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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 III.

HAMILTON, [GORE DISTRICT] MARCH 1, 1843.

NUMBER 25.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.



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

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE
OF KENT. CANTO II. MONEY'S MENTAL REIGN.

But happy he, the happiest of his kind,
Who Merit true discerning, leads her forth
From dark obliv'on snatch'd; as Orpheus won
His much lov'd Eurydice from death's domain;
And gives, on less precarious term obtain'd,
Rich Gift! her genuine worth to latest times.
At him posterity shall grateful point,
As down the tide of time she stately sails,
Who launch'd the beauteous bark, and bade her catch,
With all her canvas spread, the gale of fame.

Ev'n mine perhaps, though small, yet, tasteful
trimm'd,
And fraught with various store of many a clime,
Long and with search industrious, sought, t' enrich
Her cargo, ere she vent'rous quit the port,
And to th' uncertain blast her fate resign;
Nor, Money, but thy ballast, wants she ought
To fit her fearless for th' excursion plann'd;
Ev'n mine perhaps some friendly hand may help,
Straight from her moorings loos'd, her course to shape;
And bear Britannia's and her patron's name
To ages new, and nations yet unborn.

Nor did she 'scape thy nice discerning eye
Ev'n least when seemly seen; a stranded wreck;
By th' adverse winds blown from her hopeful course;
And all but lost. Still, royal Kent, her form,
Though shatter'd, pleas'd thee; and, sea-worthy deem'd,
In Britain's cause that could such dangers brave:
Thou bad'st her, soon refitted and afloat,
Not hopeless steer, in quest of honours new.

Thou gen'rous nation, whom thy virtuous deeds,
And inborn magnanimity have rais'd
To peerless pitch of glory; in thy might
When, hurl'd thy thunderbolts, thou soon had'st quash'd
The demen war, rous'd by thy fellest foe:
Who bad'st, the tumult hush'd, or o'er the land,
Or o'er the deep, sweet Peace her errand speed
Unscar'd; or, sole when Africk's plund'rer fierce,
Thy mandate vainly scorning, barr'd her way;
Did'st send, in just crusade, thine EXMOUTH forth;
Who in his den the Monarch monster sought;
And round his ruffian head thy tempest flung,
Tremendous show'r'd; till, humbled and subdu'd,
The lawless tyrant to thy righteous law
Acceding gave the Christian captive back
To his deliver'r; gave his pledge, compell'd,
Not more by rash infringement of the rights,
Thou so maintain'st of nations, to provoke
Thy wrath and sudden vengeance; which no foe

Howe'er so strong, resists; so distant, shuns:
Thou, whom the Muse and Learning call their own;
Who Science, Art and Taste, from Greece and Rome
Bid'st to thy happier shore their flight direct;
Nor further dread, from rude barbarian's hand,
The whelming dust and ruin o'er them spread,
To crush and crumble down their lovely forms;
But in thy palaces, in beauteous group,
Though mark'd with many a scar, they stand expos'd
Now to thy children's fond admiring gaze;
Safe by thine awful trident guarded round:
Nor does it not delight, as o'er their charms
The modest eye of blushing Beauty steals,
To find, with those compar'd of ancient times,
Her own not less attractive, and the same:
Thou, who thy suff'ring children to relieve,
When Industry lack'd labour, and the means
To earn his scanty meal, and screen his limbs
From Winter's freezing blast, did'st ready ope
Thy treasures's source exhaustless; wide around
Diffusing comfort to the helpless train:
Who then t y thousands gav'st, and thousands still
Giv'st lib'ral; nor, from needy worth, where shewn,
Dost niggard e'er thy timeous aid withhold:
Thou gen'rous nation! Could but here my bark,
That idle lies, thy looks approving win,
Though fondly fix'd on many a portlier form;
Could here my little bark, so trimly rigg'd,
And stor'd, and fitted for a vent'rous cruize,
Thy smile attract; well might I yet expect,
For thou at once her worth, if worth has she,
Which some not common deem, can'st clear discern;
Well might I yet expect, at thy command,
To see her soon adrift, each fast'ning loos'd;
And from the harbour sheer, a good sea boat,
With sails all set, and thy proud pennant hung,
Bearing away, before the fav'ring gale.

From the Catholic Herald.

PRAYERS.

BY SAMUEL JOHNSON, L. L. D.

Easter Day, 1753.—O Lord, who givest the grace
of repentance, and hearest the prayers of the penitent,
grant that, by true contrition, I may obtain forgiveness
of all the sins committed, and of all duties neglected, in
my union with the wife whom Thou hast taken from me,
for the neglect of joint devotion, patient exhortation, and
mild instruction. And, O Lord, who canst change evil
to good, grant that the loss of my wife may so mortify
all inordinate affections in me, that I may henceforth
please Thee by holiness of life!

And, O Lord, so far as it may be lawful for me, I
commend to Thy Fatherly goodness the soul of my de-
parted wife; beseeching Thee to grant her whatever is
best in her present state, and finally to receive her to
eternal happiness. All this I beg for Jesus Christ's
sake, whose death I am about to commemorate. To
whom, &c.—Amen.

March 24, 1759.—And, O Lord, so far as it may be
lawful for me, I commend to Thy Fatherly goodness,
my father, my brother, my wife, my mother. I be-
seech Thee to look mercifully upon them, and grant
them whatever may most promote their present and eter-
nal joy.

June 22, 1781.—Almighty God, who art the giver of
all goods, enable me to remember with due thankfulness
the comforts and advantages which I have enjoyed by
the friendship of Henry Thrale, for whom, so far as it
is lawful, I humbly implore Thy mercy in this state—
* * * for Jesus Christ's sake.—Amen.

January 23, 1789.—The day on which my dear mo-
ther was buried. Repeated on my fast, with the ad-
dition:

Almighty God, merciful Father, in whose hands are
life and death, sanctify unto me the sorrow which I now
feel. Forgive me whatever I have done unkindly to my
mother, and whatever I have omitted to do kindly.—
Make me to remember her good precepts and good ex-
ample, and to reform my life according to Thy Holy
Word; that I may lose no more opportunities of good.
I am sorrowful, O Lord; let not my sorrow be with-
out fruit. Let it be followed by holy resolutions and
lasting amendment, that when I die like my mother, I
may be received into everlasting life. I commend, O
Lord, so far as it may be lawful, the soul of my de-
parted mother, beseeching Thee to grant whatever is
most beneficial to her in her present state.

PURGATORIUM.

BAVARIA.—The festival of the Chevaliers of St. George
was celebrated with great pomp, on the feast of the Im-
maculate Conception. The Count de Reisach, Bishop of
Eichstadt, was made a chevalier of the above order,
which is of great antiquity. Each chevalier, on his
reception, vows to defend the Catholic religion, even at
the risk of his life, and to extend it throughout Ger-
many, &c. After the conclusion of a solemn service,
and of other religious ceremonies, the chevaliers sat
down to a splendid banquet, given by the King, who is
Grand Master, to which the public were admitted—as
spectators. It may be remarked here, that, during Ad-
vent and Lent, all public amusements, except concerts,
are forbidden.

CHINA.—We are very sorry to relate that the Pro-
curator of the Foreign Missions in China the Rev.
Theodore Joset, who, it will be remembered, was ex-
pelled by the Portuguese Governor from Macao, and
sheltered by the British authorities in Hong-Kong, died
on the 5th of August last. His death was most exem-
plary and edifying. He (a Catholic) was the first mis-
sionary that preached the gospel in China under British
protection. We hope to be able shortly to lay before
our readers further particulars of this worthy mission-
ary.—*Correspondent.*

This admirable priest is, however, by no means the
last missionary who is likely to preach in China
under British protection—fourteen "labourers" from
the London Missionary Society having, as we are in-
formed, already set sail for Hong-Kong.

HUNGARY.—The Bishop of Sxard has proclaimed,
in his diocese, a jubilee for Spain.—*True Tablet.*

Two of the most remarkable men of the whole world
now reside in Rome, and adorn by their virtues and
science the venerable College of Cardinals; we mean
Cardinals Mezzofanti and Maii, both of them raised to
their present eminent station by the reigning Pontiff
Gregory XVI., in consideration of their high attain-
ments. We would ask whether any Protestant country
can produce two such men? The one speaking forty,
and understanding more than fifty languages—the other
exploring the hidden recesses of antiquity, with an abil-
ity and success unequalled in this age, and perhaps un-
surpassed in any other, except by another Italian priest
of the last century, the famous Ludovico Muratori, whose
works in the same genre, fill thirty-six huge folio vo-
lumes!—*Catholic Advocate.*

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MARCH 1, 1843.

The Clergy of the Diocese are requested to insert, in Art. VI. of the last Pastoral Address of the 2d Instant, page 3, line 6, after the words—"Circumcision of Our Lord," the following: "*Of the Purification, of the Annunciation,*" &c., which were inadvertently omitted in the printed copies sent to the different Missions of the Diocese.

J. J. HAY, Pst.

TORONTO, 25th February, 1843.

The Editor of the "*Church*" repeats, in an Editorial article of the 5d Instant, his original statement which appeared in that paper of the 10th December, that "*In Ireland only two of the Bishops rejected the Reformation.*" Our cotemporary finds fault with us because we did not deny the greater part of his editorial note, and accuses us of having excised the most unwelcome part, which he submits once more to his readers.

"Southey (Book of the Church p. 390,) states on the authority of Stryppe, that of 9,400 beneficed clergy, only 177 resigned their preferments, rather than acknowledge the Queen's supremacy and worship after the reformed manner. In England, all the Romish Bishops were recusants, save one: but in Ireland, only two of the Bishops rejected the reformation."

We confess that the only object we had in view was to deny the correctness of the last assertion concerning the Irish Bishops. It is true that there was certainly a surprising degree of tameness and servility among English Ecclesiastics in the reigns of Henry VIII. and Edward VI. As one of our Historians very justly remarks, "they were under a continual restraint, and the conveniences of life were an overbalance to fidelity; it was rather a corruption of morals than an error in faith that occasioned their defections." But under Elizabeth the case was very different. We shall merely offer a few remarks on the subject, mostly drawn from Protestant Historians. We are informed by "Burnet, III. p. 625. Camden 47. Heylin 257," that of 9,400 beneficed men in England (under Elizabeth) there were 14 Bishops, 12 Deans, 12 Archdeacons, 6 Abbots and Abbesses, fifteen heads of houses of the universities, 50 prebendaries, and 80 rectors, who left their benefices on account of religion." Collier adds three Bishops elect, and "about 20 doctors in several faculties." He also computes the Archdeacons at 14, the Prebendaries at 60, and the Rectors at 110. II. p. 431. If this be but a small number compared with the whole body of Ecclesiastics, we should remember that all the Bishops, save one, adhered to the ancient faith, and that the whole ecclesiastical convocation which met in the first year of Queen Elizabeth's reign, opposed the change of religion. Oxford gave the strongest proof of its attachment to the old religion—Wood's Antiquities of the Univer. of Oxford *passim*. "Of the two Universities, Oxford had become so strongly attached to the Romish side during the late reign, that after the desertion or expulsion of the most zealous of that party had almost emptied several Colleges, it still for many years abounded with adherents to the old Religion."—Hallam, Const. Hist. I. 249.

