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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. DECEMBER 1, 1841.

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EDITOR.

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THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XI.

THE HISTORY OF JOSEPH.—GEN. ch. xxxvii.

HIS DREAMS.—HIS BRETHREN ENVY AND SELL HIM TO THE STRANGER—HE IS MADE RULER OF HIS MASTER'S HOUSEHOLD.—IS FALSELY ACCUSED AND IMPRISONED.—HE INTERPRETS THE DREAMS OF HIS TWO FELLOW PRISONERS, AND IS FINALLY LIBERATED.

Of all the great personages mentioned in the Old Testament, as emblematical in their lives and actions of the Messiah, no one bore so striking and continued a resemblance to him, as the innocent, long persecuted, and finally exalted Joseph. His very name in Hebrew is the same as that of the Redeemer; for Joseph is Jesus, and signifies Saviour. He was, like the Saviour, the beloved of his father; and, on that account was hated by his envying brethren. His mysterious dreams not only betokened his future grandeur; but shewed him, as the representative of the Redeemer, the object of adoration to his virgin mother and reputed father; and to all his brethren; or mankind, whose nature, he had assumed. Their homage paid to his sheaf, alludes to their dependence upon him for bread; and in the spiritual sense, to the homage due by all to his sheaf; "the corn of the elect;" ZECH. ix. 17; "the living bread," with which the prefigured Joseph would one day supply his family.—JOHN vi. 59.

Joseph was sent by his father to look after his brethren and their flocks. He answered "I am ready."—Jesus Christ equally ready, was also sent by his heavenly Father to look after the shepherds and the sheep of Israel. Joseph found his brethren, where they should not have been, for they had strayed, as did the Jews, "from Sichem to Dothain." On seeing him yet afar off, "they sought to kill him;" for they bore him a grudge for having accused them to their father "of a most wicked crime;" and hated him as a spy upon their conduct. The father's predilection for him was also to them a source of envy; as well as his dreams which portended his exaltation over them. "Come then," said they, "let us kill him... and then it will appear what his dreams avail him."

Who does not see here portrayed in the speech and conduct of Joseph's brethren, the envy and deadly hatred of the Jewish priests, princes and people towards the Saviour, whom they considered as a spy upon their conduct; and an accuser of their misdeeds? Juda's advice to sell Joseph to the Ishmaelites, rather than imbue their hands in his blood, is like the Jewish priesthood's instigation to the multitude to deliver up the Saviour to the Romans. Joseph is sold for twenty pieces of silver: Jesus, as more valuable, for thirty.—The figure is in the sale of "the Just One" for so many pieces of silver; and his delivery over to the stranger. Joseph's coat dipped in the blood of a kid, and presented to his father; is an emblem of our humanity given as a coat, or covering to the filial Deity by his heavenly Father, ("thou hast fitted a body to me;") HEB. x. 5;

and dipped by his brethren in the blood of the kid; that is drenched in the blood of an apparent criminal dead upon the cross; for "he was reckoned among the wicked;" MARK xv. xxviii.; GEN. ch. xxxix. Joseph is re-sold to Potipher, and is constituted the chief of his master's household. Jesus Christ becomes as a servant for our sake; MATT. xiii. 14; "the servant of the servants of God;" as his vicar on earth is styled; who devoted himself like a slave bound over in the legal form to do for ever, as man, the sovereign will of the paternal Deity; PS. xxxix. 7; DEUT. xv. 17; and is therefore made the ruler of God's household, the church; PS. ii. 6. By thus stooping the lowest, he is exalted the highest; PHILIP. ii. 9. Ch. xi. Joseph in prison, the worst state of his degradation; treated like a criminal, though innocent; and placed between two criminals; to the one of whom he foretells his pardon and restoration to his master's favour; and to the other the infliction of death; represents the Saviour in his worst state of degradation, on the Cross, between two thieves; to the one of whom repentant, he promises bliss with himself in Paradise, while he leaves the other unrepented to his dreadful doom, eternal death.

VERSE 12. The three days till the verification of Joseph's prophecy, indicate the three days from the Saviour's death, till the verification of all his words, when, after fulfilling his mission among sinful mortals, he afford'd in his triumphant resurrection from the grave, the main proof his divinity.

HOLYCROSS ABBEY.*

"From the high sunny headlands of Bere in the west,
To the bowers that by Shannon's blue waters are blest,
I am master, unquestion'd and absolute"—said
The lord of broad Munster—King Donough the Red—
"And now that my sceptre's no longer the sword,
In the wealthiest vale my dominions afford,
I will build me a temple of praise to that power
Who buckler'd my breast in the battle-fray hour."
He spoke—it was done—and with pomp such as glows
Round a sunrise in summer that Aboey arose.
There sculpture her miracles lavished around,
Until stone spoke a worship diviner than sound—
There from matins to midnight the censers were flaming,
Along the proud aisles the deep anthems were streaming,
As a thousand Cisterians incessantly raised
Horannas round shrines that with jewel'ry blazed;
While the palmer from Syria, and pilgrim from Spain,
Brought their offerings alike to the far honour'd fane;
And in time, when the wearied O'Brien laid down
At the feet of Death's Angel his cares and his crown,
Beside the high altar a canopied tomb
Shed above its remains its magnificent gloom,
And in Holycross Abbey high masses were said,
Through the lapses of long ages, for Donough the Red.

At the thought if King Donough could traverse the line
That divides us from death, and could really exceed
In looking about him—what lessons he'd read!
All was glory in ruins—below and above—
From the traceried turret that shelter'd the dove,
To the cloisters dim stretching in distance away,
Where the fox skulks at twilight in quest of his prey,
Here soar'd the vast chancel superbly alone,
While pillar and pinnacle moulder'd around—

*The Cisterian abbey of the Holy Cross, county Tipperary, was founded in the twelfth century by Donough Red (the red) O'Brien, king of Limerick. It was regarded through Western Europe with peculiar veneration, and for three hundred years was favoured by the pilgrimage of noble and illustrious persons of both sexes. At the Reformation, the abbey with its dependencies was sequestered by the crown, and was finally granted (5th Elizabeth, to Gerald, Earl of Ormond. The beautiful and extensive remains of Holycross attest to the present day its former magnificence. It is miserably engraved in Gros.—Blackwood's Magazine.

There the choir's richest fretwork in dust overthrown,
With corbel and chapitor "cumbored the ground,"
No lamps glimmer'd now but the cressets of heaven—
From the tombs of crusador, and abbot, and saint,
Emblazonry, Scroll, and escutcheon wore rent;
While usurping their banners' high places, o'er all
The Ivy—dark sneerer—suspended her pall.
With a deeper emotion your spirit would thrill,
In beholding wherever the winter and rain
Swept the dust from the relics it cover'd—that still
Some hand had religiously glean'd them again,
And piled on the altars and pedestal tones
Death's grisliest harvest of skeleton bones,
There mingled together lay childhood and age,
The hand of the hero and brow of the sage—
And—grave lesson to you!—I, methought, could dis-
The limbs that had once been adored by a lover,
The form of some beauty, perchance, who had shone
Like a star of the evening in centuries gone;—

ON THE MICROSCOPE.

This valuable discoverer of truth will prove the most boasted performances of art to be as ill shaped, rugged and uneven, as if they were hewn with an axe, or struck out with a mallet and chisel. It will shew bungling, inequality and imperfection in every part; and that the whole is disproportionate and monstrous. Our finest miniature paintings appear before this instrument as mere daubings plastered on with a trowel, and entirely void of beauty, either in the drawing or the colouring.—Our most shining varnishes, our smoothest polishings, will be found to be mere roughness, full of gaps and flaws.

Thus sink the works of art, when we become enabled to see what they really are: But, on the contrary, the nearer we examine, the plainer we distinguish, the more we can discover of the works of nature, even in the least and meanest of her productions; the more sensible we must be made of the wisdom, power, and greatness of their author. Let us apply the microscope where we will, nothing is to be found but beauty and perfection.—View we the numberless species of insects that swim, creep or fly around us; what proportion, exactness, uniformity and symmetry shall we perceive in all their organs! What a profusion of colouring! Azure, green and vermilion; gold, silver, pearls, rubies and diamonds; fringe and embroidery on their bodies; wings, heads and every other part! How rich the glow! How high the finishing! How immutable the polish we everywhere behold.

Search we yet farther, and examine the *Animalcula* many sorts where of it would be impossible for an human eye unassisted to discern; those breathing atoms so small; they are almost all workmanship! In them too we shall discover the same organs of body, multiplicity of parts, variety of motions, diversity of figures and particular ways of living as in the larger animals. How amazingly curious must the internal structure of these creatures be! The heart, the stomach, the entrails and the brain! How minute and fine the bones, joints, muscles and tendons! How exquisitely delicate, beyond all conception, the arteries, veins and nerves! What multitudes of vessels and circulations must be contained within this narrow compass! And yet all have sufficient room to perform their different offices; and neither impede, nor interfere with one another.

The same order, regularity and beauty will appear likewise among vegetables, if brought to examination. Every stalk, bud, flower, seed, displays a figure, a proportion, a harmony beyond the reach of art. There is not a weed, not a moss, whose every leaf does not shew a multiplicity of vessels and pores disposed most curiously for the conveyance of juices to support and nourish it; and which is not adorned with innumerable graces to embellish it.

The most perfect works of art betray a meanness, a poverty, an inability in the workman. But those of na-

turo plainly prove the hand that formed them absolute master of the materials it wrought upon; and that it had tools exactly suitable to its design. Every hair, feather or scale of the meanest insect appears rounded, polished and finished to the highest pitch; and shows the abundant riches, munificence and skill of its Maker.

