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# THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

VOLUME II.

HAMILTON, G. D. JANUARY 12, 1842.

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## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

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THE VERY REVEREND WILLIAM P. MACDONALD, V. G.

EDITOR.

Original.

### On Time and Eternity.

What art thou, Time; or whence I say, when began  
Thy silent ceaseless course? And whither tends?  
Forth from th' eternal deep th' Almighty pour'd  
Thy tide o'er flowing; and, with ebbless sweep,  
Till in its parent main ingulf'd and lost,  
Bade all his works thy circling torrent roll,  
Earth, sun and moon, and stars host of heav'n,  
And all that each contains—Yet not with thee  
Is all thou bring'st cocaral; nor endures.—  
Of later birth a swifter passing train  
Of objects on thy flood are drifting seen,  
And, soon as seen, successive disappear  
For, thick as leaves strow'd by th' autumnal gale,  
All o'er thy surface broad are floating hung  
The wreck of seasons; and our toiling race  
Amid their ruin'd works, in various groups  
This way and that convolv'd, and rapid whirl'd  
In boiling eddies round: or borne away,  
And by th' impetuous torrent dragg'd diverse,  
Least as they'd list, till, ever and anon  
Close verging on th' abyss, thou to thy lego  
Frequent emit the tributary stream:  
When sudden down each nearing atom starts,  
Snatch'd hasty from the motley drifting throng,  
And disappoints th' observer's anxious gaze.  
Thus onward fast our generations glide,  
Still each to each successive roll'd away;  
And daily some acquaintance, parent, friend,  
Down death's rough channel darting disappear.

Yet say, why from th' original infinite  
Thyself not infinite vast bid to flow:  
When first th' Omnipotent essential Being  
Bade all that is to be; and o'er the void  
Pour'd forth his orbs resplendent, worlds on worlds?  
Did then eternity, at his command  
Her flood-gates opening, send thee rushing forth  
To wait what'er, not perishable doom'd,  
From nothing's womb his word creative call'd:  
And all, in fine, lodge headlong, with thyself,  
In her vast ocean of vitality;  
Existence thence perpetual to derive,  
Such as from infinite the finite may!  
For hers is but th' existence of a God,  
Who has not, nor will be; but over is  
Unchangeably the same; to whom alone  
Nor future is, nor past, but present all

Thou to his creatures mak'st all present past,  
O Time, and future present: thou their deeds  
Faithful record'st; and mak'st at out merit's term.  
Ordain'd to creature's rational and free:  
Not free, as rational, how could they yield  
Meet homage grateful of obedience due,  
And praise to their great Maker! How, or bliss,  
Their portion just, or woe, their doom, deserve!  
By him, no boon, may bliss be freely giv'n,  
As from th' boundless source may partial good,  
'Fo glad th' all needful creatures freely flow:  
Though nobler far the gift by him bestow'd,  
That means to win, and make that bites their own.  
Not so may he, supremely just and good,  
His creatures guiltless o'er to pain consign,  
Or bid, not meriting, of sorrow's cup  
One drop diminutive reluctant taste,  
Yet who not here the bitter portion sip,  
Dealt out as regular as our daily fare,  
And if not one, then all are gaily shew'n:  
Though shew'n not hopeless,—In th' inflicted pain  
But partial; in the bitter draught, still mix'd  
With many a tempt'ing sweet, they clear may spy  
Heaven's gracious purpose, and their suffering's end.

For these, immortal made, was pour'd abroad  
Time's deluge wide o'erwhelming; these to bear,  
From nothing's empire late suppliant won,  
With reluctant wave back on the vast abyss,  
Th' eternal home of intellectual being.

Thers, from their place, when earth and heaven are mov'd,  
And, reeling from their spheres, the stars are hurl'd  
To ruin: these, beyond the tumult plac'd,  
And crush of worlds, devoted haunts of sin,  
Now reach'd th' shore, shall nature's wreck survive,  
Expos'd to Time's vicissitudes no more.

## THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XVII.

EXODUS.

CHAPTER vii. Verse 1, 10.—Moses is appointed "the God of Pharaoh," and Aaron his brother, his prophet. Moses speaks by deputy; Aaron is his interpreter.—Jesus Christ also speaks by deputy; by his Priesthood, represented by Aaron by those, whom he commands us all "to hear," as we would himself; Luke x. 16. The rod in Moses's hand is as we observed before, "the kingly sceptre;" that in Aaron's hand is "the priestly sceptre" of Christ. It was this last, that, when cast down before king Pharaoh, was changed into a serpent; and when the rods of the Magicians were also cast down, and turned into serpents, it devoured them up. The Magicians here represent the Haeresiarchs and false teachers; and their rods are the emblem of their power, the power of seduction; too successfully exerted against our mother Eve by the false serpent in Paradise; and still too successfully exerted against her more weak and short sighted children. Aaron's rod is but one, which swallows up the many rods of the Magicians. So, in the Church of Christ, his priestly rod alone swallows up the rods of all her opposers. It has already swallowed up successively the rods of the Nicolaites, the Gnostics, the Manichaeans, the Priscillianists, the Valentinians, the Arians, the Semiarians, the Nestorians, the Eutychians, the Donatists, the Pelagians, the Wickliffites; the Hussites, the Albigenses, the Adamites, and a thousand others, who exist no more; and still that priestly rod is the same, and as much alive and ready as ever to devour every succeeding Magician's rod.—Yet the triumphant miracle of Aaron's rod, made no salutary impression on the minds of Pharaoh and his Egyptians; nor does this perpetual miracle of the rod of Christ make his enemies relent in favour of his oppressed and persecuted followers.

CHAPTER vii.—Of the plagues with which God visited Pharaoh and the Egyptians by the hand of Moses and Aaron, two are mimicked by the Magicians; the changing of water into blood; and the calling up of the frogs; after which the power of their enchantment ceased; and they acknowledged in the third plague, which they were unable to imitate; in the change of the dust into cinifs; "the finger of God." Nor had they even the power of repelling the two plagues, which they were permitted to call forth. They could not remedy the mischief they had caused.

All this exactly happens to those of whom they were the prototypes. The spiritual magicians, or false teachers, who oppose the word of God, are permitted for a time to work their enchantments. But "the finger of God" interposes in the end; and always shews their power surpassed by that of his lawfully commissioned servants. The magicians can bring in the plague upon the people; but none but God's own deputed messengers can remove it.

The following plagues, the flies; the murrain among the catt'le; the blains and bites on man and beast; the thunder, lightning, and hail; the locusts, and palpable

darkness, were not capable of subduing the hardness of Pharaoh's heart; which shows how difficult it is to overcome the evil bias, and subdue the rooted prejudices of the human mind.

CHAPTER x.—It is however particularly remarkable that in the land of Gessen, where the people of God, resided, none of these plagues took place. Neither, in the spiritual sense, are the people of God, the true believers, exposed to the dire consequences of God's indignation. The same wonderful discrimination, which God puts between the Israelites and the Egyptians, he puts in the most striking and evident manner between the children of his own Church; and those of every other. This is most observable in the spiritual realization of the palpable darkness in which lay buried the whole land of Egypt, "so that no man saw his brother. But wheresoever the children of Israel dwelt, there was light." While Catholics see clearly their way, in the sunshine of the Saviour's revelation; transmitted down to them, always and everywhere the same, by that Church, which as 'the acknowledged "first of any," was the one founded by him; the only one therefore, to which were made all his promises: "against which" he declared, "the gates of hell should not prevail;" and which he commands us all "to hear," under pain of being accounted "as heathens and publicans;" do we not behold those of all other persuasions, as in the deepest darkness, still groping their way; clinging to every new pretending guide; and who can name the numberless guides they have chosen? unable, in all their gloom of uncertainty, to distinguish who are, and are not "their brethren;" who think, and think not alike with them; "ever learning," as Saint Paul says; "but never arriving at the knowledge of truth; always growing worse and worse:—erring and driving into error."—2 Tim. iii. 7, 18.

IMPORTANT TO THE ENGLISH CATHOLICS.—At an extraordinary meeting of the Repeal Wardens of London, held at their rooms, Medway street, Westminster, the Rev. A. P. Magee, D. D., in the chair, and present the wardens of St. James's, Lambeth, Farringdon, Moorsfield, Chelsea, Smithfield, St. Pancras, Islington, Westminster, Soho, Finsbury and Kensington, it was proposed by Mr. J. S. O'Gorman, R. W. of St. James's, and seconded by Mr. J. Hogan, R. W., of Farringdon.—"That we, the repealers of London, "believing in" and "advocating" the principles of civil and religious liberty "to all classes and creeds," promise to aid and assist the Catholic Institute in its most laudable efforts." The rev. chairman expressed great satisfaction at the resolution, which passed unanimously on being put from the chair.

PROTESTANT LIBERALITY.—The Rev. Maurice Fitzgibbon, P. P. Parteen, gratefully acknowledges to have received £25 from the Marquis of Conyngham, towards the building of the Meelick new chapel, through the hands of Marcus Keane, Esq., Beechpark, his lordship's agent.

DUTCH EAST INDIES.—A church has at length, July 3, been built for Catholics at Padang, on the western coast of Sumatra, and a clergyman has been appointed to it. This is the only Catholic church in the island; for since the departure of the Portuguese no Catholic worship has been solemnized.—*Franconian Courier.*

☞ We take this opportunity to express our grateful thanks to our reverend and dear brethren for their zealous endeavours to promote the circulation of our paper among their people. Some, to be sure, have not been so successful as others; but all, we doubt not have done what they could, to keep our *Catholic* afloat, the first, the only English periodical ever edited in the Canadas in defence of our holy religion; nay, the only one ever edited in this country in any language for so necessary a purpose, except that excellent paper in French, the "*Melanges Religieux*," lately published in Montreal. Our outlay however is great, not less in the year than some thousand dollars. Any thing above the sum required will be at our own disposal; and will be exclusively applied towards liquidating the debt contracted in finishing our Church here; in the purchase of two lots; and the erection of our Presbytery upon them; so as to leave our people here, in this important place, in the full and free enjoyment for ever of the conveniences of their religion. We should hope therefore that no true Catholic will begrudge lending what support he can towards so meritorious a purpose. Should it happen otherwise, and that we are left in the lurch, as we have been on a former occasion; what an everlasting reproach it would be to our people in all the Canadas, that they would not support one single weekly periodical, engaged in refuting the calumnies and misrepresentations of the religious Protestant press; and of shewing the purity of our doctrines to the prejudiced and mis-directed multitude. If so, we need not wonder and complain that we are looked upon as monsters by those who for more than three centuries have been taught to consider us as such; or that, as the Apostles says, "the way of truth should be evil spoken of:" 2 PET. ii. 2.

