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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, [GORE DISTRICT] MARCH 2, 1842.

NUMBER 25.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM F. MACDONALD, V. G.
EDITOR.

FOR THE CATHOLIC.

THE NAUTILUS.*

The Nautilus floats on the azure deep,
She opens her sail when the wild winds sleep;
When the sun shines bright and the dolphin's play,
Then moves she along like a lady gay.

For a lady is she,
Of the deep, deep sea;

For nought is so pretty or half so free,
As the ocean's fair gem of purity.

When hollow winds whistle, and billows roar,
She takes in her sail and you see her no more;
Yet when the waves sleep and tempest is gone,
Like a lady still she moveth on;—

For a lady is she,
Of the deep, deep sea;—

For naught is so pretty or half so free,
As the ocean's fair gem of purity.

In the pride of her beauty she moves along,
And welcomed she is by the mariner's song;
For when on the ocean they see her sail,
They cheerfully sing and wish her well;—

For a lady is she,
Of the deep, deep sea;—

For nought is so pretty or half so free,
As the ocean's fair gem of purity.

Like the Nautilus, too, may each of us sail;—
May our vessels of life be free from a gale;
When the tempest of life and its billows are gone,
May we float, like the Nautilus, merrily on.

For a lady is she,
Of the deep, deep sea;

And naught is so pretty, or half so free,
As the ocean's fair gem of purity.

DENYER.

* These lines are the production of a young gentleman, the son of an officer in the British Navy; and who, having travelled in Africa, Western Australia, and this Continent, has settled down on a farm in this vicinity, seeking to find in the domestic circle those pleasures which a wandering and desultory life was incapable of bestowing.

Original.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXIV.

Exodus.

CHAPTER 30.—The altar of incense, made of such precious materials, with its grate, ledge, horns, and golden crown round about, shew the importance and efficacy of prayer, represented by the sweet smelling incense, composed of the richest ingredients, the work of the pincer, well tempered together, and pure, and most wor-

thy of sanctification. This is the mental sacrifice, consisting of the choicest virtues, which we are to offer up every morning and evening through all generations—in the morning when the lamps are trimmed, by renewing their oil, and clearing away all contracted filth, that impedes their burning brightly throughout the day, which we do by acts of contrition and fervent charity; and in the evening, when the lamps are placed; that is, when having examined our consciences, we have fixed our holy purposes of amendment for the future.—Though, since Aaron is the one to burn every morning the sweet smelling incense, when he dresses the lamps; and every evening when he places them; the allusion seems more immediately to the chief sacerdotal prayer, when the universal sacrifice, and pure oblation, is, as the prophet Malachy foretells, offered up from the rising of the sun to the going down thereof, in every place among the Gentiles.—Malach. i, 2.

VERSE 33.—Whatsoever man shall compound such, and shall give thereof to a stranger, he shall be cut off from his people: as Luther and his apostate companions were, for pretending to give an unction, or a sanctifying grace of his own composition to the faithful. For there is no medium of sanctification, but that which the Saviour has ordained, through the ministry of his lawful pastors.

VERSE 37.—You shall not make such a composition for your own uses; because it is holy to the Lord.—What man soever shall make the like to enjoy the smell thereof, he shall perish out of his people.

No one is to use the ministry of sanctification for his own ends, or emolument: and whoever dares to mimic that ministry for such interested purposes, and to please himself, is sure to perish from among the people of God.

CHAPTER 31.—God chooses Bezaleel and Ooliab to make his tabernacle, and the things belonging to it and fills them for that purpose with his spirit of wisdom, and understanding, and knowledge in all manner of work.

Though this was but a figurative, temporal and earthly tabernacle, none were allowed or capacitated to build it, but those particularly chosen for the purpose, and inspired by God. But now-a-days, and ever since Luther broached his Reformation, we see thousands, after his example, uncalled, and uninspired by God, building him tabernacles, every one after his own fancy; and affirming them better constructed and more holy, than the one built by wisdom himself, in which alone is found the spiritual realization and fulfilment of the figurative one, the pattern of which was shewn to Moses on the Mount.

CHAPTER 32, VERSE 21, &c.—It would appear from Aaron's answer to Moses, by whom he was chid for bringing upon the people the most heinous sin of idolatry; that he had suffered himself to be awed into compliance with their wishes, and that the gold cast into the fire to form their idol, had by some permitted infernal agency, come forth a calf; such as the Egyptians were wont to worship. We may judge of the heinousness of the crime by the severity of the punishment.

VERSE 31.—In the humble supplication of Moses in behalf of his guilty people, for whom he is willing to become an anathema; and in the pardon he obtains for them, we observe the powerful efficacy of the prayers of the just in behalf of sinners.

CHAPTER 33—VERSE 3.—For I will not go up with thee, because thou art a stiff-necked people, lest I destroy thee on the way. From this declaration we are led to

suppose that the angel, who had hitherto conducted the Israelites, was the Filial Deity himself; the angel of the great council, the object of whose special favor and mercy was man. But here we learn, that, when our crimes remove from us his immediate protective presence; he still charges his angels to watch over us, as we are surrounded with enemies visible and invisible, who would otherwise accomplish our destruction.

VERSE 8.—So the children of Israel laid aside their ornaments by Mount Horeb. This they did at the express command of God. How then can Protestants blame the Catholic church, for recommending to her sinful children external mortification, and even penitential attire, as a means of appeasing the anger of God?

VERSE 19.—I will have mercy on whom I will have mercy: and I will be merciful to whom it shall please me. God is the free disposer of his own gifts and graces. And, though he grants of these a sufficiency to each, yet, beyond this, he can give more or less as he pleases, and to whomsoever he pleases; and deprive the unworthy of them wholly or in part, in what time, place, or manner he chooses or thinks proper.

VERSE 22.—God here shews himself to Moses under some borrowed, visible, and mystical form. And how can he do so still, if he chooses, as he assures us he does, in the Eucharistic sacrifice and sacrament? For we cannot see his face here and live. But placed with him, like Moses, on the rock of his Church; his right hand protecting us in a hole of that rock, till his glory shall pass, when he takes away his hand; that is, removes the sensible obstruction to our mental sight,—we then see him in his hinder parts, and recognize his presence under the form which he has deigned to assume.

CHAPTER XXXIV—VERSE 23.—Three times in the year all thy males shall appear in the sight of the Almighty Lord, the God of Israel, &c. The solemn homage to be paid annually to God, is tripled, because it was addressed to the eternal one in three.

VERSE 25.—Thou shalt not offer the blood of my sacrifice upon leaven.—Leaven, as we have shown above; and as Saint Paul explains it,—1 Cor. v, 7, is the emblem of sin. By this prohibition, therefore, we are given to understand, that to God's sacrifice and sacrament nothing sinful must be suffered to approach.

VERSE 28.—And he was there with the Lord forty days and forty nights: neither did he eat bread nor drink water, &c.—In numberless instances does scripture shew that the most eminent servants of God observed fasting, as an act highly pleasing to him. Even the forty days fast of Lent, which the Catholic church observes, is here sanctioned by the example of Moses; as afterwards by that of Elias—3 Kings xix, 8, by that of the Ninevites, and finally by that of our Saviour himself.

VERSE 33.—He put a veil upon his face.—The glory of Moses was veiled: that is, the spiritual beauty of his allusive institute was hidden under the veil of his external ceremonies and observances—which veil in the Saviour's institute was withdrawn.

CHAPTER XXXVI, VERSE 3.—Here the gifts of the people towards the construction of the tabernacle, are shewn to be votive offerings acceptable to God. And where does scripture shew that they are less so now, than formerly?

The details of the four remaining chapters of Exodus, have been already remarked upon.

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, MARCH 2.

As promised in our last, we give a few more authorities to prove the antiquity of auricular confession.

Origen, who flourished in the third century, is more explicit on the necessity of confessing our hidden sins, in his two Homilies, 1st and 2d, on Leviticus; but, for brevity's sake, we shall copy only what he says in his second Homily on Psalm 38, v. 18, No. 4. where explaining these words: *For I will declare my iniquity, and I will think for my sins.— Quoniam iniquitatem meam annuntiabo; et cogitabo pro peccato meo.*

"The declaration of our iniquity is, as we have often said, the confession of our sins. Lo, then, what the divine scripture teaches us, that we must not conceal within us our sins."—Then bringing the example of those, who, having indigestible matter on their stomach, are relieved by vomiting, he concludes thus: "So they who have sinned, if they conceal, and retain within themselves their guilt, are pressed inwardly, and almost suffocated with the phlegm and humor of sins: But if one becomes his own accuser, while he accuses himself and confesses, he at the same time vomits forth his guilt, and digests all the cause of his sickness. Only look round diligently, and see to whom you may confess your sin. Examine first the physician, to whom you ought to expose the cause of all your malady," &c.—*Annunciationem iniquitatis, id est confessionem peccati, frequentius diximus. Vide argo quid edocet Scriptura divina, quia oportet peccatum non celare intrinsecus.... Etiam hi, qui peccaverint, si quidem occultant; si retinent intra se peccatum; intrinsecus urgentur, et propemodum suffocantur a phlegmate vel humore peccati. Si autem ipse sui accusator fiat, dum accusat semetipsum, et confitetur, simul evomit et delictum; atque omnem morbi digerit causam. Tantummodo circumspice diligentius, cui debeas confiteri peccatum tuum. Proba prius medicum, cui debeas causam languoris exponere.*

In proof of private, or auricular, confession being at all times a dogma of the church, we could fill our paper with the clearest quotations from the most illustrious and early Greek and Latin Fathers of the church. But we shall content ourselves for the present with a few more.