But some may possibly enquire to what purpose Providence has bestowed such an expense of beauty on creatures so insignificant; and cry out, what is all this to us?—My reply is, that the beauty and elegance which adorn them are evident and convincing proofs of their not being so insignificant as we presumptuously suppose they are; for such beauty must be given them either for their own sake, that they themselves may be delighted with it; or else for ours, that we may observe in them the amazing power and goodness of the Creator. If the former be the case, we must allow them to be of consequence in the account of their Maker, and therefore deserve our regard: and, if the latter, our duty to take notice and admire them. But, for whatever reason God has been pleased to bestow existence on them, and to clothe them with beauty, what he has judged worthy himself to create, is not surely below us to examine and consider. The same hand that formed the Whale, the Elephant and the Lion, has likewise made the Louse, the Gnat and the Flea.—*Baker's Microscope.*

[TO BE CONTINUED]

ROME AND ITS CATACOMBS.

According to the difference of our tastes or our pursuits, how different are the feelings which crowd upon the soul on our first entering Rome. In the classical admirer and the lover of Pagan antiquities the references and allusions with which his mind is stored (like seeds lying buried through the winter, waiting only for the genial showers and invigorating breath of spring) shoot forth and fructify beneath the glow of classic sunshine which bursts upon him at every step. But in the breast of a Catholic these feelings are of a far more absorbing nature. He feels that he is treading on sacred ground; he knows that here the small grain of mustard seed, cast from the hands of the prince of the apostles and nurtured by his own blood, took root upon and shot from the ruins of the central temple of pagan worship, spreading its branches to the four winds of heaven becoming the greatest of all trees, and affording a lodging to the birds of the air and to the beasts of the field a shelter and retreat; he knows that here the keys of that church which was built upon a rock, which has outlived all other institutions, witnessing the rise and wane of so many states, and amidst the constant fluctuations of other powers, itself remaining unchangeable and immovable, have been handed down from St. Peter to Gregory XVI., and that the church itself presents a living proof of the veracity and omnipotence of her Divine Founder, who promised her that "the gates of hell should never prevail against her."

In spirit he accompanies the two chiefs

of the apostles to their lonesome dungeon in the Mamertine prison, and follows them on their last journey to the place of martyrdom. He weeps tears of joy as he spreads his garments beneath the feet of the blessed martyr Ignatius, and kisses the ground on which he trod as he was led to the amphitheatre. Every step presents him with monuments of the triumph of religion, and her basilicas and her churches present a glorious and a consoling contrast with the caverns and catacombs of the three first ages of christianity. Standing here, and gazing on the scene of magnificence, he is borne back insensibly though willingly to the days of her comparative apparent nothingness.—Reading her triumphs he reverts to her struggles; attending the pomp and splendour of her ceremonial, his heart is far away—in spirit he is present at the solemn midnight Mass of the catacombs; he lifts his heart and makes his offering to Heaven in unison with and emulous of the persecuted faithful.

As, therefore, the mind naturally reverts to the past; as the medium of contrast is the most ordinary vehicle of our enjoyments; and as, in fine, the consideration of antiquity has always in itself such a particular interest (enabling us, in a manner, to live again in the days that are gone, to see, to converse with those whose memories, like the monuments they have left us, are enshrined in the admiration and veneration of posterity,) it will not, we trust, be an ungrateful task to turn our attention to the subject of the catacombs, those monuments of Christianity—objects which have far greater claim on our admiration than all the temples, palaces, aqueducts, and roads of this stupendous city.

In the hasty glance which we intend to take of the ancient cemeteries or catacombs, we need not delay our project by stating the different manners and customs of antiquity in their treatment of bodies after death. Suffice it to say, on this point, that the Christian custom of inhumation was inferred from the words of God to Adam, concluding that dreadful punishment he pronounced on him and his posterity,—“From dust thou art, and unto dust thou shalt return;” GEN. iii. 14, and from the constant practice of the Jews in this respect,—that they rejected the combustion of the pagans, which, contrary to their conviction of a future resurrection seemed to imply that all was ended in death.

It is also needless to state the origin of the great respect shewn to dead bodies, the care taken of them, the anxiety of the dying to have all the requisite rites and ceremonies performed in their regard, the dread of being deprived of them, and the consequent fidelity of children to the promises made to dying parents on this important point. We may safely conclude, however, that Christians, bound together by the strongest ties (the consideration of their being all members of one body, whose head was Christ) and hoping to enjoy the company of each other in another and better world, would shew every possible care and attention to their departed brethren, their fellow-soldiers in the strife.

With regard to the first construction of the catacombs, the most probable opinion is, that they were formed by the extraction of a ferruginous sand of volcanic production, called pozzolana, for the purpose of making the cement used by the Romans in the construction of their buildings. Not to break up and spoil the surface of the ground by the extraction of this material, the work of excavation was carried on in a manner much resembling the mode of working coal mines in this country. The shaft was sunk to a certain depth, and then branched out in every direction where the veins of sand were found.

These subterranean passages being thus commenced by the Romans prior to the preaching of the Gospel, were afterwards arranged, enlarged, and rendered available to the various purposes of concealment, of occasional residence, of meeting and praying, of administering and partaking of the sacred rites of religion, and, finally, of receiving the bodies of the triumphant martyrs.

To all these purposes the catacombs were admirably adapted, and that they were employed for these ends there can be but little doubt. The consideration of the arguments on which this opinion is founded would occupy too much time and space for our present purpose. We will, therefore, content ourselves with a hasty sketch of their nature and construction.

The catacombs have the appearance of an endless subterranean labyrinth; the passages, some low and narrow, others higher and broader, branch out in every direction to an immense extent. In fact had it not been deemed necessary to close up parts of them for the prevention of accidents from the too great curiosities of visitors and that the egress might be the more easily found, a space of twenty miles might be travelled over in these dark and gloomy corridors.

The sepulchres destined to receive the bodies are cut out of the rock on either side. Occasionally we enter larger and more open spaces. In many instances they are highly ornamented, containing pictures, and the remains of altars, which objects at once tell the purpose for which they were originally intended.

In speaking of the ornaments, pictures and remains of sculpture found in the catacombs, it may not be improper to mention those which occur the most frequently.

The representation of Adam and Eve, Moses striking the rock, Daniel in the lion's den, Job in his afflictions, Tobias and the angel, form the chief ornaments of several parts of the roof. St. Peter receiving from Christ the keys of the kingdom of heaven is cut out on the front of many of the sarcophagi; the Greek characters (Chr.) an abbreviation of the word Christus, is seen in almost every sepulchre. This was a profession of the faith in which they had died, and to which alike undaunted by the threats and tortures as unmoved by the promises held out to them by their persecutors, they had borne testimony by their death. The good shepherd, bearing on his shoulders the strayed lamb, is met with, both on the

roof and the tombs. It was the favourite representations of the early Christians, embodying the whole life and passion of our Blessed Lord, who gave his life for his sheep, to rescue them from the bondage of satan. It was, moreover, one of the pictures drawn by our Redeemer of himself, as characteristic of the love he bore us.

The representation of a fish occurs very frequently. The name of Pisculi, given to the christians by the Pagans, seems to have taken its origin from their use of this emblem. The motives of the christians for using it may have been either in allusion to the necessity of passing through the saving waters of baptism, or from the Greek word *ichthus* which signifies a fish, embodying the initials of the sacred name and titles of our Divine Redeemer, as written in the Greek language.

The palm branch emblematical of the triumph they had gained, and the reward they looked for, is met with at every step. The dove, bearing the olive branch of peace, is a prominent feature amongst the numerous ornaments of the catacombs, and seems expressive of a prayer for the terminations of the cruelties they had so long endured, or of confidence that God would never desert them, but that he would at length grant them the object of their prayers, by the triumphant establishment of Christianity on the ruins of paganism.

From the Catholic Telegraph.

[By a Correspondent.]

LATIN LANGUAGE IN THE CATHOLIC CHURCH.

DEAR SIR—I hope your correspondent H. who recently enquired why the Latin language was retained in the public services of the Catholic church, will not take it amiss if I call his attention to the past and present condition of the Lord's Prayer in his vernacular tongue. When he has read the uncouth jargon in which our ancestors repeated it—when he considers the ceaseless changes of all living languages, he will scarcely ask again, “is there no satisfactory reason for retaining the Latin language in the services of your church?” In the year 700 it was written thus—“Uren faer thee art in heofnas, sic gekalgud thin noma, to cymeth thin rick, ric thin willa suc in heofnas and ertho,” &c. Two hundred years later, in this manner—“Thee our fader the art on heofnam si thin nania gehalgod. Cum thin ric. Si thin willa on heofnum,” &c.

In the reign of Henry II,—

Yere fader be hailed eber rich
Thy name be hailed eber lich,
Thou bring us ty mitchell blisse,
Als hit in heavenly doe,
That in year the beeve in also.

In the reign of Henry III.—

Fader thou art in heaven blisse.
Thine holy name it wurt the bliss,
Cumen and not thy kingdom,
Thy holy name will it be oll don,
In heaven and in earth also,
So shall in full well le-tro.

In the reign of the 6th Henry, it began, “Our fader who art in heavens, hallewid be thy name; the kingdom to thee; be the will done in earth es in heaven,” &c.