☞ All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JANUARY, 12.

INDULGENCES IN CANADA!—In another column to-day will be found a Letter from the Roman Catholic Bishop at Kingston, offering indulgences if his people will do what he requires of them. We have taken it from a printed circular which, at first, we thought was a hoax; but the channel through which we have received it, convinces us it is authentic. It has been suggested by a discerning friend, that the money is perhaps wanted for erecting another Romish Church in the City of Toronto. We leave the document with our readers to furnish its own condemnation.—CHRISTIAN GUARDIAN, January 5.

For the benefit of the *Guardian*, and *The Church*, (who, by the way, shall be attended to next week) and of those who like them, sneer at the Catholic doctrine of Indulgences, we subjoin the following Article on that subject, from Bishop Kenrick's work on the "Catholic Doctrine of

Justification," as it appears in the Catholic Herald.

### INDULGENCES.

Nothing is less understood, or more misrepresented, than the Catholic doctrine on Indulgences. The rise of the Novatian heresy, in the early part of the third century, led the church to adopt fixed rules of penitential discipline, that whilst resisting the excessive severity which denied pardon to the fallen, she might not relax morals by granting forgiveness on too easy conditions. The penitential works, which before that time had been undertaken by private zeal, or prescribed by the authority of individual prelates, were thenceforth enjoyed by general law, and the period of their performance determined, according to the variety of sins. For seven, ten, or fourteen years, and sometimes until the extremity of life, penitents were engaged in their course of public penance, after the termination of which they were restored to the privileges of Christian communion. It was, however, deemed expedient to empower the bishops to diminish the time, as the fervor or weakness of the penitent might demand, and to restore him by Indulgence to the church. "A power," says Newland, "was given to all bishops by the Council of Nice, to shorten the time, and to relax the the severity of those canons. The favor thus granted was called *Indulgence*." (1)

Besides the Council of Nice (2) the Councils of Ancyra, (3) Laodicea, (4) and Carthage (5) sanctioned this usage. This was granted not only in regard to the disposition of the penitents themselves, but sometimes in consideration of the personal merit of those who became intercessors in their behalf. To such as had made an intrepid confession of the faith before the public tribunals in times of persecution, the honorable title of *Confessors* was given; whilst others, who had suffered torments on account of the faith were called *Martyrs*, even although they survived the trial. These martyrs and confessors were justly dear to the church; they were loved and honored for their glorious confession; and accordingly their intercession was all-powerful in obtaining a mitigation of penance for their weaker brethren. Already in the time of Tertullian, at the close of the second century, sinners "were wont to implore peace from the martyrs in prison." (6)—The frequency of their petitions soon, however, degenerated into an abuse, against which the vigorous pen of St. Cyprian was employed. Whilst he condemned the facility with which these privileges were sometimes exercised in favor of apostates, who had given no proofs of their compunction for crimes so enormous, he admitted that in cases of death they should hold good. "When," he says, "some of those who had fallen (*in persecution*,) either of themselves, or at the instigation of others, boldly demanded

and attempted by violence to enjoy the peace promised them by the martyrs and confessors, I wrote twice to the clergy on this subject, and ordered them, that if any should depart out of life, after having received a letter from the martyrs, having previously received their confession, and received the imposition of hands unto penance, they should be sent to the Lord with the peace promised them by the martyrs." (7) This peace, then, not only implied the external communion of the Church whilst living, but a removal of that obligation of penance which remained after confession and absolution, and which prevented the vision of God. St. Cyprian, elsewhere speaking on the same subject, says: "We indeed believe that the merits of the martyrs and works of just men have great force with the Judge, but when the day of judgment shall come, when at the end of time and of the world, the Christian people shall stand before his tribunal." (8) This he says, condemning the facility which caused the entire neglect of penitential satisfaction on the part of the apostates; but not denying the force of the merits of the martyrs in cases where there was a just cause for applying them, as when death summoned sinners to that dread tribunal, before they had done sufficient penance.

In mitigating the severity of canonical penance, the bishops used the power of loosing, which, as that of binding, had been given them in the persons of the Apostles; and in this they imitated the benign indulgence of St. Paul to the penitent Corinthian, pardoning in the person of Christ whatever needed pardon. (9) Their act was directed to the relaxation of the canonical law; but by consequence it removed the debt of temporal punishment, so discharge which the canonical penance was enjoined. This was not a mere disciplinary regulation, intended only to terrify sinners, or to repair scandal; it was truly to appease God and to satisfy his justice. Cyprian, speaking of the penitential exercises to which the sinner should devote himself, says: "The Lord is to be implored, the Lord is to be appeased by our satisfaction." (10) Thus in granting the Indulgence, the bishop freed the sinner from this necessity of satisfaction, pardoning him by divine authority. Sometimes the pardon was only partial, a portion of the penance and satisfaction being remitted; sometimes it was entire, or penary, the whole obligation of canonical penance being taken away. The partial Indulgences were designated according to the length of time abridged, forty days, seven years, or a longer period, as assigned to various sins in the penitential canons.

The remission of sin was not granted by an indulgence, for it was always the fixed principle of the Church that this should be sacramental, and in the form of a sentence in the tribunal of penance. St. Basil had taught that "we must neces-

sarily confess our sins to those to whom the mysteries of God are entrusted;" (11) and the practice of all preceding ages shows that this was a necessary consequence of the power of giving and retaining sins granted by Christ to his apostles. (12) The temporal punishment, which oftentimes remains to be endured after the forgiveness of sin, was alone remitted by an Indulgence, as it took the place of the performance of canonical penance.

The merits of Jesus Christ have always been regarded as the inexhaustible source whence all graces flow, and in virtue whereof all power is exercised. The bishops offered these to divine justice in satisfaction for the debt, from which, in the name of Christ, they released the sinner. Yet a motive for the exercise of the power being drawn from the sufferings of the martyrs, who at an early period interceded to obtain it, the Church deemed it no degradation to the merits of Christ, which she proclaims to be infinite, to offer at the same time, in behalf of her weak members, the sufferings and merits of the saints in conjunction with those of our Redeemer. This was done, not to supply any deficiency in the atonement of Calvary, but as a motive for its application. The merits of the saints take also the character of a partial ransom, deriving its value from the cross. The ardor of their love, their patience in suffering, their intense compunction, have received from divine munificence a reward exceedingly great; but God is not displeased when his Church places before him the severity of their penitential inflictions, and the intenseness of their sufferings for the faith, to supply the deficiencies of their weaker brethren. The stainless Mother, whose very soul a sword of sorrow pierced, may be presented, that her unmerited suffering may plead for our want of courage to endure what our sins deserve: the austerity of the Precursor, sanctified from his mother's womb, may supply our inability to mortify our appetite, as becomes penitents: the labors and sufferings of Paul, "in prisons, in stripes above measure, in hunger and thirst, in fastings often, in cold and nakedness," may be offered in our behalf. We are members of one body, and claim the benefits of the mysterious union, which makes all one in Christ. (13)

[11] In Reg. brev. resp ad qu. col. xxxviii

[12] See Theologia Dogmatica, vol. iii. p. 333

[13] The Tract No. 79 thus explains an Indulgence:—There is one other means of escaping the penalties due to sin in Purgatory, which may briefly be mentioned, viz:—By the grant of Indulgences; these are dispensed on the following theory. Granting that a certain fixed temporal penalty is attached to every act of sin, in such case, it would be conceivable, that, as the multitude of Christians did not discharge their total debt in this life, some extraordinary holy men might more than discharge it. Such are the Prophets, Apostles, Martyrs, Ascetics, and the like, who have committed few sins, and have undergone extreme labors and sufferings, voluntary and involuntary. This being supposed, the question rises, what becomes of the surplus; and then there seems a fitness that what is not needed for themselves, should avail for the brethren who are still debtors. It is accordingly stored together with Christ's merits, in a kind of treasure-house, to be dispensed according to the need.

[1] Analysis of Barnes on Article 14, p 198.

[2] Can. xii.

[3] Can. v.

[4] Can.

[5] Cap. lxxv.

[6] L. I. ad Martyr. cap. i.

( ) Ep. x

(8) L. de lapsis. "Credimus quidem posse apud judicem plurimum martyrum meritis, et opera justorum."

(9) 2 Cor. ii. 10.

(10) "Dominus orandus est Dominus nostra satisfactorio a. an. dus est." L. de lapsis

An essential condition required in who-  
ever wishes to obtain an Indulgence is,  
that he be in a state of grace; for no one  
not already justified, can obtain a release  
from temporal punishment, which supposes  
the guilt and eternal punishment remit-  
ted. Contrition and confession are  
expressed in all grants of indulgences  
as necessary conditions, whereunto is often  
joined the reception of the Holy Eucha-  
rist, the offering up of prayer in some  
particular church, for the grants of the  
universal Church, the exercise of special  
acts of piety or charity. During some  
centuries, Indulgences were granted to  
those who contributed to the Crusades to  
rescue their Christian brethren from  
Turkish oppression, or who aided in the  
erection of churches, and in other public  
necessities of the Church. Such offerings  
made from motives of charity and religion,  
were, doubtless, just matter for granting  
Indulgences, though—in common with  
most other things—liable to many abuses,  
which eventually led to their abandonment.

