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THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. NOVEMBER 24, 1841.

NUMBER II.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

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THE VERY REV. WILLIAM P. McDONALD, VICAR GENERAL,
EDITOR.

Original.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER X.

JACOB FINDS HIS DARLING, BUT LAST OBTAINED AND HARD WON SPOUSE AT THE WELL.—LIA, THE ELDER SISTER, FIRST GRANTED TO HIM.—HIS CHOICE OF THE BROWN AND SPOTTED GOATS AND SHEEP.—RACHAEL STEALS HER FATHER'S IDOLS.—JACOB'S VISION OF THE ANGELS COMING TO MEET HIM.—HIS NAME IS CHANGED.—GEN. ch. xxix.

VERSE 2.—It is always at the well that the bride is found. It is in baptism that Christ first finds and recognizes his Church. It is he too, like Jacob, who removes the stone or obstruction that prevents her from watering her flocks. He has laid open the well to her in baptism and the other sacraments. It was at Jacob's well that the Saviour found the Samaritan woman, the emblem of his Gentile church; an adulteress; for the Gentiles, in the Scriptural language, having abandoned their true Lord, had committed fornication with their strange gods. Like her, however, they acknowledge him in fine for the Messiah, and proclaim him to all as the Saviour.—JOHN iv. v. 6, 7, 18, 39, 41.

VERSE 17.—The bleary-eyed Lia, the elder sister, like Agar, the handmaid, was a figure of the Jewish church; the first that brought forth children to God. Rachael the younger sister, and long barren, but most beautiful and best beloved; of the Christian church, like Sarah.

VERSE 25.—The last son, whom Lia bore in succession to Jacob, was Juda; for "she then left off child-bearing;"—Juda was the predicted REGAL ONE; GEN. xlix. 10, the Christ, who was to spring from the synagogue; Is. xxxvii. 32; JOHN iv. 22. When therefore the synagogue had brought forth the Christ, she also "left off child-bearing." Yet, with Rachael's leave, for which she had stipulated, she again knew her Lord, and bore him children; ch. xxx. 14. So shall the synagogue yet do; when finally converted, and on a proper understanding with the Christian church.

CHAPTER xxx. v. 32.—Jacob's choice of the brown and spotted sheep and goats, indicates the choice made by our divine shepherd, of the idolatrous and guilt-stained Gentiles, instead of the Jews; for, as he said, "I came not to call the just, but sinners to repentance;" LUKE v. 32. These were the unclean creatures, which his chief Apostle beheld in the vision, when the sheet containing them descended from Heaven; and a voice was heard calling out to him; "Arise, Peter: kill and eat;" ACTS x. 11. The message from Cornelius, a Gentile, and his subsequent conversion, explained to him the mystery.

CHAPTER xxxi. 19.—Rachael stole her father's idols, doubtless to remove from him the occasion of idolatry. So the Christian church, whom she represented, has removed from sight the idols worshipped by her progenitors.

CHAPTER xxxii.—Jacob, after parting with Laban, saw the angels of God coming to meet him; "and when he had seen them, he said; these are the camps of God." How often in Scripture is it mentioned that we

are protected against the attacks and snares of the devils, our invisible enemies, by the angels our invisible friends. Yet, with what scorn is not their friendly aid rejected by all those under the influence of the spirit of error; who persuade his votaries to decline soliciting; nay, to refuse with disdain, their dreaded interference. I adduce this early instance of belief in protecting angels, as a distinguishing mark at all times of the church of God.

CHAPTER xxxv. 10.—We observe in Scripture that all those, whose names are changed by the Deity, are destined to fulfil some remarkably great and glorious purpose; indicated by the new appellation given them; such as Abraham, Sarai, Israel, Cophas, or Petros, the rock; Boanerges, or sons of thunder, &c. Indeed, the Hebrew names generally indicated some notable circumstance at the birth of the child: and were often given prophetically, and from inspiration, as we shall have occasion to remark in our review of the sacred story.

Original.

ON SAINT PETER, THE APOSTLE.

How Jesus triumphs in his Saints
O'er worldly grandeur vain;
That sudden shifts, before the wind,
As fleets the vap'ry train!

While in their monumental dust
Neglected Monarchs lie;
Whose fame, that once so filled the earth,
Scarce lives in History:

Far as the Church the Faith extends,
This day the nations raise
Their common voice in chorus sweet,
To sound her Peter's praise.

Next to himself, Religion's chief,
Mark how the Saviour chose
A poor, illiterate fisherman,
To face her proudest foes.

Earth's mighty mistress for her God's,
Rome, trembling at his word,
Against truth's champion bids her chiefs
Unsheath their conquering sword.

In vain her chiefs their sword unsheath:
In vain her learned inveigh:
Against his artless eloquence
Their utmost skill display.

Low at his feet her bloodless sword
Rome now submissive lays:
And to her conqueror's trophy adds
Her sage's withered bays.

While round ere cy'd, in heap obscene
Here crumbling idols strewed;
High o'er her temples, bright in gold,
Mossiah's Cross, is view'd.

Whom Satan in his fiercest might
Maintain'd the murderous way:
Triumphant reigns the Prince of Poes,
Whom nations all obey.

Staves rise and fall: Time's ample scythe
Still mows our feeble race:
The tumult, Peter yet unmov'd,
Views from his holy place.

The voice of watchful shepherd there
On Zion's hill reclin'd,
Each passing generation hears,
Warning his charge assign'd.

And may we still attentive hear,
And, hearing, still obey

Our Shepherd's voice, from Christ's one fold
Sure never thus to stray!

Whom reason proud alone directs,
In vain conjecture lost,
Before each whimsey's veering wind
In giddy round are toss'd.

Unerring sure his word must be
Whose Faith, the Saviour said,
Should never fail for him alone
When to his sire he prayed.

His brethren whom he bade confirm;
Bade, ere he sought his throne,
His lambs and sheep; his flock to feed;
While Time his course should run.

The rock he's still'd, on whose firm base
Truth's sacred fabric rose;
To him the keys of Heaven are lent,
With pow'r to open or close.

By Satan sifted once, like wheat,
Ho, self-confiding, fell:
Now, by his Lord's right hand upheld,
He braves the pow'rs of hell.

Still treads secure the surging deep:
Nor heeds the billow's roar,
Till through the tempest, as fo at last,
He reach th' eternal shore.

His praises then, with ceaseless voice,
Let creatures all resound;
Whose wisdom dignify'd, o'erspread the work,
The mighty to confound.

To Father, Son and Holy Ghost,
One God in Persons Three,
Let creatures join to pour their praise
Through all Eternity!

From the Catholic Herald.

TO THE REV. W. H. ODENHEIMER, A. M.

RECTOR OF ST. PETER'S CHURCH PHILADELPHIA.

No. IX.

REV. SIR:—It is not my intention to discuss the whole merits of the "Prayer Book," although I shall endeavor to develop some points that will throw much light on the character of that book, and on the spirit in which it originated, and which presided over its various alterations.

If the perusal of the book! considered as a liturgy and as a complete collection of the public prayers an offices of the Church, forces the writer to regard it as a most faulty production, this designation does not apply to the greater proportion of its contents separately taken. I remarked in a former letter, that the chief part of that book has been copied from our books of public prayer, and especially those portions which elicit the approbation of an enlightened Christian. Palmer has given the original Latin of the greatest part of what was thus abstracted from the Old Catholic Liturgies. (1) It is on account of this remnant of Catholicity in her public worship, as well as on account of some ancient ideas which the Anglican Church has retained regarding Church government, that when compared to other Protestant sects, we can call her, with Dryden:—

"The least deformed, because reformed the least."

But though a great portion of what is preserved is taken from the ancient liturgies, the spirit of these noble compositions has entirely disappeared. The doctrine from which these effusions of Christian piety proceeded, was expunged from the portion of Catholic doctrine which the Anglican Church retained; the very idea of a liturgy was almost lost among her members.

[1] In his Original Liturgies.

The word "liturgy," in ancient writers, denoted especially, if not exclusively, the public service of the church, in the celebration of the Eucharistic sacrifice. (2.)