In 1527 they prayed, 'O, our father who art in heaven! hallowed be thy name.—Let thy kingdom come. Thy will be fulfilled, as well in earth as it is in heaven,' &c. But, it may be said, that one language is now fixed; it is almost perfect; therefore, there is no danger of any change or corruption. This is, however, impossible, for every living language, as well as the men who use it, is continually changing; but allowing for the sake of argument that the English language is perfect, still, let him consider that the Universal church professes to be the guardian of the faith of all nations on the globe, many of whose languages are now in as great a state of mutation as the English was between the 7th and 10th centuries. The church now, as ever, uses the unchanged and unchangeable language of Rome; and now, as ever, she allows her children to lisp their prayers in their native tongue. When our Saxon forefathers were still stammering the barbarous dialects of the north, her priests chaunted the prayer and praises of God in the harmonious language of Virgil. Has not all that is beautiful and pure in the modern litanies and forms of worship, been drawn from the treasury of the church of Rome? Whence have we the simple, touching, and all-comprehensive diction of the prayer of Jesus as it now appears, from a *literal* translation of the Pater noster as uttered more than a thousand years ago? Who preserved this prayer?—The church of Rome. Let us be grateful to her then. I hope he will pardon me for offering to him the original and its modern dress:

"Pater noster, qui es in caelis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in caelo, et in terra; panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem; sed libera nos a malo. Amen."

"Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil.—Amen."

Here let me end with my earnest wishes that he, in searching for the truth, may, like your humble friend, become a convert to the truth. A.

BLESSED VIRGIN.—"What other can we make of that address of Elizabeth to her; 'And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord;' that expression plainly implying her faith of the Angel's message, both to be a ground of her own blessedness, and a medium whereby ours was to be procured. Sure I am that ancient and holy father Irenaeus did not only make that interpretation of it, but represented it moreover, as it did well deserve, as a farther proof of the completeness of that victory which we obtain over the devil through her seed. For 'so also,' said he, 'did the knot of the disobedience of Eve receive a solution by the obedience of Mary. What the Virgin Eve bound by her incredulity, that the Virgin Mary loosed by

her faith; even by that faith by which she conceived in her womb the great Redeemer of the world, and by whom it is that we are loosed from our bonds. Upon which account it is also to be said, that she ought not only to be held in honour, upon the account of God's making use of her womb for the conception of our Lord; and for which she herself affirms, that all generations should call her blessed; but upon the account also of her faith by which she was enabled to conceive Him. But from hence we may also collect, how unreasonably that of our Saviour is alleged against this good report, which was returned by him to a woman, who, upon occasion of His gracious words cried out: 'Blessed is the womb that bare thee, and the paps that thou hast sucked.' For as to the utmost that answer of His imports is, that is a much more blessed thing to conceive Christ in our heart than simply to conceive Him in a womb, so it doth not only make nothing at all against the due honour of this conception, but rather give a more sure establishment to it; because this conception was a conception of her heart as well as of her womb, a conception by faith as well as a fleshy one."—*Trowersons Explic. Cat. Church of England*, p. 155.

A PADDY M'KEW.

"Oh for a tongue to curse the slave!" One of O'Connell's greatest public services is, that he taught the lower order of his countrymen the evils and dangers of secret societies. Spies and informers, and all the vermin who traded in blood, had a perennial harvest in the folly and credulity of their unfortunate countrymen, until he laid open their base traffic to public indignation, and spoiled their market, by making the people too wise to be deluded. But, even with a limited field of operation, the abominable system went on; and many a family lost its head or its prop by the villainy of wretches, who first lured them into illegal societies, and afterwards betrayed them for hire. The system is too familiar to require illustration; scarcely a district but has had its own sad story; and we refer to it now only to bring under public notice a new evidence of the deliberate baseness of its emissaries, who propagate delusions that lead to the jail and the gallows.

Let the following facts speak for themselves: In June last, a meeting of delegates from a secret society, called the "Hibernian Benevolent Association," met in Baltimore, county Leitrim. While they were sitting in council, the police arrested eighteen of them, every one of whom was, subsequently, either transported, or subject to a long and lingering imprisonment. It is still, we believe, unknown in that county how information of the meeting was obtained by Government; but the secret has come out, at length, on the other side of the Atlantic. A miscreant named M'Gloin, who was not only one of the delegates, but an official disseminator of the system (if not its founder) gave the information to the Executive, and was paid large sums of money for his infamy!

His correspondence with the Government officials fell accidentally into the hands of some Irishmen in New York, where he emigrated, who forthwith sent it to a newspaper in the Irish interest in that city, and we now give it, for the first time, to the public of this country.

[Here the letters are given which were published in this Journal some time in September.]

Mark how this M'Gloin spent money for the direct purpose of fostering the system which he professed himself anxious to expose and put down. He coolly confesses that he expended certain sums "in supporting branches of the society in England, and sustaining the confidence of the members." It was his milch-cow, and he fed it to draw sustenance from its vitals. He deliberately paid his victims for doing that which was to bring them to condign punishment; he fed them for slaughter, as a grazer feeds his cattle.

And this, be it remembered, is not a story of the forgotten days of persecution, but an occurrence not yet twelve months old. The last of the letters is dated in the last month of 1840; and a similar offer from some more recent Iscariot may now be laying on the Castle table!

Nothing, by the way, can better illustrate the true nature of the "great Ribbon conspiracy," than this correspondence. It proves, undeniably, that the system was altogether sustained, and probably created, by wretches who had an interest in its existence—miscreants who kindled the fire, that they might be paid for putting it out. And no honorable or candid man would venture, after such an insight into its machinery, to allege that any but the most ignorant were trappaned into a contemptible association, confessedly invented and propagated by the most dissolute and base.

We cannot but remark that it is honorable to Lord Morpeth that he refused to continue the scoundrel (M'Gloin) in his abominable vocation—he would not adopt the old Tory system of paying for the invention of conspiracies, that he might have the credit of suppressing them.

When his refusal was written, he could have no idea that it would ever come before the public; and it is highly honorable to his character that his most private actions tally so strictly with his public profession.—*Belfast Vindicator*, Oct. 13.

PEASANTRY IN RUSSIAN PRUSSIA.—The peasantry, in particular, through Rhenish Prussia, and, indeed in most parts of Catholic Germany, have preserved in all their morning freshness the vivacity of ancient faith, and the tenderness of early piety. Nothing is more pleasing than to see, during the octaves of particular feasts, the rural processions of neighbouring villages, headed by their respective pastors bearing emblematic banners, and singing in devout chorus their simple hymns, enter a town to perform their devotions in the church of the saint commemorated. Nothing more touching than at "twilight's hours" to hear the choral harmony of prayer, as groups of peasants with rosary in hand, slowly move homewards, reciting the Pater noster and Ave Maria, or in the noon-day heat, to see in some cool shady recess by the roadside the countryman laying down his burden, like the cares of life, before the images of the Madonna and infant Saviour, kneel, and with outstretched arms pour forth his soul in earnest prayer.—*Dublin Review*.

THE STUART FAMILY.—There is not a family to be met with in the history of any country whose misfortunes afford so striking a proof of the sad vicissitudes of earthly affairs, as that of the ancient Stuart race. From the days of Walter the Senechal down to our own times, very few of his Royal descendants died a natural death. For instance:—James I. of Scotland, who succeeded his father Robert III. after being twenty years a prisoner in England, was assassinated by his subjects. He was captured by the English in 1404, near Flamborough Head, in Yorkshire, on his passage to France, whither he was going for his education. He was an excellent poet, and the author of the "King's Quair," a poem in six cantos; "Christie's Kirk of the Grene," and "Pebbles to the Play." During his captivity in England he had fixed his affection on the Lady Joan, daughter of the Earl of Somerset, whom he married, and with whom he entered Scotland in 1423. This King is the subject of a chapter in Washington Irving's "Sketch Book." He was crowned at Scone the year following, and was murdered in a monastery near Perth, in 1437. For the fullest particulars of his death I refer the reader to "The Spawife," an excellent romance, by the late Mr. Galt. James II. his son, was killed in his twenty-ninth year at the siege of Roxburgh, in 1460, by the accidental bursting of a cannon, near which he was standing. James III. put in prison by his people, was either slain in battle by the revolter, headed by his son and successor, James IV. or murdered, after being thrown from his horse, in a precipitate flight from the scene of action. Sanchie Burn, his son, was afterwards seized with deep remorse, which manifested itself in severe penances.

James IV. perished in an engagement with the English, at Floddenfield.

James V. the Fitz James of the 'Lady of the Lake,' died of a broken heart at the early age of thirty. Mary, his daughter, was beheaded. Charles I. grandson of Mary, lost his head on a scaffold. Charles II. his son and successor, suffered many hairbreadth escapes, hardships and privations, and according to some accounts, died by poison. James II., his brother, was driven from his kingdom, and died in exile at St. Germain's.

James Francis Edward, styled the old Pretender, son of James, invaded Scotland in 1715, but was unsuccessful in the attempt.

He died at Rome, December 30, 1765. By his consort, Maria, daughter of Prince Sobieski, he left two sons, one of whom was the modern Ascanius, the chivalrous adventurer of 1745, Charles Edward, styled by the adherents of the House of Hanover the young Pretender. He made a gallant but unsuccessful attempt to gain the throne of his ancestors.

He died in 1788. His brother, the second son, the cardinal York, paid the debt of nature at Rome, in 1807, aged eighty-two.

The column of Antoninus Pius (one of the most remarkable and conspicuous of Modern Rome) was struck by lightning on the 23d ult., and a good deal damaged at the pedestal base. The column still remains erect. It would indeed have been somewhat remarkable, as well as unfortunate had this beautiful monument been destroyed by lightning, remembering that the Temple of Antoninus was entirely destroyed by fire.

A conspiracy had been detected at Brussels, and a quantity of arms and ammunition seized. The ultimate object of the conspirators was variously reported—some alleging that it was a republic, others a restoration of the Dutch dynasty.

From the Catholic Herald.
TO THE REV W H ODENHEIMER, A M.
RECTOR OF ST PETER'S CHURCH, PHILADELPHIA
No. X.