Although the controversy about Indul-  
gences was the main spring of the revolu-  
tion produced by Luther, the doctrine of  
the Church on this subject was one of the  
last treated of in the Council of Trent, and  
the decree was couched in terms of great  
reserve and moderation. "Since the pow-  
er of granting Indulgences has been given  
by Christ to the Church, and from the ear-  
liest period she has used this power, di-  
vinely given her, the Holy Synod teaches  
& orders that the use of Indulgences, which  
is very salutary to the Christian people,  
and is approved of by the authority of  
holy councils, should be retained; and she  
condemns with anathema those who either  
assert that they are useless, or who deny  
that the power of granting them resides  
in the Church." [14] At the same time,  
measures were adopted to remedy abuses,  
and all just objection was hereby taken  
away. Mr. Newman, in his effort to re-  
concile the English Articles with Catho-  
lic faith, contends that the XXII. Article  
rejecting pardons, regards the abuse of the  
power, rather than the power itself.—  
"The pardons" he says, "spoken of in the  
Article, are large and reckless indulgen-  
ces from the penalties of sin obtained on  
money payments." [15]

The power of granting indulgences is  
manifestly deduced from the promise of  
Christ to Peter to give him the keys of  
his kingdom to bind and loose.

I will give to thee the keys of the king-  
dom of heaven. And whatsoever thou  
shalt bind upon earth, it shall be bound  
also in heaven: and whatsoever thou shalt  
loose upon earth, it shall be loosed also  
in heaven." [16] The keys of a kingdom are  
the known scriptural emblem of the high-  
est authority under the Sovereign, [17]

men, and that at the discretion of the Church.  
The application of this treasure is called an in-  
dulgence, which stands instead of a certain time  
of penance in this life, or for that period, what-  
ever it be, to which that time is commuted in  
Purgatory."

[14] Sess. xiv. decret. de indulgentiis.

[15] Tract No. 9, 1st edition.

[16] Matt. xvi. 19.

[17] See Bloomfield in *locum citato* my text  
on "the efficacy of the Apostolic See," p. 22.

and, the power of loosing and binding must  
consequently be commensurate therewith,  
and imply general authority. The bonds  
of sin are loosed in the Sacrament of pen-  
ance; but as a temporal punishment often  
remains after the remission of the guilt,  
there can be no doubt that the sinner may  
be released from the punishment for just  
cause, by the judgment and act of him  
whose acts Christ has promised to ratify.  
The same is to be said proportionably of  
the acts of all the Apostles, and of their  
successors; but as order is essential to  
the Church, the exercise of the episcopal  
power must be subject to those restric-  
tions which General Councils or the Vice-  
gerent of Christ has established. The  
salutary influence of indulgences is mani-  
fest, since the faithful are moved thereby  
to the frequent and devout reception of  
the Sacraments, to prayer, to works of  
charity and zeal, and the exercise of every  
Christian virtue. The complaint of Jere-  
my Taylor and others, that a relaxation  
of ecclesiastical discipline must ensue  
from the grant of indulgences, comes with  
a bad grace from those who have utterly  
set aside all the penitential canons, and  
who deny altogether the necessity of  
works of penance.

The assertion that it foment sin, be-  
trays ignorance of its nature and its in-  
fluence. The prospect of pardon to the  
penitent sinner at whatsoever time he  
may return to duty may be abused; and  
yet God has not judged it to withhold it.  
Shall the Church be thought to encourage  
sin, when she offers certain spiritual sup-  
plies on the express condition, that none  
but the contrite of heart can enjoy them?

An indulgence remits no sin: much less  
is it—as often has been alleged—a pardon  
for sins past, present, and to come.—  
When an indulgence is granted, which  
may be received at the hour of death, or  
involving the saving name of Jesus, or  
submitting to death as a punishment from  
God, no anticipated pardon is given of the  
sins which may in the mean time be com-  
mitted; but in the hope of the pious dis-  
position of the soul at that awful crisis,  
a succour is offered to his weakness, on  
condition of an act suited to his situation,  
and of his sincere repentance for all past  
transgressions. Hence Urban II., in the  
Council of Clermont, in the year 1095,  
qualified the indulgences offered to the  
Crusaders to be obtained in death, by lim-  
iting them to such as should depart truly  
penitent. [18] The abandonment of sin,  
with true sorrow of heart for having com-  
mitted it, is, in all cases, an indispensable  
condition for obtaining an indulgence,  
which consequently strikes at the very  
root of sin, whilst it otherwise encourages  
the exercise of good works of every  
kind.

The Protestant theory of plenary justi-  
fication by faith gives the assurance of en-  
tire forgiveness, the moment the individual  
is fully persuaded that the justice of Christ  
is imputed to him: Catholic faith admits  
such plenary remission in Baptism, when  
received with faith and compunction: but  
it teaches that the same abundant pardon  
is not ordinarily granted to the baptized

[18] "Qui vivit in peccato in do. o. s. i. n. t."

penitent. The guilt and eternal punish-  
ment are taken away in the Sacrament  
of Penance; the temporal punishment, if  
not satisfied for, or endured, may be re-  
leased by indulgences, granted to true  
penitents on condition of the performance  
of special good works. It requires little  
discrimination to judge which system pre-  
sents greater facilities of pardon, and in-  
centives to sin: that which says: Believe,  
and you are at once entirely freed from  
sin; or, this, which tells us: Repent, do pen-  
ance, and labor to atone for your trans-  
gressions; while at the same time it offers  
the merits of Jesus Christ and those of  
His devoted servants, to supply our defi-  
ciency.

THE "TIMES" NEWSPAPER.

LONDON, Nov. 3d, 1841.

The London Times (newspaper) is a  
nuisance. It is mere a stock-jobbing con-  
cern. The Duke of Wellington in one of  
his despatches, says:—"This rascally  
newspaper would have sold the Battle of  
Waterloo." No doubt of it. There is no  
crime but it aids and abets provided you  
come up to its price.—The father of the  
present proprietor was put in the pillory  
for perjury—the present proprietor was  
horse-whipped by O'Meara the steadfast  
friend of Napoleon. The Times news-  
paper set on the murders of the Protestants  
at Nismes, and then advocated Catholic  
Emancipation. It encouraged Nicholas  
Biddle until, like the two court-zans of  
Fielding, they were compelled to part,  
the Times not having character enough for  
both. On the 9th of September, 1831, the  
Times said the U. States Bank shares  
would be worth 127 pr. ct. (27 pr. ct. pre-  
mium) for 20 years to come. The Times  
now says that Nicholas Biddle is no better  
than one of the wicked. In short, the  
Times newspaper will say any thing for a  
consideration—no wonder it attacks Dan-  
iel O'Connell. For twelve years this com-  
mon prostitute of the press—this cess-pool  
for *matiere fecale*—this *Cabinet d'aisance*  
has been the bribed libeller of Daniel O'  
Connell. Often has the Times boasted it  
could destroy a man. Before the King's  
Guards went to Waterloo, the Times threat-  
ened to smother them with one day's edi-  
tion of "wet paper." Often has the Times  
urged its *imp* hounds to cause the murder of  
Daniel O'Connell. The Times for the  
last twelve years has been biting a file.  
The Times must have been well paid or it  
would have given over the job. To my  
knowledge, the Times has often struck for  
wags, while it robbed its honest contribu-  
tors.—Correspondence of the Truth Teller

ENGLISHMEN IN BRUSSELS.—Some ex-  
traordinary outrages of the "Waterford"  
class, were lately committed in this town  
by some of the young English "sprigs,"  
of the aristocracy. Considerable improve-  
ments have lately taken place in the public  
gardens and other parts of the town con-  
sidering on the place, and a number of beau-  
tiful and costly statues have been erected  
in those situations where they would prove  
most ornamental. During one night last  
week, the rails of the gardens were sealed  
by a party of half drunken young men (for  
the gates are closed at eight,) bearing  
each a pot of red or black paint, and with  
considerable trouble and ingenuity, they

contrived to bedaub all these new work-  
giving Venus a black eye, painting the  
beautiful statue of Diana a deep red, and  
many of the others black, and marking  
them most indecently. Not contented with  
their labors in the gardens, they proceeded  
through the principal streets in the town,  
defacing all the sign-boards, and covering  
some of the newly-constructed buildings  
with the rough outline of figures in most  
indecent positions. One young man, in  
whose lodgings some of the paint pots were  
discovered, is in custody, and he refuses  
to betray his companions.—Freeman's  
Journal.

REMARKS ON THE NUMBER 7.—It has  
often struck us as something very curious  
why the number 7 should be used more  
than any other number, and how it be-  
came sacred to nearly all the nations of the  
earth, it matters not how far apart they are  
placed. Caucasians, Mongoles, and E-  
thiopians, all hold the number 7 in more  
reverence than any other, and we consider it  
as one of the strongest evidences we have  
that all the different varieties now existing  
in the human family originally came from  
one stock, and lived together for many cen-  
turies, for how else could the same tra-  
ditions be common to nations, so different  
and far apart. Among the most remote  
and ignorant tribes of the New World we  
find the same curious coincidence, and this,  
too, before it was possible for them to have  
borrowed it from European nations.

ADVERTISEMENT.

BEASLEY, versus CAHILL.  
MRS. SPRINGER

HAS at last been examined under  
the Commission issued in this  
cause, contrary to the wishes of the Beas-  
ley's who have put off the examination as  
much as possible, and who have otherwise  
attempted to suppress her evidence.—The  
counsel for the plaintiff had in attendance  
two gentlemen of the medical profession,  
to pass their fiat on her; but she stood the  
ordeal—her evidence is clear and positive  
she contradicts in the most positive terms  
the many falsehoods propagated by the  
plaintiff and his friends—she most posi-  
tively declares upon oath, that she never  
executed any deed or Conveyance of any  
lands in this Province to Mr. Beasley, sen-  
ior nor had any business transaction whatever  
with him,—that she for the first time, about  
five years ago, became aware that she had  
a title to lands by patent from the Crown,  
and on prosecuting the enquiry, she found  
that she was entitled to one fifth of 200  
acres in the Gore, 200 in the Home, and  
2500 in the London Districts, the deeds  
for which were taken from the Land Of-  
fice, 25 or 30 years ago, without her  
consent and knowledge, and that she  
was fraudulently kept in ignorance of her  
title to them up to this time. The sur-  
viving witness to a certain pretended deed  
will corroborate this, and tell how the  
matter was done. The pretended deed  
was not recorded, because neither of the  
witnesses would swear to Mrs. Springer's  
execution of the same.