A priest officiating at an altar; all the prayers used on this solemn occasion point to the true body and blood of Christ existing on that altar, and offered to God truly and indeed, in a mystical manner, in commemoration of the bloody offering once made on Calvary. This vivifying dogma formed the very essence of Christian worship; and this faith is so deeply implanted on all ancient liturgies, that it is impossible to read them over with an unprejudiced mind, and not be convinced of its existence. On points of minor importance, there were some variations in those used in the various portions of Christendom; but so remarkable is the uniformity found in all, not merely as to the faith which they express, but in the arrangement of their various parts, and in many of the prayers which are used, that many learned writers have not hesitated to assert that they must have proceeded from some liturgy formed by the Apostles themselves.

The public worship of the Christian church, deprived of this, its essential constituent, is what the Christian faith would be, deprived of its fundamental doctrine of an atoning Redeemer. A liturgy, which would contain the other prayers which she used, while it omitted those that expressed this essential dogma, can be compared only to an edition of the Bible, from which every thing expressing the mysteries revealed by God would be excluded, and nothing retained but those historical facts and maxims of morality which reason itself must approve. The one and the other would contain much to edify, but when considered as a complete exposition of what they would purport to be, should be designated as a sacrilegious perversion of the word of God.

This, then, is the first fault I find with your "Prayer Book." It purports to contain the full order of Christian worship, while the very essence of Christian worship is excluded from it altogether. Some ambiguous expressions, it is true, are inserted, to which "the Churchman," who has acquired proper notions from the study of antiquity, may point and say—"It is there." A clause, I know, has been introduced into the American edition of the "Prayer Book," which, having the appearance of recognising the Eucharist to be a sacrifice, affords some consolation to the Oxford divines, while they bewail the pervasions of those who deformed the English liturgy; but their complaints of Calvinistic and Socinian influence, in modifying the book, clearly show its real character. The "Tractists" are evidently most anxious to find all the doctrines, which they discovered in the ancient fathers, retained, some way or other, in the approved formulae of their church; yet when they passed, even with their mutilated notions, from the writings of these witnesses of the ancient faith, to the examina-

[1] Palmer says, "In treating of the liturgy I would be understood to use the term in that restricted sense which it generally bears in the writings of the ancient; and noting the service used in the celebration of the Eucharist."

tion of the "Prayer Book," as it now stands, they are compelled to say—"It makes, in truth, a man's eyes gush out with water," to see in these notices, how the glory of our church, the days of her youth, and her first love, are departed; and to think what she might have been, had she stood in the old paths. "The virgin daughter of my people is broken with a great breach, with a very grievous blow." (3) That the clause in the American edition cannot be looked upon as a return to better principles, is evident from the fact, that Bishop White,—the author, I presume, of the clause in the American "Prayer Book,"—in his lectures on the Catechism, (4) devotes a whole chapter to refute an "error held by some Protestants," in which he undertakes to prove that "these terms" ('priest,' 'altar,' and 'sacrifice,') "in their proper sense, and in their relation to one another, have no relation to the Eucharist."

That our doctrine of the real presence of Christ in the Eucharist, and its sacrificial character is contained in the prayers which we use at Mass, will hardly be denied by any one. Now sir, I venture to assert, that you cannot point out one expression in the prayers of Mass used by Roman Catholics this day, having reference to these points, which, in identical or stronger terms, is not found in the most ancient copies of the Christian liturgies—Clearly as these doctrines are expressed in the prayers of our Mass, there is no ancient liturgy of the Oriental Church, in which they are not expressed, if possible, more clearly and more forcibly. I refer to the Oriental or Asiatic liturgies in a special manner, because you seem inclined to make us believe, that these passed into the British church. Did the columns of a weekly paper permit me to give long extracts, I could easily establish this assertion. For the present, it is sufficient to refer to the collection of Renaudot, or the copious extracts in Lienhart. (5) Those who cannot profit by the learned labours of these writers, may find enough to convince them in "Poynter's Christianity," and in the "Faithful Catholics" by Messrs. Berington and Kirk. (6) I will but indicate a few passages from the many selected by them.

In the Liturgy of Jerusalem, which is considered to be the most ancient in existence, we have the following passages. "We offer to thee, O Lord, this tremendous and unbloody sacrifice, &c."—"Grant thy blessing, O Lord, again and again through this holy oblation, and propitiatory sacrifice, which is offered to God the Father, &c." The Priest breaks off a small part of the Eucharistic bread, which he dips in the chalice, saying: "The blood of our Lord is sprinkled on his body in the name of the Father, and

[3] Tracts for the Times, vol. iv., No. xviii. p. 19.

[4] Dissert. viii., sec. iii. p. 369. Edit. Patis. 183.

[5] De Antiquis Liturgiis et Disciplina Arcani, Argentorati 1829.

[6] The fidelity of the liturgical citations, in the last named book, is evident from the fact that Mr. Pope in his late work, does not attempt to call them into question.

of the Son, &c.;" and distributing the Eucharist he says: "The body and blood of our Lord Jesus Christ, is given to thee for the pardon of offences, and the remission of sins, in this world and the next." The Eucharistic bread is called "the life giving body—the saving body—the heavenly body—the body giving health to souls, and bodies—the body of our Lord, God, and Saviour Jesus Christ."—What stronger expressions could they have used?

In the Liturgy of Constantinople,—most generally used by the Greeks,—we find the following: "Bless, O Lord, the holy bread—Make indeed this bread, the precious body of thy Christ—less, O Lord, the holy chalice; and what is in this chalice, the precious blood of thy Christ—changing by the Holy Spirit. Amen, Amen, Amen! That it may be to those who receive it, available to sobriety of soul, to the remission of sins, to the communication of the Holy Spirit, to the plenitude of the kingdom of Heaven, to confidence in Thee; not to sin, or damnation."—The Deacon says:—"Give me, O Lord, the precious and holy body of our Lord and Saviour Jesus Christ." The Priest replies: "I give to thee the precious, and holy, and pure body of our Lord and God, and Saviour Jesus Christ, for the remission of sin unto life everlasting." Then receiving himself the holy bread he says: "I believe, O Lord, and I confess that thou art the Christ, the Son of the living God, &c."

In the liturgy contained in the work entitled the "Apostolic Constitutions," we find the following; "The Bishop gives the Eucharist with these words: "It is the body of Jesus Christ." The receiver answers, Amen. The deacon gives the chalice saying: "It is the blood of Jesus Christ the cup of life!"—The receiver answers, Amen." (7)

The following is found almost in the same words in various ancient liturgies, after the consecration of the elements.

"The Priest says the confession.—"The holy body, and precious blood of Jesus Christ, the Son of God. The people answers. Amen.

"Priest. 'The holy precious body, and the true blood of Jesus Christ.' The people. Amen. (8)

"Priest. 'I believe, I believe, I believe and confess to the last breath that it is the vivifying flesh of thy only Son, the Lord God, and Saviour Jesus Christ. He received it from our Holy Lady the Mother of God and ever Virgin Mary, and united it to his divinity &c. &c. He delivered it for our redemption, for the remission of sins, and for the eternal life of those who partake of it.'"

Numerous expressions of similar import might be produced.

Bishop White acknowledges, that what he undertook to refute was introduced at a very early period. "In the course of the discussion," he says, "it has been acknowledged, that the here supposed error concerning 'sacrifice,' 'altar,' and 'priest,' arose at an early period of the

[7] Faith of Catholics, chapter, Liturgies.
[8] The word Amen is used in answering the priest to express their assent to what was said.
*This is found in a verbal of the liturgies quoted Renaudot Tom. i.

Christian Church." (9) It must be remembered that these expressions were not 'articles of peace,' they were not expressions inserted for the purpose of reconciling an apparent belief in the real presence of Christ in the sacrament, with a real denial of the same. They were the spontaneous expressions of the faith that animated them, made in the words that were thought best calculated to convey the ideas they themselves entertained. In works that were likely to meet the eyes of heathens, they were often cautious to express only as much of the Christian doctrine as was necessary for the purpose they had in view at the moment, and they oftentimes endeavoured to veil their meaning under words which the initiated alone could fully understand. They were anxious to spare the blasphemies which a thorough knowledge of the holy mysteries, would be sure to elicit from unbelievers. (10) But in the liturgies they spoke without reserve. Hence though an immense mass of testimony shews what the doctrine of the fathers was, many obscure passages are to be found in their writings; but the liturgies of the church contain a full development of her doctrines on this point. Had their faith regarding the Eucharist been the same as the faith of the Protestant Episcopal church, their liturgy would have been as barren as that contained in the "Prayer Book."