Bishop Jewell complained [Letter 22, Mai, 1559, apud Collier n. 492.] that there were not two in Oxford of the reformed opinions."—MacIntosh, Hist. of England, II. p. 14. For several years those educated in either of the Universities, were refused ordination on account of their attachment to the Catholic Faith. Stryppe, life of Grindal, p. 50. In Exeter College, as late as 1578, there were not above four Protestants out of eighty, "all the rest secret or open affectionaries." Amals II. p. 539. So that after the Catholics had left the University of Oxford in the beginning of the reign of Queen Elizabeth, it was so empty that there was very seldom a sermon preached in the University Church. Wood, Athen: Oxon. I. 161. 429. Moreover, Heylin informs us, p. 257, that many who were cordially affected to the interest of the Church of Rome, dispensed with themselves in their outward conformities, which some of them are said to do, upon a hope of seeing the like revolution by the death of the Queen, as had before happened by the death of King Edward. And "it was strongly believed, that the greatest part complied against their conscience, and would have been ready for another turn, if the Queen had died while that race of incumbents lived." Eclard. I. 794. The reformation under Elizabeth was certainly contrary to the inclinations of the governing part of the clergy: many eminent men went abroad to Flanders, France, or Italy; others stopped in England hoping that the Queen would relent; but their hopes vanishing, they forsook their benefices and followed their Countrymen beyond the seas. The thing was carried so far that the reformed were left unprovided with teachers and persons proper for that function, to that extent, "that upon the Catholic Clergy throwing up their preferments, the necessities of the Church required the admitting some mechanics into orders. Collier II. 265. See also Stryppe Annals. I. 178. 179. It would certainly appear from these accounts, that whatever might have been the number who outwardly conformed to the new order of things, most of the Clergy of character, either on account of their learning or of their morals, stood firm with their Bishops in the belief of the old Faith; and that even the inferior clergy were always disposed to return back to the mother Church, had not a superior power over-awed them to compliance. The learned professions, like the Prelates, the Convocation and the Universities were well known to adhere most devotedly to the ancient faith: "the Inns of Courts were more than once purified of popery by examining their members on articles of faith." Hallam, Const. Hist. I. p. 191. A great many of the justices of the peace were secretly attached to the same interest, though it was not easy to exclude them from the commission on account of their wealth and respectability." Hallam p. 139: "and the lawyers in the most eminent situations are represented as Catholics." Stryppe, Annals I. p. 259. In the western parts of England the gentry and people were principally adherents of the old faith; and in 1569, in the northern Counties, "there were not two Gentlemen who favoured and allowed of her Majesty's proceedings in the cause of Religion." Waterworth's Histor. Lect. VI. It is evident that the people in general were desirous of returning to the old faith, and the fact is even acknowledged by Boss, Bishop of Carlisle in a letter to Secretary Cecil dated January 14 1564. We might cite many other authorities, but we have written enough to convince the Editor of the "*Church*" that there was no *evanion* on our part in not noticing the first part of the paragraph in question.

Our cotemporary of the "*Church*" thinks it advisable to mention that Parker, the first

Archbishop of Canterbury in Elizabeth's reign, was duly consecrated by four Bishops, viz:—Barlow, Scory, Coverdale and Hodgskins.—He cites Dr. Lingard's opinion on the subject, "Two of the consecrators, Barlow, and Hodgskins, had been ordained Bishops according to the Roman Pontifical; the other two, according to the reformed ordinal."—We shall merely observe, that Lingard's opinion is entirely opposed to that which Catholic writers, with a very few exceptions, have always held on the subject. We shall only remind our readers, that when called upon thro' the pages of the "*Birmingham Catholic Magazine*," for his proofs, the learned author acknowledged that in the discussion of this question—he had confined himself to the mere historical fact of Parker's consecration: but "whether it was valid or invalid, according to Catholic doctrine, was a theological question with which, as a mere writer of history, he had no concern."

We still maintain that the Catholic Bishops of Ireland, with the exception of Curwin, remained true to the Holy See. In Ireland the Queen proceeded with great caution and prudence: in some dioceses, protestant Bishops were only appointed several years after her accession to the throne: and Bishop Mant's assertion, that "even the popish prelates, so long as any of them survived, who were in their sees before the reformation, were ready to assist at the consecration of Protestant Bishops," is altogether unfounded. The true Episcopal character of the Irish Protestant Bishops has always been denied by the Church, not for want of power on the part of Curwin, but on the insufficiency of the form used by him in the consecration of Loftus. Dr. Mant refers to this consecration, and traces what he is pleased to call the unbroken succession of the protestant hierarchy thro' this prelate.—We pass over the pretended line of succession thro' Archbishops Brown and Goodacre, Archbishops of Armagh. Brown was expelled from his See for his errors, and as being a married man in 1554, and died as it is thought in 1556. Goodacre either abandoned his See, or was dismissed on Mary's accession in 1553; and so little was he known as Archbishop of Armagh, that even Protestant Historians consider Loftus as the immediate successor of Dowdall, who was appointed by royal authority as early as 1543, and who, after successfully opposing the innovations of Henry and Edward, died in London, on the 15th August, 1555. We know of no line of succession thro' these prelates; and altho' it might answer Bishop Mant's purpose to mention this as one of the lines of connexion, we believe it would be impossible to prove that any of the Irish Protestant Bishops in the reign of Elizabeth, had received Episcopal Consecration from either one or the other. Harris remarks, leaving aside Browne and Goodacre, "that the Irish Protestant Bishops derive their succession through Loftus, without any pretence, or open favour, for he was consecrated by Curwin, who had been consecrated in England, according to the forms of the Roman Pontifical, in the third year of Mary." Ware's Bishops, p. 94. But Harris very naturally omits the fact, that Loftus was consecrated in 1562 according to the ordinal of Edward VI., introduced into Ireland, by the act of uniformity, in 1560, and that he made use of the same form in attempting to convey in 1568 the Episcopal character to Lancaster, his successor in the primacy. Now all the Catholic Bishops of England unanimously condemned the form that had been introduced under Edward VI., and their decision was confirmed by the judgment of the Catholic World. We read in Dodd's Church History, quoted by the Editor of Collin's Ecclesiastical History, vol. 5. p. 501., that "when

this ordinal of Edward VI., was examined in the next ensuing reign of Mary, it was declared to be insufficient and invalid, as to the purposes of consecrating a true ministry, both the Bishops and Parliament being of that opinion. The reasons, in general, of its insufficiency, were an essential defect both as to the matter and form of the Episcopal and Sacerdotal orders." Bishop Mant could not be ignorant of all these proceedings, and we are rather surprized that the Editor of the "*Church*" should gravely remark, taking this prelate for his guide, "that the true Episcopal character of the hierarchy of the Irish Church is unquestioned and unquestionable and *protected against all exception even from the papists themselves.*"*

If as Bishop Mant observes, Severus of Kildare and Walsh of Meath, were the only two Bishops formally deprived of their Sees, it was merely an act of prudence on the part of the Government: it was found inexpedient to attempt to remove at once all the Bishops from these Sees, as in England: the Government preferred waiting until the Catholic Prelates had been removed by death, or compelled to conceal themselves, or to leave the kingdom. If other Bishops, besides the Archbishops of Dublin had taken the oath of supremacy and conformed to the new religion, it certainly would not have escaped the notice of the Ecclesiastical Historians of the time and their names would have been blazoned forth as worthy to rank with those of Curwin and Kitchen.

However, we are willing to be corrected by our cotemporary, for after all, this is a new matter of historical fact: but we suspect that his sources of information on this point are rather limited: his assertion would be better supported by History, if conceived as follows. "In England, under Elizabeth, all the Bishops adhered to the Catholic faith; (Kitchen of Landall alone took the oath of supremacy,) and in Ireland, the Irish Catholic Prelates, with the exception of Curwin of Dublin, rejected the new mode of worship." If the

*The Protestant Bishop of Montreal, in his last Episcopal address to the members of the Church of England, in the Diocese of Quebec, expresses himself in the following manner, when speaking of the Anglican Church of this Province: "A Church who when she freed herself from the usurped and superinduced power under which she groaned with the other churches of the west, recovered her independence without breaking the Apostolic line of her ministry or losing the integrity of her constitution.....who..... in all the changes and convulsions of the world, dispenses to you the word and sacraments which nothing but ignorance and wilfulness can call in question, received down from the beginning and acknowledged, nay maintained.....by learned writers who have sified her claim in this point among the reformationists themselves." We are rather astonished at the positiveness of Dr. Mountain, for there is not a difference of opinion, on the subject among Catholics: all unanimously deny the existence of the apostolical line of the Anglican ministry, on account of the insufficiency of the form used by the first Protestant Bishops. This alone invalidates the whole act, no matter by whom performed. Even the fact of Parker's consecration was denied at the time it was first announced and has always been called in question by Catholic divines with the exception of perhaps four, "two of whom says, Dr. Milner, were excommunicated by the Church for their errors, and the third was Courayer an apostate Monk. The learned Doctor Lingard, as we observed, has given to the fact of Parker's consecration the sanction of his authority: his opinion has not been followed because his proofs have not been considered sufficient. Catholics have no inducement to deny the validity of the Anglican ordinations, they acknowledge the validity of the orders of the Greek and other schismatic churches, and if they reject the ordinations of the Anglican Church as invalid, it is because the facts of the case do not allow them to come to any other conclusion.

fection of one or two more of the Irish Bishops be proved, we shall be the first to acknowledge our error. We attach little importance to the matter; but it is not fair to dishonour the memory of these good and pious men, who stood so nobly by the Church of God in her days of trial.

Dean Murray's sweeping assertion cannot lead astray any one who has the slightest pretention to the knowledge of the history of those times: it carries with it its own refutation. We beg leave to refer our cotemporary to No. 20 of our Catholic, page 165: he will there find a short abstract of some of the means employed by the Government (but in Ireland scarcely with any success,) for enforcing a compliance with the new mode of worship.

NOVELTIES OF ROMANISM.

CONTINUED.

With regard to the Protestant objection, that *Christ's Humanity cannot be present in so many places at once; nor, indeed, at all on earth, as Man, since his ascension into Heaven*; St. Chrysostom continues:—

"We always offer the same holy Victim; not as in the old Law, sometimes one, and sometimes another: but here it is always the same: for which reason there is but one sacrifice. For if the diversity of places in which the Sacrifice is offered, multiplied the Sacrifice; we should have to allow that there were many Christs. But there is but one Christ, who is *entire here and entire there*; possessing still but one body; for which reason there is but one Sacrifice." (Hom. in Epist. ad Hebr.)