St. Augustin says, "we must repair to those who preside in the church, by whom the power of the keys is administered."—*Veniendum esse ad antistites, per quos in ecclesia claves ministrantur.*—Hom. 50.

St. Ambrose, de Pœnit. lib. 1 cap. 2. "The right of absolving from sin is granted to the priests alone."—*Jus hoc absolventi peccata solis permissum esse sacerdotibus.*

Pope Innocent I. in his letter to Decentius, says:—"It belongs to the Priest to judge of the enormity of a sin, and by attending to the confession of the penitent." *Do pondere estimando delictorum sacerdotis est judicare, ut attendat ad confessionem penitentis.*

Lactantius, in the 4th century, Inst. lib. iv. cap. 17, affirms Penance to have been enjoined us: "For that if we bare our heart; that is, if, having confessed our sins, we have done sufficiently what God enjoins, we shall obtain pardon; which, to the refractory, and those concealing their sins, is denied by him who beholds not, like man, the countenance, but the inmost secrets of the heart."—*Ut si cor nudaverimus; id est, si peccata nostra confessi, satis Deo fecerimus, veniam consequamur; quæ contumacibus et admissa sua celantibus, denegatur ab eo, qui non faciem, sicut homo; sed intima et arcana pectoris intuetur.* Again, he says, in chapter 30, "That is the true church, in which is confession and penance, which thoroughly cures the sins and wounds to which is liable the weakness of the flesh."—*Illa vera est ecclesia, in qua est confessio et penitentia, quæ peccata et vulnera, quibus subjecta est imbecillitas carnis, salubriter curat.*

Of the Greek Fathers, St Basil, in *regulis brevioribus*, testifies that "our sins are to be disclosed to those entrusted with the dispensation of the mysteries of God."—*Peccata eis esse aperienda quibus credita est dispensatio mysteriorum Dei.*

St. Chrysostom, Hom. 30, in Gen. addressing himself in Holy Week to the people of Antioch, while inculcating the duty of fasting and constant prayer, exhorts them all to make a diligent and exact confession of their sins.—*Ut fieret diligens et pura peccatorum confessio.* Now, such a confession must have been a private one, for we never heard of a whole people making, or exhorted to make, a public one. In his book, *de Sacerdotio*, where he shows how much the priesthood of the new law excels that of the old, he says:—"The priests of the old law did not heal the lepers, but only pronounced them clean; but ours have received the power, not of inspecting the leprosy of the body, nor merely of examining if the soul be clean, but rather of cleansing it." *Nostri vero, non lepram corporis, vel immunditiam animæ non purgati probandi, sed potius purgandi protestatem acceperunt.* "Whence," continues he, "is this power derived, unless from the words of Christ: whatever you loose on earth shall be loosed in heaven."—*Undenam ista potestas, nisi ex verbis Christi: Quæcumque solveritis super terram, erunt soluta et in cœlis.*

This, we should think, may suffice to shew the ignorant assurance of some, who, from having read the tract peddled stuff of our strolling evangelists, or the more bulky lucubrations of those whose clerical existence depends on persuading the public that Christ never meant to have only one catholic or universal church; but an indefinite number of protesting and contradictory;—national, or individually invented ones; venture on such interestedly

partial, and never questioned authority, to challenge us to prove (what we are ready to do) the uninterrupted continuance of all and each of our Catholic doctrines from the very time of the Apostles.

But, how happens it that the Greek schismatics hold the same doctrine and sacraments as the Church of Rome, one of which sacraments is auricular confession? They surely borrowed nothing from the Church of Rome since their division from her.

The fact is, that division consists only in their holding, from motives of national jealousy, not the direct successor of Saint Peter the head of the church, but their patriarch of Constantinople, a subject of the grand Turk.

The Anglican Jew Bishop of Jerusalem, Mr. Alexander, will find it no easy task to make these schismatics of the east swallow down his adopted parliamentary creed of the 39 Articles. We fear, for all the fine picture of his lately published mystical *Stray among the Flowers*, he will be but like the lily among the thorns, though he pass himself off among our gullible simpletons as a descendant of the tribe of Judah, [?] and his wife as of the tribe of Levi. [?—!] But it never occurred to our Protestant wisacres to ask him for a peep at his genealogical register; and how it had been preserved since the dispersion of his countrymen by the Romans. He doubtless thinks by thus pretending to belong to the kingly and priestly tribes, to reunite in his family, as of old, the sovereignty as well as the high priesthood of his people. It were nothing to be wondered at, (if the rich Jew-broker, Rothchild, who offered millions to the late Sultan for the recovery of Judea for his dispersed countrymen, and whose offer was rejected) we say, it were not at all to be wondered at, if this same Rothchild, with the secret understanding of the Jews, be not at the bottom of all this Anglo-Jew Bishop's installation in Jerusalem, backed, as he probably is, by the governments of England and Prussia, whose financial concerns he has been known to direct, and to rule with the golden rod of Mammon. At all events, in the meantime, the English Jew Bishop may expect his salary.—Our parliament hierarchy will feast their Jew convert at the expense of the nation, and beguile for him, even from our worthy queen dowager's pocket, that money which would have been more charitably spent in relieving the extreme distress of our own famished poor at home, than in feasting, according to the "Stray chapter among the Flowers," their Jew-Apostle in Jerusalem. But were it not for the salary, they would have no Jew there to feast. Mammon is the god of the Jew, and nearly as much so of most of our christians.

It is said, however, that the Grand Turk will not accept of this English Jew Bishop as a new church dignitary in his dominions.

The following able and learned communication on some of the doctrines of the Catholic church, is addressed to the editor of the *London and Dublin Orthodox Journal*. We copy from the *Catholic Herald*. We trust our Protestant polemics will profit by its perusal:—

Sir,—I have received the letter from the Rev. G. W. Jones, which was left at my publisher's lately for me, in which he asserts that many of the doctrines of the Romish Church (as he politely calls it) were not imposed upon the faithful till the Council of Trent; I resolved therefore, to peruse the Councils themselves, and, *de point en point*, to mark the time when these doctrines were in council established

1st. I commenced with the supremacy of the Pope. I found it confirmed in the Council of Chalcedon, Act. 16, one of the first four general councils, (and acknowledged by the Church of England), nearly 1400 years since: 630 fathers were present, and about the year of our Lord 451, and reference made to the First Council of Nice, Can. 6. This supremacy was also allowed, professed, and taught by the most ancient fathers after the apostles, and confessed to have been so by Melancthon, Luther, Bucer, Bilson, Dr. Cooper, Bunny, Fulk, Middleton, Osiander, the Centurists, and many others too numerous to mention.

2d. Those Books which the Rev. G. W. Jones calls Apocrypha were taken into the canon of the Old Testament in the Third Council of Carthage, signed by the illustrious St. Augustine (Baruch only was not named, because it was an appendix to Jeremiah, whose secretary he was.) Can. 47.

3d. The unbloody Sacrifice of the Mass, in the Sixth Council of Constantinople, 1200 years since, Can. 32. and also in the Ninth Council of the Apostles it was decreed "That a bishop, &c. should communicate when sacrifice is made."

4th. Veneration, &c. of saints' relics, (according to apostolical tradition), as also of martyrs and holy images, in the Council of Nice, 350 fathers present, Act 3, A. D. 780. See more in Act. 7, with the general concurrence of ancient fathers.—(See St. Basil in 40, Martyr, St. Ambr. de vid. Augustin, Psal. 63, 53.)

5th. Communion in one species held sufficient in the Council of Constance, sess. 13, and practised in the Church fourteen hundred years since.

6th. Purgatory, and many more too numerous to relate, in the Council of Florence, and believed in the primitive times.

7th. The doctrine of Transubstantiation confirmed in the Council of Lateran, in which near 1300 fathers assisted; therefore it is notoriously false for Protestants to assert that the doctrine of transubstantiation was never decreed or established by any general council till the council of Trent in the year 1551. It ever has and always will be the belief of the church, because she is and always will (as promised by our Saviour) be guided by the Spirit of Truth; and, consequently, when Berengarius began to impugn this doctrine in the 11th century he was instantly condemned by 15 councils, several of which were very numerous (see Verax's Reply to Hook's Novelties of Romanism), and many other controverted points, particularly and by name, are declared by some most eminent Protestants to have been brought into England by Augustin the monk, about 1200 years since. Indeed, when I had diligently examined this truth and found it

most evident beyond the possibility of any just or reasonable contradiction, I was horrified at the disingenuity of Protestant writers, such as Dr. Hook of Leeds, who, whilst they accuse others of fallacy, imposture, and impudence, dare to advance so great and demonstrable a falsehood in matter of fact, that nothing but gross ignorance can excuse; so they expose themselves to the greatest censure of rashness and indiscretion, as uncharitable and unjust to those whom they call their enemies, as also unsafe and abusing the credulity of their friends.

The four first general councils, sir, were held between the years 315 and 357, and which first four general councils Protestants appear to venerate and to subscribe to their decrees, but, I am concerned to state, it is but in appearance. In those times the church believed firmly in the real presence, and the eating with the mouth, (these are the words of an eminent Catholic divine) the body of Christ in the sacrament, as Zuinglius, the founder of the Sacramentarians, acknowledges as follows: 'From the time of St. Augustin the opinion of a corporeal flesh had already got the upper hand, (Lib. de Vera et Falsa reliq. cap. de Eucharist); and in this quality he (St. Chrysostom in 1 Cor. Hom. 24) adored the Eucharist with outward gestures and adoration as the true and proper body of Christ. The church, then, sir, believed the body of Christ to be in the sacrament. (St. Cyril, Alex. Ep. and Cæsar Pat.) The church, then, believed, I repeat, that communion under both kinds were not necessary; and that the whole body and all the blood were taken and received under either species; and for this reason, in domestic communions, in the communion of children, of sick persons, of those at sea, and at the hour of death, it was distributed under one species only. In these times the church believed the Eucharist to be a true, full, and entire sacrament. (St. Cyprian ad Cæcil. ep. 63). Not only eucharistical, but propitiatory (Euseb. et Vita Const. l. 4), and offered it as well for the living (St. Chrysostom in Cor. Hom. 41) as for the dead.