I remain, Rev. Sir, respectfully

Your obedient servant,
CATHOLICUS.

DEPUTATION FROM EDINBURGH TO ADDRESS FATHER MATHEW.—A most respectable deputation arrived in town on Friday night, at the Temperance Hotel, Warning-street, on their way to meet Father Mathew, in Newry, on the 29th instant, in order to present that reverend gentleman with an address and splendid testimonial from the Catholic Total Abstinence Society and Scottish Union for the suppression of Intemperance. This Union is under the patronage of the Right Hon. the Earl of Stanhope.—*Bel-fast Vindicator.*

[9] Loc. Cit. pag. 402.

[10] "It was chiefly if, not only in the mystical liturgy of the Eucharist, that the primitive Church speaks without reserve of all the sublimities of Christian faith." "It was a remarkable part of the primitive discipline to conceal from all others (besides the baptized and perfect Christians) the mode of administering the sacraments. . . . The method of celebrating baptism, confirmation and the Eucharist; the nature and effect of these ordinances: . . . were only communicated to converts about the time of their baptism.—Where the early Christian writers speak on such topics, there is usually some reserve in their manner, some reference to the peculiar knowledge of the faithful, and very frequently allusions so figurative and remote as none but a baptized Christian could have understood. This primitive discipline is sufficient to account for the facts that very few allusions to the liturgy or Eucharistic service are found in the writings of the fathers, and that on the more solemn part of consecration, &c., they are almost entirely silent." Palmer Orig. Tom. i. p. 13. 14. Writers who know all this, even Bishop White himself. (loc. cit.)—think that they have proved the recent origin of the Catholic doctrine, when they imagine they have shown that it is not clearly expressed in the writings of the earliest fathers;

MISCELLANY.

TEMPERANCE ANECDOTE—FATHER MATTHEW.—The Temperance cause is still triumphing over every obstruction. Even the Orangemen of the North, where Father Matthew has recently been, acknowledge its beneficial influence. I had a few days since the gratification of meeting the honest and untiring Apostle of Temperance at Limerick, where a public banquet was given to him by the citizens of all politics and persuasions. It was the first time he had been at any entertainment of the kind. On his health being given an address was presented to him, to which he replied in a very eloquent and feeling manner. The company were highly respectable, including two of our M. P.'s for the County and City, and every thing passed off with the greatest unanimity. A very tasteful soiree was given the next day by the Tee-totalers, at which over 1200 sat down to tea and coffee. It was delightful to see the change from tumblers to cups and saucers. I had not seen Father Matthew for nearly two years, and had the pleasure of a hearty shake-hands. He looks considerably more worn, in consequence no doubt of his unceasing exertions, but is notwithstanding stout and healthy. I was with him in the course of the day while administering the pledge in St. Michael's Chapel yard, and felt much interest, although I had witnessed it on a former occasion. His manner was that of a kind pastor to his flock, and each time previous to the ceremony, (which has been so often described that it is unnecessary for me to do so) he exhorted them in a plain, unaffected, but impressive style, to avoid all bad habits, more especially intemperance, the root of all evil. He generally introduced some appropriate instances to exemplify the consequences of drunkenness, sometimes telling them in a humorous way but with a deep meaning; at others, with a simple seriousness which won the silent attention of every one. I will mention one of these anecdotes as an instance, though I cannot remember the names of the persons or place. After cautioning persons against neglecting the moral education of their children, whose good or evil prospects depended upon the habits they instilled, and advised them to be cautious what they said or did before them, as they would follow example more readily than precept, and understood things at a much earlier age than was generally supposed, he said—"To show how mothers may ruin their children, I will tell you what occurred some years ago at—
A gentleman lived in that neighborhood, at whose death another individual was to obtain possession of some property. This person went to a tenant of his, a poor woman, who lived in a wretched cabin by the road side, with an only son. By dint of persuasion he prevailed on this wicked mother to get her son to murder the gentleman, for which he was to give her five pounds. With the greatest difficulty she got her son to agree to it. She got a loaded gun from the person who instigated her to this cruel deed, and posted her son with it inside a ditch close to the road where the unfortunate man was to pass. After waiting some time he was seen approaching at a considerable distance, at the sight of him her son's heart softened, and he exclaimed, 'Oh, mother, I cannot shoot the gentleman; I have not the heart to do it!' She said nothing, but ran back to the house and brought out a bottle of whiskey, which she made him drink until he had no longer any sense of what he was doing, and when the gentleman passed he shot him. They were both taken and tried for the murder. There was no sufficient evidence to convict the mother,

who was acquitted, but the son was found guilty. When sentence was about to be passed they were both together in the dock. When asked what he had to say why it should not be passed, he said—"Nothing, my lord—I have nothing to say, it was I that murdered the gentleman, and there," said he, pointing in the Docks to his mother, "is the wicked woman who made me do the deed." He was hanged a few days after. His mother witnessed the execution, tearing her hair in all the agonies of a wicked conscience. She is living yet, and the neighbors never pass the house without throwing a stone towards it, and there is a heap there at this present day as high as this chapel."

CURIOUS INVENTION.—A new principle has been applied to the propulsion of steamboats, which dispenses with the use of the ordinary wheels and paddles, and the more modern screw propellers. The propelling power is produced by means of hydraulic pressure, obtained by very simple machinery. Two pistons, attached to each end of a horizontal beam, work in cylinders. These upright cylinders open below into horizontal pipes, which latter open into the water near the stern of the boat making four openings, two belonging to each end of the beam. The propelling force is gained by the action of the ocean through these pipes upon the boat and of water forced through these pipes upon the ocean—thus uniting these two principles—that of the water coming against and propelling the object moved, and that of a force from the object to be moved acting against a stationary body of water. When one end of the beam is "going up," the two cylinders on the other end of the beam eject a quantity of water, while at the same time at the other end a vacuum being produced, water rushes in from the ocean. To prove that the water which enters the vacuum has a propelling power, horizontal pipes were placed at each end of the boat, which neutralizes each other.

The advantages of this new method are stated to be, that the same speed is gained with one half the fuel now used, the propelling parts are below water, not liable to get out of order, and can be effectually used in all weathers. An important feature in the improvement is the instant application, by simply turning a stop, of the whole power of the engine to the discharge of the water thus drawn from the ocean, over the deck and upper works of the boat, so that any fire which might arise could be immediately extinguished—lessening materially the dangers of steamboat travelling. A little model boat, called the Hydraulion, propelled in this new manner, by a perfect miniature engine, is exhibiting in Boston. It floats upon a small ocean prepared for the purpose, and is said to perform its nautical evolutions to a charm. We rather incline to doubt, however, whether any great speed can be thus obtained. Actual experiment on a larger scale must demonstrate the fact.—*Buffalo Patriot.*

WHAT IS THE BUDE LIGHT?—The Bude Light is a powerful concentrated light, obtained from a number of burners constructed somewhat on the principle of Argand's Lamp, with this improvement, that each burner has only one circle or cylinder, while in Argand's lamp there are two. A stream of oxygen gas is transmitted through the centre of each burner, to consume the disengaged carbon, thus adding to the intensity of the light. This light is collected into a focus by means of mirrors, and again diffused through lenses of different forms. Crystals of the octahedral facet, combined with prisms, seem to be most generally approved. The advantage this mode of lighting possesses is, that it is brilliant of

fective, soft and pleasant. It is the invention of Mr. Gurney, and is employed in lighting public offices. In the House of Commons this light is made to descend through ground-glass plates, over which the apparatus is to be contrived that the light can with ease be varied from pale moonlight to bright sunlight. The glass is fitted air-tight, so as to prevent any oppressive heat from the Bude Light entering the house.—*Cream of Scientific Knowledge.*

TRANSPLANTING TREES.—Most nut-bearing trees may be as much improved by transplanting and grafting, as fruit trees are. The hickory and the chesnut may thus be made to bear nuts far better flavored and three times as large as they produce in an uncultivated state. In a good soil they will soon come to maturity; and, for shade, fuel, or timber, the chesnut, butternut and hickory are not inferior to the unproductive horse chesnut, bass wood, elm, and maple. Late in autumn, or early in spring, is the time for transplanting—for which and for grafting, the same course is to be pursued as with the apple or pear tree—care being taken to place the roots about the same depth in the earth that they naturally grew.