"You not only see the same body that was seen by the Magi," says the same holy Father; "but you are acquainted with its virtue," &c.,

St. Gaudentius of Brescia, in the year 306, spoke in the same strain to the newly Baptised. "In the shadows and figures of the ancient Pasch, not one Lamb, but many were slain; for each house had its Sacrifice; because one Victim could not suffice for all the people; and also because this Mystery was a mere Figure, and not the Reality, but only the Imago and Representation of the thing Signified. But now that the Figure has ceased, the One that died for all, immolated in the Mystery of Bread and Wine, gives Life through all the Churches; and being Consecrated, Sanctifies those who Consecrate. *This is the flesh of the Lamb; this is the Blood.* For the living Bread that came down from Heaven, said; *the Bread that I will give you, is my flesh for the life of the World.* His Blood is rightly expressed by the species of Wine; because, when he says in the Gospel: *I am the true Vine*; he sufficiently declares that the Wine, which is offered in the figure of his passion is *his Blood*..... He, who is the Creator and Lord of all things; and who produces Bread from the Earth; *of the Bread makes his own proper Body*: (for he is able, and he has promised to do it.) And he, who changed Water into wine, *now changes Wine into his Blood.*" (Treatise on the Nature of the Sacraments.)

"What you receive is the *Body* of him who is the living and heavenly Bread; and *the Blood* of him, who is the Sacred Vine. And we know that when he presented to his Disciples the consecrated Bread and Wine, he said: *This is my Body; This*

is my Blood. Let us therefore believe him, whose faith we profess: *for truth cannot lie.*" *ibid.*

"This inestimable Gift is the true inheritance of this New Testament, which he left us on the very night of his passion, as the pledge of his presence. It is the Viaticum, with which we are fed and fortified in the pilgrimage of this life, until we arrive at Heaven, and the full and unveiled enjoyment of him, who, when on Earth proclaimed to us: *Unless you eat my Flesh and drink my Blood, you shall not have life in you.*"—*ibid.*

St. Augustine, instructing his Neophytes, says: "The Bread that you behold on the Altar, being consecrated by the Word of God, is *the Body of Jesus Christ.* This Chalice, or rather that which is in the Chalice, being sanctified by the Word of God, is *the Blood of Christ.*"—(Serm. 83.)

Receive," says the same Father, "in the Bread what was fastened to the cross; receive in the Chalice, what issued from the side of Jesus Christ; for he will receive Death and not life who shall believe that Truth is capable of a falsehood."—(Serm. Cit. ab. Alger.)

St. Gregory of Nyssa declares "that the Bread is but Bread at first, but that no sooner is it consecrated by the Mystical Prayer, than it is called and actually is, the Body of Jesus Christ." (Serm. de Bapt. Chr.)

"By virtue of the Benediction the Nature of visible things is changed into his Body.... and so I now Believe that the Bread Sanctified by the Word of God, is transformed and Changed into the Body of Christ." (Idem. Orat. Catech. c. 37.) Is not this the Doctrine of Transubstantiation?

Hesychius;—"The Sanctification of the Mystic Sacrifice, *the change and transformation of Sensible into Spiritual things, must be attributed to him, who is the true Priest.*" [Comment. on Levit.]

In the Sixth Century, St. Cæsarius, of Arles; "It is the invisible Priest, who by the secret virtue of his Divine word, *changes visible creatures into the Substances of his Body and Blood.*" Now, is not the change of one substance into another properly called *Transubstantiation*?

"As then," continues the same Father, "by a simple word God in an instant formed out of nothing the height of the Heavens; the Depth of the Sea; and the wide extension of the Earth: so likewise in the Spiritual Sacraments, by a power equally great, the Virtue of his Word is instantly followed by the effect."

St. Eusebius of Emessa: "the invisible Sacrifice *converts* by a word pregnant with a Secret power, visible Creatures into the Substance of his Body and Blood.—And what is there wonderful in his being able to *change* by his word the things, which he was able to create by his word? On the contrary, one would imagine it to be less wonderful for him to change into something more excellent that which he had created out of nothing." [Serm. ad Cat.] Is not this the Doctrine of Transubstantiation?

St. Ephrem: "That which the Son of God Jesus Christ, our Saviour, has done for us, baffles language, and surpasses imagination; since, notwithstanding our fleshy composition, he feeds us with Spirit and with fire; giving us *his Body to eat and his Blood to Drink.*"

St. Hilary: "Let us hold to what is written. Jesus Christ leaves no room to doubt of the Reality of his flesh and Blood since the Declaration of our Lord and our faith asserts it to be his flesh indeed, and his Blood indeed." [Lib. 8. de Trin.]

St. Ephrem: "Participate in the immaculate Body and Blood of the Lord with a firm faith; resting assured that you receive the Lamb whole and entire." [Against Curiosity in Searching into the Divine Nature.]

"We must consider," says St. Gregory of Nyssa, "how it can be that this Single Body, being distributed to thousands of the Faithful, should be found whole and entire in each person who receives it; and still remain whole and entire in itself. The power of the Word, who, as Man, was nourished with Bread, rendered the Bread that he eat, his holy Body. In like manner the Bread is Sanctified by the word of God and prayer; not passing into the Body of the Word by eating and drinking; but being instantly changed into the Body of the Word, according to what he said: *this is my Body.*" (Cat. Serm. ch. 37.)

St. Augustine, explaining the Psalm 33d, in which it is said, according to the Septuagint that *David was carried in his own hands*; expresses himself as follows: "Who can comprehend, my brethren, how such a thing can be performed by a Man? Who is it that holds himself in his hands? A man may indeed be held in the hands of another; but never in his own. We cannot therefore discover how this can be understood of David in a literal sense; but can easily see how it can be understood of Christ according to the Letter; for *Christ bore himself in his own hands, when giving himself to us, he said; this is my Body*; for he then bore that Body in his own hands." (Hom. 83. on St. Matt.)

"Jesus Christ," says St. Chrysostom, "himself drank from his Chalice, lest his Apostles hearing his words, should say within themselves: do we then drink his blood and eat his flesh? and be troubled at the thought. For, when he spoke of these Mysteries, many were scandalized." This shews that the Bishop of Strasbourg was not the first to understand the Saviour's Discourse at Caphernaum as spoken concerning the Eucharist.—"To prevent this trouble," continues the Saint, "and to remove all uneasiness from the minds in their participation of the Mysteries, he set the first example; and this was the reason why *he drank his own Blood.*"—(Epist. ad Hedib.)

St. Jerom in the same sense declares: "Moses gave us not the true Bread; but our Lord Jesus did. He invites us to the feast, and in himself our meat. He eats with us, and we receive and eat him."

"Approach the Chalice," says St. Cyril of Jerusalem; "not stretching out your hands, but bending towards the earth in a posture of Adoration, to pay your homage." (Const. Ap. 1. 2.)

St. Ambrose; "We must say, that his footstool is the Earth; and by the Earth we must understand the flesh of Christ, which to this day *we adore in the holy*

Mysteries; and which the Apostles *adored* formerly in his person." (Catech. 4. Myst.)

It is sickening to read in some of our Protestant Journals the spiteful effusions, the foul abuse, the most remorselessly invested calumnies and misrepresentations, a thousand times unanswerably refuted, and as often unblushingly renewed; the forged fictions of a Father Clement, or of such female prostitutes as a Maria Monk, and a Miss Partridge; the studiously concocted falsehoods by avowed infidels, such as the pretended *Secreta Moni-ta*: the abusive nicknames; the sneers and jeers of sectarian prejudice; the face of scorn turned up, and the mocking miscreant's lolling tongue for ever protruded against the Catholic Religion: the Religion, notwithstanding, of the far greatest body of Christians all over the world: to the preachings of whose pastors it owes its conversion from paganism to christianity: as undeniably the first, it was the only religion established by the God incarnate; and the only one, to which he made all his promises. It was the House of wisdom, built by him "upon the Rock, against which he said the gates of Hell shall not prevail;" with whose pastors he promised himself to abide to the end of the world together, "with his spirit, the spirit of truth, who should teach them all truth, and bring all things to their minds, whatsoever he had said unto them." These he commands us "to hear as we would himself." Luke, x. 16., and concludes by assuring us "that Heaven and Earth should never pass away, but that his words should never pass away." Now, though Luther, the Father of the pretended reformation, gave him the lie, by declaring that the gates of Hell had prevailed against his Church; and that but for him, Christ would have no true Church at all on earth: though Calvin maintained that he was the only one to save Christ's Church from ruin; though John Wesley affirmed that he had hit upon the only method of preserving entire the Saviour's Church: though every one of the present contradictory sectaries pretends that he is the one, to whom the Redeemer is indebted for the upholding of his establishment against the powers of darkness; yet, in the idea of every rational and serious Christian, none of these pretensions can weaken the claim of the Catholic Church to the fulfilment in herself alone, to whom they were made, of all the Saviour's promises in her favour.

Is it a wonder then, that Catholics, who know their Religion; and know the falsehood of all that is said or written against it, by her enemies; should cling the closer to it, the more it is vilified and caricatured by its ignorant or malignant adversaries?

We observe that at present a league is formed of all the heterogeneous sects of Protestants to oppose the progress of what they call Popery, (*the dread and envy of them all*;) and that the *Mentreat Herald* has started forth their trumpeter. Poor man! we do not wish to hinder him from the pleasure of, for this time, blowing his horn to his heart's content. But in future, we shall endeavour to convince him that the time of rallying his scattered combatants is past the hour of battle; and that Catholics are free to muster their forces, choose their commanders, and put, if they please, at least in this country, what leaders they choose, *we would even the terrific Jesuits, at the head of their Battalions.*

From the U. S. Catholic Miscellany.

THOUGHTS ON THE ANGLICAN CHURCH.

More than once, my dear—, you have called my attention to the peculiar phraseology lately adopted by some of our friends of the Protestant Episcopal Church, in speaking of themselves as "the Catholics," while they affect to call us "Romanists;" and a few days since you also put into my hands, as having a bearing on this subject, a Pamphlet which they profess to hold in high admiration entitled "Catholic Truths and Roman Fallacies." My views upon these matters I have expressed to you fully in conversation; but for the purpose of enabling you to consider them more thoroughly you request that I would commit them, or at least the substance of them, to writing. With this request I feel a duty to comply.

In the beginning of the 16th century it may be said that there was but one visible Church in the civilized World. The Greek division of Christians was not to be found out of the Russian and Turkish Dominions. In Asia there were scattered Armenian, Nestorian, and Eutychian Christians; in the South of Europe there was a small sect called Waldenses, and in England there yet remained some of the followers of Wickliffe, or of the sect called Lollards. But the great body of Christendom was thoroughly united in the profession of the same faith, in the administration of the same sacraments, and in the observance of the same rites, and all acknowledged the same form of Church Government ever which presided as the visible head on Earth the Bishop of Rome. In the year 1517 was published in Wittenburg in Germany, a book written by Martin Luther containing 95 short theses on the nature of Indulgences and the errors of the Questors, that is to say, of the persons employed to dispose of Indulgences. This book gave rise to angry disputations, and the combatants becoming excessively heated, the dispute extended itself to other topics connected with Religion and doctrines, were then broached on the part of Luther, avowedly new, but alleged to be founded on the true interpretation of the Scriptures. The consequence was a severance from the main body of a considerable portion who at first called themselves Gospellers and Reformers, but who afterwards, however split amongst themselves into different subdivisions under different appellations, took the distinctive name of "Protestants." The main body retained the ancient name of Catholics.