During the examination, it was painful  
to see the little and contemptible attempts  
of the learned counsel to insult and pro-  
voke his good old aunt, a woman whose  
word, or simple assertion would outweigh  
among her neighbours, that of all the  
Beasley's together.

One of those loving nephews has com-  
menced a *qui tam* action against his aunt  
also. The half of the penalty or verdict  
goes to the Queen, and the other half to  
the informer (the nephew), that is if he  
gets a verdict.



### One Faith.

However great may be the obstacles which society presents to unanimity of belief amongst all the professors of christianity, there are few who do not occasionally indulge the hope that the day may come, when, in the language of the apostle, the earth will be blessed with "one Lord and one faith." Never, since the origin of the christian religion, did the necessity of union appear so evident as at the present time; and never, perhaps, was the mind less disciplined to appreciate the influence which it would assuredly produce. Wherever we direct our attention we find unusual excitement prevailing amongst those who profess to enquire for the truth, and a deep solicitude for their future welfare, developing more forcibly than words can utter, the unhappy condition of those who are agitated by their fears, and yet unacquainted with the means by which they may appease them. The distractions of Protestantism have disturbed the minds of men, disordered the elements of society, and introduced into the world such a tumultuous chaos of uncertainties, sophistries, and perverse opinions, that christianity is fast becoming a by-word of reproach; and a reckless disregard of God in the rising generation, is poisoning the souls of all who are destitute of the safe guard of a divine religion. Vain are all the efforts of men to accomplish their salvation, so long as the great primary principle of "One Lord and one faith" is sacrificed for the maintenance of some individual notion: in vain are the labours and worship, the creeds and formularies of synods and congregations, if the Lord be stripped of his right to require from man the profession of one, true, religion, which must have preceded perfect from its author, and be consequently indefectible as well as immutable. But the pride of mankind will not brook submission to the Divinity, under the specious pretext of making the Bible their rule of faith; and with all that exterior affectation of evangelical lowliness, which attracts proselytes but repudiates humility, they have cherished every sectarian illusion, until men, made desperate by the distractions in which they have been entangled, either reject the scriptures altogether, or dissipate their intelligence in following to some remote extremities, the idle theories on faith which ignorance suggests, or vanity endeavours to exalt, or fanaticism invests with wild unmeaning imagery.—Christianity, deprived of the strength which unity produces, is thus reduced to the condition of a frame enervated by disease. Society no longer feels the power which religion in its legitimate position is designed to exercise; men have now no controlling or supreme authority on which to depend for support, or appeal to for redress; human rights are becoming as vague as if their destruction was already announced. National and individual security grows weaker; the passions are becoming more ferocious, and the ear is daily saddened with details of wrongs inflicted and sufferings endured—the natural result of mere physical impulse, unrestricted by the salutary principles of a true,

supreme, universal religion. Uncertainty in faith, and a consequent distrust in the integrity of revelation, are producing eccentric movements in popular opinion, characterised by the grossness of their conception, and in many ways preparing the public mind for the rejection of the gospel. Religion, possessing no sanction for its dominion but the unsettled, ever fluctuating, ideas of the mind, is thus powerless to accomplish good for humanity and almost despicable in its resistance to national vice.

Since the period of what is called the Reformation, the aggregate of human misery has fearfully increased. The spirit of the world, in opposition to the spirit of God, has taken possession of the heart, and a universal distrust, and a feeling of selfishness, appear to be the guiding principles of national and individual action.—If disunion in religion had been approved on high, it would not have produced the sad results which we find existing wherever this doctrine has been established.—The strength which unity would give for resistance to the oppression of governments, for the foundation of magnificent asylums, for the conversion of the heathen, is all sacrificed to gratify the pride of opinion. Christianity, instead of being like a structure presenting to the beholder a spectacle of strength, sublime proportion and faultless execution, is now like the ruins of the desert, where columns lie broken around, and the beauty of the desolate city excites no other than melancholy feelings.

The poor have suffered especially from this disunion of the professors of christianity. How terrible their sufferings in lands where once every provision was made for their comfort! Their patrimony has been lavished on the worthless notions of power, and the charity which once flowed from the spirit of religion, is now forced by legislative rigour from the pockets of people who have lost the faith of their fathers. No wonder the English church is torn with dissension, by the efforts which some of her professors are making to restore her to the happy position which she occupied when she believed in "one Lord and one Faith." Their example, we trust, will produce a revolution in public sentiment, and from the signs of the times, such a blessed result may not be as far distant as some may imagine. The world is dissatisfied; from various sources come complaints of men and nations lamenting their condition, but uncertain or uncensured of the remedy. A return to the unity of faith affords the only hope for the oppressed. In that alone can we find peace and tranquillity; for by its influence the spirit of the world will be weakened, and men will be taught to yield to religion the authority with which God invested her, and which preserved the world so long in contentment of mind, in comparative innocence, in greater purity of morals, and in national repose.—*Catholic Telegraph.*

Respect yourselves and you will be respected; despise yourself, and you will be despised.

### Leicester—England.

[The following is extracted from a letter addressed to us by the Rev. Mr. Woolfroy:—]

"In compliance with a pressing invitation, I assisted yesterday (Sunday, 14th November,) at the solemn high mass celebrated by the Rev. Mr. Caestrick in the chapel at Leicester. After the English prayers had been said by the Rev. Mr. Oxley, he, the said Mr. Oxley, ascended the pulpit, and having read the right Rev. bishop's circular, and expressed his sentiments concerning the change which was immediately to take place in his regard, in a most feeling, humble, and edifying manner, having also pronounced a beautiful eulogium on his intended successor, he then proceeded to announce to the congregation a most interesting account of the cure of a Protestant young man, which had been effected by the prayers of that congregation. And, said he, the young man of whom I speak is now standing before me, and is come a distance of ten miles to this temple of God, to return his solemn thanks to God, in union with you all, for this signal favour conferred upon him. I afterwards learned the circumstances of the case, both from the young man himself (who dined with us) and from the Rev. Mr. Oxley. The young man is now about 21 years of age; is the eldest son of a respectable Protestant farmer, a Mr. Turnbull, of Skiffington lodge, about ten miles from Leicester. The said young man has been the victim of the falling sickness from the age of two years until about thirteen weeks back, and this disease has been so violent on him that he has suffered a return of the fits four times per day on an average. At one period of his life this grievous malady had so operated upon him that he was considered as dead by all around him; so much so, that preparations were made for his burial, the church bell tolled, &c. About thirteen weeks ago it happened that an Irish Catholic labourer was working for Mr. Turnbull, and knowing how much his son was afflicted, recommended him to apply to some Catholic priest. Mr. Turnbull took the advice, and went to the Rev. Mr. Oxley, of Leicester. He, the Rev. Mr. Oxley, having admonished the father that the cure of his son must depend on his faith, promised to recommend the case to the prayers of the congregation. This he did on the following Sunday, and on the Monday after he offered the holy sacrifice of the mass for the same intention. From that precise period the young man has had no return nor symptom of return of the fits. He has been ever since in perfect health. Six weeks after his cure, his mother accompanied him to Leicester to return thanks; and yesterday [Sunday, 14th Nov.] the young man himself alone came for the same pious purpose.—From having thus experienced the powerful efficacy of prayers offered to God in the holy Catholic church, and especially of the holy sacrifice of the mass, the young man is convinced that this church is the one, and the only one, founded by Jesus Christ, and he is resolved to enter

its precincts without delay; and there is no doubt but his whole family will imitate his example, '*credidit ipse et domus ejus tota.*' This is, undoubtedly, a triumph of faith; and adds one more to the innumerable substantial proofs of the divine veracity of the Roman Catholic church and the doctrine she teaches. The incredulous will, of course, say that the young man might have got better had not the holy sacrifice of the mass, and the united prayers of the Catholic congregation, been offered for him. They would be equally justified in saying, that Lazarus might have risen from the tomb had not the vivifying command been given by Jesus Christ. But our words are for those who are able to believe what common sense shows them would be unreasonable to disbelieve; *cum fidelibus non infidelibus sermo noster.* He who is 'able to believe' will be satisfied to admit that the same God who wrought so many wonders for the propagation of the faith in the beginning of the church, and who has continued to display his divine power in favor of the truth in every succeeding age, can, when and how he pleases, operate the same wonders even now, for the preservation of the same faith, and the distinguishing it from all erroneous doctrines. It is no matter of surprise that these demonstrations of God's power in favor of his holy church should make but little impression on the minds of many, for there are many who 'will not believe, if one should rise from the dead'—*Tablet.*

### Catholic Prejudice.

The present incumbent of the gubernatorial chair (GOVERNOR DAVIS) of Massachusetts, recently delivered a Lecture at the Warren Street Chapel, in this city. His subject was the "*March of Mental and Moral Improvement.*" The lecture was, itself, an elegant and beautiful composition, but the sentiment was low and vulgar in its bigotry. Gov. Davis is a man eminent as a lawyer, and equally eminent as a scholar. Holding this honorable character, and being invested with the insignia of Commander-in-Chief of Massachusetts, we could not expect from him the rampant bigotry of a fanatic against Catholic institutions—as he represents them, "Catholic subserviency to the promotion of ignorance, and the tyranny of the Popes."