The primitive church held that the mingling of water with wine in the sacrifice of the Eucharist was a thing necessary and of Divine and of apostolical tradition. (See St. Cyp. Cæcil. ep. 63.) She, besides baptism and the Eucharist, held Confirmation. (St. August. Cont. Petit. lib. iii. cap. 4), Marriage (St. August. de Nupt. et Conc. c. 17), Penance (St. Ambrose de Pœnit. c. 7), Auricular Confession (St. Leo, 1 Epist.,) Orders (St. August. Cont. Parm. l. ii. c. 13), and Extreme Unction, for true and proper sacraments, which the church in communion with the see of Rome acknowledges. The primitive church used in the ceremonies of Baptism (St. Cyprian, epist. 70) oil (Conc. Carth. iii. c. 3.) salt, wax lights (St. Greg. Nas. de Babt). exorcisms (St. August. ep. 101.) and the sign of the cross (St. August. Contra. Jul. lib. vi. cap. 8.) Now none of these things were used without reason and judgment. The primitive church made use of holy water, sanctified it by using certain words and ceremonies on it, and used it for baptisms (St.

Basil de S. Spirit, c. 17) and against enchantments (St. Epip. Hær. 30), exorcisms (Theod. Hist. Eccles. l. v. c. 3), and against all evil spirits.

I beg further to remark in regard to holy water, that St. Alexander (the Seventh Pope from St. Peter) commanded that holy water should be kept in the churches and in the houses of individuals, in order to put to flight evil spirits; but do not let my readers for a moment suppose that, from this ordinance of that holy Pontiff, that he was the first who instituted it.—Such was not the fact. This institution came direct from the Apostles themselves. This ordinance regarded merely the use of holy water, which ought to be held in great veneration by the faithful; therefore this holy Pontiff exhorts every one to keep it in their bed-chambers, and to sprinkle their rooms with it in case they might be troubled by evil spirits. This Pope also commanded that the bread used in the Eucharist should have no leaven, as being most pure and conformable to the institution of Jesus Christ, and likewise as an apostolical tradition, the mixing of a little water with the wine in the chalice, to represent the union of God with His church. All these are traditions which come direct from the Apostles. The Rev. Mr. Jones wishes to be informed when my next letter, (it being the third of the series) to the Rev. Wm. Palmer, of Oxford, on Confession and Satisfaction will be published, and, in reply, I beg to inform him that it will be before the public early next month, on my return to England. VERAX,

A CATHOLIC LAYMAN.

Naturam expellas Furca, tamen usque recurret.

To the Correspondent of the Canada Inquirer, signed a Protestant, will have us Catholics to be downright idolaters, whether we will or not. It is in vain for us to declare in all our books, preachings, councils and catechisms, that we adore but one God in three persons, the Father, Son and Holy Ghost; that we pay to him alone that sovereign worship, which it were a heinous crime to pay to the most holy and exalted of the creatures. But because we at the same time pay an inferior homage to his confirmed friends and favorites, the blessed in heaven, we are all, yes, the whole Catholic world, which,—according to a late census taken by Protestant missionaries, to whose testimony we refer in another part of our paper, comprises, even according to their partial account, above three hundred and ninety millions—we are all poor benighted idolaters! And may we not justly call any one capable of believing this, and of thinking himself and his local, or national groups, the only truly enlightened Christians in the world;—(for he should recollect that there are existing other casts of Protestants not quite so illiberal as he seems to be;—and as we know not to what denomination of such he belongs, he is still to us quite a nondescript; may we not justly, as we said, call such a one a real simple downright noodle? "But we apply to a creature the sacred epithets and attributes of the

Creator; such as seat of wisdom, cause of our joy, health of the weak, refuge of sinners, comfort of the afflicted, help of Christians, queen of angels, queen of all saints," &c. But was she not the seat of wisdom, of that God incarnate, who sat upon her knee? was she not chosen by God to be the cause of our joy, as Eve had been the cause of our woe? Health of the weak, without whom our race must all have perished? Refuge of sinners, in whose charitable intercession for us with God, we confide more than in that of our fellow mortals? comfort of the afflicted—help of Christians? yes, while we have so powerful, so prevailing an advocate with her divine Son in our behalf: Queen of angels, Queen of saints; and is she not the mother of him who is God? Who of all creatures can claim so near a kindred with him who is the King of heaven? The antipathy which most Protestants shew to his most blest of creatures, reminds us of God's mystical address to the devil in paradise after the fall of man. I will, said he, put enmity between thee and the woman; and between thy seed and her seed.—Gen. iii. 15. Surely they, who refuse due honors to the mother, though a creature, honor not the Son, who though man, yet is God. An archangel from the throne of God saluted her, as no mortal was ever before or since saluted by celestial messenger. Hail Mary, said he to her, full of grace; the Lord is with thee; blessed art thou among women! Her cousin, St. Elizabeth, inspired by the Holy Ghost, pronounces her like the archangel, blessed among women, and blessed the fruit of her womb. And whence she exclaims, is this to me, that the mother of my Lord should come to me, &c. She herself, also, inspired by the same Holy Ghost, in her gratitude breathing, and humble Canticle, declares: from henceforth shall all generations call me blessed. And in the only church of all generations we do daily call her blessed in the very words of the archangel, which Protestants hate to repeat, and abhor them as those of a Catholic prayer.—"We apply to her, only a creature, the sacred epithets and attributes of the Creator." Does not our Protestant, in addressing our governor, call him his Excellency? Now, who is excellent in the supreme sense, but God? To Sovereigns is given the title of your Majesty; to some in high stations that of Most High and Mighty, Serene Highness, Royal Highness, Right Worshipful, your Worship, your Honor, your Grace, your Reverence, your Lordship, &c. Now, are not all these titles in the supreme sense, the sacred epithets and attributes of God? And yet our Protestant, unless he be a Quaker, will have no scruple in bestowing them in a limited sense, on his fellow mortals, as indicative of their rank and station in society. And will he not own that the saints in heaven, deserve still higher titles, concerning each of whom the filial Deity himself thus declares: To him that shall overcome, I will give to sit with me on my throne; as I also have overcome, and am set down with my Father on his throne.—Revelations iii. 21.

As to the story of the Skeleton Revived, or any other wonderful Legend, such every Catholic is free to believe, or disbelieve, according to the degree of human evidence afforded him on the subject; yet, even that of the Skeleton is not a miracle surpassing the power of God to perform; no more than that was, of raising to life the dead man cast into Elisha's grave, the moment the corpse had touched the bones of the Prophet.—2 Kings, chap. xiii. We have no saints named Anselm or Errie Suzon, in the Catholic calendar; so we make them over, and part of their testimony too, to our anonymous Protestant. All such stories, true or false, form no part whatever of the Catholic doctrine.

But, Matt. xii, 47, did not the Saviour slight his mother, when, in reply to those who told him, "Behold thy mother and thy brethren stand without seeking thee, [he said,] who is my mother, and who are my brethren? And stretching forth his hands towards his disciples, he said, behold my mother and my brethren; for whosoever shall do the will of my Father who is in heaven, he is my brother, and sister and mother." The holy fathers of the church saw nothing in this speech derogatory to the honor of his blessed mother. The venerable Bede, in particular, a surer interpreter of the scripture than our Protestant one, observes on this text, that the Saviour only gave it thereby to be understood that it was not temporal kindred that endeared any one to him so much, as the doing the will of his Father who is in heaven. She was certainly dear to him from the closest ties of kindred; but still more dear to him was her perfect conformity with the will of his heavenly Father. Did our Protestant know, that in citing against us the 2d chapter of Colossians, verse 18th, that St. Paul in that Epistle was guarding his people against the superstitious worship of angels, and some Neophytes, speculating on platonic whims and reveries? And in the citation from 1 Tim. iv, 1, that the same apostle, according to all the learned, was alluding to the hideous sect of the Manicheans? The compliment thus paid to our church by applying to her this text, in no sense suits her, who raises marriage even to the dignity of a sacrament; and forbids none to marry who choose, and abstains not from meats, like the Manicheans as evil in themselves, and the production of an evil god.—But our Protestant is not up to this much of church history, where the Saviour says "there is more joy before the angels in heaven for one sinner who is converted, (or who repenteth,) than for the ninety and nine just."—Luko xv, 7. Our opponent ignorantly says, this is spoken only of the angels, not of the saints; whereas, did he know the scripture, he should have remembered that the Saviour also said, that the saints in heaven shall be like the angels of God.—Matt. w. xxii, 30. The story of the red and white Ladder, we make him quite a present of, together with all the other absurd tales and false applications of scripture with which he fills some three columns of the Canada Inquirer.

Original.

SOME THOUGHTS ON THE PRINCIPLE OF RELIGIOUS INTOLERANCE.

He who is not with me is against me ;— and he who gathereth not with me, scattereth.—LUKE xi. 23.