For some time after these dissensions the Protestant doctrines made little progress in England. Indeed the English King (Henry the Sixth) entered into the controversy as a champion of the ancient faith against Luther, and obtained from the Pope, in acknowledgment of his Catholic ardour and zeal, the title of "Defender of the Faith"—a title still claimed by the English Monarchs. But a violent quarrel took place afterwards between the King and the Pope, because of the refusal of the latter to sanction Henry's divorce from his queen Catherine, and Henry contrived to obtain in 1531 from the Convocation of the English Clergy an acknow-

ledgment that he was "the chief Protector, the only and supreme Lord, and as far as Christ would allow the supreme head of the church." The submission of the English church to the King's dominion was afterwards, and without any regard to the remarkable qualification with which it was accompanied, treated as absolute, unconditional, and complete. On the 3rd of November, 1534, by an act of Parliament (Statute 26, Hen. 8, ch. 1,) it was enacted and declared "that the King our sovereign Lord his heirs and successors kings of this realm, shall be taken, accepted, and reported, the only supreme head on Earth of the Church of England, called *Anglicana Ecclesia*, and shall have and enjoy annexed and united to the Imperial Crown of this Realm as well the title and style thereof as all honours, dignities, pre-eminences, jurisdictions, privileges, authorities, immunities, profits and commodities to the said dignity of Supreme Head of the same Church belonging and appertaining; and that our said sovereign Lord, his heirs and successors, shall have full power and authority from time to time to visit, repress, reform, order, restrain, and amend all such errors, heresies, abuses, offences, contempts and enormities, whatever they be, which by any manner of spiritual authority or jurisdiction might or may lawfully be reformed, repressed, corrected, restrained or amended, most to the pleasure of Almighty God, the increase of virtue in Christ's kingdom, and for the conservation of the peace, unity and tranquillity of this realm, any usage, custom, foreign law, foreign authority, prescription or any other thing or things to the contrary notwithstanding."

By this statute "the church of England" was necessarily severed from all other Christian churches, and converted to all intents and purposes into a political establishment—its faith, its rites, its discipline, were surrendered to the dominion of the King. He was authorized from time to time to define and to decide what was true doctrine, and what heresy or error—to correct and reform as his judgment or caprice should dictate whatever might be deemed abuses—to exercise every and "any manner" of spiritual authority and jurisdiction—any thing whether in Christ's law, or any where else to the contrary notwithstanding. The Church was impiously given unto Cæsar. It was not expected, nor intended, that any persons other than British subjects, should be affected by this delegation of ecclesiastical power. The objects of the Statute were first to make the church of England a separate and distinct establishment from the great church of Christendom, and secondly, to subject this separate establishment to the absolute rule of the English Monarch.

Upon the doctrinal points which had severed the Protestants from the Catholic world, the King took part against the Protestant teachers, and he caused many who espoused and preached their doctrines to be put to death as impious heretics. In May, 1539, he caused to be enacted the statute "for abolishing diversity of opinions in certain articles concerning Christian Religion," the Statute commonly known as the Statute of the Six articles (Stat. 32

Hen. 8, ch. 14.) in which the Catholic doctrine respecting the Real Presence in the Eucharist, the Catholic discipline of receiving the Sacrament under one form, the celibacy of the clergy, and the sanctity of vows of charity, the celebration of the Mass, and the practice of special or auricular confession, are all sanctioned as parts of the faith or discipline of "the church of England," and severe punishment denounced against all who shall dare to gainsay them. Afterwards, while Henry lived, the Book put forth by his authority, under the title of "a necessary doctrine and erudition for a Christian man," but more usually styled "the King's Book," was the standard of orthodox faith in England.

Henry died in 1546, and the crown, and with it as an inseparable appendage, the supreme dominion of the English church, descended to Edward his son, then a child of 9 years of age. His uncle Somerset, who acted as the Protector of the Realm, and guardian of the infant King, was attached to the Protestant doctrines. Under his influence, and that of his associates, a liturgy for the use of the English church, was established by act of Parliament in January, 1549 (Stat. 2 and 3, Edw. 6 ch. 1) called "The Book of Common Prayer, and administration of the Sacraments, and other rites and ceremonies of the church of England," and it was ordained that all ministers of the church within the realm, should use the same, and no other in this divine service. The changes in this book from the ancient liturgy, conformed in many respects to the views of the reformers. In 1552, in the name and by the authority of the young king, this book was reformed, amended, and explained, and by Act of Parliament, Stat. 5 and 6, Edw. 6, ch. 1) the new book of Common Prayer, and administration of the Sacraments, was commanded to be accepted, received, used, and esteemed in like sort and manner, and with the same penalties as had been enacted with respect to that established four years before, and which was now superseded. In the same year, by the authority of the king, was published "a collection of the articles of Religion," forty two in number, which had been compiled by archbishop Cranmer, then laid before a committee of bishops and divines, and after approval by them, sanctioned by the king. Edward died in 1553, at the age of sixteen years, and at the time of his death, this book of the 42 articles was the standard of English orthodoxy.

Mary, who ascended the throne in July 1553, was a Catholic, and in less than six months after she began to reign by act of Parliament (Stat. 1, Mary Session 2nd) all the statutes on the subject of religion passed since the death of her father, were repealed, the first and second books of the "Common Prayer" were prohibited to be used, and in lieu thereof it was enacted that such forms of divine worship and administration of the Sacraments should be received and practised as had commonly been used in the last year of the reign of Henry the Eighth. In the next year all the articles and provisions of every kind, made in his reign for severing the church of En-

gland from the See of Rome, were repealed, and the church of England was readmitted into the unity and bosom of the great Christian church (See Stat. 1 and 2, Phil. and Mary ch. 8.) This was the state of Religion in England when Mary died in November, 1558.

Elizabeth, her successor, either hesitated or affected to hesitate between the Catholic and the Protestant Religions. This however, did not continue long, for in February, 1559, by Statute 1, Eliz. ch. 1, all the laws made in the preceding reign on the subject of Religion, were repealed and those in the reign of Henry the Eighth, and Edward the Sixth, were re-enacted, and it was required that all bishops, ministers, &c., should take an oath "that the Queen's Highness is the only supreme governor of this realm, as well in all spiritual or ecclesiastical things or causes as temporal; and by the second chapter of the same statute, the Book of Common Prayer is again modified and commanded to be used in all the churches and chapels throughout the kingdom; and every person was bound on Sundays and holidays to attend during the time of common prayer, preaching, or other service of God, there to be used and ministered. All the bishops but one—and a large portion of the clergy refused to take this oath, and for that cause all who refused were ejected from office, and others more compliant, were, by royal authority, appointed in their stead. The power of parliament was then resorted to in order to cure all defects and irregularities in this violent course, and by Stat. 8th Elizabeth, ch. 1, the substituted bishops were declared to be bishops rightfully made, any statute, law, canon, or other thing to the contrary, notwithstanding. In January, 1562, the 42 articles of Religion, established under Edward, were revived and amended, and what have since been termed the 39 articles, were promulgated in lieu of them, as the creed for the nation.—Thus—and by the authority of the king and of the parliament, was ultimately fashioned, "The church of England, as by law established," and this is its proper style and title as given to it by its authors. With the exception of the New England colonies, "the church of England, as by law established," was upheld by law in all the English colleges and plantations on this side of the Atlantic. The king was its supreme head, and under him the government of it was vested in its Archbishops, Bishops, and Priests, and the American colonies were for all ecclesiastical purposes declared to be a part of the diocese of the Bishop of London. The church was an integral part and parcel of the State, and when the dominion of England and of the English king was thrown off, the church also fell with it. It ceased to have existence here. But many of those who had been accustomed to the worship and rites observed in the church of England, felt a natural attachment thereto. Under the influence of this attachment, a convention was held of certain clerical and lay delegates from different congregations, and a plan of religious union agreed upon, whereby they associated under the name of "The Protestant Episcopal Church of the United States." The name they themselves chose, and by this in their prayer books, and in their public acts, they have ever since been designed.

(To be Continued.)

PROTESTANT CHARITY.—We regret to state that the Rev. Machbun, the Pastor of Lower Sandusky, was shipwrecked on Lake Ontario, whilst on his way to Quebec. The crew and passengers saved their lives with difficulty and landed on an Island. They applied for shelter at a farm house where they all were kindly received until the owner discovered that a "Popish Priest" was among his guests. Our Rev. friend after much solicitation was graciously permitted to sleep on the floor! Such Christian charity deserves to be remembered. Even the Athenians of old were more merciful. Read the following from the Acts of the Apostles, Chap. 17.—

"And when we had escaped, then we knew that the Island was called Telita. But the Barbarians showed us no small courtesy. For having kindled a fire, they refreshed us all, because of the rain falling, and of the cold."—Catholic Telegraph.

A CHALLENGE—John Henry Hopkins, D. D., Bishop of the Diocese of Vermont, has been writing a letter to the Right Rev. Dr. Kenrick, Bishop of Philadelphia, in which we find the following significant words:

"I hereby invite you, together with as many of your episcopal brethren as you may think fit, to a public discussion of the whole controversy between our respective churches."

Dr. Kenrick has taken the Rt. Rev. John Henry at his word; and though he declines an oral public discussion in many respects objectionable, he has no hesitation in entering on a discussion of the merits of the whole controversy, and to give the highest degree of publicity, through the public press. And I hereby, Dr. Kenrick adds, "offer you the use of the Catholic Herald for the publication of your letters, on the condition that you procure the insertion of mine in the Churchman of New York."

Dr. Kenrick closes with these words:

"If a glimmering hope should be afforded of our union, I should be happy to meet you, or any of your colleagues, in private, before a few intelligent friends, to examine calmly and dispassionately, on what basis it could be established."—N. Y. Freeman's Journal.

THE PROTESTANT OR NEGATIVE FAITH RE-UTED, AND THE CATHOLIC OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.

ON COMMUNION UNDER ONE KIND.

But Wisdom invites her guests "to drink of her wine," as well as "to eat of her bread;" and the Saviour, at the institution of this Sacrament, desired all present "to drink" as well as "to eat." How then, in the Catholic Church, can the Lady, who are deprived of the cup, be considered as receiving the Sacrament entire, and as it was enjoined to be taken?