REV. SIR:—The importance of the subject on which I entered in my last, has induced me to devote this letter to an explanation of the Catholic doctrine regarding the Eucharistic sacrifice, with some proof of its identity with the doctrine of the ancient church.

It is admitted that the word 'sacrifice,' both in the Scriptures and in the writings of the ancients, is often used to signify actions of adoration, thanksgiving, &c.; but there is no instance in Scripture, where it is used in this wide meaning, in which it is not qualified by words added to which define this signification.

In its more proper and restricted meaning, the word 'sacrifice' always means something offered to God, to express adoration, thanksgiving, or to obtain pardon of sin, or other favors. This is the primary and proper meaning of the word, and it must be taken in this sense as often, as there is no qualifying clause to indicate a metaphorical meaning.

The word 'Priest' in its proper sense means one who offers 'sacrifice,' and like this word has a wide and metaphorical signification, besides the proper and more restricted meaning, which it bears when applied to persons who offer sacrifices properly so called.

The worship of God by 'sacrifice,' in the proper sense of this word, is one of those things, which formed a portion of the primitive religion, and which was preserved by every branch of the human family, no matter how corrupted by extraneous additions. Whether this be considered as the effect of some primitive tradition or the natural suggestion of human reason, its universal adoption under every form of religion is a strong proof that it is a necessary ingredient of true religion. "As there never was," says Overall, "nor could be any religion without a God; so there never was, nor could be any without a sacrifice, being one of the chiefest acts whereby we profess our religion to Him that we serve." (1)

Under the Old Dispensation man could offer nothing to God, that was at all adequate to obtain the end proposed; what they did offer was not merely insufficient, but was often polluted by being presented by unworthy hands. Their real value was derived from their connection with the oblation that was to be offered up on Calvary, the "Lamb that was slain from the beginning of the world." This one sacrifice is the foundation of man's hope, the source of all spiritual blessings.

But Christ by offering himself once for the destruction of sin, did not annul the institution of sacrifice which had been always held necessary in every form of religion. He did not leave His church without an altar, and without a sacrifice, — a privation which was held out to the Jews as one of their chief punishments. The power and virtue of the one oblation was displayed not only by its value when offered up on Calvary, but also by its

perpetuating itself under the mystical veils in the Eucharist, where Christ continues to be present, the same victim, in itself an adequate offering for all our necessities, ever presented to the Eternal Father, and ever imploring the application of the graces purchased by the blood once shed.

To explain our doctrine, I will use the words of a Protestant writer who shows the manner in which the Catholic doctrine of the Eucharistic sacrifices is reconciled with the doctrine of the sufficiency of the sacrifice of the cross. If this writer does not admit the Catholic dogma in its fulness, this circumstance will only give more weight to his explanation, which fully meets every objection that can be urged against the Catholic tenet of a propitiatory sacrifice offered in the Eucharist. "If we compare," says Overall, "the Eucharist with Christ's Sacrifice made once upon the cross, as concerning the effects of it we say that was a sufficient sacrifice; but withal that is a true, real, and efficient sacrifice; and both of them propitiatory for the sins of the whole world. And therefore in the oblation following, we pray it may prevail so with God, as that we and all the whole Church of Christ (which consists of more than those that are upon the earth) may receive the benefit of it. Neither do we call this sacrifice of the Eucharist an Efficient Sacrifice, as if that upon the cross wanted efficiency; but because the force and virtue of that sacrifice would not be profitable unto us unless it were applied and brought into effect by this Eucharistical Sacrifice and the other holy sacraments, and means appointed by God for that end: but we call it propitiatory both this and that, because they have both force and virtue in them to appease God's wrath against this sinful world.—Read Mald. de Sac. p. 323. Therefore this is no new sacrifice, but the same which was once offered, and which is every day offered to God by Christ in heaven, and continueth here still on earth by a mystical representation of it in the Eucharist. [2] And the church intends not to have any new propitiation, or new remission of sins obtained, but to make that effectual and in act applied unto us which was once obtained by the Sacrifice of Christ upon the Cross. Neither is the Sacrifice of the Cross, as it was once offered up there *modo cruciato*, so much remembered, tho' it be commemorated, as regard is had to the perpetual and daily offering of it by Christ now in heaven in His everlasting priesthood, and thereupon was, and should be still the *juge sacrificium* observed here on earth as it is heaven, the reason which the ancient Fathers had for their daily sacrifice. S. Chrys. in 10, Heb. S. Aug. De Civit. Dei. lib. 10, cap. 20." [3]

(2) By this, Overall means, perhaps, to insinuate the Protestant doctrine of mere commemoration. I can use the observation, however, for we too admit the Eucharist to be a representation and a commemoration, though not a mere representation. It represents and commemorates the sacrifice of the cross, and does this the more perfectly because it contains hidden under the mystical veils of the sacrament the same victim that was once offered in a visible and bloody manner.

(3) See Oxford Tracts, Vol. iv. Tr. 81, p. 71

The existence of this perpetual sacrifice every where to be offered up under the new dispensation, was foretold by the Prophet Malachias at the same time that he renounced the rejection of the Jewish offerings. "I have no pleasure in you, saith the Lord of hosts, and I will not receive a gift of your hand. For from the rising of the sun to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts." (4) That the oblation here foretold should be a sacrifice properly so called, is apparent from the contrast with the sacrifices of the Jews that were rejected. That it referred especially to the Eucharist is clear from there being no other under the Christian dispensation, and from the unanimous consent of the Fathers. If you hesitate to admit this common consent, let the Protestant Bishop Overall be believed who assures us, that "the ancient Fathers with one consent understand (it) of the Sacrifice of the Eucharist." (5) Mede, another Protestant writer says: "This place of Scripture however now in a manner silenced and forgotten was once, and that in the oldest and purest time of the church, a text of eminent note and familiarly known to every christian, being alledged by their pastors and teachers as an express and undoubted prophecy of the Christian Sacrifice, or solemn worship in the Eucharist taught by our blessed Saviour unto His disciples, to be observed of all that should believe in His name, and this so generally and grantedly as could never have been, at least so early, unless they had learned thus to apply it by tradition from the Apostles." (6)

Most Protestants will admit no sacrifice to exist now in the christian church; — they think it incompatible with the sacrifice of the cross. But the Oxford Theologians, and all those amongst Protestant Episcopalians, who find it necessary to pay some deference to the doctrines of the early Fathers, are placed in an awkward predicament on this head. The language of these early witnesses of the faith of the Christian Church is not to be mistaken; this they endeavor to retain as much as possible, but when they come to explain the meaning they attach to it, their doctrine appears to me to differ in little or nothing from that of other Protestants.—The Oxford writers allege the passage I quoted above, and many others that would seem to convey the Catholic doctrine in the strongest terms; they weep over the suppression, or half suppression of this doctrine in the second edition of the "Prayer Book" under Edward VI., which they characterized as leaving the Church desolate, and sowing unbelief; yet when they come to explain, what this sacrifice is, which was always considered of such importance, the omission of which was the cause of so many evils; it may truly be called *vox, vox, prateraque nihil!* Bread, and wine, they say, is offered to

(4) Mal. i. 10. 11

(5) Oxford Tracts, vol. iv. Tr. 81, p. 71.

(6) Ibi. p. 100.

God, by which the passion of Christ is commemorated; this offering is called a sacrifice, because it represents the sacrifice of the cross, and the graces received are attributed rather to the prayers used on the occasion than to the offering. In the same manner all the other high sounding phrases which they use are explained away, and nothing remains in the Eucharist after all, but mere representation, — mere commemoration, with some excellent prayers borrowed from us.

The ultra-Protestants, whom they reprove so strongly, would not have much difficulty in admitting this doctrine; it indeed, it be at all different from what they already possess. It cannot be a great sin in them to reject a mode of speaking which is certainly useless, if not worse, in case the Oxford doctrine be true. If bread and wine be the sacrifice of the christian church, it is hard to show in what it excels the sacrifices of the ancient dispensation: they too represented the sacrifice of the cross, and thence derived all their efficacy. It would follow from their principles that christians as well as Jews have nothing but figures and types, that symbols have been substituted for symbols; or what is still worse, if their words have any meaning, if there be anything in the Eucharist besides a mere symbol, if there be anything really having the nature of a sacrifice distinct from the victim offered on Calvary, it would follow that there existed in the christian church another offering distinct from that ONE VICTIM, which the Scriptures and the Fathers clearly teach to be the only one remaining under the New Covenant.

I will give a few passages which will show what the Fathers believed to be offered up in the Eucharistic Sacrifice: we can thence learn the nature of the worship expressed in those ancient liturgies, "in which the souls of a Chrysostom, a Cyprian, an Ambrose, and Augustine, went up to heaven."

St. John Chrysostom says: "Instead of the killing of animals, Christ ordered himself to be offered, and changed the sacrifice itself." (7) Elsewhere he meets the objection taken from the unity of Christ's oblation. "What," he says, "do we not offer daily? We offer indeed, but we call to mind his death, and this oblation is one, not many, he was offered once. We offer always the same, that is, not one victim one time, and another at another time, but the same perpetually: therefore the sacrifice is one. Are there many Christs, because he is offered in many places? By no means; — but one Christ every where" (8) He meets the objection exactly as we meet it, resting on the identity of the victim, and, therefore, contending that the sacrifice of the Mass is not a separate sacrifice from that of the cross. Were his doctrines like those of Oxford, how easily could he have answered the difficulty, by saying that there was nothing in the Eucharist but a mere commemoration.

St. Ambrose says: "When we offer sacrifice, Christ is present, Christ is immolated." (9)

(7) In 1 ad Cor. Hom. xxiv.

(8) Hom. xvii in Ep. ad Heb.