MANY are apt to entertain a particular antipathy to the Catholic Church, on account of her supposed intolerant principle of denying salvation to all, who are not of her own communion. Yet every Protestant Sect, and particularly the Church of England, holds it necessary for salvation to be of the true Church. And as each of them, in its turn, has given itself out for the only true Church, so each in its confessions of faith has more or less explicitly maintained that out of its own communion there is no salvation. I cannot therefore well perceive why the Catholic Church should be deemed more illiberal and intolerant than the Protestant Churches, for holding a doctrine which they have all professed. I should rather think her in as much less so, as she is more universal, and extended as to time and place : for it were surely more intolerant and illiberal in only a national, or but partly a national church, or local sect, to hold forth such a doctrine ; than in one that has existed in all ages, since our Saviour's time ; that has been and still is the established religion of the far greatest part of Christendom ; and that is to be found in all the nations of the earth, and in countries where the dissenting creeds of Protestantism were never known.

But the Catholic Church is not so illiberal in this respect, as she is supposed to be by those who know her not. She admits, what reason indeed shews must be the case, that Almighty God requires impossibilities of no one. So that, if we can but suppose any in the absolute impossibility of coming to the knowledge of the truth, but who strictly observe and practice what their conscience tells them is right ; such she deems virtually her children, capable of being saved through the superabundant merits of the Redeemer, who died for all men ; and through whom alone all, that are saved, are saved. But this she maintains does not in the least supersede the absolute obligation every one is under, of enquiring after the truth, whenever there is the least cause for doubt ; and of embracing it when found.

The Church of England, Art 18, declares them "accursed, who presume to say, that every man shall be saved by the law, or sect, which he professeth ; so that he be diligent to frame his life according to that law."

The Church of Scotland, in her Confession of Faith, declares, "We utterly detest the blasphemies of those, who pretend that all men, by following equity and justice, whatever religion they otherwise profess, shall be saved ; for without Christ there, is neither life nor salvation." Art 27.

The Geneva Calvinistic Sect, in its catechism, teaches that "No person can obtain pardon of his sins, unless he be first incorporated in the people of God, and persevere in the communion of the body of Christ."

Q.—Thus, therefore, there would be nothing but damnation and death for him who is out of the church ?

A.—Yes, without doubt, all those who separate from the communion of the faithful to form a separate sect, must never expect salvation as long as they remain in that state of separation.—Sunday 16.

The Belgium Prot. Confession.—"We believe and confess one only Catholic Church.—Whoever forsakes this true church, manifestly revolts against the ordinance of God."

The Saxon Confession.—"It is a great consolation for us to know, that there are no inheritors of eternal life except in the assembly of the elect ; according to that : whom he has predestined them has he called."—Art 12.

The other Confessions of Faith of the Reformed churches of France, Switzerland, Bohemia, &c. are all to the same effect.

ON REASON.

THE chief thing that distinguishes man from the brute, is his Reason ; that ray of divine wisdom, which streams upon his mind ; and, like the light of the sun, discovers the beautiful object, from which it proceeds. Thus by the light of Reason we discover God ; and all his admirable, amiable, and dreadful attributes : his eternity, and consequently his immutability in nature and purpose : his omnipotence, and consequently his unity, freedom, and independence ; as two or more such beings, warring contraries, must impede each other, so as to render the supposed omnipotence of each quite null, and themselves a mere nonentity : in fine, his infinite wisdom, goodness, beauty, justice, and sanctity ; or, in one word, his infinite perfection.

If in the next place we consider the relation which God has to his creatures the light of Reason still shews us many consequences necessarily flowing from his infinite perfection, which it has already discovered to us. As, for instance, that because God is infinitely good, just and holy in himself, he must love and reward what is good in his creatures ; and hate and punish in them whatever is bad. That, as infinitely just, he cannot punish in any way, or render unhappy in the smallest degree his creatures, unless by some fault, which they might not have committed, they deserve the chastisement. That he does however punish his creatures, as the many miseries, to which we see them all subjected from their very nativity, and even in their mother's womb, most evidently prove. That therefore we have all of us some how or other offended him. But as we could not in person have offended him before coming into the world, that we must have offended him in our progenitors, in whom we certainly did exist, and in whose crime we must certainly have partaken, as we do in their nature. That our progenitors who have offended, and in whom we have all offended, were free not to have offended ; otherwise as infinitely just, God could not punish them, as he does, for having done what they could not help having done. That still, from his forbearance with his guilty creatures, whom he

punishes but in part, without casting them off ultimately and without resource, nay on whom he heaps numberless favours in the midst of the chastisements he inflicts that, I say, he has still some views of mercy in their regard, still some design of a future and perfect reconciliation with them. All this even a heathen may discover by the mere light of reason, as in deed several, and in particular a Plato actually did ; and therefore expressed a hope, that at some future period God would send the Just One to restore us to our original state of innocence, & consequently of happiness without any mixture of misery ; which original state the pagans all acknowledged in their so much celebrated golden age.

The light of reason likewise shewed the heathen philosophers the necessity of religious worship. For by it they clearly perceived, that all our good must be from God, and all our evil from ourselves. That therefore God for the good he bestows deserves our most grateful homage of thanks : for the good he may vouchsafe to bestow, our earnest supplications, as a testimony of entire dependence upon him ; and for the guilt we may have contracted our utmost endeavors to appease his wrath and regain his favor ; all which effectually constitute the essentials of religious worship : the absolute necessity of which reason alone demonstrates.

Had man been a solitary creature, or a purely spiritual being, like an angel, no external mode of religious worship might have been necessary.—Only the internal worship of the mind might have been required. But in his compound state, as a being consisting of a body and a soul, Reason shews that he is bound to worship God with his whole being ; with his body as well as with his soul : which he could not do, without external acts, without gesture and voice : nor indeed is it natural for him to feel strongly in any way, without appearing outwardly affected.—Besides, as a member of his own society, he is bound to shew good example, and edify all around him ; which can be done only by external expression : hence Reason also shews the necessity of external modes of religious worship.

The modes of worship adopted at first by mankind, must have been proper and rational ; as his notions of the Deity were just and true ; but misled by his passions, and blinded by ignorance, we all know what absurd opinions concerning the Deity ; and consequently what ridiculous, and even execrable forms of worship he at length adopted. Who then but he who made him at first so good and perfect, could raise him up from his fallen and degraded state ? Could remove his night of error, and shew him once more in all its original beauty and splendour the light of truth ? Who, but the Deity, could inform him of the wonderful and inconceivable means he had resolved upon to reconcile his justice calling aloud for punishment, with his mercy imploring pardon in our behalf ? Who, but he in person could have taught us in so simple and plain a manner, that infants may fully comprehend it, a doctrine so perfect and sublime,

that the greatest philosophers, the most learned of the ancients, could never come near it in their highest flights ; and which he sums up to us in this simple command : *thou shalt love the Lord thy God above all things ; and thy neighbour (thy fellow creature, friend or enemy) as thyself ?*—

Reason, therefore, in fine, shows us clearly the necessity of Revelation, which alone could make known to us the merciful designs of God in regard to man, whom he punished, yet spared ; and on whom therefore Reason perceived his mercy would some day break forth. So far was Reason of itself capable of conducting us in our search after the eternal truth, that could direct us towards our last end ; but no further, till guided itself by Revelation.

ENGLAND.

CATHOLIC BREVIAIRES IN OXFORD.—Puseyism is emphatically described as Popery without a Pope ; a better illustration of which could not be given than the great demand for Roman Catholic breviaries in London, and which are sent down to Oxford in large quantities.—Caledonian Mercury.

The recent Ecclesiastical intelligence from Europe and especially from England is full of deep interest for the Catholic reader. In the Oxford movement great and unexpected as it was, we cannot yet form any opinion of the great results to which it is leading. It has agitated society, broken down the fiercest opposition, dissipated prejudices which Catholic writers could never have allayed, and justly awakened in the minds of many the brightest hopes for the conversion of England. The efforts which our Church has made have been wonderful when we consider the obstacles to its advancement, and particularly the animosity which the nation had learned from childhood to entertain for its doctrines and observances. From the Catholic Directory for the present year we learn that there are in England and Wales, four hundred and eighty-seven churches. These places of worship are most numerous in Durham, Hampshire, Kent, Lancashire, Staffordshire, Northumberland and Yorkshire. There are sixty-nine churches in Scotland and twenty-four stations where divine service is performed, making the total of churches in Great Britain five hundred and fifty-six. Twenty Colleges are flourishing under the direction of the Catholics and the number of Priests amounts to seven hundred and eleven !

The leading topics in the English papers are almost all devoted to the condition of the Church of England. It appears to be generally conceded that the present crisis in her history is of such magnitude and so diversified in details, that she cannot possibly survive much longer, as at present constituted. Petitions have been presented to the Arch Bishop of Canterbury as if he could avert the storm : whilst others speak most confidently of a union with Rome and that very little difficulty would exist in prevailing on the Queen to

relinquish her supremacy. This appears to be an extraordinary assertion, but when clergymen of the English church even allude to such a subject, it shows how wonderful is the change which has passed over Great Britain. Truly the prayers ascending up from so many thousands for her conversion, are not in vain. The following extracts from a letter of Mr. Palmer of Magdalen College, addressed to the Rev. Mr. Golightly, will explain clearly enough, the opinions which many people entertain of the reformation.

At page 9, Mr. Palmer says, "Certainly I am for no middle ways, as you will understand when I tell you plainly that, for myself, I utterly reject and anathematize the principle of Protestantism as a heresy, with all its forms, sects, or denominations. And if the Church of England should ever unhappily profess herself to be a form of Protestantism (which may God of his infinite mercy forbid!) then I would reject and anathematize the Church of England, and would separate myself from her immediately, as from a human sect, without giving Protestants any unnecessary trouble to procure my expulsion."