INNOCENT AMUSEMENT.—A Mr. McFarland, at St. Louis, amuses himself with domesticating rattlesnakes, and carries them as ornaments about his person.—They never offer to bite him, but manifest hostility at the approach of strangers, when he gently rubs them, and probably by a mesmeric influence, the discovery of which would be invaluable to the practising professor of animal magnetism, calmly subdues their wrath, and puts them quietly to sleep.

RAILROAD AND STEAM TRAVELLING.—A party, filling seven second class carriages of the Southampton railway, left London on Monday morning at 7 o'clock, reached Southampton at ½ past 9, embarked onboard a steamer, sailed round the Isle of Wight; returned to Southampton at 5, remained there till 7, and reached London by the train at ½ past 9 in the evening; having made the whole distance upwards of 250 miles, in 14½ hours, and at an expense of only 20s per head. "Prodigious!"

At a meeting held on Monday last at the Guildhall, Norwich, in aid of the Society for the Propagation of the Gospel in Foreign Parts, Lord Woodhouse, Lord Lieutenant of the County, in the chair, a large body of Chartists, chiefly distressed operatives attended, drove his Lordship from the chair, voted one of their own party into it, and avowed that no clergy meeting should ever be held there again.

USE OF IRON BY THE ANCIENTS.—From very early times the Egyptians and inhabitants of Syria were in the habit of using iron for cutting instruments and for other purposes, and the iron mines of Spain have been worked at least ever since the times of the latter Jewish kings of the race of David to the present day, first by the Tyrians, next by the Carthaginians then by the Romans, and lastly by the natives of the country. Trade in iron, or rather steel of the best quality manufactured in the remote east, and conveyed by land carriage to Syria, existed at the same early period, & continued at least as late as the first century of the Christian era. The Greeks in the most early times, though acquainted with the use of iron and perhaps of steel, did not employ it but bronze for offensive warlike weapons—After what are called the heroic ages of Greece, the use of bronze, as above mentioned, was superseded by iron and steel obtained from the Chalybes on the Black sea. There is no evidence of the Romans, even in the earliest times, having used for offensive arms any

material except iron. The iron mines of Elba were worked at least as early as the time of Alexander of Macedon, and afterwards the Romans obtained iron from Spain and not from Syria.

But a discovery has been made in our own days and in those of our fathers, which shows that in some parts of Italy, at least, the use of bronze for cutting instruments, for articles of furniture, and for domestic use in general, was continued to a late period. I allude to the excavations made at Pompeii and Herculaneum, towns in the vicinity of Vesuvius, and which were overwhelmed during the great eruption of that volcano in the year 59. From these mines of undoubted antiquity, many antiquities have been obtained, all sorts of articles in stone and metal which were used in that day by the inhabitants of those towns.—Some are of iron, but by far the greater number are of bronze. It is true that iron instruments may have been destroyed by rust during their long sepulture of near 17 centuries, but, if such ever existed, the wonder and difficulty still remain how bronze and iron should ever be considered as equally applicable to the same uses. In all the Latin writers *ferrum*, iron, is the most common name for a sword, but the swords that have been found in these towns are of bronze, as also are the points of spears. Pollaxes and other sacrificing instruments have been found of the same material: even surgeon's instruments, 40 in number, some with cutting edges, and all of bronze, were discovered. The southern part of Italy was called *magna Grecia* (great Greece) in consequence of the numerous Greek colonies by which it had in early times been occupied; the use of the Greek language was common among their descendants, and no doubt many Greek customs and practices were retained by them; and it is possible that this very general use of bronze may have been derived from their remote Greek progenitors. There is no reason to suppose that the towns of Pompeii and Herculaneum were peculiar in this respect; and it might be maintained with at least great plausibility, that south of Italy, even so late as the end of the first century presented in this very general use of bronze, a faithful representation of the Homeric age.—*Illustrations of Arts &c., by Arthur Aikin.*

In the lecture on pottery, Mr. Aikin remarks, "that the first building after the flood, of which any mention is made, was the tower of Babel." The ruins of that tower are still supposed to exist, forming the Birs Nemrod. Some bricks with arrow-headed, or, as they are sometimes called Persepoletan, characters cut on them have been brought from thence, and an engraving of one of them is now in the East India Company's library.

In reference to the inscription on this brick, and to a very large and perfect one in stone, also in the East India Company's collection, Dr. (afterwards Sir Charles) Wilkin, the Company's librarian has been heard to say that these characters should be read from left to right, and not, as some have supposed, from right to left. If this view is correct, it would indicate that the language expressed by them belonged to the Sanscrit, and not to the Arabic class—and would be one step towards deciphering the only written character that has hitherto baffled all the skill and learning of its investigators.—The success that has rewarded the study of Egyptian hieroglyphics should encourage the hope that some person may become acquainted with the ancient language of Persia—which was probably allied to Pahlavi—discover the key to these enigmatical characters, and reveal to us the information relating to the early ages after the flood, that is probably contained in the numerous arrow-headed inscriptions at Persepolis and other places.—*London Atlas.*

From the Dublin Review.

DID THE ANGLICAN CHURCH REFORM HERSELF ?

[CONTINUED.]

We have not space to follow the Oxford theologians through the manifold changes [of the Liturgy,] nor time to exhibit to the admiration of the reader the ingenuity with which Mr. Palmer contrives to accommodate them to the favorite doctrine of his party,—that we have still the same Church of England reforming herself; with which view he sometimes appeals to an insulated passage, at others to a mutilated quotation: now he justifies the silent acquiescence of the Church, because she was not called upon to express an opinion: then he justifies the innovation itself, because the Church had either approved of it by her consent in convocation, or might be supposed to have approved by her silent acquiescence. One proceeding only does he condemn, the deprivation of the Bishops Bonner, Gardiner, Heath, Day and Tunstall, which he has the honesty to abandon as utterly indefensible.

It is no easy matter to discover what is requisite, in the opinion of the Oxford teachers, to constitute the identity of the Church. Locality is out of the question; if that were sufficient, the Presbyterian church of Scotland at the present day would be the same with the prelatic church of Scotland of Catholic times.—To us it appears, that, since a certain form of government, and of worship, and of doctrine, is essential to the existence of every church, sameness of government, and worship, and doctrine, are requisite to establish the identity of a local church at different periods. Certain we are, that when no such sameness in any one of these three branches has been suffered to remain, the so-much boasted identity will, in the judgment of every reasonable man, have also ceased to exist.

There remains another favorite doctrine of the Oxford school, which we must be allowed to notice—the paradoxical doctrine that we Catholics “went out from them,” not they from us; that we, who still preserve the faith and worship of the old church, are, in effect, separatists from the men whose very name of Protestants bears evidence that they are dissenters from that same faith and worship. Let the reader attend to Mr. Palmer.

“Finally, the Romish party in these countries committed schism in separating from the communion of the Church, and the obedience of their legitimate pastors in the reign of Elizabeth. It is certain that during the reigns of Henry VIII. and his successors, until the eleventh year of Queen Elizabeth's reign, there were not two separate communions and worships in England. All the people were subject to the same pastors, attended the same churches, and received the same sacraments. It was only about 1570, that the Romish party, at the instigation of foreign emissaries, separated itself, and fell from the Catholic church of England.”