(9) Com. in cap. 1 Luca.

St. Cyril of Jerusalem: "Whom that spiritual sacrificer, and that unbloody worship is performed, we pray to God for the common peace of the church ON THE VICIUM OF PROPITIATION ITSELF," (10)

St. Augustine says: "That sacrifice has succeeded to all the sacrifices of the old law, which were offered as symbols of the future,—because, instead of all those sacrifices and oblations, his body is offered, and is administered to those who partake of it." [11]

These are but a few of the passages that might be adduced where the same language is used. A Protestant writer, Forbes, tells us that "the holy Fathers very often say, that the very body of Christ is offered and sacrificed in the Eucharist, as is clear from almost innumerable passages." (12) This, however, will not prevent him, and the Oxford men, who quote him, from saying that it is not; and still contending, that they will agree with those fathers.

With this view of the Catholic doctrine before us I will proceed in my next to examine how far the "Prayer Book," when first compiled or when afterwards modified, was made to approach the standard of Catholic antiquity.

I remain, Rev. Sir, respectfully
Your obedient servant,
CATHOLICUS.

From the Dublin Review.

DID THE ANGLICAN CHURCH REFORM HERSELF?

In our last number, we gave the excellent and satisfactory observations of the writer of this able article, on the important question,—“Did the Anglican Church reform herself?” We now proceed to extract from the same article, the lucid and masterly summary of the history of the abolition of the Papal authority in England, during the reign of Henry the Eighth. It has appeared to us, that the separation of the historical matter, from the reflections with which it is interwoven in the original, will enable the reader to take a more undisturbed view of this vital point of English History,—a point upon which, in fact, hinges the whole question now at issue between the two Churches; and for the happy adjustment of which, every sincere lover of Unity, will warmly unite his prayers with those now offering up in the Catholic churches of England, and elsewhere.—*Catholic Herald*.

The first and most important step towards the abolition of the papal authority in England was the recognition of the king's supremacy: and this was effected in the following manner. When the king determined on the ruin of Cardinal Wolsey, he ordered the attorney-general to file two informations against the fallen favourite, under pretence that he had offended against the statute of provisors by the acceptance and exercise of the legate authority. The charge was groundless; for Henry by warrant had permitted Wolsey to accept and exercise that authority, and such warrant the law had empowered the king to issue. But the Cardinal, aware that he could gain nothing by the contest, suffered judgment to pass

against him, and throw himself on the mercy of his sovereign. Two years later Henry ordered the attorney-general to file a similar information against the whole body of the English clergy. They had submitted to the authority which, by the conviction of Wolsey, had been proved illegal—they had therefore been his fautors, aiders, and abettors, and of course had incurred, every individual among them the penalties of premunire, that is, forfeiture of property, and imprisonment for life. A more iniquitous proceeding is not perhaps to be found in our annals. By granting the royal grant to Wolsey the king had placed the clergy under the necessity of submitting to his authority, and now he prosecuted them for that submission, as abettors of the Cardinal in his pretended offence. The clergy, however, thought like Wolsey, that there was no wisdom in contending with a sovereign of Henry's character. It was supposed that money was his object; and the convocation, in January 1531, voted a present to him of £100,000, in return for a full pardon. To their surprise and mortification he sent back the resolution, with an intimation that the grant was not worth his acceptance, unless it were accompanied with the admission that "he, and he alone, was the protector and supreme head of the Church of England;" and also that "the cure of souls, which they exercised under him, had been committed to his charge." This communication filled them with alarm. Their eyes were opened to the danger which threatened them, and to the ulterior objects which the king had in view; they appointed deputies to confer with the lords of the council; and after three meetings, prevailed on Henry to recede so far from his second demand, as to be content with the admission, that they "exercised under his protection the care of the souls of the people, who had been committed to his charge," an amendment which was supposed to take away entirely what was most objectionable in that demand. Still, on the first claim he remained inexorable. The Lord Rochford informed the convocation that the only concession which the king would make was to allow the introduction of the word *after Christ* to follow the word *head*; that was his final determination—he would receive no more remonstrances or proposals on the subject. Still their reluctance was not subdued, their deputies obtained another audience; and at last a sort of compromise was effected, that the recognition should run in these words, "Of which church we acknowledge that his majesty is the singular protector, the only and supreme lord, and also (as far as is allowed by the law of Christ) the supreme head." In this form the archbishop conjured the convocation to accept it, remarking at the same time that there was no necessity for any individual to express his mind in words, his silence would be taken for consent. "Then," exclaimed a voice, "we are all silent." Nothing more was said, and the grant, including the recognition in the preamble, was entered on the journals as having been passed unanimously. We may vouch for the accuracy of this narrative, for it has been

extracted with great care from the record itself; and we cannot believe that any man who has perused it attentively, will venture to maintain, even within the atmosphere of Oxford itself, that this recognition was the spontaneous act of the English Church seeking emancipation from "the intolerable yoke of Roman dominion;" or "withdrawing delegated powers from the Roman Church," and not an act extorted from it by the command of an imperious master, with the penalties of premunire hanging over the heads of its representatives. And, after all, to what did it amount? The obvious tendency of the claim on the part of the king was completely neutralized by the qualifying clause, "as far as is allowed by the law of Christ." Henry, indeed, affirmed that he had assented to the introduction of that clause, merely to cut off all pretence of charging him with aspiring to the administration of the sacraments; such administration was reserved by Christ to men regularly ordained, though it was his duty to watch over the conduct of the ordained, and over the manner in which they administered the sacraments. It is, however, plain that he was brought to consent to it by the protracted opposition of the convocation; nor could he reveal for himself that the object of its advocates was to confine his headship under it to a mere supremacy in temporal matters. Thus it was understood for some time. The English Church still admitted the spiritual supremacy of the pope—he was prayed for in the first place in the public worship; and the bishops continued to receive institution from him.

In the spring of the year following, the payment of annates or first fruits to the pope, was prohibited by act of parliament. But this was in fact a political experiment to try the resolution of the pontiff. Henry intended to work upon his hopes and fears, by leaving to his choice the preservation or the loss of so valuable a source of revenue; and trusted, that considerations of interest might induce him to grant that divorce, which his notions of justice compelled him to refuse. With this view it was, that in the language of the statute, Clement was treated with respect; that the English bishops were still permitted to pay reasonable fees for bulls solicited in the court of Rome; that the king was requested to come to an amicable understanding on the subject with his holiness, and that the execution of the act itself was suspended, till Henry should think proper to confirm it, or any part of it, by letters-patent under the great seal, to be entered at the end of the statute, on the roll of parliament.

But in the course of this year, events took place which of necessity brought matters to a crisis. About the close of the session it was rumoured that the Lady Anne was in a state of pregnancy; and the king removed Sir Thomas More from the chancellorship, that he might raise to that office a lawyer of less scrupulous conscience, or more indulgent to the passion of his sovereign. In the course of the summer, so it was stated on good authority,

Anne was delivered of a son.* The child was illegitimate, but his birth gave to Henry the hope of additional male issue by his mistress; she again became pregnant, and he married her privately at Whitehall, on the 25th of January, 1533. Still, for the legitimacy of her expected issue, two things were necessary,—a divorce from Catherine, and the ratification of the clandestine marriage with Anne.

It chanced, most fortunately for the king's purpose, that the death of archbishop Warham, on the 23rd of the preceding year, furnished him with an opportunity of placing in the see of Canterbury, a prelate, on whose devotion to serve him he could implicitly rely. The object of his choice was Cranmer, at that time his orator at the court of Charles V. Cranmer was recalled from Mantau, to which place he had accompanied or followed the emperor; the necessary bulls were solicited and obtained in the court of Rome; and on the 30th of March the new archbishop was consecrated at Westminster. He was not slow to do the bidding of his master. After a trial in which one party only appeared, he divorced Henry from Catharine, and a few days later, May 28th, solemnly confirmed his marriage with Anne. That lady had already been acknowledged as queen, and publicly accompanied the king in royal pomp to high mass on Easter eve, the 18th of April.

The interval between the last and the following session of parliament was employed in preparing the nation for the severance of all communication with the papal see. The two houses met on the 17th of January, 1534, and sat till the 30th of March. By successive enactments, every remaining token of subjection to the pontiff was carefully weeded out of the English church. The prohibition of annates and appeals to Rome was confirmed; the payment of Peter-pence, and fees, and pensions, and the suing out of licences, dispensations and bulls, were forbidden under the penalty of premunire; and a new process was authorized, regulating the nomination, confirmation, and consecration of bishops. But all was the work of the civil power. It does not appear

* For this information we are indebted to the Venetian ambassadors, extracts from whose despatches to the council have been recently published by Mr. Rawdon Brown at Venice, in his "Raggagli, or collections of the MS. works of Sanuto, the Venetian historiographer in the first part of the sixteenth century." Ludovico Fulier writes that the king so desirous of legitimate male issue to succeed him, that in despair of such by Queen Catherine, he will undoubtedly divorce her, and marry "la sua favorita," the daughter of Lord Wiltshire. On the 13th of May, 1532, Carlo Capello, the successor of Falier, states that the king had taken the great seal from Sir Thomas More, because he would not write in favour of the divorce, and adds, "ne si manca dal Re di usar ogni celerita per expedir presto, perche como si dice, madama Anna o graveda." Raggagli, li. 331. The next year, on April 12th, he relates, that Anne had gone that day to high mass in royal pomp as queen, and adds, "mi vien affirmato a piu mesi questi Maesta averla sposata e aver uno fiol de qualche mes como lei." Rag. li. 329. If Capello's information was accurate, the birth of a son in 1532, and the hope which that birth would inspire, will account for the title of Marchioness of Pembroke conferred on her in September, and the hasty marriage which took place in the following January.