Page 12:—"Let them search into and correct their own faults; but of this I am quite sure, that we have our full share of guilt ourselves: and if to desire that we should repent, and take the beam out of our own eye first, before we declaim against the corruptions of other churches; if to desire the restoration of unity with those churches, and above all with the church of Rome itself, be Popery, then for one am I Papist from the bottom of my soul," &c.

Pages 12, 13:—"In conclusion, I once more publicly profess myself a Catholic and a member of a Catholic Church, and say anathema to the principle of Protestantism (which I regard as identical with the principle of Dissent), and to all its forms, sects, and denominations, especially to those of the Lutherans and Calvinists, and British and American Dissenters; likewise to all persons who, knowingly and willingly, and understanding what they do, shall assert, either for themselves or for the Church of England, the principle of Protestants, or maintain the Church of England to have one and the same religion with any or all of the various forms and sects of Protestantism; or shall communicate themselves in the temples of the Protestant sects, or give the communion to their members; or go about and establish any intercommunion between our church and them, otherwise than by bringing them, in the first instance, to renounce their errors, and promise a true obedience for the future to the entire faith and discipline of the Catholic and Apostolical Episcopate,—to all such I say anathema," &c.

Page 13:—"I call upon all zealous and consistent Protestants, to endure patiently the pain of the present confessedly ambiguous appearance of the Established Church, and cease to calumniate their neighbors, who may be, even if on the very confines of Popery, as honest as others who may be on the confines of Dissent, and who are just as anxious as either you or I can be that the true principle and character of the Church of England,

whether Catholic or Protestant, should be publicly and unequivocally declared."

Whilst such sentiments are avowed, we may surely hope that Truth, through the mercy of God, is near to a glorious, a miraculous triumph. When men whom all acknowledge to be learned and honest, are thus renouncing the evil spirit of Protestantism, we can well afford to smile at the stupid bigotry of those who assail us.—Pimps, pretending to be pious young men, may go from house to house to gather up some filthy slander; the sick may be annoyed by the visits of fools, ever ready with a lie to bear false witness against our Church, but to those who have learning enough to understand, and honor enough to be sincere, the religion which others assail, is to them full of light and holiness.—*Catholic Telegraph.*

Conversion of an English Official to Roman Catholicism.—The following particulars of the alleged conversion of the British Consul at Port Mahon, Minorca, to the Roman Catholic faith, appears in the *Univers, Paris* paper—"The English Consul at this town, a man of superior manners and much amiability has just abjured Protestantism, and entered the pale of our holy Catholic Church, much to the satisfaction of the inhabitants. I cannot tell you to which of the numerous sects of Protestantism he belonged, but suffice it to say that the origin of this happy conversion is traceable to the fact of his having 'assisted' at our religious ceremonies. It appears that the magnificence of our forms of worship, the majesty of our ceremonies, and the solemnity of the anthems—rarely equalled out of our early cathedrals—produced upon the heart of the convert during the past year an effect so deep and lasting, that his mind could not be satisfied until he had entered into the study of our religion; the results of which were a conviction that he was out of the highway of truth (*chemin de la verite*), and a resolution to embrace the Roman Catholic faith. This event is attended by the most auspicious circumstances, whether we regard the character of the Consul himself, or the presence of Miss Hart, (sister-in-law of Anglo American Commodore [Hull] late in the Mediterranean,) herself a convert and bright exemplar of virtue and piety. The circumstances attending the conversion of that lady were similar to those which marked that of the British Consul."

The King of Prussia was to visit London to be godfather to the Prince of Wales. It is also stated that advantage will be taken of his presence by those interested in the question, to devise some means by which Protestantism may be propped up a little longer. If the present King inherit the theological propensities of his savage old father, his counsel will be truly valuable! The old man made a religion of his own, but few would adopt it, and the reigning Monarch has been made wiser by the example of his predecessor. He recently forbid some journals in his dominions to attack the Catholic Church.—*Telegraph.*

PROSPECTS OF RELIGION THROUGHOUT THE WORLD—CATHOLICITY—PROTESTANTISM.

There are in the Christian world two populations: the Catholics and the non-Catholics:

Amongst the non-Catholics are the Protestants of every church and every confession (!), and the Schismatics.

Schismatics are the Greeks and Russians.

Greece possesses glorious reminiscences; it is those which have saved her; it is these which have constituted her; it is these which insure her a national existence.—She has, however, a great disease (the fatal inheritance of her fathers), the spirit of division and schism. This is her scourge; this is the cause of her internal weakness; this is what renders her an object of distrust and suspicion to foreign powers.

Russia is the most formidable continental empire of the Christian world. Possessed of immense resources, within an apparent strength, she is ruined by two dangerous principles—the insubordination of her aristocracy, and the religious despotism of her Emperor. Whilst the Boyards conspire and rebel, the Czar, having faith in his infallibility, lays a sacrilegious hand on the conscience of his subjects, on the liberty of the Catholic Church.

Go to princes when the fumes of pride thus obscure their understandings! And yet, if Russia were willing to understand, what part might she play in the world!—If she knew how to accept and embrace the design offered her by God, and deigned to respond thereto, what a civilizing influence might she exercise upon the countries of Asia! Empress of a race of slaves miraculously placed at the eastern end of Europe, in order to command and keep it in subjection, she has before her the ancient land of Asia, and she has only to advance, in order to reap a rich harvest of glory and greatness! Will she listen to the summons from on high which invites her to this lofty destiny? Will she know how to supplicate from the King of kings the principles of life and light of which she would then stand in need?

The other dissentients, the Protestants, occupy a portion of Europe and America.

In the United States the public mind tends towards Catholicism. The constitution, the cities, and the families of that country are formed by the elements of Christianity, which makes free incursions into the midst of the expiring sects.—There is no hope for the shaken government, no resources for the social order now in a state of dissolution, no remedy for the vicious and cruel customs of the people, except in the principles of charity, justice, and mildness which constitute the foundation of Christianity. In Europe the northern kingdoms of Holland and Prussia resound with the just complaints of the Catholics. Sweden obeys without affection the traditions of Gustavus Wasa Holland, without any direct attachment to Protestantism, seems inclined to tolerate and even to favor Catholicism. A new era may be dated in Prussia from the accession of the new King. We must hope

that time will open the eyes of princes, & the people to their real interests; and that the latter will at length endeavor, with wisdom and simplicity, to level the barriers which divide their own families, and which separate them from their most natural allies.

England at length casts a repentant glance behind her, she remembers that she also was the "Isle of Saints," and she yields, to an imperious movement. An immense progress is being made every day; the emancipation of Ireland has consecrated, by an act of solemn justice, the commencement of a period of regeneration. Great destinies may yet be in store for England, and she may be summoned in Asia to fulfil a mission of Christian propagandism which would redeem her past, and ensure her future course.—So much for the Catholic population of the two hemispheres. In America, the new states which are now forming expiate in blood and discord the cruelties with which their ancestors sullied themselves at the period of their first occupation.—Catholic America is undergoing a grievous transformation! There is, nevertheless, a future object in this divine chastisement. But order must be restored to this chaos. There also must be an orthodox power summoned in order to reconstitute these new societies.

In Europe the Catholic nations have serious duties to perform. Faithful supporters of the truth, it is necessary for them to set great examples to the world, on the one hand by ensuring its triumph at home, and on the other, by shedding its blessings and profusion upon their brethren.

It is thus that the empire of Austria, which has inherited the recollections and traditions of the second empire of the west, ought to reunite under the powerful influence of the sceptre of Charlemagne all the inhabitants of ancient Germany, and to form in the centre of the west that majestic body, armed with strength and grandeur which is destined to enforce respect from the neighboring Powers, and to serve as a bond between the regenerated slaves and the empire of which France will one day be the sovereign.

Situated in the middle of the inland sea, as upon an impregnable rock, the chair of St. Peter governs Italy and overlooks the world. Placed under the blessed influence of the common father of the faithful and under the entire protection and support of Christianity, may the ancient territory of the Roman Empire acquire a noble and lasting liberty, and may it remain like a consecrated and inviolable spot of earth around the Pontifical throne!

In the west, the kingdom of France—the land of St. Louis and of Louis XIV., presents itself. To her belongs the domination of this part of the globe; to her the counterpoise of Russia; to her belongs the equipoise of England and the supremacy of intelligence, of literature, and of the arts. Eldest daughter of the church, may she be the sword of St. Peter, and the defender and guardian of the faith! May she send her missionaries to every part of the globe! May she trample upon and utterly destroy Islamism, and may

she form a Christian lake out of the Mediterranean sea! May she reign by the ascendancy of civilization! May she govern by her humanity and peacefulness.

Carried away by this blessed influence the Peninsular, free and united to France by indissoluble ties, will follow us in this course and will share our greatness and glory. On the coast of Africa, in Egypt, and in Syria, the new states, which will be founded by Catholicism, will flourish under the protection of the French flag, and will form around it a confederation worthy of its power, and necessary to the peace of the globe.

Strong and united in its interior, deriving from its faithful attachment to the doctrines of the truth a new life and energy, and reconstituted on a basis of order and repose, our beloved country may yet hope for better days; but she must, like her first founder, bow her head meekly and humbly to the salutary ceremony of baptism, and must wash in the waters of repentance her impurities and her crimes.

Such has the world appeared to us—such are the destinies which we desire for mankind! Unity in the truth—this is, in our opinion, the last epoch of our long agitations, the only remedy for our poignant griefs. May Providence realize our wishes!