If this Sacrament really is what the Saviour declared it to be,—and strange that so many calling themselves Christians should deny it to be so,—then it is evident that by "only eating," we receive as much as we do by "both eating and drinking." For we receive Christ entire under either form. He cannot be received by halves, or divided. His body, which we receive under the form of bread, is not a dead but a living body: for Christ once dead, dies now no more: Death has no more power over him.—Rom. vi. 9. Now, a living body cannot be without its blood, nor a living blood without its body, nor both without their soul, all which constitute the humanity; and with the Saviour's humanity is ever inseparably joined his divinity. In receiving, therefore under either form, we receive him whole, as well as under both; we receive him undivided, as indivisible, God and man, the second person of the adorable Trinity; and what more can any one desire? Hence, to "the sole eating," eternal life is as fully and formally promised, as to both "eating and drinking." Nay, it is more frequently promised to "the sole eating."—John vi.—as in bread or manna form, being the easiest procured, and the fittest for preservation, was intended for the general reception of the faithful. This form was therefore particularly prefigured in the old law by the manna, the leaves of proposition, and show bread, and more especially by "the waters of fine flour," kept with such reverence in the Jewish Tabernacle, the emblem of the Christian one.—Lev. ix. 12.

The Holy Ghost descended in two visible forms: in that of a dove on the Saviour, and in that of fiery tongues on the Apostles and first Christians. Would any one say that he was not as much the Holy Ghost, under either form, as under both forms together?

The Saviour, then, being equally present under either form as under both, the Church, in order to facilitate the approach of her children to a sacrament declared to be so necessary for the life of the soul, dispenses with the cup, and administers this sacrament under the sole form of bread, not only to the Lady, but also to those of the clergy, who, being unavoidably prevented by sickness, or otherwise, from celebrating mass, may nevertheless wish to communicate. For, were it deemed necessary, as in the Protestant sects, that all should receive under both kinds: the difficulty, and sometimes even the impossibility of procuring a sufficiency of wine for the occasion, would prevent, what is so desirable, the frequent devout communion of the faithful: and often prove an inseparable bar to our compliance with the Saviour's mandatory injunction. Nay, in some far remote and uncultivated regions, into which may have penetrated that faith, which was ordered to be preached to every creature: it might be found impossible at any time to furnish "the wine species" to all the believers. These then, if, as Protestants maintain, that species were indispensably required for the integrity of the sacrament, would remain deprived of their soul sustaining food; the real "Manna and true bread from Heaven;" without which they would faint and die in the wilderness: nor ever reach the promised land.—No: what God declares to be so necessary for all, he has not placed beyond the reach of any: nor would he have so strictly enjoined what so often might be found impracticable.

Besides the general communion under the liquid form might endanger the spilling of "the holy of holies;" or when tasted, and breathed upon by "the many," or sipped by the foul and ulcerous lips of the diseased, it might become an object of natural disgust, and, in this, and in many other cases, be left unconsumed, or finally, while it is handed round to the expecting multitude, it might be wholly exhausted, before reaching the last of them. To prevent therefore, all such risks, improprieties, and disappointments, which would necessarily be multiplied with the increase of her family; the Church, though in her infant state, she occasionally allowed the cup to all, and gave it at one time, to distinguish her children from certain heretics, who refused it, deeming wine the production of an evil principle, has, since her universal propagation, thought proper to withhold it; sanctioned as her conduct is in this particular by the Saviour's formal declaration, that "he who eats this bread shall live for ever."—John vi. 53.

It remains now to be shewn why the Clergy celebrating Mass must receive the communion under both kinds.

The reason of this is, that they in the persons of their predecessors, the Apostles, were commanded by Jesus Christ to do, just what he himself had done; that is, to consecrate the elements under both kinds, changing

them by his Omnipotent Word into what he said they were, "his very body given for us, and his very blood shed for the remission of our sins." But this is the act, not of the people, but of the Priesthood, to whom alone the Saviour's mandate was given; for none but his priests, the Apostles, were present at the time to receive it. This is the unbloody sacrifice of our "High Priest," Jesus Christ, who was declared "to be a Priest," not for once in a bloody, but "for ever," in an unbloody manner; that is, "according to the order of Melchizedek, who offered up bread and wine." His Priests, therefore, like those of old, to whom, in the realization of the ancient figures, they have succeeded, were thus empowered to consecrate by his Omnipotent Word; to offer up, to divide, and taking to themselves the first appointed share, to distribute among the faithful, not now the figurative, but the long expected and many ways prefigured propitiatory victim. See, in particular, Malachi, i. 11.

Though the sacrament, then, as we have shewn is complete under either form; the sacrifice requires both forms for its perfection; because it is a mystical exhibit on of the death of Christ; in which his blood is represented as poured out for us, from his apparently lifeless, bruised and wounded body; and, besides the many other pointed allusions to the great bloody sacrifice, which the mass commemorates; the very ablative wine and water which, at the end of the communion, are drained with the remains of the sacramental blood, remind us of the all purifying stream, which, at the conclusion of Christ's bloody sacrifice on the cross, was seen mixed with blood flowing from his wounded side. Thus, according to Saint Paul, "is shewn forth the death of our Lord till he come." 1 Cor. xi. 26.

Such is the inestimable pledge of love, which the Saviour gave his followers, before leaving them.—For, "knowing," says the beloved disciple, "that his hour was come that he should pass out of this world to the Father; having loved his own who were in the world he loved them to the end."—John xiii. 1. He therefore bequeaths to them, in this wonderful sacrifice and sacrament, like a dying father, his all; that humanity, which he had assumed for their sake, inseparably united with his divinity; and, since its resurrection from the grave, immortal, glorious and unpassable. Such is the rich and everlasting portion secured to them by his last will and testament, so solemnly made on the eve of his passion. In this sense also does he verify his parting promise to them before his ascension into Heaven: Lo, I am with you at all times, even to the end of the world.—Matt. xxviii. 20.

III.—CONFIRMATION.

The other five Sacraments, Protestants utterly reject,—the first of which is Confirmation.

Yet this Sacrament existed from the beginning, in the Christian church, and is administered by the Catholic Bishops of the present day for the same purpose, and with the same ceremonies, as it was at first by the Apostles. To its existence in the Church as a Sacrament, the Scripture bears witness as follows: "When the Apostles at Jerusalem had heard that the Samaritans had received the word of God, they sent to them Peter and John, who, when they were come, prayed for them, that they might receive the Holy Ghost; for he was not yet come upon any of them, for they were only baptised in the name of the Lord Jesus." (that is with the Saviour's Baptism).—They then laid hands upon them and they received the Holy Ghost.—Acts viii. 14.—See also Acts xix. 6.

To this Sacrament St. Paul alludes in these words: "Now he, who confirms us with you in Christ, and has anointed us, in God; who also has sealed us, and given us the pledge of the spirit in our hearts."—2 Cor. i. 21.

In this text we find particularised the three great characteristics of Confirmation, as recognized in the Catholic Church: its confirming efficacy, its holy unction, and its indelible seal. For three of the seven Sacraments are seals of the living God—Baptism, Confirmation and Holy Orders. Baptism is the seal of the Father, our Creator, and Regenerator, adopting us, as now the redeemed brethren of Christ, his only Eternal Son made man; and signing, as his heirs, those "born again of water and the spirit; heirs indeed of God" says St. Paul, "and fellow-heirs of Jesus Christ." Confirmation is the seal of the Holy Ghost, by which he sanctifies, fortifies, and distinguishes as his temples those redeemed by the Son and adopted by the Father. Holy Orders is the seal of the Son: distinguishing his pastors from the rest of mankind, and imparting to them at the same time, in an enhanced degree, the sanctifying, fortifying and enlightening grace of his holy spirit, signified by his breathing upon them, and saying, "Receive ye the Holy Ghost," &c. This is his particular seal and sacrament: for it is he who commissions and sends his pastors forth, just as he declares himself to have been commissioned; and sent forth by his Father. "As the Father," says he, "has sent me, so I send you."—John xx. 21. These three sacraments, as seals, imprinting such an indelible character on the soul, can never be reiterated.

"I will pour out my spirit upon all flesh," said Almighty God by the mouth of his prophet Joel.—ii. 23, This promise, as St. Peter declared in his first public

discourse to the Jews, was particularly verified in the miraculous descent of the Holy Ghost upon the Faithful at Pentecost. The same spirit descended also on those, on whom the Apostles, with "the laying on of hands," invoked him: and the same still descends on the Faithful, when invoked in like manner by their lawful successors, the Bishops of the Church: not, indeed, now in a visible form, as at first, when signs and wonders were so necessary for the conversion of the nations: but still as effectually as ever: for that spirit the Saviour said, would abide with his pastors and the faithful at all times. "even to the end of the world."—John xiv. 16. 17. 26—xv. 26—xvi. 7.

This is that sacred fire, which the Saviour said "he came to cast upon the earth:" the fire of divine charity, which descended in the form of parted tongues of fire upon the heads of his assembled disciples, and which he desired so much to be kindled.—Luke xii. 49.

The Protestant Episcopalians seem to affect to retain Confirmation, not as a sacrament, imparting, like that administered by the Apostles, the Holy Ghost, but merely as a proud mark of prelatical dignity.

IV.—PENANCE.

Protestants reject next the Sacrament of Penance, and deny (what they read expressed in the clearest terms in that very Scripture, which they profess to make their sole rule of faith,) that Christ ever conferred on the pastors of his church the power of forgiving sins.

Yet in what terms more plain and positive could he declare that he conferred such a power upon them, than in the following: when, "breathing upon them, he said, Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained."—John xx. 23.

Certain Protestants, particularly those of the Church of England, finding this grant of the Saviour to his pastors too clearly announced to be roundly denied, contend, in order to do away with the humbling duty of confession, which it necessarily implies, that such power granted is fully exercised by their clergy when they pronounce over their assembled hearers the general absolution, a set form of which is found in their "book of common prayer."—But can any thing be more grossly absurd than to suppose that one forgives what he has no knowledge of; or that one can absolve or condemn he knows not what, nor for what?

When our Saviour declared the sins of the Paralytic forgiven, the Scribes and Pharisees "said within themselves, This man blasphemeth; who can forgive sins but God? But Jesus seeing their thoughts, said to them, Why think you evil in your hearts?"—Matt. viii. 2, 3, 4. Yet they only thought, as Protestants do. And our Saviour works a miracle to prove that they were wrong. "That you may know," said he, "that the Son of man on earth has power to forgive sins; then said he to the man sick of the palsy, Arise, take up thy bed and go into thy house. And he arose and went into his house; and the multitude, seeing it, feared and glorified God, who had given such power to man."—Ibid.

This power, which he himself had, as man, he conferred, as we have seen above, upon his Apostles; declaring that, "as the Father had sent him so he sent them." And to show the unlimited extent of their power he prefaces his massive mandate to them with these words: "All power is given to me, in Heaven and on earth: Go ye therefore," &c.—Matt. xxv. 13.

In his prayer to his Heavenly Father the night before he suffered, he expresses himself thus:—"As thou, Father, hast sent me into this world, I also have sent them into the world: and the glory, which thou hast given to me, I have given to them." And to show that his commission to them with all its accompanying powers, was not to be limited to them nor to their time but was to descend through them to their rightful successors he adds in the same prayer, "And not for these only do I pray, but for those also who, through their word shall believe in me."—John xvii. 13 &c.