If we understand this passage, it assumes as an indisputable fact, that the

moment the sentence of deprivation was pronounced against the Catholic bishops and clergy by the delegates appointed for that purpose by Elizabeth, they lost their commission, their spiritual authority, and all the rights which they derived from Christ; and that of course the church of which they were the ministers immediately ceased to exist. Now, this is certainly incompatible with the doctrine of the new school. “So entirely independent,” says Dr. Hook, “is the church (as the church) of the state, that were all connexion between the church and state to cease, the church, as the church, would continue precisely as she now is; that is, our bishops, though deprived of temporal rank, would still exercise all those spiritual functions, which, conferred by higher than human authority, no human authority can take away; and our liturgy, even though we were driven to the upper rooms of our towns, or to the very caves of the desert, would still be solemnized.” Now, the hypothetical case here put by Dr. Hook actually took place in the beginning of the reign of Elizabeth. The connexion between the existing church and the state was severed by act of parliament, and by the execution of that act.—But the church still existed. The bishops though deprived of temporal rank, still possessed their spiritual powers; clergymen were still found to celebrate the Catholic liturgy; and the Catholic people were happy to attend at such celebration even “in upper rooms, and the caves of the deserts.”

But Mr. Palmer persuades himself that he has proof of his assertion. He appeals to Lord Coke in 1607, who said that “not any one Papist refused to come to church during the first ten years of Elizabeth;” to a speech of Sir Edward Coke in 1606, who said that “before the bull of Pius V. all came to church to the same divine service now in use;” and to the queen's instructions to Walsingham, in 1570, in which she was made to say that “they did ordinarily resort from the beginning of her reign in all open places to the churches, and to divine service in the church, without contradiction or shew of misliking.” But, it should be remembered that these instructions were the work of the astucious Cecil, and were drawn up to enable the ambassador to excuse or rebut the charge of persecution made against the queen in the court of France; and that it was to them that Lord Coke, or Sir Edward Coke, (for both are the same individual,) was indebted for the information which he details in his speeches. Now, as we naturally distrust the evidence of the accused in their own favor, let us try its truth by the test of facts. 1st. With respect to the Catholic Clergy, all the bishops living but one were deprived; the names of almost two hundred clergymen have descended to us, of prebendaries, heads of colleges, and dignitaries of the church, who were all deprived; besides these, it is plain that hundreds more must have undergone the same fate, from the long and numerous lists in Rymer of presentations by the queen to prebends, rectories, and vicarages, vacant by the deprivation of the last incumbent. Does

Mr. Palmer believe that the men, who refused the oath giving the supremacy to the queen, nevertheless renounced the Papal supremacy; that, notwithstanding their deprivation, they joined the communion of those by whom they had been deprived? The absurdity of the thing is its own refutation. There then existed at this time a numerous body of Catholic clergy. 2d. In the next place, with respect to the laity; we continually meet with complaints to the council during the period in question, of the boldness and disobedience of the Papists in different counties. Were Papists members of the Established church? Scarcely a year passed in which we do not find occasional mention of imprisonment and fine inflicted for the crime of attending at mass. Were the sufferers Protestants? It is, indeed, true that the great mass of the people attended the same churches as before; and the reason was, that the celebration of the Catholic liturgy had been put down by pain and penalties; and that absence from the parish church on any Sunday or holiday, was punished with a fine of one shilling, levied by the church warden for the use of the poor. But the question is, were all who attended, members of the new church? We learn from many papers of the time, that they were not; that the real object of numbers was only to escape the fine; that they sought to compromise the matter with their conscience, by arguing, that their presence was a civil, not a religious presence: an attendance in obedience to the law, not for the purpose of worship; that they joined not in prayer with the minister, but prayed after the old form, if they prayed at all: that, though their bodies were there, their hearts were yet far away. Certainly it cannot be pretended that such men were members of the parliamentary church; whence it will follow that, even during the first eleven years of the queen, there existed in the realm a numerous body of Catholic clergy, and multitudes of Catholic laymen, the same who professed the Catholic faith during the reign of Mary, and continued in the profession of the same faith, and the exercise of the same worship, though with caution and secrecy, “in upper rooms, and the caves of the desert,” under her Protestant successor.*

The fact is, that the government felt little anxiety at occasional manifestations of Catholic feeling on the part of the people. They had the Catholic bishops in safe custody; so that these prelates might secretly perform certain acts of spiritual authority, they could not confer orders; whence it was plain that in the course of a few years the Catholic worship must expire with the Catholic clergy. But of this pleasing anticipation they were deprived by the promptitude and foresight of Dr. Allen, who opened an English college at Douai, and was followed by zealous imi-

* According to an old MS. the number of Catholic clergymen, who during this period officiated privately, some in the larger towns, most in the houses of the gentry in the country, amounted to one thousand.—Bailler, Hist. Mem. i. 306.

tators in several other places.† Thither the Catholic youth resorted for education; there many received holy orders: and thence they returned to their native country, to replace the priests of queen Mary's reign. To defeat this plan for the perpetuation of Catholicity among us, it was made the crime of high-treason to take orders in a foreign country, and felony without benefit of clergy, to harbor a person so ordained; and then it was pretended, in justification of these bloody enactments, that such missionaries were the disturbers of the peace of the church, the revivers of a sect which was previously extinct.

Honor, however, be to their memory, much as they were persecuted then, and mis-called as they are now, by the name of “foreign emissaries.” They were not foreigners, but natives, canonically ordained and commissioned to bring the consolations of religion to their desolate countrymen, to the seven thousand Israelites, “who had refused to bend the knee to Baal.” In the face of the rack, the halter, and the knife, they boldly performed this charitable duty, saved from utter destruction the ruins of that church, which had been founded by Augustine and his companions, and preserved for us, “the deposit of faith,” the first of blessings in this life, the best inheritance transmitted to us by our fathers. It is with gratitude and triumph that we look back to the labors and the sufferings of these men, whilst we pity the workings of that spiritual pride, which feels a gratification in painting them, the successors of our ancient clergy, as schismatics and separatists from a church of the date of yesterday.

From the Philadelphia Catholic Tracts, No. 1.

THE TRUE PRINCIPLES OF A CATHOLIC.

WRITTEN IN THE YEAR 1780.

1. We believe in one only true and living God, the Lord and Creator of all things; subsisting in three persons, Father, Son, and Holy Ghost. To this God alone we give divine honour and adoration; and we detest, with our whole souls, all kinds of idolatry; that is, all such wickedness, by which divine worship is given to any false God, or idol, or any person or thing whatsoever, besides the one true and living God. We honour indeed the Blessed Virgin, the mother of our God and Saviour Jesus Christ, but not as a goddess, nor with any part of divine worship. We honour the angels and saints of God as His servants. We honour His priests—His churches—His altars—His word—and, in a word, whatever else has relation to Him; but all for His sake, and by an honour that is referred to Him, but not with that honour, which he has appropriated to Himself.—Such also is the veneration we have for the cross—for relics—for the pictures of

† “Doubting the time of our chastisement might be so long as to wear out either by age, imprisonment, or other miseries, the elder sort of the learned Catholics, both at home and abroad, it was thought a necessary duty for posterity to provide for a perpetual seed and supply of Catholics, namely of the clergy.”—Allen, Apology for the Seminaries, 21.

our Redeemer and His saints; we honour them as memorials of Christ and His holy ones; as representations of our Redeemer, or of our redemption; as helps to pious thoughts and affections; but we condemn and anathematize all such as would pray to them, or believe any divinity or power inherent in them, or give them divine worship. [See the second Council of Nice, Ac 7; and the Council of Trent, Sess. 25.]

2dly. We believe in Lord Jesus Christ, the eternal Son of God; who, for us sinners and for our salvation, was made man, that He might be the head, the High-Priest, the Advocate and Saviour of all mankind. We acknowledge Him our only Redeemer, who paid our ransom by dying for us on the cross; that His death is the fountain of all our good; and that mercy, grace, and salvation; can by no means be obtained but through Him.—We confess Him to be the Mediator of God and man, the only Mediator of redemption, and the only Mediator of intercession too; who intercedes in such manner as to stand in need of no other merits to recommend His petitions. But as for the saints, although we address ourselves to them, and desire their prayers, as we do also to God's servants here upon earth, yet we mean no otherwise than that they would pray for us, and with us, to our common Lord, who is our God and their God, through the merits of the same Jesus Christ, who is our Mediator and their Mediator. [See the Council of Trent, Session 25.]