Gov. Davis speaks of the "dark ages," portraying that period of the universal reign of Catholicism, in the partial hues of the primitive Protestant writers, and wields the arguments of a man who has read the slander, but not the refutation. He argues for freedom of opinion, yet is the first to condemn his theory by his practice. He speaks of the Spanish Inquisition! What has Catholicity to do with that? It was a political creation, utterly discordant with Catholic faith: it arose in the midst of an excited, convulsed, and disorganized nation, and was one of those perversions to which religion is ever liable, and had no connection with Catholicism. It would be as just to charge Catholicity as the cause of the French revolution and the horrors of the guillotine, as with the Spanish Inquisition. It was the

degeneracy of Catholics—the silent progress of the reformation, which caused the institution of the one, and the revolting horrors of the other. It was the seceding from the peaceful spirit of the Catholic religion, and the adoption of infidelity, *alias* Protestantism, that threw the popular mind, in those countries, into its wild, phrenzied, and tumultuous state.—And the lecturer asserted that the Catholic Church excluded the bible and suppressed knowledge. We deny it—the history of the church triumphantly denies it. Why does he vaunt the invention of Printing? Martin Luther was a pious and obedient monk when this glorious art originated and bore science throughout the universe upon its pinion. It is, therefore, a Catholic invention—an invention of a truly Catholic age. It is true that it was subservient to the dissemination of Luther's phantasies; it is true that it promulgated his visionary doctrines; but it soon spread the Catholic bible and the Catholic doctrine throughout the world and thus precluded the spread of Luther's heresy. It is unjust, then, for Protestants to claim the art of printing. It was a most efficient instrument in the diffusion of literature; but that literature which it then disseminated, was Catholic alone; Protestant literature was then unknown—it did not exist. We would ask the lecturer to examine the history of Ireland, and there discover who were the opponents of literature—who invented the Penal Code, which laid a price upon the head of the Catholic schoolmaster—which crushed the intellectual greatness of Ireland in the attempt to apostatize her by coercion. Will he again tell us of the Inquisition? What inquisition could be more infernal in its nature than the regal licentiousness of Henry the Eighth and the tortures of Elizabeth? But we condemn recrimination; we wish not to draw up the corruptions of Protestantism, and forget its redeeming points. But we are astonished that the great and good of America will read the condemnation of our religion, yet not even glance at its defence. Why not look at Catholicity as she is, as well as in the dark colors of her opponents. We should not have expected this from Gov. Davis—from the man whose duty it is to open no fresh wound, but to heal the old ones. It becomes not the governor of a state to render furious the elements of discord—to rise in arms against any sect of Christians. He should act in the nobleness of liberality, and refrain from all low and paltry allusions to religious sects. But when we find him assuming the garb of a fanatic, adopting and diffusing the calumnies of the prejudiced and illiterate, and he the man whose imperative rule should be to lead all sects and parties to a happy unanimity, our esteem must cease; for we must look upon him as an individual merging the high and noble spirit of liberality in the puerile calumnies and the fanatical ravings of the day; and, as a governor, a secular guide of a large body of human beings, forgetting that his authority, his protection, should be extended equally and impartially, not in allying

himself to an exclusive party, enhancing his partiality by wantonly and slanderously insulting its opposing sect.—*New England Reporter.*

IT WAS NOT SO IN CATHOLIC TIMES.

#### Burial of the Dead in London.

A document appended to the report made to the court of common council on the subject of the burial of the dead in the church yards, &c. of the metropolis contains, after a description of the revolting condition of some of the burying-grounds, the following observations, which were made by a medical man of considerable practice, and will be read with much interest.

#### DISGUSTING PRACTICES IN BURYING GROUNDS.

By far the greater number of the metropolitan burying-grounds are crowded even to excess. This certainly ought not to have been permitted. The moment it appeared that the space allotted for interment was occupied, that moment the ground should have been closed, and other asylums set apart for the interment of the dead; an infringement upon the occupancy of the unresisting tenant violates the property of survivors, and 'desecrates the sanctity of the sepulchre. Men pay funeral dues under an implied assurance that the "dead" shall be "respected."

It is well known that formerly considerable alarm was manifested that the grave would be robbed of its deposits by the intrusion of the "resurrectionist." An act of the Legislature had the effect of destroying the temptation to 'purloin the dead, but the grave is still insecure. Grounds accustomed to be held sacred are unceremoniously cleared under official superintendence, and that too with such ruthless indifference and wanton publicity, that even passers-by complain of the indecent profanation.

I shall now show by what arrangements the superfluity is reduced, and room made for subsequent interments, and in doing this I shall restrict myself to a brief enumeration of some of the particulars. The means employed to effect the purposes contemplated consists in what, by the grave-diggers, is called "management." In this "management" of the ground former occupancy is disregarded. Coffins are remorselessly broken through, and their contents heaped together in wild confusion, or scattered carelessly over the surface, exposed to "insult lewd and wantonness."

Great expense is frequently incurred in funerals. The encasement is often strongly made and highly ornamented; and yet (perhaps, therefore) second hand "coffin furniture" (nails, more especially) may be found by the hundred-weight at many of the "dealers in marine stores;" nor can we wonder that coffin wood has been extensively used as an ordinary fuel in low neighbourhoods. The gases produced by the decomposition of the dead are partially soluble in water; and a fatty pellicle is instantly formed in large quantities. The wood, saturated with these dissolved gases, and used as fuel, must diffuse, in addition to the exhalations constantly given off from bodies in vaults and on the earth's surface, vast volumes of gaseous poison.

A poor widow, to evidence her affection for her departed husband, had seriously diminished her resources to defray the funeral expenses. The coffin was covered with black cloth, and was some time after identified by the maker of it—it was nearly covered with lime.

An undertaker, who had the charge of a funeral, went with a friend into the vault of a chapel. A coffin, recently deposited, was taken under his arm with the greatest ease; his friend, doubting, poised the coffin, and was affected to tears from the conviction that the body had been removed. Several other coffins were in the same condition.

The workmen, in digging a grave in the burying ground of a chapel much frequented, broke in upon a common sewer, and deposited the coffin there. The brother of the deceased insisted upon its removal; he compelled the man to place the body in the vault until another grave was dug; then dared him to remove it, and cautioned him not again to dig a grave for a human being entering the common sewer.

The following extract from a weekly paper of June 4, discloses the existence of a very revolting practice:—

"A 'Constant Subscriber' informs us that a few days since he was passing in the rear of the tabernacle, in Tottenham-court road, to which is attached a public burial ground, when his attention was arrested by a strong sense of something burning, and which, from its character, he had no doubt was animal matter. Curiosity led him to the immediate spot, when, upon enquiry, he found that some of the bones of the dead were being consumed, and the dense exhalation from the chimney was the product of the consumption. We have only to observe, that if this disgraceful practice is to be continued, the line of houses in St. John street, which is in the immediate vicinity of the chapel, will soon be untenanted. It is the duty of the landlords to look to the matter, and indite the parties, or the police may summon them before a magistrate, who is empowered to inflict a fine of £10.

I have already adverted to the fact of bodies being placed within a few inches of the surface of the earth, and shown that many thousands of bodies, or rather shells, piled one upon the other, are to be found in the vaults of churches and of chapels.—It would appear, indeed, that mourners, after they have seen—

"The deep grave receive the important trust," and heard the impressive sentence, "dust to dust," imagine that they have performed the last duty to their deceased friend—have they ever reflected that they have deposited a centre of infection to the living.—*London Phalanx.*

#### France.

QUENISSET AND HIS ACCOMPLICES.—The committee appointed by the Court of Peers to report upon which of the prisoners detained on a charge of having been associated with Quenisset, in his attempt to assassinate the royal dukes, should be discharged for want of sufficient evidence against them, met on Saturday, when they ordered fifteen of the prisoners to be dis-

charged, and the remainder, twenty-one in number, to stand over for further consideration.

On Monday their lordships heard the report on the plot itself. There are thirty-five persons implicated in this conspiracy, but it is not expected that the Court will place more than eight or ten of them on trial. They all, with one exception, belong to the working classes. The persons engaged in this conspiracy were not (the report states) commonplace, or mere revolutionists. They aimed at something more than a change of the form of government. They proposed a grand and sweeping social reform—to abolish every existing institution civil and religious: and transcending the Agrarian Law, to place every thing in common. This reform was not merely to take place in the capital, for the capital and all cities were to be thrown down or razed, and a splendid patriarchal commonage was to be the inheritance of all Frenchmen. These admirable principles and propositions were advocated by a journal called "L'Humanitaire," and in addition there were preachers or professors to expound these doctrines for the benefit of these members who had not encumbered their understandings with the knowledge of letters. These preachers were called "revolutionary agents." A vast number of persons became members of this association.

The latter part of the report contains a summary of political considerations, tending to show, and indeed showing, that secret associations for the overthrow of the government and dynasty have never ceased to exist. Nothing is more true than this. The boasted law against associations has completely failed of its effect. It has prevented public, open, and harmless associations; but it has fostered those which are secret mysteries, and murderous.

ENGLAND.—We have to record the conversion of Mr. Harris, of Alford, a talented dissenting preacher, to the Papal faith. Mr. H. was an independent preacher for a succession of years, supported by the church of which he was pastor, and among whom he was decidedly popular. Mr. H. was educated for the Catholic priesthood; and his declining to enter it was the occasion, it is said, of his friends refusing to acknowledge him. Though the fierceness of religious fanaticism cannot be said to have characterized his temperament, yet in private conversation he would frequently represent what he termed "the horrors of Popery" in the black colors, and denounce the doings of the Catholics as madness itself. It is thought, by some of the members of the church from which he has seceded, that he has lately corresponded with Mr. Sibthorp, as their conversion is simultaneous. For some time he had been observed to be verging upon Papal principles, which he has now embraced: and the chapel in which for years he preached as a Protestant Dissenter is now entirely closed. Mr. H. has, since his conversion, attended divine service in Alford church, and, it seems, finds there something not distasteful to him.—*Stamford Mercury.*

### Retraction

Of **L'ABBE CHARTIER**, formerly Curate of St. Benoit, in the Diocese of Montreal, addressed to the right Reverend Ignatius Bourget, the Lord Bishop of Montreal.

#### My Lord :

Without admitting the truth of all the rumours which have been circulated concerning me during the political troubles of 1837, (for I was perfectly a stranger to the more deplorable events of 1838,) I must acknowledge that my conduct in these critical circumstances, has not been such as became a priest and a pastor of the church. It is to satisfy my own conscience, that I make this spontaneous, sincere, and public avowal. I feel that I could not with propriety present myself in this country at the altar of the Lord, if I carried with me in the eyes of the public the scandal of their suspicion, that I still approved of the deeds of that unhappy period; and of the anarchical and anti-Catholic principles, in which they originated.