Our Lord besides assures us that "he came, not to abolish, but to fulfil the law;"—adding, with his most solemn asseveration, "Amen, I say unto you, till Heaven and earth pass away one jot or tittle of the law shall not pass, till all be fulfilled."—Matt. v. 17, 18;—that is till all the types and figurative allusions in the ceremonial observances of the old law find their full spiritual accomplishment in the new. Now, one of these figurative allusions, and a most striking one, was "the law of the leprosy."—Lev. xiii. "I had a loathsome and infectious disease was thereby subjected, not to the inspection and prescriptions of the physicians, but of the priests; to show that sin, the leprosy of the soul, should be thus subjected in the new law to the inspection and prescriptions of the Saviour's priesthood. Hence, in the only two instances recorded in the Gospel, of our Saviour's healing the leprosy, he commanded the lepers, applying to him for a cure, "to go, as the law directed, and show themselves to the priest."—Matt. viii. 4—Luke xvii. 14;—thus sanctioning the law, in all its allusive meaning, and leaving the spiritual leper applying to him for a cure, under the indispensable obligation, (in will at least, and intention,

where the opportunity is wanting, (of exposing his leprosy to the priest, and abiding by his direction. Else, let the Protestant show me why the Saviour thus made his cure of the leprosy conditional. Let him show me also how the figure in question has been fulfilled, "to the last jot or tittle."

Besides, as every incident of our Saviour's life, was by himself designed, and is recorded by his inspired writers for our instruction: for according to St. Paul whatever is written, is written for our instruction—Rom. xv. 4—in the *one leper* whom he healed in the conditional way just mentioned we discover a figure of man in the abstract; or of human nature in Baptism freed by him from the leprosy of sin; and, in the *ten lepers* who presented themselves at once before him on another occasion, the *ten possible cases* of spiritual leprosy in the human race; or the *ten ways* by which we may become lepers in the spiritual sense; which we do by a breach of any of the *ten commandments*; all which cases he refers to the inspection and direction of his priests, as the indispensable condition on which he grants a cure.

To this humbling duty, all who have sinned are subjected; from the monarch on the throne, to the lowliest of his subjects; from the first pastor in the church, to the last of the faithful. Yet, if we consider the many advantages accruing to us from our exact compliance with this humiliating obligation we shall find that he enjoined it more as a measure of mercy and love towards us, than of justice and punishment for our offences.

For, in the first place, it is a strong natural check upon our sinful propensities. For who, knowing that he can never expect forgiveness from God for what grievous sins he commits, unless he first humbly confess them to his pastor, would not rather deny himself the proposed criminal gratification, than subject himself to the indispensable obligation of disclosing his guilt to his confessor, a fellow-mortal?

The Protestant says he will confess his sins only to God. We are all bound to do so with humility and sorrow. But he knows our sinfulness better than we do ourselves. And, however much the Protestant may boast his familiarity with his Maker, even after grievously offending him; he must own, after all, that the humble diffidence of the publican in the gospel, "who durst not so much as look up to heaven," was more pleasing to God, than the proud, presuming assurance of the Pharisee. He dares often do that in the presence of God, which he would not so readily do in the presence of man. The Catholic then, who knows his obligation of confessing his secret guilt to man; has one strong inducement to refrain from sin, which the Protestant is deprived of.

But the great object, which the Saviour had in view in thus obliging us to expose the leprosy of our souls to his priests, was that the spiritual patients, by making known their spiritual ailments or diseases, might receive the proper advice and prescriptions from their spiritual physicians; for no doctor can prescribe without knowing the disease, and the particular case for which he describes.

The maladies of the soul are much more various, complicated, subtle and deceiving than those of the body; and hence require to be more carefully inspected by those, whose study and business it is to cure them. Would a weekly lecture on medicine be thought sufficient prescription for all the possible cases of sickness in a community? It were most absurd to suppose so. And is it less absurd to suppose that a weekly discourse on moral and religious subjects, which is all the spiritual advice which protestants have, is sufficient prescription for all their spiritual complaints and ailments? It is quite impossible in such a discourse to descend to particulars as to hit the case of every one; for the duties and dangers of each are different; nor is the comprehension of all alike. Some may not well understand; others cannot apply to themselves; most will not remember what has been generally spoken. And is this all that is necessary in a matter of such dread importance as our eternal salvation? No, surely; neither has the Saviour left the members of his church in such destitution of "the word of life." He brings it down to the ear; adapts it to the capacity, and circumstances; and impresses it on the heart and memory of all and each of his beloved followers. His word serves thus as a lamp to their feet, and a light to their steps; Ps. 119, enabling them to walk without stumbling in the path of righteousness; and to avoid the many snares and dangers laid in their way by their inveterate enemies. "But the children of darkness, as our Saviour says, hate the light, and come not to the light, that their works may be reproved. But he, who doeth truth, cometh to the light, that his works may be made manifest; because they are done in God." John, i. 9.

A further advantage, afforded to the Catholic by confession, is the safe and easy means of making restitution to all, whom he has injured in their goods, or reputation; without which reparation the injury done by him to his neighbour, at least in as far as possible, he needs expect no forgiveness from God.

Yet by making such reparation himself in person he might compromise not only his own, but his family's honour; he might ruin his character for ever; expose himself to bodily risk, and even to capital punishment. Nor would it be much safer for him to trust with so delicate a secret the man, who has his matrimonial

confidant; nor, indeed, any one, not tied down by all laws human and divine, to an inviolable secrecy; and whose character and office, should he undertake to perform so indispensable an act of justice, put him above all suspicion of being himself the delinquent. Such a one as this is the Catholic priest; through whom restitutions are frequently made; and wrongs of every kind redressed. And, if such acts of justice are seldom, or never known to occur among Protestants; it is not because they are less addicted to dishonest practices, or unfair dealings; but because they have no account of such to render here on earth; nor such ready, safe and easy means of fulfilling their duty in this respect.

The obligation of confessing our sins even to our fellow creature man is clearly inculcated by the Apostle, Saint James, in his Epistle, called *Catholic*, or *Universal*, because it was addressed, not to any particular congregation, but to the whole Universal Church. *Confess* says he, *your sins to one another*; ch. 5, v. 16. He never could have meant that we should confess them to every, or, any one indiscriminately; which, for one's honour and safety, prudence would forbid; but to those ordained, tried and lawfully appointed to be our spiritual directors.

The same wholesome practice of confessing our sins to God's priests was enjoined by God himself in the old law: for he commanded Moses to speak thus to the children of Israel: "When any man or woman shall have committed any or all the sins that men are wont to commit; and by negligence shall have transgressed the commandments of the Lord; and offended; they shall confess their sins; and restore the principle itself, and the fifth part over and above to him, against whom they have sinned." Num. 5, 67. Let Protestants now, who pretend to regulate their faith by scripture, shew me their scripture authority for denying the Sacrament of Penance.

TOLERATION OF THE REFORMERS.

From No. LIII. of the *Edinburgh Review*,—
Art. VIII. titled, *Toleration of the Reformers.*

Protestant writers, in general, are apt to describe the Reformation as a struggle for religious freedom. Now, we humbly apprehend, that the free exercise of private judgment was most heartily abhorred by the first Reformers, except only where the persons who assumed it had the good fortune to be exactly of their opinion.

The martyrdom of Servetus, in Geneva, and of Joan Boet in England, are notable instances of the religious freedom which prevailed in the time and primitive state of the Protestant churches. It is obvious also, that the freedom for which our first Reformers strenuously contended, did not, by any means, include a freedom to think as the Catholics thought; that is to say, to think as all Europe had thought for many ages, and as the greatest part of Europe thought at the very time, and continue to think to this very day. *The contemplated extirpation of the Catholic Church, not merely as a public establishment, but as a tolerated sect, was the avowed object of our first Reformers.*

In 1560, by an act of the Parliament which established the Reformation in Scotland, both the sayers and hearers of mass, whether in public or in private, were, for the first offence, to suffer confiscation of all their goods, together with corporal punishment, at the discretion of the magistrate; they were to be punished by banishment for the second offence—and by death for the third. It was not possible for the most bigoted Catholic to inculcate more distinctly the complete extirpation of the opinions and worship of the Protestants, than John Knox inculcated as a most sacred duty, incumbent on the civil government, in the first instance, and if the civil government is remiss, incumbent on the people, to extirpate completely the opinions and worship of the Catholics, and even to massacre the Catholics, man, woman, and child.

If the government had followed the directions of the clergy, the Catholics would have been extirpated by the sword. In the reigns of Charles the Second, and of his brother, a Protestant prelate, in alliance with a Protestant administration, stripped the wishes of those arbitrary monarchs in the persecution of their Protestant countrymen. It is needless to weary ourselves or our readers with disguising details, which the curious in martyrology may find in various publications. Every body knows that the martyrdoms were both numerous and cruel, but perhaps the comparative mildness of the *Catholic Church* of Scotland is so generally known. Knox has invested the matter

with commendable diligence, but has not been able to muster more than eighteen martyrs who perished by the hand of the executioner, from the year 1500, when heresy first began, till 1569, when the Catholics had no longer the power to persecute.

It is, indeed, a horrid list; but far short of the numbers, who, during the twenty-two years immediately previous to the Revolution, were capitally executed in Scotland for the "wicked error" of separation from the worship of the Protestant Episcopal Church.

From the *Catholic Herald*.

LECTURES.—The Lecture of last Sunday evening was attended as usual, by an immense concourse, of whom a large portion consisted of highly respectable Protestants. The Bishop began by a review of the mode whereby the primary truths of Religion were communicated from the commencement of the world. He maintained that even under the written law they were rather presupposed, than expressly delivered in the books of Moses; and that the unity of God, and His simple unchangeable nature, as also the spirituality and immortality of the human soul, and the rewards and punishments of a future life, could not have been learned fully and unequivocally from the Pentateuch. He showed that Christ had not written any thing, but had sent his Apostles to preach and teach, and pledged his assistance to the end of time to the Apostolic ministry preaching and teaching. The writing of the inspired books of the New Testament did not supersede this authoritative method, but harmonized with it, and sustained it. A mere inspection of the books themselves proves, that they were written without any view of forming a complete body of teaching, and owed their origin to special causes. The length of time elapsed before the canon was authoritatively proposed, proved that the knowledge of divine faith was not dependent on the personal perusal of the sacred books.

NEW BISHOPRIC.—From the *Canadian and Melanges Religieuses*, we learn that the Holy See has formed a new diocese in the British possessions, to consist of the province of New Brunswick, which hitherto was subject to the bishop of Charlottetown. The Very Rev. William Dullard, hitherto Vicar General of the bishop of Charlottetown, and pastor of the congregation of Fredericton, is the bishop elect.—*Cath. Her.*

FOREIGN ITEMS.

FRANCE.—We have authority to state that the elevation of Paris into a "Nunziatura," which is just about to be accomplished by the transfer of Mgr. Fornari from Brussels to the French capital, has been by the express desire of Louis Philippe. Hitherto; there has only been an Internuncio at Paris.