[10] Catech. Myst. v.
[11] L. xvii. Civ. Dei. c. xx. There are many similar passages are given by Bishop Kenrick, Theol. Dogm. Tom. iii. p. 254 et. seq.
[12] Oxford Tr. vol. iv. T. St. p. 17.

that the advice or the assent of the convocation was either given or sought. Nor can it be even said, that the church consented by the votes of the bishops in parliament. For out of twenty-one bishops, seven only appeared in the house during the whole session; and of these seven, only four, and those the very men who all along had been employed and trusted by the king in the prosecution of the divorce, and were now employed and trusted by the council in the attempt to abolish the papal authority,—that is, Cranmer of Canterbury, Stokesley of London, Gardiner of Winchester, and Clerk of Bath and Wells—attended on ecclesiastical matters. Cranmer and Clerk were always present, Gardiner generally, Stokesley seldom. But what then became of the great majority of the bishops? Does not their absence, (an absence without precedent in our parliamentary annals,) justify the conclusion, that they disapproved of the measures which they knew to be in contemplation, and that they felt a reluctance to sanction with their presence, that which they had the courage to condemn by their votes,

[TO BE CONTINUED.]

☞ 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, DECEMBER 1.

There are those, we understand, among our Protestant brethren of various denominations, who feel sore that we attempt to show the fallacy of their several creeds, as propounded in the tracts and religious journals of their numerous editors. But did they reflect that we are never the aggressors in polemical disputation;—that our religion is constantly disfigured and misrepresented by those interested to deceive; that we, Catholics, are held forth by such ignorant or malignant scribblers, as idolaters, venders of pardons for future crimes, enemies of the bible or written word of God, and monsters in every sense, not to be tolerated;—that, in their elegant phraseology, our church is the *whore of Babel*, or *scarlet whore*—our chief bishop the *Man of Sin: the Antichrist*; Rome, the *seat of the Beast*;—that all, with us, is blasphemy and corruption:—would they not say that we have good reason to defend ourselves from such horrid and most foul imputations? Or should we sit down quietly and allow the uninformed, and long misdirected Protestant public, to conclude that all this long enduring, and unchristian calumny, as undenied, is undenialle?

There was a time, and a long time, not less than three hundred years, that our mouths were shut by penal enactments. Then were our enemies free to speak and write of us what they pleased. And well did they employ that time to abuse and blacken our character. Their shammed

plots, their gunpowder treason, and a thousand other diabolical artifices to bring into odium the discarded religion of our ancestors; supported, as they were, and countenanced in all their remorseless proceedings by an interestedly persecuting government; they succeeded at last in imposing upon the unsuspecting, the careless, and easy going bulk of the public, in England and Scotland—but not; no, never, in the land of St. Patrick. No heresy—no fanatic sect—ever originated from that island of saints. But, thank God! the times are changed. We are now free to speak out. The sun of truth is re-appearing at last, and scattering before his effulgent beams the murky clouds, the ever-shifting and evanescent forms of earth-born vapours, the foul and pestilential exhalations of deceit and widely wasted error.

Extract from a letter, dated

PERTH, Nov 22, 1841.

“The township of Ramsay, thank God, can now boast of a very fine Catholic church, ornamented with a splendid tower. This good work has been erected by people who, comparatively speaking, are poor, but who have, nevertheless, united in a praise-worthy manner for the purpose of building a place where they can worship their God in sincerity and truth. Its present forward state may in a great measure be attributed to the untiring zeal and exertions of our worthy pastor, the Rev J H McDonough. A SUBSCRIBER.”

☞ The Rev Thos Gibney, of Guelph, has lately built three churches in the Huron Tract—one at Goderich, another at Mickillip, (commonly called Irish town,) the third at Stratford.

EASTERN AFFAIRS.

The influence which the Catholics of the British empire have acquired in the realm of which they form so considerable a portion, and the prospects that can be very reasonably entertained for its further extension, awaken in the mind of every Catholic whose faith is dear to him a desire that no means be left untried that can tend to develop the principles of Catholicity, whether amongst ourselves at home, by an increase of religious and political freedom; or with regard to our brother Catholics in other parts of the world, by affording them such aid as is in our power, that they may also be enabled to acquire and enjoy that freedom of religious worship to which they are entitled.

As to the advancement of Catholic interests at home, such excellent measures are being adopted, that we may look forward with great hopes of success to attain that position in society and in the state that is due to us; and it would be perhaps useless my suggesting anything on this subject. It is to the protection of Catholic interests abroad that I would wish to direct your particular attention, and in order to bring this most important object more strongly before you, I wish you to observe the system adopted by British Protestants, with the help of govern-

ment, to protect Protestant interests in our colonies, foreign possessions, and wherever British influence extends; and also the apathy manifested by the government to promote Catholic interests, as if we were not possessed of an equal right with the Protestants to claim its protection. From this we shall be able to establish a precedent on which we can claim with justice a participation of that influence that the Protestants so largely enjoy; and also, we shall acquire a knowledge of the injury that is inflicted on Catholicity and on ourselves by the undue influence that the Protestants possess, and thus be stimulated to operate with more activity and energy to obtain a change in this affair. It would be tedious to enter into all the particulars of the facts that have occurred, and daily take place, regarding the advancement of Protestant interests to the detriment of Catholicity; I shall therefore confine myself to lay before you in general the injury that has been effected by this course of proceeding, as this will perfectly suffice to convince you that Catholicity is exposed to a neglect from the government, that we, as Catholics, and supporters of the same government, have a right to see repaired.

To begin with our colonies. The circumstances connected with the late most arbitrary attempt to impede the emigration of Catholics to New South Wales, and in which the local government took a leading part, have already been amply discussed, and I need only refer to a recent number of the *Tablet* for a full exposure of this intended exclusions of all Catholics from the benefits of a measure that was sanctioned by the government as a means to relieve the nation of its surplus population, and which Catholics as well as Protestants have equal right to partake of. The difficulties the Catholics have to encounter from the government in Australia, and which were so ably set forth by Dr. Paulding, in his speech at the general meeting of the Catholic Institute, are so well known that they require no repetition; they are monuments of injustice that point out clearly the partiality of those in authority to promote Protestantism, notwithstanding the right we have to be included in the advantage our country possesses. The treatment of Dr. Hughes by the government of Gibraltar, and the attempt made to deprive the seminary of Montreal of its property, give a still stronger proof of what Protestantism tries to effect against our holy faith, while the opposition Catholic missionaries have had to encounter from the British agents on the Madura in the East Indies, on account of the persuasion the Resident entertained that the natives would be converted to Catholicity, only tends to confirm what is above stated. If we look towards the advancement of Protestant interests in Egypt, a still more astonishing fact presents itself to our immediate attention. The schismatical patriarch of Alexandria is so completely in the hands of the British Methodists, that they may be said to exercise full power over the vast patriarchate subject to him.—These self-sent deicides are not content with their endeavors to poison the minds of these unhappy and ignorant schisma-

tics by preaching to them their pestiferous dogmas, but they also impede any efforts of Catholic missionaries to effect a reconciliation between these misguided people and the church of Rome. Every communication with Catholics is prevented, and matters have even gone so far that they have endeavored to induce the Catholics themselves to suspend all communication with Rome, hoping thus to separate them from the control of Christian unity, and render them an easy prey to their crafty intrigues in the cause of Protestantism. The schismatics of Egypt would be willing to receive Catholic missionaries, as the fact of an embassy from them having lately arrived in Rome to effect some arrangement with the Holy See sufficiently demonstrates; but the influence of the British name, that is exercised by the Protestant missionaries there to carry their designs into effect, deters many from returning to the Catholic church, and the evil consequences of which are inconceivable.

In Syria no less unpropitious is the prospect that presents itself to our view. The agents of the Bible Society, supported by every means that money and influence would obtain, make the most strenuous exertion to propagate their doctrines, and oppress in every manner possible the Catholic interests.

The statements laid before you, offer, surely, every stimulus to British Catholics to exert themselves in so good a cause, and if we only unite to claim from the government that share of protection that is due to the Catholic body, we shall furnish sufficient means on our part, to enable us to acquire what is so justly due to us, and for which we have so excellent a precedent in the protection afforded to Protestantism.

The government will, of course, endeavour to exculpate itself in this case by stating that it never precisely ordered the interference of its agents or the exclusive advantage of Protestantism. This answer however, is futile; for the tacit approbation of government of those in their employ, by continuing in their situations those who thus act, renders the government responsible for the evil that is committed, and ought to oblige it to change its manner of proceeding. Sufficient motives are not wanting that might induce the government to share its influence with the Catholics. The love of justice towards so large a portion of the population as that which we constitute ought to actuate it to inquire into the use made of the nation's influence, to the exclusion of our interest, and immediately apply an efficacious remedy. The advantages, also, that would accrue to the British nation by acting in the manner it ought to do towards the Catholic body, are such as ought to have great weight in inducing it to take the Catholics under a more particular protection.

The benefits the British nation would reap in the East from such conduct are quite sufficient to show what I have above stated. Let us consider for a moment the state of affairs in Syria.

Russia, France, and Great Britain are all struggling for the ascendancy in that quarter, and each one endeavors to defeat the views of the rest. Not only material arms are used to effect these ends, but Rus-

sia and France have recourse to a spiritual influence that perhaps tends more to advance their respective interests than all the force they employ. Russia stimulates the Greek schismatics against the French as supporters of Catholicity, and against the English as heretics and enemies of all religion. The Russians have their agents through the country to support the schismatics by money and influence, and have succeeded in expelling the Catholic Patriarch of Alexandria from his see. The patriarch has taken refuge in France, where he has received from the French government every assistance in the hope that he will forward the French interests on his return. The schismatics of Syria are all, to a man, devoted to the cause of Russia, and, consequently, give that power great influence in the East. The Catholics, on the contrary, protected by France, look upon Russia as their greatest enemy, and are taught to identify the British cause with that of Protestantism.—*Tablet*.