I acknowledge to-day with regret, that I have suffered myself to be blinded with the political mania of the time; and that I formed to myself a false conscience of abstract distinctions of captious metaphysical reasonings, to support my guilty and scandalous resistance to the decisions of my ecclesiastical superiors, who only promulgated at the time the formal doctrine of the universal church at all times.

By my refusal of the deference justly due to them, I have derogated, as much as in me lay, from the episcopal authority, in diminishing the respect and influence which it should have with the people; and besides I have offered a grievous injury to the person of my late Bishop, the illustrious prelate Lartigue, who was too well versed in the doctrine and history of the church, not to be perfectly acquainted with what she teaches; and too good a Canadian, too much above all human considerations, too genuine a patriot, I may say, to over strain the doctrine of Christianity, and refuse his fellow citizens, (whom he never hesitated to own, had cause to complain,) all the right of such legitimate opposition as strict morality might allow; but was too conscientious to neglect his duty to suppress the wild outbreak of the time, so opposed to Christian morality and sound politics.—Indeed the late date of his *mandement*, (which appeared only a few days before the troubles in Montreal took place,) shews what struggle it cost his conscience to tear him from his patriotism. I owe this just tribute to his memory; and it is with inexpressible delight that I make it to the deserving memory of that great Bishop, worthy of being the root of Episcopacy in Montreal, from whom his successors will glory in being descended, and to whom I have given more cause of complaint than ever I had of him; although my clamours have sometimes been very loud against him.

My conduct also in 1837, is not justifiable in another point of view. Had I even been sincere in my theories, altogether metaphysical; in my theology

altogether political; in that theology more Protestant than Catholic; it was always a temerity much to be condemned, and quite inexcusable on my part, to constitute myself practically the judge of my Bishop; to make his decisions, and those of the other Bishops, bend to the private and particular opinions of so insignificant an individual as myself. And I could have been guilty of such an act of insubordination, without remorse! I could have strayed to such a degree, without feeling the least qualms of conscience! I could have witnessed all the illegal proceedings of the period, which seem now to me so detestable, and could excuse all these hideous excesses! Yet all the while I had a lively faith on every other subject; a conscience I may say, delicate in every other sense, I had not certainly then lost all fear of God. How can all this be satisfactorily accounted for? Let all others learn two lessons from me; first that the political passions, the passions which I call public ones, blind us as every individual one does for private ends; and I never was on my guard against the former. And I never dreamed that they were as much to be avoided as the latter, considering them not so mean as these last were. And then with me, as the study of law preceded that of theology; and as I had brought to this last, a mind predisposed and vitiated by the too relaxed notions of publicists, who too commonly in their speculations are their own dupes, without knowing it, by listening too eagerly to the inculcated but disorderly sentiment of independence, so agreeable to human pride; ever impatient under the yoke of authority; and which has given rise to the doctrine of "the sovereignty of the people;" too revolting it is true, for me to have ever become duped to it, as well as to other notions more specious though less dangerous in practice, but such as are not admissible in Christianity; which is the religion essentially of order; the religion that opposes every sentiment & passion that has its source in original depravation. This explains the reason why public characters at the time, more imbibed with, and instructed in politics than in Christianity, have listened, like me, to the political discontents of the time; and have found, and still find for the most part, that the doctrine of the Catholic clergy is *outré* and too severe; that it restricts too much the "rights of man;" and those rights which are but too truly natural to him in his fallen state by sin; but not the natural rights of man in his primitive state, from which original sin has deprived him; and to which state the divine mission has so graciously restored him; by granting to the individual the grace, derived from redemption as a counterpoise to his irregular passions; and by re-establishing in his mind the natural order of his primitive state of innocence, whence it follows that in every society composed of true Christians, there could never be an occasion of revolt; and in offering for compensation the eternal rewards for the evils he has to endure from the ways of the wicked. Logical reason, why Christianity can never allow, with-

out blame, revolt in a people to avenge, or correct the evils it endures from the disorders of its governments, as I am perfectly convinced of at present, and that the holy scriptures forbid us to do so. Such are the sublime notions, which the political mania of 1837 has made me overlook for a time. This may explain how I could then continue to exercise my sacred functions, without thinking myself guilty in doing so; and certainly I was not capable of doing so knowingly. The Laity would then wish that the Canadian clergy sho'd cease to be a christian clergy, sho'd they exact of that clergy to make its theology stoop to the passions of the multitude, for the pleasure of being inconsistent, and to cause \*\*\*\*. I do not say to finish my sentence; but it is a fact, of which the proofs are still fresh on our soil, to cause the misfortunes of the people.

I have therefore done much mischief. I am exceedingly to blame for not having followed the route that was pointed out to me by the conviction and prudence of my superiors; and which was followed by the rest of the clergy. I have suffered for it, as I deserved to do. I no more complain of this. I own that the singularity of my conduct has been not only reprehensible but even insulting to the clergy; and, I must say, ridiculous, and that I also owe an ample apology to my brethren for the unpopularity of which they were then the objects; for the vexations they had to endure from the patriots generally owing to the marked contrast between my conduct and principles, and theirs. While all the clergy in close column were united together, as one man, by submission to their superior, (what a spectacle in the midst of the general disorganization,) opposed themselves like a wall of brass, to the political torrent, which dragged along with it myself and my people, and the whole country in one common ruin! What was my position? Alone, in my insulated state, with my mistaken patriotism! What a situation for a priest to be in, when come at last to reflect upon it coolly! What was I to do? I was silent, though my duty as a pastor should have made me raise my voice, and cry aloud with all my might, louder than all the clamours of my people, to stop them in their blind and headlong course, even had I been certain that they would not have listened to me. I held my tongue; I even applauded myself for my senseless daring, which made me brave the dangers into which I saw my people about to plunge themselves. Into what blindness then may not one fall who throws off the yoke of obedience, and chooses himself for his only guide! Poor human reason! who will not fear thine insufficiency to direct man through the stormy flood of the passions? Alas! so many scattered ruins on all sides, which the history of our own times point out to us, should have been to me a sufficient warning. I must therefore now acknowledge that the clergy have shewn themselves more than I, the friends of the people in opposing their seditious movements at the risk of their popularity; still, I owe it to myself to say, and I hope I will be pardoned for doing so, that it was not the fear of losing my

popularity, that led me astray from my duty. I could have braved that inducement then, as I do at present. But I was blinded. I acknowledge that the clergy have exhibited in the midst of the hurricane, the calm of religion; the resignation of virtue, and a truly pastoral firmness, which I wish above all things I had imitated; and which ought to win for them the esteem of all prudent and moderate citizens, the wild enthusiast alone excepted, who set at naught both conscience and experience.

To conclude, I disavow fully and sincerely the past; I retract, without restriction, all that I may have said or done in support of the movements of 1837; and my chief desire, my most ardent wish is, that all who may have been influenced by my former conduct, may be re-united in heart and mind with their clergy; may replace in them their entire confidence, of which they continue to shew themselves so deserving; after the example of, my Lord, your Lordship, in whom the love of your people is literally your life and soul; and that they may walk with accelerated steps in the way of moral reform and religious renovation, just now so happily progressing in Canada; and which have come to comfort us after all the horrors of the unhappy days that are past.

I trust, my Lord, that this letter will sufficiently prove to your Lordship the disposition of the humble submission, and the sentiments of respectful attachment, of your obedient servant,

ET. CHARTIER, Priest.

Mgr. IGN. BOURGET, Bishop of Montreal.

P. S.—I wish to give the greatest publicity possible to my present letter; begging the Editors of all the French papers in the Province to insert it; and I pray your Lordship to allow the editor of the "Melanges Religieux," to reproduce it in the ecclesiastical journal of your diocese, in which I conceive it ought also naturally to find its place. E. C.

We have received from Quebec an anonymous communication, not very distinctly written, proposing certain difficulties to be answered; and although we generally decline noticing anonymous letters sent us, we think ourselves in charity bound to endeavour at least to dissipate the clouds of doubt that hang so heavy on the mind of this nameless inquiring writer.

1. As to his first difficulty, the merit or demerit of men and angels obeying or disobeying the will of God, we might refer him to what we have written on the subject in our second number, p. 10, part of which we shall here repeat:—"These, the rational creatures, to be perfectly happy, which all must be who are once admitted to the clear vision and enjoyment of God, must be constituted free agents; otherwise, their operations being all the effect, not of choice, but of necessity, they could have nothing in them of personal worth—nothing of merit to endear them to their Maker, and, at the same time to enhance and complete their bliss, from the sense of having, as far as in them lay, deserved it. It is their freedom of agency,



which constitutes their dignity as children of God, obeying him from motives of love; not, as slaves, from compulsion or necessity. Now, this free will granted to the creatures leaves it in their power to obey or disobey; not, however without sufficient warning given them of the dreadful consequence of their disobedience."

2nd. Man in his natural state, since his fall, is under the curse, "we were by nature children of wrath;" EPHES. ch. ii. verse 3. But, in the state of grace, we are, if we love God, and keep his commandments, JOHN ch. xiv. 15, *ib.* verse 21; "a chosen generation; a kingly priesthood; a holy nation; a purchased people;" 1 PETER ii. 9, &c. "Who in times past were not a people; but are now the people of God. Who had not obtained mercy but now have obtained mercy;" *ib.* verse 10; OSEAS ch. ii. verse 24; ROM. ix. 25.