3dly. We believe the Scriptures of the Old and New Testament to be the Word of God; we have the highest veneration for their divine authority, and had rather die than disbelieve or doubt of one iota or title of them; and if at any time or in any place, the pastors of our church have restrained the ignorant from reading them, it was not out of disrespect to these sacred volumes, much less out of a sacrilegious design, to keep the people by that means in ignorance and error; but purely because the unlearned, as the Scriptures themselves inform us, are apt to wrest them to their own destruction; 2 Pet. iii. 16. And if we also receive unwritten traditions, as part of the Word of God, we mean no other traditions but such as are divine, and which we believe to be divine by the same authority by which we believe the Scriptures.

4thly. We believe that, in order to enter into life, we must keep the commandments of God; and that whosoever dies in the guilt of a wilful breach of any one of these divine precepts, will be lost eternally. That no power upon earth can authorize a man to break the commandments of God, or commit sin, or do any evil whatsoever, that good may come of it. That neither the Pope, nor any man living, can dispense with the law of God, or make it lawful to lie, or forswear himself, or do any other thing that is forbidden in the Divine Law.

5thly. We believe that neither priest, bishop, nor pope, nor any power in heaven or earth, can forgive any man his sins, without a hearty repentance, and a serious purpose of amendment. That the indul-

gences granted in our church are neither dispensations to commit sin, nor pardon for sins to come, but only a remission of the temporal punishment due to our sins; and that no indulgences can avail any man towards this remission, until, by a hearty repentance, he has renounced the guilt of his sins.

6thly. Our faith teaches us to detest all massacres, treasons and murders, whatsoever, whether committed by Protestants against Catholics, or by Catholics against Protestants. We look upon these as the very greatest of crimes that can be committed betwixt man and man, and such as cannot be justified by any pretext of religion. And so far are Catholics from thinking it lawful to murder heretics, that, in all kingdoms and states which profess the Catholic religion, such murderers of heretics must certainly expect nothing less than death by the laws of his country, and damnation, if he dies impenitent, by the faith and doctrine of his church.

7thly. As to the Blessed Eucharist, we believe it to be both a Sacrament and a Sacrifice. In this Sacrament and Sacrifice we adore not the bread and wine which would indeed be a most stupid idolatry; but Jesus Christ the Son of God, whom, upon the strongest grounds of the Word of God and authority of His Church we believe to be really present in the sacred mysteries. And it is to His passion and death, which we there celebrate and offer to God, we attribute all that propitiation and grace which we look for from the Sacrifice which we call the Mass.

8thly. In fine, we believe that no man can be justified, either by the works of the Law of Nature, or of the Law of Moses, without faith in Jesus Christ. That we cannot, by any precedent works, merit the grace of justification. That all the merit of our good works is the gift of God; and that every merit and satisfaction of ours entirely depends on the merit and passions of Christ. See the Council of Trent, Sess. 6.

These are our real principles, taught by our church in her councils; and learn by her children in their very catechisms. These true Catholic principles we are ready not only to sign with our hands, but if called to it and assisted by divine grace, to seal also with our blood. We denounce, detest, and anathematise all contrary doctrines imputed to us by the Father of lies, or any of his agents; who are, and always have been busy to misrepresent and slander the church of God. But what wonder? Christ our Lord was thus treated; so were the primitive Christians; and he himself foretold, his disciples should be treated in the same manner.—(Matt. ix.) As to the private opinions, or practices of particulars, if in any thing they had been contrary to these Catholic principles, the church is no way answerable for them. There was a Judas among the twelve. Let such criminals answer for themselves; we detest their doings, and daily pray that such scandals may be removed. But, alas! as long as men are men, scandals there will be, until the great Judge comes to rid His kingdom of them, and send them to their proper place.

THE CAUSE OF IRELAND.

We had thought that human ingenuity could discover nothing, which could be alleged as a motive for refusing to redress the grievances of the Irish people. If ever a nation deserved the sympathy of mankind, for enduring through centuries the most galling oppression, the most heartless, barbarous persecution, devised in the bitterest malignity and enforced without mercy to the young or the old of either sex, Ireland certainly has a right to ask that sympathy from all who value the best feelings of humanity. Let any man, no matter what may be his creed, no matter how violent his prejudices, provided he be susceptible to feeling, take up the statute book and read its bloody enactments, and we will ask nothing more to claim his commiseration for the people who dwell in that island of sorrows. If the worst men that ever lived were required to legislate for a nation, they could not have suggested laws more destructive of human happiness. Nor do we ask any one to take up a Catholic history to become acquainted with these heart-rending barbarities; Protestants themselves have left on record scenes so atrocious, crimes so infinitely vicious, that their detail fills the mind of the reader with disgust and consternation. Every effort of the government had been directed for centuries, to the degradation of the people. Whenever some bright hope, the natural attendant of warm hearts and clear intellects, cheered them to exertion, and offered some better prospect to their view, an act of Parliament speedily suppressed it, or if permitted to linger for a time in the minds of the people, it was only that it may be extinguished in blood. To give the people knowledge was almost equivalent to high treason, to burn or destroy books in the Celtic tongue was a special favour, recommending the perpetrator to the esteem of the government; to teach the people the truths of Christianity was an offence making the head of a priest as anxiously sought for as the head of a wolf, and the schoolmaster was hunted as a traitor and either hanged or banished! So pitiless was the persecution, that the unhappy people were compelled to retire at sunset to their homes; no light was permitted to burn through the melancholy hours of the night, and thus they were denied the poor satisfaction of recounting in friendly ears by the fire side the story of their wrongs and lamenting the sad destiny which permitted their country to be the plunder ground of Foreign Tyrants, of justful and rapacious Lords. No wonder the people should occasionally yield to the phrenzy of despair which such horrors produced and take the lives of their oppressors; no wonder they were ignorant. Yet their religion is blamed as the cause of their degradation, and many a stupid play is extolled, because the actors mimic the speech of the people, and the faith which has come forth purer than refined gold from that burning ordeal of persecution.—Through all those years of worse than Egyptian bondage, no friend could be found to have mercy on Ireland; and men, Bishops forsooth, successors of the Apostles, as they are called more in mockery than in

truth, acted their worldly parts, sat in the House of Lords, but, never, never once raised their voices to mitigate the grievances which spread like a plague over the entire land, or to save one innocent victim of the thousands who were immolated.

The Irish people are struggling for the redemption of all without distinction of creed; the question is not, does he belong to this sect or to that one, but is he a man, has he a soul made to the likeness of God! If so, they deny the right of any power less than the Almighty's to oppress him.—No Methodist, Presbyterian, or in fact any dissenter could enter Parliament, until the Irish people by their united action, forced the privilege from the British Government. And now what is the gratitude of Methodists for having the badge of slavery removed from their brow! The most bitter opposition to that people whose efforts procured their admission to the Senate House and a participation in Municipal honours.—*Catholic Telegraph.*

ROME.

The sole topic of interest engrossing the attention of all parties here just now, is the progress of his Holiness and his journey to Loretto. The daily accounts contained in the *Diario di Roma* continue in every respect satisfactory. On the 3d inst. his Holiness, being at Spoleto, visited the cloth manufactory, established there by Conte Pianciani. Passing from Spoleto to Foligno, through the Valle dell' Umbria, the road was lined with the thousands who had gathered together from the whole neighborhood, and had raised several triumphal arches over the way, at which they prevailed on their Holy Father and sovereign to stop, and bestow his pontifical benediction. At St. Eraclio, the walls and windows were gaily hung with tapestry, and the streets covered with thyme and other odoriferous herbs. At Foligno the Holy Father was received at the gates by the governor of the district, and the civil magistracy, &c. his carriage was drawn to the cathedral by a select band of youths in black uniform, with white and yellow shawls; the clergy and confraternities of the town formed in procession, and immediately in front of the carriage eight elegantly dressed children, chosen from the most distinguished families, scattered flowers and sweet smelling herbs over the pavement. In the principal street had been erected a magnificent triumphal arch, of white and yellow wax, these being the national colors of the Pope's states; the Doric pilasters were formed of long wax torches, clustered together; suitable inscriptions above expressed the exultation of the people. At the cathedral his Holiness was received by the bishop of Foligno, Perugia, and Assisium. Having prayed for some time there, and given his benediction from the town hall, he proceeded amidst the cheers and acclamations of the people to the Episcopal Palace, where he was to reside during his stay. On the following day the clergy, various deputations from the neighboring cities, &c., were admitted to the audience. His Holiness during the whole day, taking ad-