LATEST NEWS.

The *Caledonia* left Liverpool at 1 P. M., on the 4th instant, arrived at Halifax on the 16th, at 10 A. M., and at Boston on Thursday evening, the 18th, at 7 o'clock, thus making the passage in fourteen days and six hours.

Official notice has been given of a change in the departure of the Cunard packets from Liverpool to North America. In future there will be two mails in November, instead of one as heretofore, and only one in March. During the other three months there will be two.

Our latest London dates are of the evening of the 3rd of November, and of Liverpool the 4th.

The intelligence of McLeod's acquittal, and also of Grogan's release, had reached London, and afforded the highest satisfaction. The report of the trial is published at large in the papers.

The *Styx* steam frigate having on board Sir Charles Bagot had been obliged to return to Portsmouth, having carried away her connecting rod, and sustained other damage in her machinery. Sir Charles was to re-embark on board the *Illustrious* ship of war.

A terrible fire broke out in the tower of London, on the night of Saturday, Oct. 30, causing the entire destruction of the grand store house and small armoury, with their contents. Amongst these, beside an almost innumerable quantity of trophies, were no less than 300,000 stand of arms. The crown jewels were removed in safety.

The abortive attempt in Spain had been completely crushed: Montes de Oca, another of the leaders had shared the fate of General Leone. Isturitz was taken and in prison, and O'Donnell had fled. It is confidently affirmed that negotiations are in progress, with fair prospects of success, for a political amalgamation between the Moderados and the Carlists, to be cemented by a marriage between the son of Don Carlos and the young Queen; the Don formally abandoning all pretensions to the throne in favour of his offspring.

O'Connell was elected Lord Mayor of Dublin without opposition. On being invested with the robes of office, he declared his intention to act with perfect impartiality, and to disavow himself completely from party in his official capacity.

An extensive fraud in the issue of spurious Exchequer bills had been discovered in London. The amount is variously stated, from 150,000 to £350,000.

The following appears in the London Herald, of October 30. The Herald by the way, is said to be the organ of Lord Aberdeen, the Foreign Secretary:—

"We have reason to believe that if any

serious difference should arise between Great Britain and the United States of America, relative to the trial of McLeod, the north-eastern boundary, or any other question pending between both countries, our Government has agreed to accept the mediation of France, which mediation has been offered as a guarantee of peace and good will between the French and English Cabinets."

His Excellency Sir Charles Bagot will, it is said, re-embark for Canada on board the *Illustrious*. Her Majesty's Government originally wished that His Excellency should have been conveyed to Halifax in one of Mr. Cunard's steam ships, to be there sworn into office, and to have then proceeded in the same conveyance to Quebec. An apprehension, however, that the weather might lay up the vessel in that port for the winter, precluded the carrying out this intention.

The cholera, it is said, has made its appearance in Bristol.

At a late meeting of the Dublin Repeal Association, Mr O'Connell announced his intention of presenting a petition to the House of Commons in his robes as Lord Mayor, in favour of a repeal of the union!

The appointment has been officially announced of Mr. Penfather to be Chief Justice of the Queen's Bench in Dublin, on the resignation of Chief Justice Bushe.

It is stated that the greater part of the six million of dollars paid by the Chinese turns out to be bad silver. Government is about to strengthen the fortifications of Gibraltar.

Lord Morpeth has arrived in New York from Albany, and has taken up his abode at the Astor House, where after remaining a few days, he will probably visit Washington and a few other of the cities further south than this. We understand that his lordship intends visiting Canada early in the spring.

TRIAL OF McLEOD.—Mr. Gould, the Stenographical Reporter, has just published the full and complete trial of Mr. McLeod, with all the speeches, examination of witnesses, &c. Mr. Gould, in preparing this very excellent Report, was assisted by Mr. Fowler of Canada, where we have no doubt the work will have a ready sale. It is a large octavo volume of upwards of 400 closely printed pages, and it is sold at the low price of one dollar. It may be obtained of Messrs. Gould, Banks and Co., of New York, and Wm. Gould & Co., Albany.

IMPORTANT MEDICAL DISCOVERY.—A late number of the London Lancet contains an interesting report of a case in the Middlesex Hospital, the result of which was important to the medical profession. A man was admitted into that hospital about six hours after having taken an ounce of laudanum (containing 26 grains of opium.) At the time of admission he was apparently lifeless; the surface of the body was cold, countenance pale and livid, lips purple, pupils contracted to a mere point, respiration scarcely perceptible, pulse hardly to be felt. The laudanum was removed by the stomach pump, but, in spite of every exertion, the pulse became more unfrequent, and was at times imperceptible, when recourse was had to electro-magnetism, which was applied by means of a small battery, with coil and contact breaker. One wire was applied to the neck, and the other to the region of the heart or epigastrium, and by these a succession of very powerful shocks was given. The good effects were very apparent: The muscles of respiration were set in action, and the diaphragm contracted powerfully; the chest was more fully expanded, respiration was more perfectly carried on, and a corresponding improvement was observable in the countenance. The pulse improved and became more powerful, becoming

steady when the current was interrupted for a few minutes. This application was continued for several hours, and was finally successful—thus clearly establishing the influence of electro-magnetism under circumstances hitherto considered hopeless.

CROSSING GRAIN.—Messrs. Editors.—With your permission I will give to the public, through your paper, my views of the method or course which all farmers ought to pursue, to obtain a good crop of grain, and to perpetuate a good quality. The same theory will hold good in all kinds of seeds and vegetables planted. I have made known to several intelligent farmers my ideas these two years past, and all have agreed with me. My plan is simply this: Every farmer ought to cross his grain of the same kind—that is, by mixing it on the barn floor with some from a neighbour, but not the same neighbour every year; after some years have elapsed, he may cross with the first again, he having also crossed with some others. By mixing the grain in this way, the blossom will be crossed in the production of the grain, and a better and larger grain will be produced.

On the contrary, if the same grain is sown for a number of years in succession without crossing or mixing, it is natural or reasonable to infer that the quality and size of the grain will degenerate.

It is as necessary in my opinion for farmers to mix their grain in sowing, to raise a good crop, (other causes excepted) as it is to cross their live stock, which it is well known, will soon degenerate if not crossed.

Farmers generally believe much advantage is derived by changing grain from one soil to another, as if all depended on the soil. This is an erroneous idea, as all soils, when in a good state of cultivation, (except the pure white clay) will produce a good crop. But when crops seem to fail, it is natural for man to look for some cause, and in the infancy of his knowledge, that will present itself to his mind which is most simple in its nature; hence the production of grain by the blossom will not have entered his mind for reflection, to see if he cannot discover some cause there.

I have never seen a good ear of corn on a single stalk in a garden, no other stalks being near.

If I have a kind of wheat that produces well for some years, then appears to decline, I must look for some other cause than the soil—and this is by not mixing. The soil was suitable at first, and why should it not continue so under a proper rotation of crops? It is hardly to be supposed that it has become too familiar (if I may be allowed the expression) with the soil. Vegetation requires the same nourishment, no matter what sort of soil it grows on, will be equally beneficial to mix different kinds of wheat in sowing.—Cross your potatoes, garden seeds and all other seeds.

Letters and Remittances received during the week.

- AMHERSTBURGH—Rev Mr Vervais, 15s
- ASPHODEL—Chas McCarty, 7s6d
- CARLETON PLACE—Edwd Doolin, 7s6d
- DUNVILLE—Mrs McKeefe, 7s 6d
- DOUGRO—Bernard Boyd, and James O'Brian, each 7s6d
- OTONABE—Richard Powers, 7s 6d
- PERTH—Patrick Leonard, Martin Doyle, and James Allan, each 7s6d
- TORONTO—M. T. O'Beirn, 15s

OYSTERS!
Fresh, and just received,—call at
C. Langdon's Saloon.
Hamilton, Oct 13, 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 situated at the west end of the Brick Block of Buildings, next door to Mr. Juson's Hardware Store, and that at Dundas, nearly opposite Mr. Bamberger's Hotel, and adjoining the premises lately occupied by Mr. J. P. Larkin.

Hamilton, Dec. 1, 1841.

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

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

STRAYED from Hamilton on Monday evening, 15th November last, a Bay MARE and an Iron Grey COLT: Any person will be suitably rewarded, upon giving information where she is, to the Subscriber, at T Brannigans, King Street EDWARD JONES.

Hamilton, Nov 24, 1841

INFORMATION WANTED of PATRICK O'HEARE, formerly of the county Armagh. When last heard of he was living in Ancaster, U. C. about seven years since, and employed as a laborer.

Any intelligence respecting him will be gratefully received by his brother, Edward O'Heare, Perth, U. C.

The Reverend the clergy will confer a great favor by enquiring for him among their respective flocks.

Nov 25th. 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

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

D. F. TEWKSBURY.
Hamilton, Nov. 24, 1841.

Original.

[For The Catholic.]

ON CHRISTMAS MORNING.

Behold yon babe! now laid to sleep
Upon a virgin mother's breast—
Behold him thus—yet see him weep:
Say what disturbs that infant's rest?

Ah! sure that is not Sorrow's child,
Tho' thus so soon he weeps and sighs;
So softly fair—so heavenly mild—
So calmly bright his tearful eyes.

Mourns he for aught he feels of pain?
Ah, no! no pain his body knows;
Nor has his soul that fatal stain
Which from our earliest parent flows!