3. "Whosoever shall keep the whole law, but offend in one point, is become guilty of all;" JAMES ii. 10. This does not imply that all sins are equally grievous but only that they strike at the foundation of the law, the indispensable duty of obeying God, in the smallest things as well as in the greatest. But innate common sense, as well as Scripture teach us, contrary to the Presbyterian catechism, that all sins are not equal, so as "to deserve God's wrath and curse in this life, and eternal damnation in the next;" we read in Scripture that "the just man shall fall seven times and shall rise again;" PROV. xxiv. 16; and still he is stiled "the just man." Whereas, "they who say to the wicked man thou art just, shall be cursed by the people and the tribes shall abhor him. "Those then whom God calls "just," are just, though they fall into small faults and imperfections "seven times," that is occasionally; and there are none so perfect in their present earthly condition, as not, for instance, to be guilty of so much as an idle word, for which however the Saviour assures us, we "shall render an account in the day of judgment;" MATT. xii. 36. No wonder then, if Saint John should affirm that if "we say that we have no sin we deceive ourselves, and the truth is not in us;" but continues he, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity;" 1 JOHN i. 8.—Yet, however small our sin may be, it is a breach of the divine law; and more to be avoided than any physical evil. It is against such that the best of men have to strive; and hence we read in Scripture "that the life of man upon earth is a warfare;" JOB vii. 1. Certainly the smallest offence against God is infinite in its object, and therefore as we said, is more to be avoided than any temporal evil; nor could all creatures together satisfactorily atone for the least sin, had we not a divine mediator Jesus Christ, who came, as he says, "not to call the just but sinners to repentance;" MATT. ix. 13; "who will have mercy, and not sacrifice."—*Ibid.* Oseas vi 6—1 Tim. i 15. And therefore does the beloved Apostle say—"My little children, these things I write to you, that you may not sin; but if any man sin, we have an advocate with the father, Jesus

Christ, the Just; and he is the propitiation for our sins; and not of ours only, but also of those of the whole world."—1 JOHN, ii 1, 2.

4. Penance, or mortification, with true repentance, (and without that it is good for nothing) is agreeable to God: witness the case of the Ninivites—Jonas iii 10 Witness the Saviour himself setting the example of fasting, Matt iv 2—his foretelling that when he, the bridegroom, should be taken from his followers, then they should fast. Luke v 35—his laying down rules for fasting—Matt vi 16—in fine, his shewing the efficacy of fasting—Matt xvii 20. He has authorised his church to direct us in all that appertains to his redeeming dispensation, and commands us to regard all those who will not hear her, as 'heathens and publicans.'—Matt xviii 17. To his lawful pastors he has also said—'he who hears you hears me: and he who despises you despises me; and he who despises me, despises him who sent me.' Luke x 16. We offer adoration to God, therefore, and obey him in the way he requires, when we hear his church, and allow ourselves to be directed by his lawfully appointed pastors, whom he has commanded us to hear as we would himself. The Greek word METANOIA is translated *penance* by the early fathers of the church: but it always implies Repentance, without which, as we said, it would be vain. Besides, when the Saviour, in pronouncing his woes on Corazain and Bethsaida,—Matt xi 20—declares, that if "in Tyre and Sidon had been wrought the miracles that had been wrought in them, they would have done penance in sackcloth and ashes."—Now, here is used the same word, implying mortification.

5. Our unknown correspondent asks us what is a mystery? and gives himself a passable definition of it, viz; a reality above the perception of reason for the time being. Yes, it is a fixed reality resting upon the infallible revelation of God himself; and if the writer be a Christian, he will admit this, and also acknowledge that God can try our reliance on his word, which our first parents distrusted, by requiring our belief in what to us in our present state is incomprehensible. This is what is called faith in the divine word. We would recommend to his perusal the articles on mysteries in the first and 17th numbers of our paper.

6. He argues against the possibility of the simultaneous presence of Christ's body in many places, on merely natural principles; not considering that it is not now a natural, but a supernatural and spiritual body, though a real one. It has put on immortality, with all the perfect qualities of a spirit one of which is surely the capacity of being simultaneously present in more places than one. God is a spirit, acknowledged by all to be wholly present every where; or, whose centre is every where, and his circumference no where. It is not then contrary to reason for God, who is Omnipotent, to impart to a glorified and spiritual body, the properties of a spirit; one of which is to be present at once in more places than one.—To be sure, in the Deity this property is boundless and infinite. But in the Sa-

viour's humanity it is finite. But were it to be present at the same moment in all parts of the creation, it would still be within the limited precincts but of finitude; and not exceeding that perfect state of existence which God may impart to a spiritual being. How did the humanity of Christ enter the room, where the apostles met, and were closeted up for fear of the Jews? As for the form he takes in the Sacrament in order to try our faith in his Omnipotent word, he can assume what form he pleases, indicating the gift he gives. We incurred death eternal by eating what God had forbidden us to eat. We recover life eternal by eating with the proper dispositions what he has commanded us to eat, as the divine food of the soul; JOHN vi. 52; the fruit not of the tree of knowledge, but of the cross, the tree of faith; the tree of life to us, on which that fruit hung which he bids us eat; his very flesh to eat and his blood to drink; *ib.* verse 56, 57. This divine food of the soul was prefigured in the old law by the participation of the priests and people in the flesh of the victim sacrificed; in that of the paschal lamb, and particularly in their eating of their unbloody offerings; the shew bread, and even wafers of fine flour, stiled "the holiest of holies;" LEV. ii. 4,—vii. 12,—viii. 26; NUMBERS vi. 15; as also of the manna, though a miraculous food, not equal as the Saviour said, to the bread which he gives to his followers, the living bread which came down from heaven, and which he declares to be "his flesh which he gives for the life of the world;" JOHN vi. 51, 52. This is an endless subject, and we must close it for the present, but we shall take it up again more fully on a future occasion; as it is the chief fulfilment of all the Jewish sacrificial figures; and the most sacred and consoling article of the Catholic faith. All we need just now add, is, that no one can say that God who created all things out of nothing; who changes our meat and drink into our flesh and blood; and the common substance of the earth into all that grows, cannot transubstantiate the elements of bread and wine into his own flesh and blood; and, assuming their appearance, to try our faith in his word, be present wherever he pleases.

7. Though "there is no other name under heaven given to men whereby we must be saved, (Acts iv 12) yet we may, as the Apostles did, ask our fellow creatures here on earth, and why not also in heaven? to pray for us, to him, through whom alone, and for whose sole sake, we expect our petitions to be granted. This he himself has told us: 'Amen, amen,—says he—if you ask the Father any thing in my name, he will give it you.'—John xvi 23. Therefore does the Catholic church end all her prayers with these words—*through Jesus Christ our Lord.*

8. God's word is that of his church, which he commands us to hear; and the unanimous voice of her lawful pastors, to whom he promised the Holy Ghost, as their inspirer, to the end of the world.—John xvi 13. 'Faith comes by the hearing—says St Paul—and hearing by the word of Christ.'—Romans x 17. Not then

exclusively by the reading. Besides, St Peter shews the danger of subjecting the scripture to the judgment and decision of every one without a sure interpreter, which the church is declared to be—Matt xvii 17—for, speaking of the epistles of St Paul, "In them, he says, there are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. 1 Peter, iii xvi.—Understanding this, says the same apostle, that no prophecy of scripture is made by private interpretation; for prophecy came not by the word of man at any time, but the holy men of God spoke inspired by the Holy Ghost."—1 Peter, i 20, 21.

To the Editor of the Catholic.

VERY REV. SIR,

As I have observed a particular notice taken in the Catholic of the liberality of Protestant gentlemen (who will not be behind the age) in contributing towards the erection of Catholic chapels in various places, may I request to add a further instance—that of Col. Chisholm—in regard to the chapel built not long ago in the village of Oakville. Not only did this gentleman furnish the ground for a handsome and eligible scite whereon to erect it, together with much of the material, but even when land had risen, with the rise of the village, in value, very generously consented to attach another portion of it, to serve, for our exclusive use, as a burial-ground, an advantage which no other denomination in the place enjoys.

I also take this opportunity of testifying to the zeal for their religion displayed by the Catholics living in the interior of the Township of Trafalgar, who have of late been at considerable expense in completing and finishing off to advantage a neat chapel, with a spire, a circumstance which, considering their smallness of numbers, reflects much credit on their religious character. As this is the second Catholic chapel in the Township of Trafalgar, (which includes Oakville) and but a few miles from the rising village of Streetsville, it is well to invite the attention of settlers to this circumstance, whose choice of localities is so often justly influenced by the religious opportunities these may offer.

A. J. McD.

Trafalgar Jan. 3, 1842.

REMITTANCES RECEIVED SINCE OUR LAST.

LONDON—Rev Mr O'Dwyer for Mr O'Flinn, 7s6d, Patrick Tierney, 7s6d, and Patrick Dolney, 5s

PERTH—Rev M McDonough for Mich. Honigan, and Edward Burke, Srith's Falls, each 7s6d

QUEBEC—Mr H O'Connor, \$10

ARRIVAL OF SIR CHAS. BAGOT AT NEW YORK.

H. B. M. ship ILLUSTRIOUS 71, Capt. Erskine, from Falmouth, whence she sailed on the 24th ultimo, arrived yesterday morning at the Quarantine ground. On board of her is Sir Charles Bagot, recently appointed Governor General of British America and suite.

Yesterday morning, Captain Jones, Military Secretary to Sir Charles Bagot, arrived in Town from New York; and after an interview with His Excellency the Administrator of the Government, he recrossed the lines in the afternoon to join the Governor General on his journey to the Seat of Government. It is confidently stated that Sir Charles Bagot will be in Kingston on Saturday next



From the Examiner.

## TO ST. ANDREW'S.

Let not a Scottish voice tell  
The sad, the withering deed,  
That Presbyterian Marshall  
Abjures his fathers' creed.

BRITISH COLONIST Nov. 24.

O bigot bard! what more, man,  
Could your Covenanters do  
Than Marshall does?—give o'er, man,  
Glebe, manse, and stipend too.  
Was conscience not the glory  
Abjurers once could claim?  
But now, another story,  
To change and starve is shame!

If men must be derided  
Their fathers' creed who slight,  
A knotty point's decided—  
The stubborn Jew is right;  
The follower of Mohammed  
Is justified and free,  
And you and I are damned,  
That Christian dogs we be!

DUMMER.

G A. H.