The Trappists have taken possession of the monastery of *Rouge-Reine*, in the department of *Tarn et Garonne*.

The Bishop of Avignon ordered a collection to be made last Monday in all the churches of his diocese, at Mass and Vespers, in favor of the Spanish refugees in his district. The above-named day was the last of the Jubilee for Spain, so far as the diocese of Avignon is concerned.

The Government, it appears, has resolved to repair the Cathedral of Notre Dame, Paris. Several architects have been ordered to draw up plans of operation.

The civil tribunal of Fontenay-le-Comte, La Vendee, decided, on the 18th inst., that a suspended and excommunicated priest could not legally contract marriage.

The Archbishop of Paris has just published a very important pastoral, wherein he lays down admirable rules for the guidance of religious writers. The *Univers* promises a detailed account of it.

By the *Packet Ship North America*.
ENGLAND.

The *Globe* of the 6th, evening, gives, as will be seen by our extracts, a sad account of the financial condition of Great Britain, in its leader. [The *Globe*, it must be remembered, is violently in opposition.] We quote the following passage:

We will not ask Sir Robert Peel to analyze the aggregate deficiency in the portentous official document before us. He has already done so. The Premier, with his assembled colleagues at the Cabinet Council, so suddenly summoned, and held at Windsor on Wednesday last, had returned before them, as then made up in a state of completeness sufficient to inform them of the utter failure of their hopes of amendment in the national resources.

And now the question forces itself on the national mind. "What is to be done?" A deficiency on a single quarter's revenue of between eleven and twelve hundred thousand pounds, is enough to shake the nerves of a bolder minister than Peel.

Again, we say, look at the items of revenue by a decrease in which the deficiency is made up. Although the duties on traders' licences come into the present quarter's account, there is a deficiency in the excise, into which those duties are paid, as compared with the last quarter, of £717,202. How emphatically do these figures speak the amount of privation to which the people have been subject during the last three months.

How vast the diminution in the consumption of necessaries and comforts, if the deficiency in the revenue upon those chargeable with duty to the excise (and

most of them are so chargeable, presents an amount so large!

The deficiency in the customs will go far to show the cause of this deeply-seated and widely-spread suffering. That deficiency amounts, on the quarter, to nearly £600,000; and shows that the imports from foreign countries continue to be reduced, because the most important of them are not received on the regular principles of commerce.

In stamps, also, there is a large deficiency—a sure sign of diminished operations in trade, of which they necessarily constitute an important part of the machinery. The deficiency in the taxes is expressive of the depressed state of the middle classes, by whom the larger proportion of the assessed taxes is paid.

In the Post Office there is, however, a gratifying continuance of the advance in its revenue which has been observed from the commencement of the uniform rate of reduced postage; and which—while it justifies the system of reduced postage—gives a pledge and earnest of those results that were predicted by its originators and supporters.

The Times, Ministerial, laments that it has not a more cheering account to give of the finances, substantially confirming that of the Globe.

By the Acadia.

TWENTY-TWO DAYS LATER.

The Acadia steamer arrived at Boston yesterday afternoon, at five o'clock, with dates to the 4th February.

This news is quite interesting. The opening of Parliament, the Queen's speech, —A great Speech from Sir Robert Peel, are all matters of great interest.

SIR CHARLES METCALFE.—The new Governor-General of Canada, Sir Charles Metcalfe and suite will leave Liverpool in the Steam Ship Columbia, which sails from this port on the 4th of March next.

OPENING OF PARLIAMENT.

On Thursday, the 2nd ult., the British Parliament was opened by commission. The Queen not being present, the occasion lost much of its customary interest. The Royal Speech was read, as is usual on such occasions, by the Lord Chancellor.

The Army—The Government have determined on a reduction of the Army, which will be effected by a progressive diminution of the rank and file in Regiments, now 800 strong: the numbers will henceforth be 740. The Commander-in-Chief in Canada, Lieutenant-General Sir Richard Jackson, has written home that he can spare the regiment of Cavalry now serving there, and also two Regiments of Infantry.

Thanks to the Forces in India and China.—The Duke of Wellington gave notice, that on the 14th, he should move the thanks of the House of Lords to the Naval and Military officers and men engaged in China; and on the 16th, thanks to the officers and troops engaged in the operations in the East Indies, including in that motion the Governor General. Similar notices were given in the House of Commons, for the 14th, by Lord Stanley and Sir Robert Peel.

We understand that Mr. Stephenson, junr. secretary to the Premier, will succeed Mr. Drummond as chief private secretary, and Mr. Arbuthnot, of the Treasury, supply the place of Mr Stevenson.—Standard.

The French Government received last week despatches from Madrid announcing that the Regent had refused to make any concession to France. M. Guizot immediately forwarded an order to the French Charge d'Affairs at Madrid to demand his passports unless satisfaction were forthwith given.

The Corn-Law League have already received contributions exceeding 42,000l, from the principal towns in the kingdom, exclusive of London, where a large sum is already subscribed.

An excellent selection has been made in the person of Sir Charles Metcalfe, the late Governor of Jamaica, for the new Governor General of Canada. The new official is a man of great decision and energy of character, who has passed his life in India and elsewhere, filling situations of high responsibility. It is stated, that Sir Robert Peel supported, in the Cabinet, the conduct of Sir Charles Bagot. Lord Stanly, the Colonial Secretary, was opposed to it, as being too sweeping and dangerous.

Important Decision against the Claims of the Scottish Church.—The Stewartson case came on for judgment on the 19th ult., in the Court of Session, Edinburgh.

—The consulted judges had previously given in their opinions, which were six against the claims of the Church, and three in their favor. On Thursday the Lord President and Lord Mackenzie delivered their opinions; and on Friday Lord Fullerton and Lord Jeffrey theirs. Their lordships were unanimous in their opinion against the claims of the Church, and pronounced an interlocuter, suspending the proceedings complained of (exclusion, by the General Assembly, of the ministers appointed by the patron), and declaring the interdict already granted perpetual and decern.

One of the largest and most influential of unpolitical public meetings ever held in Dublin took place in the Theatre Royal, on Thursday week, to consider the propriety of erecting a testimonial to the esteem in which the Temperance labours of Father Mathew are held. The chair was occupied by the Duke of Leinster; and on the stage were, the Marquis of Kildare, the Marquis of Headfort, the Marquis of Clanricarde, Sir John Burke, Sir George F. Hodson, the Honourable Frederick Ponsonby, the Right Honourable Arthur Moore, General O'Malley, Mr. O'Connell, M. P., Mr. John O'Connell, M. P., Mr. Thomas Wyse, M. P., the Right Honourable David R. Pigot, M. P., the Provost of Trinity College, Mr. David R. Ross, M. P., Mr. William Smith O'Brien, M. P., Captain Layard, M. P., Mr. Peter Purcell, Mr. Charles Bianconia, and a large concourse of gentry and clergy. A number of ladies were in the boxes. Mr. Purcell, who first suggested the project, was appointed secretary to the meeting. He stated that Mr. Mathew would not receive any testimonial of a pecuniary nature; and he proposed that subscriptions should be received by a committee appointed for the purpose, and suggestions as to the application of the gross amount; and that the plan which should meet with Mr. Mathew's approbation should be adopted.

CASH RECEIVED FOR THE CATHOLIC.

London—John Fitzgerald, 83d Regt. 3s 9d. Toronto—Rev Mr Hay for Wm. Murphy, John Curtin, and Bernard Smith, 83d Regt. each 7s 6d. Messrs. J. P. & P. O'Neil, 20s. Adjala—John Colgan, 7s 6d. Alexandria—A. McDonell for Old Donald McKinnon, 7s 6d.; Capt Angus McDougald 15s. and Alexander McDonald, 5s. Three Rivers—Rev Mr Cook, 15s. also for the Rev Charles Harper, 15s. Rev. J. Harper, 15s. and W. C. Coffin, Esq. 15s.

TO CONTRACTORS.

TENDERS will be received at the Office of the Board of Works, Kingston, until the 10th of March next for 25,000 cubic feet of Oak Timber, and 20,000 ft., B. M. of Oak plank for the repairs of THE PIER at PORT MAITLAND For 52,000 c. ft. of Oak Timber, and 42,000 ft. B. M. of Oak Plank, for the repairs of the PIER at PORT DALHOUSE.

Also, for 12,000 c. feet of Oak Timber and 17,000 ft. B. M. of Pine Plank, for LOCK GATES.

At St. Catherines and Broad Creek.

All to be delivered at the above places immediately upon the opening of the navigation.

The bills of Timber and specifications can be seen at the Welland Canal Office, St. Catherines. 25

DELAWARE BRIDGE.

SEALED TENDERS will be received at this office until Wednesday, the 1st day of March next, for the construction of a Bridge across the River Thames at Delaware, on the

LONDON & CHATHAM ROAD, According to the Plan and Specification, to be seen at the Road Office, London, where any information required in reference to the same will be given.

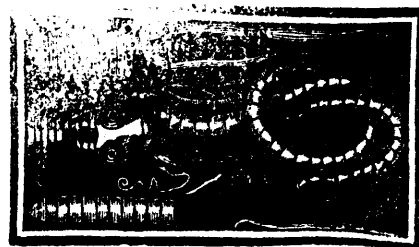
The Tenders are to be addressed to the Secretary of the Board of Works, Kingston, are endorsed

"Tenders for Delaware Bridge,"

And to contain the Signatures of two solvent persons who are willing to become securities for the due fulfilment of the Contract.

THOMAS A. BEGLY, Secretary.

Office of the Board of Works, Kingston, } 19th January, 1843



WINER'S Canadian Vermifuge. Warranted in all cases.

THE best remedy ever yet discovered for WORMS. It not only destroys them, but invigorates the whole system, and carries off the superabundant slime or mucus so prevalent in the stomach and bowels, especially those in bad health. It is harmless in its effects on the system, and the health of the patient is always improving by its use, even when no worms are discovered. The medicine being palatable, no child will refuse to take it, not even the most delicate. Plain and practical observations upon the diseases resulting from Worms accompany each bottle.

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SUPPLIES to order with greater promptitude and regularity than any other house and on the most reasonable terms, (a London Daily Paper for £6 10s. Sterling per annum.) Newspapers, Price Currents, Shipping Lists, Magazines, and Books, to all parts of the United States, Canada, Nova Scotia, and New Brunswick, by the Mail Steamers, sailing on the 4th and 19th of each month from Liverpool, as well as by those from Bristol and Southampton; and to all the West Indian Islands, Mexico, and Texas by the Royal Mail Steamers, sailing every fortnight from Falmouth.

C. W., will receive consignments of Goods, or small Parcels sent to his care shall be punctually forwarded to their destination. Any description of Goods purchased and forwarded to order. Next of Kin, and all other description of Advertisements, received for insertion in all European Publications.

N.B. All orders should be addressed "CHARLES WILLMER" in full, and none will be attended to unless accompanied by a remittance, or reference for payment on some Liverpool or London House.

FOR SALE.

EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton. Dec. 14, 1842. 6m14et.s.