vantage of every favorable interval during the rain, which fell almost incessantly, visited and honored with his presence several of the convents and monasteries of the city, where the members were severally admitted to kiss the feet of his Holiness. Proceeding on the morning of the 6th to Camerino, his Holiness was received in the same manner by the people and dignitaries of that place, each town only striving to outdo the other in those demonstrations which must necessarily be, to some extent, of the same kind. On the morning of the 7th, his Holiness was accompanied some way on the road to Tolentino by the acclamations of the gathered population, who escorted him with bands of music through the triumphal arches which embellished the way. On the 9th, his Holiness set out for Cacerata, near which he was met by the people, who had assembled at some distance from the city to escort him in. A body of individuals selected, and dressed in white uniform, drew his carriage into the city, preceded by the orphan youths, dressed also in white, and bearing olive branches, while beautiful children, dressed up as angels, strewed the flowers and sweet cakes along the way. During the day, his Holiness went out on foot, visiting various convents, blessing the people, &c; spent some time in the public library; and in the evening took his station under a magnificent canopy, prepared in the circus for the fireworks. On the 11th he reached Lore to in safety and good spirits. On the 12th his Holiness arrived at Ancona, where, we hear, that the Jews have, with a liberality that does them infinite credit, offered 5,000 scudi to the city for expenses of preparation, &c. and 25,000 as a token of respect and esteem, in donation to his Holiness.

We have said nothing of the gaudy decorations in the various towns through which his Holiness and his suite passed, of the crowded windows of happy faces and gay customers, that saluted him as he passed, or of the fireworks, which always concluded the day's rejoicings, and at which his Holiness often condescended to be present, for these things are always the same, and it suffices once for all to mention that nowhere was anything forgotten which could contribute to demonstrate the joy of the delighted people who were honored by the presence of their revered sovereign. We are happy to add that, notwithstanding any fears that might have been entertained previous to his Holiness's setting out, the accounts of his Holiness's health are uniformly flattering. In fact, the whole progress continues to be a constant triumphal procession, which has hitherto left nothing to be desired.

Previous to his Holiness's departure from Rome, the Abyssinian deputation were admitted to audience. Most of the individuals composing this deputation have already set off on their way home; three or four have entered the Propaganda.—The result of their business has not transpired.—*London Tablet*, Sept. 17th.

A proposal for the reconciliation of the Protestant and Roman Catholic churches has just been published by an Irish priest.

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

THE CATHOLIC.

Hamilton, C. D.

WEDNESDAY, NOVEMBER 24.

The Editor of the *Church* notices that our late paper "contained extracts from recent editorial articles in the *Guardian*, written against the Church." Against what Church? *The Toronto Church*—And why not? Did not Jonathan raise such an uproar in the camp of the Philistines, and Gideon in that of the Medonites, that the common enemy in the confusion turned their weapons against each other? 1st Samuel, ch. xiv. 13. Judges vii. 22.

We have the pleasure to inform the Catholic public of this diocese, that our worthy prelate, the Right Rev. Dr. Remigius Gaulin, Bishop of Kingston, in his anxiety to afford the young females of our community the opportunity of acquiring an excellent education, based on virtuous and religious principles, has prevailed on three nuns of the congregation in Montreal to fix themselves as teachers in his Episcopal city. He has not yet, however, been able to procure for them a suitable location. They are therefore under the necessity of taking up their lodgings in private apartments, facing the Market Place, where, though they cannot for the present receive in-door pensioners, they will continue to teach day scholars, till they can find fitter accommodations.

The *Dames Hospitalieres* of Montreal, at his Lordship's earnest request, have also generously consented to establish in Kingston a branch of their institute—a thing of the most urgent necessity, in a place where persons have been seen deserted and dying in the open streets. But, were his Lordship to give his weight in gold for it, he cannot as yet procure a place for them; and must therefore wait till next spring, when he trusts he will be able to realize so desirable an object.

We still find that newspaper, styled the *Christian-Guardian*, whenever it touches on Popery, as lying, trashy, and fanatical a sheet as ever. We are willing, in charity, to give its Editor the credit of ignorance on all the Catholic subjects which he ventures to discuss; and it is not his interest, and therefore not his wish, either to take too near a view of them himself, or to hold them up in their proper light to his customers. But it is really too bad in him—while lauding, above all others yet existing, John Wesley's ever shifting scheme of religion—to set down the unanimous Catholic millions, of all ages and countries, as poor benighted heathens—the merest noodles—compared with the enlightened screamers of his discordant conventicles. These last, of course, must cry down all episcopal jurisdiction, as their

very existence depends on their doing so. For, if asked, who sent you to preach? they must answer in the Yankee style—I guess I sent myself. Yet, we say with the Apostle, *how shall they preach unless they be sent?* Rom. x. 15; for all, as he declares, are not Apostles: all are not Evangelists. 1 Cor. xii. 29.

We have to regret that our American corresponding editors, in noticing the catalogue of books that issue from their press, never annex the prices. It would save unnecessary correspondence, and many more Canadian purchases would be made were this done.

In noticing in a former number, the new churches that had lately been built, we omitted to speak of a very beautiful and classically finished church at Niagara. Not only has the worthy pastor of that mission the Rev. F. Gordon, been exceedingly indefatigable in superintending and forwarding the erection of this church, and that at the Falls, but also greatly, and principally through his instrumentality were the churches at Trafalgar, Township of Toronto,—Gore of Toronto, and Adjala, commenced and finished.

Very elegant and extensive repairs have been made lately to the fine stone church in Prescott, through the zealous exertions of the pastor, the Rev. James Clarke. A tower has also been added to it.

At the solicitation of a number of our subscribers we are induced to reprint occasionally some of the chief articles into this volume that appeared in the former one.

The Editor of the Catholic would feel obliged to the editors of the Philadelphia Catholic Herald, the Cincinnati Telegraph, and Boston Pilot, if they would acquaint him whether a supply of Catholic Books, such as Bibles, Testaments, Prayer Books and other pious works, could not be obtained on commission, as it is his intention to connect a Catholic Book store with the printing office.

ORANGE LODGES.

It is with deep regret, and positive indignation that we hear, from undoubted authority, of the existence in this city, of those wicked, dangerous and treacherous associations known by the name of ORANGE LODGES. It is but a short time since a meeting of one of these illegal clubs was holding in this city,—and as they are organized for the express purpose of drawing unsuspecting Irishmen into their diabolical snares, we would take the earliest opportunity of putting them on their guard against the machination of the cunning and designing Orangemen.

It is perfectly well known, that all Orange Lodges are founded and supported for the express purpose of indulging in bitter and unrelenting persecution of the Roman Catholics, for political and other motives,—although expressly put down and forbidden by law; and such being the case it behoves every true and liberal

minded Irishman, to be on his guard against the insidious snares that are laid for him by a virulent and intriguing enemy—an enemy, who instead of striving to cultivate union among the Irish, is seeking to sow the seeds of discord and confusion,—for no other purpose than to gratify the basest and most malignant passions that can sway the mind of man.

We should be glad to learn what our Police authorities are about that they do not seek out and suppress these illegal meetings. It is their duty to see that no such associations are permitted to exist among us, inasmuch as they are absolutely subversive of correct morals and good government.—*Canada Times*.

FOREIGN ITEMS.

From the Boston Pilot.

The Steamer Britannia arrived on Sunday afternoon at 3 o'clock. She did not leave Liverpool until the 21st, and has made her passage in seventeen days. She encountered heavy gales on the passage.

Parliament was prorogued to the 11th of November.

There has been an insurrection in Spain.

The accouchment of the Queen is expected to take place in the first or second week of November.

Chartism is spreading to a fearful extent in England.

The Britannia brought 89 passengers to Halifax, left 34 there, and took in 20 additional ones, making 75 to this port.

The steam ship Great Western arrived at Bristol on Friday morning the 8th of October in 12 days and 12 hours from New York.

There was an enormous rise of the river Thames on the 17th October and the two or three following days. Upwards of ten thousand houses and stores were laid under water, and property to an immense amount destroyed.