Then wherefore mourns a child so young,
Nursed by the tenderest mother's care?
His infant soul, with anguish wrung,
Mourns fallen Man, who drops no tear!

Alas! for man those tear-drops fall!
And ah! for man his blood must flow!
When those sweet limbs, exposed for all,
The keenest pangs of death shall know!

But lo! amid the falling tears
A placid smile illumines his face;
The smile of hope for endless years,
That now first dawns on Adam's race.

O! blessed is that heavenly smile!
It tells of man's redemption come:
It triumphs o'er the Serpent's wile,
It leads the weary wanderers home!

Oh! mingle, then, with his your sighs,
That cherub child invites to love:
Through him, tho' lowly there he lies,
We may obtain bright thrones above!

Lo! hov'ring o'er that infant, see
Whole countless hosts of angels sing!
To Him let nations bend the knee—
That child is Heav'n's almighty King!

Wm. McD. D.

PERTH, 25 DEC. 1840.

REFORMATION SOCIETY IN NOTTINGHAM.—The agents of the miscalled Reformation Society have this week paid a visit to our town. They held a meeting at the Assembly room, Low Pavement, last evening, the 23rd inst the object of which, as stated in their hand-bills, a document, &c was to expose the errors of the "Roman Catholic faith," and stir up a missionary spirit among the Protestants in behalf of the "victims of that superstition." The Rev. G. Browne, of Lenton, was in the chair, and Messrs. Fine and Cumming formed the deputation from the parent society.

The room was filled, but was by no means respectable, and, on the whole, a decided failure. The fact of the whole of the clergy of the Establishment in Nottingham (with the solitary exception of the Rev. I. K. Disney, curate of St. Paul's) withholding their support and presence from the scene of action, speaks volumes for the discernment of that body, and plainly indicates that they begin to see, at this the eleventh hour, that the "ingenious devices" of Mr. Gashford Cumming and his associates, the M'Ghies and Stowell's are not calculated to promote their cause, but, on the contrary, admirably adapted as past experiences prove, to fill the Catholic chapel with secession and raise up a host of friends to the Catholics in the persons of all the liberal and right thinking Protestants in the town and neighbourhood. The chairman first addressed the meeting, and professed the greatest love for the Catholics present and their immortal souls, and assured them it was only against their religion

they protested, and he had no doubt that he and his friends of the British Reformation Society would be designated fire brands, and held up to scorn. He would bear all that: for if the master of the house was called Beelzebub, how much more them of the household. He trusted that the motto of this society would ever be "No peace with Rome!" and concluded by praying the God might defend the right, to which I heard a most audible "Amen" from the Catholics present. Mr. G. Finch then came forward and addressed the company on what he was pleased to call the superiority of the Protestant over the Roman Catholic rule of faith, or in other words, justification by faith alone versus the Roman error of faith accompanied by good works. On the whole, this speech was the timest I ever heard from these doves of the Reformation Society, and regret that I am not able to give it *verbatim*. On Mr. Finch resuming his seat, he was called on by Mr. Sisk, to contradict a statement made by him at their last meeting in Nottingham, when he stated to the meeting that their chairman, the Rev. Mr. Browne, had a brother in Ireland, a Catholic priest, since which time Mr. Sisk had made inquiries and found it was untrue. But, alas! contrary to the expectation of many who remember having heard him make assertion, he denied in toto ever having said anything of the kind. (This was the commencement of a disturbance to the meeting, and a great clamour ensued.) The Rev. J. Cumming next addressed the meeting on the good that must accrue from Protestants mingling with their deluded Roman Catholic brethren, and leading them from the destruction, which he said was under their feet, above them, and around them. For the encouragement of Protestants, he would state to them that at their meeting in London this summer, a convert from Romanism delighted the meeting by an account of his conversion, and who is now a missionary to America.

He likewise stated that in London alone they had converted three Roman Catholic priests this last year. (Cries of "Name, name!" and a disturbance.) The rev gentleman endeavoured to go on, and threatened to call in the police, but the cries of "Name, name!" increased tenfold, and peace was not restored. He next attempted to bring forward the Printer of St. Bonaventure, the topic he harped so much upon last year, when another row took place, from the excitability of our brethren and sisters of Hibernia, one of whom was forcibly removed by the police. Order was not restored during the evening, and after many attempts to get a hearing the meeting was broke up about half past nine o'clock; the subscriptions at the door to defray expenses not being (as far as I was able to judge) one-third of the amount required for that purpose.—From a correspondent, an eye witness.

VAN DIEMEN'S LAND.—SCULPTURE.—On Tuesday evening we had the pleasure of seeing a very beautiful stone which Mr. Chisholme Anstey has presented to the new chapel in Macquharrie street, where it will be place as soon as the chapel is roofed in. The font is after the model of the early Norman period, which now stands in Radley Church, Berks. It has eight beautiful pillars surrounding it, each different from the other, with different capitals, forming a succession of elegant arches; the pillars are about two feet high. The font is to stand on a octagonal pedestal of cut stone; one of the pillars to rest on each angle of the octagon. The workmanship reflects great credit on the artist, a stone cutter in Liverpool street, opposite the watch house. The font from which the model is taken had been, probably for centuries sunk in the ground in a farm yard, and used as a pig trough; its sculptural beauties being all concealed. A gentleman who had heard some tradition concerning it, had it dug up and cleaned; and then, perceiving its elegant workmanship, he presented it to Radley Church.—True Colonist, Presbyterian paper.

THE POPE AND TETOTALISM. We learn from a source on which we place

the most unlimited confidence, that his Holiness Gregory XVI., in a recent lengthened interview with a distinguished Irish priest, expressed himself delighted beyond measure to find that the Catholic clergymen of this kingdom were, as an order, taking the tetotal pledge. "Nothing more," observed his holiness, "is required to make them the best and most efficiently zealous priests in the world." The Pope is himself a tetotaler, in the literal acceptation of the term—he never tastes wine.—Belfast Vindicator.

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

T. BRANIGAN,
Next door to R. Eccleston's Confectionary Establishment, King Street,
DEALER IN
Groceries and Provisions.
N. B.—The highest price in cash paid for Wheat, Flour, Oats, Barley, Peas, Timothy Seed, Pork, Butter, &c.
Hamilton, Sept. 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 Buchannan & Co's large importing house.
Horse Shoeing, Waggon & Leigh Ironing
Hamilton, Sep. 22, 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.

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 Osters.
W. J. GILBERT.
Hamilton, Sept. 15, 1841.

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, so our final shame and the triumph of our enemies.

AGENTS.

- Rev. Mr. Gabroy, Guelph
- " Mr. Charest, Penelanguishene
- " Mr Proulx, do.
- " J. P O'Dwyer, London.
- " Mr. O'Flinn, St Thomas.
- " Mich. MacDonell, [Maidstone,] Sandwich
- " Alex. J. MacDonell, Oakville.
- " Mr. Mills, Dundas.
- " E. Gordon, Niagara.
- " Mr. O. Reilly, Gore of Toronto.
- " W. Patk. McDonogh, Toronto.
- " Mr. Quinlan, New Market.
- " Mr. Fitzpatrick, Ops.
- " Mr. Kernan, Cobourg.
- " Mr. Butler, Peterburgh.
- " Mr. Lallor, Picton.
- " M. Brennan, Belleville.
- " J. Smith, Richmond.
- " P. Dollard, Kingston.
- Very Rev. Angus MacDonell, do.
- Rev. Angus MacDonell, do.
- Rev. Mr. Bishop Goulin, do.
- Rev. Mr. Burka, do.
- Rev. Mr. Snyder, Wilnot, near Waterloo.
- " Mr. O'Reilly, Brockville.
- " J. Clarke, Prescott.
- " J. Bonnet, Cornwall
- " John Cannon, Bytown.
- D. O'Connor, Esq., J. P.; Bytown.
- Rev. J. H. McDonagh, Perth.
- " G. Hay, (St. Andrew's) Glengarry.
- " John Macdonald, (St. Raphael,) do.
- " John Macdonald, (Alexandria,) do.
- " Mr. Levaro, L'Orignal.

DISTRICT OF QUEBEC.

- Rev. Rev. JOSEPH SIGRAY, Bishop of Quebec.
- M. Th. Maguire, Vic. Gen.
- J. Demers, Sup. Seminary of Quebec.
- A. Parant.
- Z. Charest, Curate of St. Rochs.
- L. T. Bedard, General Hospital.
- L. J. Desjardins, Hotel Dieu.
- T. Maguire, Ursulines.
- P. McMahon, St. Patrick.
- H. Paisley, St. Catharines.

DISTRICT OF THREE RIVERS.

- M. T. Cooke, Curate of Three Rivers.
- J. B. McMahon, Sherbrooke.

DIOCESE OF MONTREAL.

- Rev. Patrick Phelan, SEN. ST. Sulpice.
- M. J. Quiblier, Sup. Sen. Montreal.
- J. Richards, do.
- J. C. Prince, College of St. Hyacinthe.
- P. M. Mignault, Sup. Col. of Chambly.
- J. F. Gagnon, Berthier.
- J. R. Pare, St. Jacques.
- M. Blanchet, Oulars.
- J. B. Kelly, Sorel.
- E. Crevier, St. Hyacinthe.

- Bishop Fraser, Nova Scotia
- Dr J B Purcell, Bishop of Cincinnati, Ohio
- Bishop Fenwick, Boston.
- Bishop Kenrick, Philadelphia.
- Bishop England, Charleston, Maryland, U.S.

LIVER STABLES

HAMILTON.

BY HENRY TOTTEN.

Orders left at Press's Hotel, (late Burley's) or at Davaux's Royal Exchange, will be promptly attended to October, 1841.