We dare not, however, hope that a like harmony will ever reign amongst mankind. To contemplate above all the facts and circumstances of our time, to consider the vast evils which desolate the social body and the elements of ruin and destruction which ravage every people, the mind cannot free itself from a great terror and a profound discouragement. An we feel, ourselves, as if we had just recounted a dream.

In fact, the absolute reign of order here below is a chimera, and human communities have not yet been endowed with perfection. Yet, must one despair? No, for hope is one of the duties of a Catholic; and if perfection is rarely obtained it ought always to be desired, it ought always to present itself as the invariable goal of all our efforts.

Besides, there was a time of wars, of troubles, and of cruel divisions; a time when men were violently agitated by their passions, and when energetic and bold characters strove with anger against one another, and in which, notwithstanding, a generous sentiment governed all the passions, subdued all hatred, and arose above all clamours. There was a time, and our fathers would rise from their tombs to bear witness to it, when the Christian interests ruled all others; when civilized nations, free in their private action, but united by their community of faith and belief, formed under the shield of religion a vast fraternity.

It was the work of Charlemagne, of Gregory XII. and of St. Louis.

It is such a time that we, with our conscientious convictions, venture to pray for the world.—*L'Union Catholique.*

CHINA.—A new persecution of the Catholics has commenced in china. The Vicar Apostolic, Ignatius Delgado, his Co-adjutor and twenty laymen had perished in the midst of the most cruel torments.

PROTESTANT SUMMARY OF CATHOLIC MISSIONARIES.

From the Baptist Advocate.

The Missionary Chronicle informs us that the number of Romanist Missionaries in the United States 'is equal to one half of the missionaries of all the Protestant Churches in the entire field of the anti-Christian world!' We copy the general summary, which will give a view of their operations and numbers throughout the world:

Summary of the Roman Catholic Missions throughout the world,

Which are aided by the Institution for the Propagation of the Faith.

EUROPE.				
	Archbps.	Bps.	Priests.	Caths.
Ionian Islands	1	1	20	12,000
Kingdom of Greece	1	3	100	23,000
Mold. Wal. Servit.	1	2	36	71,000
Turkey,	5	6	423	281,000
Total,	8	12	579	387,000

Besides these missions, there are in Europe 14 vicarates Apostolic, and about 600 bishoprics which, added to the numbers given above, present a total of 634 bishops, and 122,000,000 of Catholics.

ASIA.—Western,				
	Archbps.	Bps.	Priests.	Caths.
Anatolia				
Cyprus, Chio,	1	2	547	12,000
Holy Land			168	11,000
Vic. apos. of Aleppo	1			2007
Maronites	8	2	1100	500,000
Melchites	1	12	1807	50,000
Syrians	2	4	607	30,000
Armenians	1	2	1007	40,000
Bishopric of Babylon		1	4	1,000
Chaldeans	5	5	104	15,000?
Total,	18	29	1667	659,200

CENTRAL.				
	Archbps.	Bps.	Priests.	Caths.
Russia in Asia	0	0	144	20,000
Tibet	1	1	13	5,000
Bengal	1	0	13	20,000
Bombay	1	1	36	40,000
Madras	1	1	11	100,000
Pondicherry	1	0	38	230,000
Ceylon	1	0	100	200,000
Malabar	1	1	380	182,000
Total,	7	4	739	800,000

EASTERN.				
	Bps.	Coadj.	Prs.	Caths.
Indo-China	5	2	296	432,000
China	10	4	144	320,000
Total,	15	6	350	752,000

Total of Asia—89 bishops, 1856 priests and 2,211,000 Catholics.

AFRICA			
	Bish.	Priests.	Catholics.
Algiers	1	25	74,000
Tunis and Tripoli	0	9	7,000
Egypt	2	301	20,000
Abyssinia,	0	3	100
Mauritius	1	6	65,000
Cape of Good Hope	1	4	2,000
Total,	5	97	188,100

Besides the missionary countries in Africa the Church has many bishoprics and numerous flocks along the coast and in the adjacent islands. 1. The Spanish possessions, with three bishoprics and 208,000 Catholics. 2. The Portuguese possessions, with 5 bishoprics and 700,000 Catholics. 3. The French possessions, with 85,000 Catholics. 4. The bishopric of Tanjiers, making the total of Africa. 14 bishoprics and 1,181,000 Catholics.

Another mission is about to be established in Liberia, by Very Rev. Dr. Barron, V. G. of the bishop of Philadelphia, in the United States, and a clergyman of the diocese of New York.

AMERICA.			
	Bps.	Priests.	Catholics
United States,	21	562	1,300,000
Texas,	1	4	20,000
British Possessions,	8	133	437,000
Dutch Possessions,	0	9	44,000
Total,	30	708	1,801,000

Besides the above missionary countries, we are to count—1. Lower Canada, with 2 bishoprics and 500,000 Catholics. 2. French Colonies, with 4 prefect. apostolic and 240,000 Catholics. 3. Spanish Colonies, with 3 bishoprics and 1,000,000 Catholics. 4. Mexico, Guatemala and South America, with 44 bishoprics and 23,000,000 of Catholics. Total for the New World, 74 bishoprics and 26,541,000 Catholics.

OCEANICA.			
	Bps.	Prs.	Catholics.
Prefecture Apos. Batavia	0	4	1,000
Vicariate Apos. Australia	1	23	40,000
" " W. Oceanica	1	16	1,000
" " E. Oceanica	1	16	4,500
Total,	3	59	46,500

Besides the above there are—1. The Philippine Islands, numbering 1000 priests and 3,000,000 Catholics. 2. The Portuguese possessions, containing about 50,000 Catholics, making the total of Oceanica, 7 bishops, 1200 priests and 3,100,000 Catholics.

The number of Catholics throughout the world at the lowest calculation, cannot be rated less than 156,000,000. The number of bishops is about 818.

CHINA.

We make the following extract (says the *New England Reporter*) from a letter by the Bishop of Acanthus to the directors of Foreign Missions, published in the 'Annals of the Propagation of the Faith.' It is a beautiful portraiture of the mild and forgiving spirit of our religion exemplified in the piety and firm Faith of one of its priests. It contains within its brief space a forcible chain of argument against infidelity:—

"Two days after, Father Khoan was brought up. 'You know', said the judge, how much the king loves you because you have been born in his country; if he has imprisoned you it was only to bring you by restraint to repentance, which is the only condition that he demands for your pardon; for I have to announce to you, that a royal decree in your favor authorizes me to discharge you, if you trample on the cross. As for me, I also love you much; obey the prince, that I may be able to set you at liberty.' Priest.—'Mandarin, I feel strongly affected by your kindness towards me, and it pains me much, to grieve you by a refusal. Nevertheless, I presume to beg of you to announce to me some time beforehand the day of my death, in order that I may regulate my affairs before quitting this world.' Mandarin.—'Yes, I shall be able to inform you of the time. But you tremble with cold in the middle of the court; come in here, eat a little of this bethel, and drink with me a cup of tea; look, sit down up on this mat. [The priest sits down near the mandarin.] Ah! how I pity you! What pleasure you would give me by trampling on the cross!' Priest. 'I have reflected well on what you say to me; but, surprising as it is, the more I reflect, the more reasonable I find my religion to be; and the stronger are the reasons I see not to abandon it, the more am I bound to observe it strictly, until I die. Formerly, Hoang-Trot also interdicted the exercise of religion; I was obliged to hide myself.' Mandarin.—'Who is this Hoang-Trot?' Priest.—'He belonged to the family of the Tay-son, who revolted against the dynasty of the Le. When the king, Gia-Loang father of the present king, came after his victory into the city of Ke-Cho, we went to do him homage, and he gave us permission to preach Christianity throughout his kingdom.—

Teach my people well', said he, 'exhort them to devote themselves to the cultivation of their fields; and not to follow that villain Hoang Trot, who is creating trouble in the state.' From that time we have endeavored to obey his orders, by exhorting the people to fly from every vice, and to practice every virtue; not to game, not to

get drunk to oppress no person; we exhorted them also to adore the Supreme Master of heaven and earth, and to pray for the king and the mandarins, in order that they may govern the kingdom in peace and prosperity. Now, if I abandoned the Gospel, I shall avoid death, it is true; but when I return home, I shall practice my religion as heretofore; the king and the mandarins will know nothing of it.

It is not rectitude to act thus; it is failing towards the Lord of Heaven, whom I have adored up to the present; it is disobeying the Gia-long who commanded us to preach Christianity; it is deceiving the reigning king and deceiving you; it would lead astray all those to whom I have preached religion. Now, if they see me wanting in confidence and fidelity, how much will they not be scandalized!

The Mandarin to the officers—You hear what he says? can we hope to conquer the spirit of such a man! (To Father Khoan.) I was already persuaded that your resolution was immovable; but thinking I could more easily overcome your two disciples, I had them brought first, lest encouraged by your example, they should learn to imitate you; but this trick has not succeeded; they have shown the same constancy as yourself; tell me is that you who do not wish to live?

"Priest—'Mandarin if you take pity on me, and spare my days, I will return you thanks; for who does not love life? The animals, which have no reason, love life; with how much stronger reason shall man, who knows the value of existence, fear death! but the Christian in dying for him who has created him, will obtain in Heaven far more valuable rewards than the transient life of this world.'

Mandarin—'Very well; but how do you know there is a paradise?' Priest—'Mandarin, the king who governs a kingdom here below, has he no distinctions and privileged places for distinguished persons? and the sovereign Lord of heaven and earth, should he not have them in order to reward those who have been faithful to him unto death? Now, these rewards and the place where he distributes them are what we call paradise.'

Mandarin—'But how do you know that there exists a Master of Heaven?'