ALMANACS for 1843

For sale by A. H. ARMOUR & CO. Hamilton, Dec. 16, 1842. 14

THE PHILADELPHIA SATURDAY MUSEUM Of Knowledge, News, and Amusement.

A Family newspaper, neutral in politics—opposed to quackery, and devoted to the useful Arts, Education, Morals, Health and Amusement.

The Tales, Sketches, Narratives, Biographies, Essays, and poems, shall be of the first order—the best Productions of the best writers of the day. Also, articles on History, Astronomy, Chemistry and all the useful Arts, and Sciences, with a liberal portion of light reading, anecdotes, wit and humour, making a varied, rich, and mirth-inspiring Olio.

LIFE ON THE OCEAN.—Furnishing narratives of sterling adventures at sea, showing the courage and heroism of the bold Mariner, as he springs from his hammock and flies to the deck.

Where amusement confronts him with images dre,

Wild winds and mad waves drive the vessel a wreck,

The masts fly in splinters—the shrouds are on fire.

Foreign and Domestic News, Congressional Proceedings, and a general view of all matters of interest or importance, will appear.

PICTORIAL EMBELLISHMENTS, comprising maps, landscapes, architecture, portraits of distinguished personages, of both sexes. In these, as well as in neatness of typography, the Museum shall not be surpassed.

FOREIGN CORRESPONDENCE.—Arrangements have been completed for securing a regular Foreign Correspondence more extensive and complete than has ever enriched the columns of an American Newspaper.

COMMERCIAL.—The state of business, of stock, price of grain, flour, and all descriptions of country produce, merchandise, &c., will be given from actual sales, in Philadelphia, Baltimore, New York, Boston, &c.

TO AGENTS.—TERMS, COMMISSIONS, &c. Any individual who will take the trouble to procure the names of his friends, and remit the funds, will be entitled to the commissions which are at present, and will continue to be, until further notice, more liberal by far than have yet been offered by any Newspaper of real character or merit. A commission of 70 cents will for the present, be allowed to Agents upon each subscriber.

TERMS.—The Philadelphia Saturday Museum is published every week at \$2 per annum, as usual, in advance, or \$3 at the end of the year.

For \$20 in current funds, 16 copies of the Newspaper, and 16 copies of the Library will be forwarded, securely packed, to any part of the U. States. 3 copies for \$5. All orders and communications to be addressed, free of postage to

THOS. C. CLARKE & CO., Saturday Museum, 67 Nassau Street, Philadelphia.

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.

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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. O'Flynn, Dun/or
- Rev Mr. Mills, Brantford
- Rev. Mr. Gibney, Guelp
- Rev. J. P. O'Dwyer, London.
- Dr Anderson, do
- Mr Harding O'Brien, do
- Rev Mr Vervais, Amherstburg
- Mr Kevel, P. M., do
- Rev Mich. MacDonell, [Maidstown], Sandwich
- Very Rev Angus McDonell, Chatham.
- A. Chisholm Esq., Chippawa
- Rev Ed. Gordon, Niagara
- Rev Mr McDonagh, St Catharines
- Messrs P. Hogan & Chas Calhoun, St Thomas
- Streetsville
- Rev. Mr. Snyder, Wilmot, near Waterloo
- Rev Mr. O'Reilly, Gore of Toronto
- Rev Mr Hay, Toronto
- Rev Mr. Quinlan, New Market
- Rev Mr. Charest, Penetanguishene
- Rev Mr Proulx, do
- Rev Mr. Fitzpatrick, do
- Rev. Mr. Dolau, Cobourg
- Rev Mr. Butler, Peterborough
- Rev Mr. Lallor, Picton
- Rev Mr. Brennan, Belleville
- Rev T. Smith, Richmond
- Right Reverend Bishop Goulin, Kingston
- Rev Patrick Dollard, do
- Rev. Angus MacDonall, do
- Rev Mr. Bourke, Camden East
- Rev Mr. O'Rielly, Brockville
- Rev J. Clarke, Prescott
- Cornwall
- Rev Alexander J. McDonell, do
- V ry Rev P Phelan, Bytown
- D. O'Connor, Esq., J. P.; Bytown
- Rev. J. H. McDonagh, Perth
- Rev. George Hay, [St. Andrew's], Glengarry
- Rev John MacDonall, [St. Raphael], do
- Rev John MacDonall, [Alexandria], do
- James Doyle, Aylmer.
- Mr Martin McDonell, Recollect Church, Montreal
- Rev P. McMahon, Quebec
- Mr Henry O'Connor, 15 St. Paul Street, Quebec
- Right Reverend Bishop Frazer, Nova Scotia
- Right Reverend Bishop Fleming, Newfoundland
- Right Reverend Bishop Purcell, Cincinnati, Ohio
- Right Reverend Bishop Fenwick, Boston
- Right Reverend Bishop Kenrick, Philadelphia

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

CHEMIST AND DRUGGIST,

GRATEFUL for the very liberal patronage he has received since his commencement in Hamilton, begs to inform the inhabitants of Hamilton and vicinity, that he has just received a large supply of **DRUGS, CHEMICALS, AND PATENT MEDICINES,**

which he will sell as low as any establishment in Canada; and begs further to state, that he is determined to keep none but pure and unadulterated Medicines, & trusts by strict attention, to receive a continuance of their confidence and support.

A large supply of Hair, Hat, Cloth, Tooth and Nail Brushes; also, Paley's fragrant Perfume.

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed.

Hamilton, Dec, 1842. 13

CABINET, FURNITURE OIL AND COLOUR WAREHOUSE,

KING-STREET, HAMILTON, Next door to Mr. S. Kerr's Grocer

MESRS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishments in this place, under the direction of Messrs. SANDERS and ROBINSON, and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

—ALSO—

Painting in all its branches, Gilding in oil and burnished do., Lettering Signs, &c. &c., Paper Hanging, Rooms Colored, &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing to deal with them, they would respectfully say 'Come and try.'

King street, [next door to Mr. Kerr's Grocery.]

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Pillcases, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Hamilton, June 28th, 1842.

SAMUEL McCURDY, TAILOR,

JOHN STREET, HAMILTON.

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.

PAPER HANGINGS.

2,000 PIECES of English French, and American PAPER HANGINGS, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by **THOS. BAKER,**

Hamilton, Aug. 1, 1842.

Cure for Worms.

B. A. FAHNESTOCK'S VERMIFUGE;

Prepared by **B. A. FAHNESTOCK & CO.** Pittsburgh, Pennsylvania.

THIS preparation has now stood the test of several years' trial, and is confidently recommended as a safe and effectual medicine for expelling worms from the system. The unexampled success that has attended its administration in every case where the patient was really afflicted with Worms, certainly renders it worthy the attention of physicians.

The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not unfrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and should induce families always to keep a vial of the preparation in their possession. It is mild in its operation, and may be administered with perfect safety to the most delicate infant.

The genuine Vermifuge is now put up in one ounce vials, with this impression upon the glass: **FAHNESTOCK'S VERMIFUGE,** and the directions accompanying each vial have the signature of the proprietor; any medicine put in plain ounce vials, and the signature of which does not correspond with the above description, is not my genuine Vermifuge.

The Subscribers deem it their duty to use the above precautions in order to guard the public against mistaking other worm preparations for their deservedly popular Vermifuge.

We have appointed Mr C C Bristol, No 207 Main St Buffalo, N. Y. our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburgh prices. Terms Cash.

B. A. FAHNESTOCK & Co. For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

FALL AND WINTER FASHIONS For 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him. S. McCURDY.

Hamilton, 1st Oct., 1842.

THE Subscribers have received further supplies of Catholic Bibles and Prayer Books, &c: among them will be found

The Douay Bible and Testament Key of Heaven; Path to Paradise; Garden of the Soul; Key to Paradise; Poor Man's Manual; Catholic Catechism.

Sold wholesale or retail, by **A. H. ARMOUR, & Co.,** King Street, Hamilton.

November, 1842.

PRINTERS' INK.

LAMB & BRITAIN, Manufacturers of Lamb's Blacking, begs to inform Printers in British North America, that they have, after considerable labour and expense, with the assistance of a practical and experienced workman from England, commenced the manufacture of **PRINTERS' INK.** They are now prepared to execute all orders which may be sent to them. Their Ink will be warranted to be equal to any in the world and as cheap.

Ink of the various **FANCY COLOURS** supplied on the shortest notice.

Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

WEAVERS' REEDS

600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by **THOS. BAKER.**

Hamilton, August 1, 1842.

MILLER THE IMPOSTER.

The gullibility of our public, never received so well-timed and severe a rebuke as on Sunday last, in this city. Some wags in the printing offices prepared a placard, announcing the intention of the prophet to be present at three o'clock on Sunday, and preached from the steps of the Patent Office. Long before that hour, thousands upon thousands were to be seen flocking from all quarters, to hear the great imposter. The hour of three having arrived, there were no less than twenty thousand persons present, and the ladies of our city were to be seen in carriages, and occupying the windows of every adjacent house, some standing on chairs, fixed up on the public streets, and mounted actually on the roofs of houses, on walls, and in garret windows, such was their anxiety to hear Miller. Verily, the taste of the age for the sublime and the ridiculous is not creditable to the gentler sex, who evince a desire to gulp down the raving outpourings of every mountebank that stalks through the country, and plunders the public. If the ladies kept aloof from such exhibitions as these, we would have less imposture, and a large portion of morality; but such is the public taste now-a-days, that nothing will keep the ladies from such exhibitions. I was delighted to witness the disappointment. The entire city were at the spot, and the Union was represented as effectively as if the Members were in Congress; it only wanted the Speaker in the Chair, to make it appear what I see daily before my eyes. Every Member was mostly present. The Sergeant-at-Arms, Governor Pope, Botts, Arnold, Pickens, Cushing and Proffit were present. The latter gentleman was called up for an inspired exposition of the "times that are to be," but considering himself a poor substitution for his great prototype, he declined. The Senate, too, was represented. **WILLIAM MARGUM** and a section of the Whigs, attended, to consult the prophet on the future prospects of the Whig party, and the Presidential election, but lo! they were sadly disappointed.

The whole affair may be called, in vulgar parlance, a *capital* hoax. The office-seekers, too, flocked to consult the great prophet on their prospects with the President, and altogether, the scene baffles description. Three o'clock is the usual hour on Sundays, when the different clergymen of the city preach an afternoon service to their flocks; and lo! the churches were all empty on this occasion. What a satire upon the religion and Christianity of a community! I only hope that the different clergymen will use this as a text for their next lectures to their flocks. The Mormons and the Millerites, if they were allowed to pass through the land in contemptuous silence, would soon sink down to insignificance and oblivion; and as I have an unmitigated respect for the beautiful and lovely daughters of Columbia, I sincerely hope they will frown down all future attempts at imposture, by withholding their presence from such scenes as these. As was to be expected, the scene ended in a *public bow* among some of the persons present.—*Boston Pilot.*

FOR SALE.

EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton.

Dec. 14, 1842.

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