**TOBACCO A REMEDY FOR ARSENIC.**—A young lady in New Hampshire fell into the mistake, so often committed, of eating a portion of arsenic which had been prepared for the destruction of rats. Painful symptoms soon led to inquiry; and her mistake was discovered. An elderly lady who was present advised that she should be made to vomit, as speedily as possible, and as she had always felt a perfect loathing for tobacco in every shape, it was supposed that this would at once effect the purpose. A pipe was used, but without producing a nausea. She next chewed a large portion of strong tobacco, and swallowed the juice, and that even without a sensation of disgust. A strong decoction was then made of hot water, of which she drank perhaps half a pint. Still there was neither nausea nor dizziness, nor did it operate at all, either as an emetic or cathartic.—The painful sensations at her stomach, however, subsided, and she began to feel well. On the arrival of the physicians, an emetic of blue vitriol was administered, and produced one operation. One or two days after there was a discharge of dark green color, approaching to black. No ill consequences followed. Another case occurred in the same place a few years subsequent, in which arsenic was taken through mistake, by a sick person, and she employed tobacco with the same success. She, too, had always loathed the article, but now chewed it, and swallowed the saliva, without producing sickness at the stomach.—No emetic was administered nor any other remedy.—*Silliman's Journal.*

THE BANK OF ENGLAND covers five acres of ground, and employs over nine hundred clerks. Every thing for the use of the bank is made on its own premises, and the printing of its notes is a large item. A note once returning to the bank is never re-issued but is filed away, and at the end of ten years burnt. The workmen are busily at work every day in the year save Sundays, in printing notes.

In adversity, the real principles of men appear.

**ROYAL EXCHANGE,  
KING STREET,  
HAMILTON—CANADA,  
BY NELSON DEVEREUX.**

THE Subscriber having completed his new Brick Building, in King Street, (on the site of his old stand) respectfully informs the Public that it is now open for their accommodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.

N. DEVEREUX.

Dec. 24, 1841.

## INFORMATION WANTED,

OF ROBERT GOURLAY, a native of St. Andrews, Scotland, who left that country about ten years ago, and is now supposed to be in some part of the United States. Should this meet his eye, he will hear of something to his advantage by writing to his brother, at home—who is most anxious to hear from him. His father and mother have both died since he left his native land. When last heard from he was teaching school in Dalton County, Ohio. Any information respecting him, addressed to JOHN CREIGHTON, Chronicle & Gazette Office, Kingston, will be thankfully received.  
Kingston, Dec' 24, 1841.

## A GIRL WANTED

IMMEDIATELY, to do the work of a small family. Enquire at this office.  
Hamilton, Jan. 5, 1842.

## GRAND RIVER HOTEL,

(Head of John Street, opposite the Old Market)  
HAMILTON.

THE Subscriber respectfully informs his friends and the public, that from the additions he has made to his Hotel, both with regard to BOARDING and STABLING, he trusts he will still continue to merit their patronage.

His Table will be constantly supplied with the best the Market affords; while his liquors are various and of the best description.

Extensive Stabling is attached, with every necessary required by the Farmer, who will do well to pay him a visit.

P McCLUSKY

N B—A few respectable Boarders can be accommodated on reasonable terms  
Hamilton, Dec 1, 1841

## THOMAS STINSON

HAS just received in his Stores, at HAMILTON AND DUNDAS, the LARGEST assortment of Goods in Western Canada, to be sold

BELOW their ACTUAL VALUE, (they having been purchased in Montreal during a very depressed state of the market,) in addition to

## Large Consignments

of which he is compelled to dispose of during the following Winter!!!

He therefore begs to call the attention of the public generally and more particularly those at a DISTANCE to his presents assortment, as they will find themselves amply repaid in the cheapness and quality of his Goods, for any trouble to which their journey may subject them. In addition to his Stock of

## DRY GOODS

## AND GROCERIES,

he has on hand a quantity of IRON, NAILS, &c. &c.

His store in Hamilton is situate at the west end of the Brick Block of Buildings, next door to Mr. Jussen's Hardware Store, and that at Dundas, nearly opposite Mr. Bamberger's Hotel, and adjoining the premises lately occupied by Mr. J. P. Larkia.

Hamilton, Dec. 1, 1841.

## BRISTOL HOUSE,

King Street, Hamilton, near the Market,  
By D. F. TEWKSBURY,  
September 15, 1841.

THOMAS HILTON,  
CABINET MAKER,  
AND UPHOLSTERER,  
King Street, five doors east of the Bank.

PATRICK BURNS,  
BLACKSMITH, KING STREET,  
Next house to Isaac Buchanan & Cos large importing house.  
Horse Shoeng, Waggon & Sleigh Ironing  
Hamilton, Sep. 22, 1841.

EDWARD MCGIVERN,  
SADDLE AND HARNESS MAKER,  
HAMILTON  
Opposite Chapel & Moore's Tin Factory  
King Street.  
Sept. 22nd, 1841.

## PORTRAIT PAINTING.

MR. HELLY, [late from Europe.]

LADIES and Gentlemen wishing correct Likenesses painted, will please call at Hatfield's Hotel, where, from the specimens Mr. H. can produce, he hopes to secure their patronage.

N. B.—Ladies and Gentlemen can be called upon at their houses if required.  
Hamilton, Nov 16, 1841.

## OYSTERS!

Fresh, and just received,—call a  
C. Langdon's Saloon.  
Hamilton, Oct 13, 1841.

## INFORMATION WANTED.

OF Jeremiah and Philip Brown, who came into Canada from Hagarstown, Maryland, U. S. about eight years ago. One of them was understood to be a sailor on Lake Erie. Their mother who lives in Hamilton, Upper Canada, would feel grateful to obtain any word respecting either of the above, or their sisters Caroline and Harriet.

December 6, 1841.

## NEW HARDWARE STORE

THE Subscriber begs leave to inform his friends and the public generally, that he has re-opened the Store lately occupied by Mr. J. Layton, in Stinson's Block, and is now receiving an extensive assortment of Birmingham, Sheffield and American Shelf and Heavy HARD WARE, which he will sell at the very Lowest Prices.

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

REMOVED  
IN HASTE!!!

THE Subscriber having got under way in his old business wishes to notify his customers that his present abode is next door to Mr. Thom's Saddlery Establishment, and directly opposite Press Hotel. He also takes this opportunity of returning thanks to his fellow townsmen for their assistance rendered to him during the night of the calamitous fire.

SAMUEL McCURDY.

N B These indebted to him will confer a favor by settling up speedily.  
Hamilton, Dec. 1, 1841.

## CHEAP! CHEAP!! CHEAP!!!

## OYSTERS

OF the first quality at the Bristol House Oyster Rooms, for 1s. 3j. per dozen, or 8s. 9d. per 100; or £1 17s. 6d. the barrel.

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

## QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

THE Subscriber respectfully acquaints his friends and the public generally, that he has fitted up the above named house in such a style as to render his guests as comfortable as at any other Hotel in Hamilton. His former experience in the wine and spirit trade enables him to select the best articles for his Bar that the Market affords; and it is admitted by all who have patronized his establishment, that his stabling and sheds are superior to any thing of the kind attached to a public Inn, in the District of Gore.

N. B.—The best of Hay and Oats, with civil and attentive Ostlers.

W. J. GILBERT.

Hamilton, Sept. 15, 1841.

## THE HAMILTON RETREAT.

THE Subscriber has opened his Retreat in Hughson street a few doors north of King street, and wishes to acquaint his friends that they may rely on every Luxury the markets afford; his Wines and Liquors will be selected with care, and no expense spared in making his guests comfortable.

Oysters, Clams, &c., will be found in their season. He therefore hopes by strict attention and a desire to please, to merit a share of Public patronage.

ROBERT FOSTER.

Hamilton, Sept., 1841.

SAMUEL McCURDY,  
TAILOR.

KING STREET, HAMILTON

## NOTICE.

It is confidently hoped that the following Reverend gentlemen will act as zealous agents for the Catholic paper, and do all in their power among their people to prevent its being a failure, to our final shame and the triumph of our enemies.

## AGENTS.

Rev. Mr. Gibney, Guelph  
" Mr. Charest, Penetanguishene  
" Mr. Proulx, do.  
" J. P. O'Dwyer, London.  
" Mr. O'Flinn, St. Thomas.  
" Mich. MacDonell, [Maidstone,] Sandwich  
" Very Rev. Angus MacDonell, do.  
" Alex. J. MacDonell, Oakville.  
" Mr. Mills, Dundas.  
" E. Gordon, Niagara.  
" Mr. O. Rully, Gore of Toronto.  
" W. Patk. McDonagh, Toronto.  
" Mr. Quinlan, New Market.  
" Mr. Fitzpatrick, Ops.  
" Mr. Kernan, Cobourg.  
" Mr. Butler, Peterburgh.  
" Mr. Lahor, Picton.  
" M. Brennan, Belleville.  
" J. Smith, Richmond.  
" P. Dollard, Kingston.  
" R. v. Angus MacDonell, do.  
" Ri. ut Rev. Bishop Gouin, do.  
" Rev. Mr. Burke, do.  
" Rev. Mr. Snyder, Wilmot, near Waterloo.  
" Mr. O'Reilly, Brockville.  
" J. Clarke, Prescott.  
" J. Bennet, Cornwall  
" John Cannon, Bytown.  
" D. O'Connor, Esq., J. P.; Bytown.  
" Rev. J. H. McDonagh, Perth.  
" G. Hay, [St. Andrew's] Glengarry.  
" John MacDonell, [St. Raphael,] do.  
" John MacDonell, [Alexandria,] do.  
" Mr. Levevre L'Original  
" Mr. Martin MacDonell, Recollect Church, Montreal  
" MM. J. Quiblier, Sup. Sem. Montreal.  
" Rev. Patrick Phelan, SEM. ST. SULPICE.  
" J. Richards, do.  
" P. M. Mignault, Sup. Col. of Chambly.  
" J. F. Gagnon, Berthier.  
" J. R. Pare, St. Jacques.  
" J. B. Kelly, Sorel.  
" E. Crevier, St. Hyacinthe  
" MM. T. Cooke, Curate of Three Rivers.  
" Harkins, Sherbrooke.  
" Rev. P. McMahon, Quebec.  
" Mr. Henry O'Connor, 15 St. Paul Street, Quebec  
" Bishop Fraser, Nova Scotia  
" Dr. J. B. Purcell, Bishop of Cincinnati, Ohio  
" Bishop Fenwick, Boston.  
" Bishop Kenrick, Philadelphia.  
" Bishop England, Charleston, S. C.