Priest—'Great Mandarin, we have not to go far in order to know it. The whole universe is a great book which is opened, and which teaches it clearly to all the world: consider all the wonders of nature, and you will easily comprehend that there is a Being who made them, a Lord who governs them; now, it is he whom, in our religion, we call the Master of heaven and whom we adore.' Mandarin. "What you say is true; I agree to it. (To the officers.) He speaks slowly with mildness. In truth, what he says is very fine; he is not an ordinary man; he is persuaded that there is a paradise. (To Father Khoan.) I must avow to you frankly, that while hearing you speak I am moved to compassionate you, and that I would wish to be able to say to you, but the law of the kingdom is very severe; if you do not trample on the cross, you shall infallibly die. Have you any rancour against the priest Duvet, who has complied with the orders of the king?" Priest.—'No; in our religion anger and hatred are forbidden.

The Mandarin to the officers.—It is an astonishing thing! In this religion they have neither anger nor hatred against any person; it is extraordinary. [To Father Khoan.] Will the Priest Duvot be able still to go to heaven?—*Priest.* 'He still may, provided he changes his heart and does penance.' *Mandarin.*—'I believe that he will not be able to enter there for when you shall see him reach the door, you will instantly push him down with all your might.' *Priest.*—'No, we will not repulse him in that way, and though we wished to do so, we could not.' *Mandarin.*—'How is that?' *Priest.*—'I will shew you. There is a great Mandarin who used to sit on the same mat with you. All at once he is found fault with by the king to whom he is accused, and convicted of infidelity; the king instantly takes from him his office, and sends him away to serve as a common soldier; but the criminal soon repents, and endeavors by good conduct to merit his pardon. After several well fought actions, on account of which the king restores him to favor, and reinstates him in his former dignities he comes to sit down on the same mat with you, great mandarin: would you still bear anger towards him? *Mandarin.*—'Enough enough; you have convinced me; you are not an ordinary man.'

After this dialogue, the judge sent the prisoner back to his dungeon. A report on the conduct and determination of the confessors was sent to the king, who answered that their execution should be deferred no longer, since there was no hope of their conversion. But when this order arrived at Tong King, there was a vacation in the courts, and the last combat of the three martyrs had to be deferred. At my leaving the kingdom of Annam, they were still in prison; but no one doubts that, at this moment, they are in heaven.

All my brethren in the ministry were well when I left them to come to Macao: they pass a life of continual tribulation: they have not even, as a present consolation, the prospect of an approaching peace. Redouble, then, your pious prayers for our Christians, and particularly for me, who am the most respectful and affectionate of your colleagues. *RITORO,*
Bishop elect of Acanthus.

"P. S.—I intend to embark in fifteen days for Manily."

REMITTANCES RECEIVED SINCE OUR LAST.

- Amherstburgh*—Mrs Cameron, 15s.
- Hamilton*—T. Branigan, (omitted last week) 15s. and P. Morgan, 7s 6d.
- London*—Rev. P. O'Dwyer, 5s. and for Thomas Cuttle, 5s. and Michael Coghlin, 7s 6d. (*Warwick*) and Mr. McLaughlan, Market-place, 7s. 6d.

REMOVAL.

Saddle, Harness and Trunk Factory.

E McGIVERN respectfully announces to his friends and the public, that he has removed from his old stand to the new building, opposite to the retail establishment of Isaac Buchanan & Co., on King street. In making this announcement to his old friends, he most respectfully begs leave to express his grateful thanks for past favors, and hopes that unremitting attention to business will insure him a continuance.
Hamilton, Feb. 22, 1842.

[COMMUNICATED.]
CHIPPAWA, Feb. 25, 1842.

Very Rev. Sir—I take the opportunity of acquainting you that the Rev. Dr. Leo, of St. Catharines, favored the Protestant inhabitants of Chippewa with a visit, on Saturday the 20th inst. A meeting was held in the evening, in the Methodist church, when the Rev. Doctor gave an able and luminous moral sermon. He exposed several errors on the subject of the Catholic religion, with great power of reasoning and felicity of illustration, all tending to show the vast importance of a thorough knowledge of the Catholic religion, with a view to the promotion and conservation of the spiritual interests of the community.

Although notice of the intention of holding a meeting was rather short, and rather a new thing in this part of the country, for a Catholic priest to preach to a large congregation of different denominations, yet, a respectable audience was present, at least 150 Protestants, who went away both highly delighted and instructed, by the argumentative and eloquent address of the Reverend Doctor.
A. C.

So the *Toby Fillpot* of Exeter is, as the *Toronto Church* Editor says, the most learned of the English clergy, (*Mimo Judice*) and not a *pretending*, but a *real successor to the Apostles*. Has he proved him such, or those of his kidney, by his simple assertion? Let him refute first if he can, to the satisfaction of the intelligent public, the articles in our paper, demonstrating the ordination of his parliament Bishops as invalid as those of the ministers in the most whimsically dissentient sects, whom he so jeers at in his tract patch journal.

But the Editor, we suppose, is a personal friend to the Fillpot, to whom we have been told he was sent on a *particular mission* by John Toronto.

"*Metanoia*," who appears in last Monday's *Gazette*, will have his eyes opened on the doctrine of Purgatory, that he knows so little about, should he look out for our paper of next week.

We perceive by the Editor's gathering of ugly fictions, that the animals's muzzle is still in the mud. *Trahit sua quemque voluptas.*

The individual who sent us "*The Banner of the Cross*," of the 5th instant, will find the subject he alludes to taken notice of in our paper of the 12th and 19th January last.

The Provincial Parliament is further prorogued to the 2d day of April, but not then to meet for the despatch of business, so that there will be no session until summer.—*News.*

The Government has appointed Dr. Thomas Rolph Emigrant Agent in the United Kingdom, on behalf of the Government of Canada. The Hon. H. H. Killaly, D. Daly, and S. B. Harrison, are appointed a Board of Directors for the management of the Welland Canal; George Desbarats, Esq. an Inspector of the Provincial Penitentiary in place of C. W. Grant, Esq. resigned; and Samuel P. Jarvis and John S. Gwynne, Esqrs., Directors of the Grand River Navigation Com'y.

ROYAL EXCHANGE,
KING STREET,
HAMILTON—CANADA,
BY NELSON DEVEREUX.
THE Subscriber having completed his new Brick Building, in King Street, (on the site of his old stand) respectfully informs the Public that it is now open for their accomodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.
N. DEVEREUX.
Dec. 24, 1841.

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

THE Subscriber respectfully informs his friends and the public, that from the additions he has made to his Hotel, both with regard to BOARDING and STABLING, he trusts he will still continue to merit their patronage.
His Table will be constantly supplied with the best the Market affords; while his liquors are various and of the best description.
Extensive Stabling is attached, with every necessary required by the Farmer, who will do well to pay him a visit.
P. McCLUSKY.
N B—A few respectable Boarders can be accommodated on reasonable terms.
Hamilton, Dec 1, 1841

NEW HARDWARE STORE

THE Subscriber begs leave to inform his friends and the public generally, that he has re-opened the Store lately occupied by Mr. J. Layton, in Stinson's Block, and is now receiving an extensive assortment of Birmingham, Sheffield and American Shelf and Heavy HARD WARE, which he will sell at the very Lowest Prices.
H. W. IRELAND.
Hamilton, Oct. 4, 1841.

REMOVED IN HASTE.

THE Subscriber having got under way in his old business wishes to notify his customers that his present abode is next door to Mr. Thom's Saddlery Establishment, and directly opposite Press' Hotel. He also takes this opportunity of returning thanks to his fellow townsmen for their assistance rendered to him during the night of the calamitous fire.
SAMUEL McCURDY.
N B Those indebted to him will confer a favor by settling up speedily.
Hamilton, Dec. 1, 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS
OF the first quality at the Bristol House Oyster Rooms, for 1s. 3d. per dozen, or 8s. 9d. per 100; or £1 17s. 6d. the barrel.
D. F. TEWKSBURY.
Hamilton, Nov. 24, 1841.

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

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

PATRICK BURNS,
BLACKSMITH, KING STREET,
Next house to Isaac Buchanan & Co's large importing house.
Horse Shoeng, Waggon & Leagh Ironing
Hamilton, Sep. 22, 1841.

OYSTERS!
fresh, and just received,—call at
C. Langdon's Saloon.
Hamilton, Oct 13, 1841.

THE
FAMILY NEWSPAPER,
THE PHILADELPHIA
SATURDAY COURIER,
WITH THE
LARGEST CIRCULATION IN
THE WORLD.

The publishers of this old established and universally popular Family Journal, would deem it supererogatory to say a word of commendation of its past or present excellence and usefulness. Its unrivalled and increasing circulation, (over 35,000,) is its best recommendation. For the future, however, a determination to be first in the van of the American Newspaper Weekly Press, will call for increased expenditures and renewed attractions for the present year 1842, not the least of which will be an improvement in the quality of the paper and an addition of popular contributors, embracing, we fully believe, the best list to any similar Journal in the world.

The Courier is independent in its character, fearlessly pursuing a straight forward course, and supporting the best interests of the public. IT IS STRICTLY NEUTRAL IN POLITICS AND RELIGION. It will maintain a high tone of morals, and not an article will appear in its pages which should not find a place at every fireside. It has more than double the number of constant readers, to that of any other paper published in the country, embracing the best families of our Republic.
Every one should be proud to patronise the Philadelphia Saturday Courier, as by its unbroken series of original AMERICAN TALES, by such native writers as Mrs. Caroline Lee Hentz, Mrs. St. Leon Loud, "The Lady of Maryland," Professor Ingraham, T. S. Arthur, Esq., Miss Sedgwick, Miss Leslie, and many others, it has justly earned the title of the AMERICAN FAMILY NEWSPAPER.

FOREIGN LITERATURE AND NEWS.

Determined to spare no expense in making the SATURDAY COURIER a perfect model of a Universal Family Newspaper, of equal interest to all classes and persons of every nation; we have made arrangements to receive all the Magazines and papers of interest, published in England and on the Continent, the news and gems of which are immediately transferred to its columns thus giving to emigrants as well as others, a correct and connected account of what ever occurs of interest either at home or abroad

The Markets.

Particular care is taken to procure the earliest advices in reference to the prices of all kinds of Grain, Provisions, Produce &c., the state of Stocks, Banks, Money and Lands, and our extensive arrangements will hereafter render our PRICES CURRENT of inestimable interest to the traveller, the farmer and all business classes whatsoever.

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as Mrs. C. Lee Hentz, Mrs. S. C. Hall, Charles Dickens, (Boz,) Professor Dunglison, Professor Ingraham, M. M. Michael, T. S. Arthur, Miss Ellen S. Rand, J. Shoridan Knowles, George P. Morris, Mrs. M. St. Leon Loud, Mrs. Gore, Douglass Jerrold, Joseph R. Chandler, Miss Sedgwick, Miss Leslie, Wm. E. Burton, Professor J. Frost, Lieut. G. W. Patten, Lydia H. Sigourney, Thomas Campbell, Hon. Robert T. Conrad, Miss Miford, Robert Morris, Professor Wines, Mrs. C. H. W. Eshing, E. L. Bulwer, A Grant, u Joseph C. Neal, John Neal, Thomas G. Spear, Countess of Blessington, Captain Marrayat, R. N. Lucy Seymour, R. Penn Smith,

TO AGENTS—TERMS.

The terms of the COURIER are \$2 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, and send us \$15, per money and postage free, we will receipt for one for each. Seven copies for \$10, three copies for \$5, or one copy three years for \$5.
Address, M'KIN & HOLDEN, Philadelphia.

SINKING OF THE ROYAL GEORGE.

The ship Royal George was an English man-of-war, of immense size, with three decks, and one hundred guns. Her crew consisted of about nine hundred men. This ship was lying at Spithead, an anchorage near Portsmouth, in August, 1782, all ready for sea, bound for the Mediterranean in company with a large fleet, and carrying the flag of Admiral Kempenfeldt, a fine old officer, nearly seventy years of age.

On the 19th of August, there were on board the ship, besides the regular crew, some two or three hundred women, the wives and friends of the seamen; also a large number of Jews, with articles to sell to the seamen; making in all, between twelve and thirteen hundred souls on board. There was a great bustle and confusion among the crew, as the ship was to sail in a day or two, on her cruise.

On this memorable day, it was discovered that a water-cock, about three feet below the waterline, required some repairs, and orders were given to careen the huge ship over to the other side, until the water-cock should appear above the surface of the water, so that the plumbers should be able to put it in order without any difficulty. The guns were accordingly run in on the side where the repairs were required, and run out on the other, the larboard or left side; and some other heavy articles were shifted, until the vessel leaned or careened over so much that the repairs could be made. A sloop came alongside soon afterwards, laden with stones, which were hoisted out, and by some strange neglect, deposited temporarily on that side of the vessel which was already down in the water.

This of course, increased 'the heel' of the ship, that is, caused her to lie over more than before; and the wind increasing, the waves began to form, and rush into the lower ports, from which place the water could not easily escape, and it was washing about on the lower deck.

The carpenter, who was busy, now became alarmed and went on deck, where he spoke to the lieutenant, who was the officer of the watch, and advised him to cause the ship to be righted without delay. The Lieutenant was unfortunately one of those stubborn, headstrong men, who are unwilling to submit to any dictation from an inferior or an equal, or to receive advice from any person whatever. Such men, by their thickheaded obstinacy, have caused much misery in the world. The Lieutenant, who had the command of the deck at this time, gave the carpenter a short answer, intimating that he ought to attend to his own business, and took no measures to right the ship.

At this time the Admiral was in the cabin, writing. The captain, whose name was Waghorn, was similarly engaged.—The first Lieutenant was busy below; and there was not supposed to exist any danger whatever, the Lieutenant of the deck had the sole charge of the ship.

The Carpenter, who appeared to be the only person who was aware of the perilous situation of the Royal George, soon ascended again the deck, and told the Lieu-

tenant, in a manner somewhat authoritative, that the ship must be righted, that she would fill if something were not immediately done. But the officer of the deck was exceeding indignant at being thus dictated to by an inferior officer; and although by this time, he must have known the danger the ship was in, he waited several minutes before he ordered the drum to beat to quarters, that the guns might be run into their places, and the ship righted. But before the drummer could execute his orders, a flaw of wind struck the ship; she heeled over more: the water rushed into the lower deck ports; and this large ship, with so many persons on board, filled and went down!

This was indeed a dreadful event. A very considerable portion of those on board, were below, and, of course, were at once drowned.—Some escaped through the starboard ports; and those who were on the upper deck at the time, had to swim for their lives. As the water was only thirteen and a half fathoms deep, a portion of the masts of the ship remained above water, and furnished a retreat for many of the seamen and mariners, who would otherwise have been drowned. The boats of the ships in the neighbourhood immediately put off to the assistance of the poor fellows, and in this way a considerable number were saved.

Admiral Kempenfeldt was drowned in his cabin: but Captain Waghorn had an intimation of his danger in time to rush on deck before the ship filled, and he was saved. The Lieutenant, whose obstinacy and want of judgment contributed so much to bring about this fatal catastrophe, was drowned, as was likewise the Carpenter, who warned him of the danger which threatened the vessel. The whole number saved, probably, did not exceed two hundred and fifty; and of course, there were more than one thousand persons drowned by the sinking of the Royal George, while lying at anchor in the harbour of Spithead. Only one of the many women on board was saved, and she was dragged out of a port as the ship was sinking.

The Kirk Sessions of Barry, carrying the present *rabies fanatica* in the Kirk of Scotland of its pitch of absurdity, have excommunicated a most respectable man & his wife for desecrating the Sabbath by burying their child on Sunday.

INFORMATION Wanted of Ellen and Mary Duggan, who landed at Quebec from the parish of Skol, Co. Cork, Ireland, about 8 years ago. They are supposed to be residing in Chicago. Their brothers, Daniel and Michael Duggan, living in Hamilton, Canada, would feel the greatest possible pleasure at learning any thing concerning their sisters.

Will American papers notice this? Hamilton, Feb. 9, 1842.

SHIP INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MARINER'S HOME, and TRAVELLER'S REST;—and hopes he will not be forgotten by his countrymen and acquaintances. N. B. A few boarders can be accommodated.

Hamilton, Feb. 23, 1842.

TO THE READERS OF THE CATHOLIC.

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

THE EDITOR.

HAMILTON, JANUARY, 1842.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a Religious—Moral—Philosophical—and Historical character; together with Passing Events, and the News of the Day.

PUBLISHED ON WEDNESDAY MORNINGS, in time for the Eastern and Western Mails, at the Catholic Office, No. 21, John Street, Hamilton, G. D. [Canada.]

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

Persons neglecting to pay one month after subscribing, will be charged with the Postage, at the rate of Four Shillings a year.

PRICE OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7d each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 10d each subsequent insertion.—Over Ten Lines, 4d. per line first insertion, and 1d. per line each subsequent insertion.

Advertisements, without written directions, inserted till forbid, and charged accordingly.

Advertisements, to ensure their insertion, must be sent in the evening previous to publication.

A liberal discount made to Merchants and others who advertise for three months and upwards.

All transitory Advertisements from strangers or irregular customers, must be paid for when handed in for insertion.

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.**AGENTS.**

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

Rev. Mr. Gibney, *Quelph*
 " Mr. Charest, *Pentanguishens*
 " Mr. Froulx, *do*
 " J. P. O'Dwyer, *London*
 " Mr. O'Flinn, *St. Thomas*
 " Mich. MacDonell, [*Mainstown*] *Sandwich*
 " Very Rev. Angus MacDonell, *do*
 " Alex. J. MacDonell, *Oakville*
 " Mr. Mills, *Dundas*
 " E. Gordon, *Niagara*
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 " Mr. Butler, *Peterburgh*
 " Mr. Lallor, *Pictou*
 " M. Brennan, *Belleville*
 " J. Smith, *Richmond*
 " P. Dollard, *Kingston*
 " R. v. Angus MacDonell, *do*
 " Rt. Rev. Bishop Goulin, *do*
 " Rev. Mr. Burke, *do*
 " Rev. Mr. Snyder, *Wilmot, near Waterloo*
 " Mr. O'Reilly, *Brackville*
 " J. Clark, *Prescott*
 " J. Bennet, *Cornwall*
 " John Cannon, *Bytown*
 " D. O'Connor, Esq., *J. P.; Bytown*
 " Rev. J. H. McDonagh, *Perrh*
 " G. Hay, [*St. Andrew's*] *Olangarry*
 " John MacDonell, [*St. Raphael*] *do*
 " John MacDonell, [*Alexandria*] *do*
 " Mr. Martin MacDonell, *Recollet Church*
 " Rev. Patrick Phelan, *S. J. St. Sulpice*
 " Rev. P. McMahon, *Quebec*
 " Mr. Henry O'Connor, *15 St. Paul Street, Quebec*
 " Dr. JB Purcell, *Bishop of Cincinnati, Ohio*
 " Bishop Fenwick, *do*
 " Bishop Konrick, *Philade, Pa.*
 " Bishop England, *Charleston, S. C.*

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