Distressing accounts are given of a hurricane on the east coast of Scotland, which commenced in the night and continued all the next day.

Lord Ellenborough is to be the new Governor General of India.

The Britannia brought 13,000 letters, nearly 4000 of which were for New York, and the postage on those for that city alone amounted to about \$1500.

PROROGATION OF PARLIAMENT.—Parliament was prorogued on Thursday by commission. Her Majesty's Speech on the occasion partakes largely of that character which ministers have lately seemed to think the great requisite in a Royal Speech—empty sound. We are given to understand that Her Majesty has succeeded in forming a new ministry.—Why no one doubted the fact. Again we are assured that Her Majesty—that is, Her Majesty's ministers, thankfully received the supplies. Who ever suspected that Doctor Peel would refuse the fee.—"My Lords and Gentlemen" are again told that the financial condition of the country will occupy their attention at an earlier period after the recess. We would venture to have written it during the recess, for we trust that there are some

members of the legislature who will not omit all consideration of the position of the country until it shall please Quack Peel to sound his pany "trumpet" again.

The wind up, "Positioner will over pray," is of course not omitted; and the people of the "manufacturing districts" of Her Majesty's kingdom are treated to a dish of sentiment as to the deep "concern" which their "distress" causes her "Majesty's" ministers. Thus, has the first "visit" ended. The Doctor takes his tea, makes a polite bow, looks melancholy, deplures the condition of the patient, and moves off, chuckling at his gains.

But the prescription—what of that? Alas, the Doctor has been a long time "out of practice;" he must take time to consider. The following is

THE QUEEN'S SPEECH. "My Lords and Gentlemen—"We are commanded by Her Majesty to acquaint you that it appears advisable to Her Majesty to bring to a close the present session of parliament.

"In conformity with the advice of her parliament, and in pursuance of the declared intentions of Her Majesty, Her Majesty has taken the requisite measures for the formation of a new administration, and the arrangements for that purpose have been completed by Her Majesty.

"Gentlemen of the House of Commons. We have it in command from Her Majesty to thank you for the supplies which you have granted to Her Majesty for those branches of the public service for which complete provision had not been made by the late Parliament.

"The measures which it will be expedient to adopt for the purpose of equalizing the public income and the annual expenditure, and other important objects connected with the trade and commerce of the country, will necessarily occupy your attention at an early period after the recess.

"Her Majesty has commanded us to repeat the expression of her deep concern at the distress which has prevailed for a considerable period in some of the principal manufacturing districts, and, to assure you that you may rely upon the cordial concurrence of Her Majesty in all such measures as shall appear, after mature consideration, best calculated to prevent the recurrence of that distress, and to promote the great object of all Her Majesty's wishes, the happiness and contentment of all her people."

THE BRITISH EMBASSIES.—The Queen has been graciously pleased to appoint the Right Hon. Henry Lord Cowley, G. C. B., to be her Majesty's Ambassador Extraordinary and Plenipotentiary to the King of the French; the Right Hon. Charles Lord Stuart de Rothesay, G. C. B., to be Her Majesty's Ambassador Extraordinary and Plenipotentiary to the Emperor of the Russians; the Right Hon. Sir Stratford Canning, G. C. B., to be Her Majesty's Ambassador Extraordinary and Plenipotentiary to the Sublime Ottoman Porte; the Right Hon. Sir Robert Gordon, G. C. B., to be Her Majesty's Ambassador Extraordinary and Plenipotentiary to the Emperor of Austria; and to appoint the Right Hon. Lord Burghershi,

K. C. B., to be Her Majesty's Envoy Extraordinary and Minister Plenipotentiary to the King of Prussia.

THE BRITISH NAVY.—It is some years since the business of naval preparation has been pressed forward with so much energy and activity in our dock yards, as it unquestionably is at this moment. At the outports, and at Deptford, Woolwich, &c. shipwrights and armourers are in full employ. Naval stores and equipments of all kinds are being overhauled and supplied in every direction. But the greatest anxiety and bustle are occasioned by the large and simultaneous demands for seamen, under circumstances unusually favorable in respect of the terms proposed for their engagement. It is impossible not to regard these manifestations with intense solicitude, inasmuch as they too plainly bespeak anticipations on the part of our government, of the near approach a crisis which every good man, every reflecting well-wisher of his country, must equally deplore, throughout the enormous expanse of two of the largest states in the world. At the same time, the very presumption that a great convulsion of our political relations is threatened, and that its advent may be immediate— instantaneous—supplies the most unanswerable argument to demonstrate the necessity for our being adequately prepared to encounter it whenever it may happen.—*Morning Herald, Oct. 20.*

For the last 25 years the dockyards at Deptford, Woolwich, Sheerness, Chatham, Plymouth, and Pembroke, have not presented such a scene of activity as they do at the present moment, there being no less than 26 to 30 ships of different rates fitting out for active service in consequence of the unsettled state of our relations with the United States and China.

THE ATTACK UPON CANTON.—Return of killed and wounded in Her Majesty's forces, at the attack on Canton, from the 23d to the 30th of May, 1841.—May 25, killed, 9; wounded, 68. May 30, killed, 5; wounded, 23. Total, killed, 14; wounded, 91. Officers killed and wounded:—Killed, Major Beecher, Deputy Quarter Master General, by over-fatigue; and Lieut. Fox, of the Nimrod. Wounded—Mr. Walter Kendall, mate of the Nimrod, (lost his leg,) dangerously; Mr. W. T. Bate, mate of the Blenheim, slightly; Lieut. Morshead, of the Hyacinth, slightly; Mr. E. Fitzgerald, mate of the Modeste, dangerously; Mr. William Pearce, mate of the Modeste, slightly; Mr. Hall, commanding the Nemesis, severely burnt; Mr. Vaughan Assistant Surgeon of the Algerine, slightly; Lieut. Rundal, of the Madras Sappers and Miners, dangerously; Capt. Sargent, 18th Royal Irish, severely; Lieut. Hilliard, do., slightly; Lieut. Edwards, do., severely; Lieut. Pearson, 49th, severely; Lieut. Johnstone, 26th, slightly Ensign Berkely, 37th Madras Native Infantry, severely.

The effective strength of the army in Ireland, up the 15th of September, was 15,694 rank and file.

By a recent order from the new board of Admiralty, a considerable increase of men are to be sent to every ship.

CATHOLIC AFFAIRS.

BOMBAY—ANOTHER BISHOP IN GAOL.—We refer to our Colonial correspondence the particulars of another outrage on a Catholic bishop, which, in some respects, exceeds even the atrocity of the Gibraltar violence. An Italian bishop, in ill health, for a violation of law very excusable in itself, and doubly excusable where the episcopal offender acted in entire ignorance of the English law and usage, has, as we are at present informed, through the machinations of persons under the influence of Portuguese schismatical priests, been thrust into a filthy felon's dungeon, and is kept there in spite of it being medically certain that his life will sink under the severity of his loathsome imprisonment. What makes this outrage more frightful—an outrage, be it remarked, for which the executive is distinctly responsible, inasmuch as it lies with the executive to temper the legal harshness or the judgment seat, is the fact just made known to the Tory journals that Lord Ellenborough, the panegyrist of the Portuguese schismatical clergy, those patterns of immorality, inefficiency, and impiety, whose impurity has long given scandal even to Protestants, and led to public expressions of rejoicing at the prospect of their being replaced by British priests, that Lord Ellenborough, the patron and admirer of these profligates, and we have too much reason to fear, the tool of Methodists, is made the head of the Indian executive—in a word, Governor general of India. People may prate as they will about the favor to be shown by the Tories to us Catholics. We confess that Lord Stanley in the Colonies and Lord Ellenborough in India fills us with the most unfeigned dismay.—*Tablet.*

A letter from Rome states that the Jews of Ancona gave the Pope during his visit in that city a Bible with clasps mounted in diamonds.

IRISH AFFAIRS:

Our dates from Ireland are up to the 20th of Oct. The news is of usual interest.

Mr. O'Connell is to reply to the Earl of Shrewsbury through the medium of a pamphlet.

Mr. O'Connell will be elected Lord Mayor of Dublin, and will accept the office. At a meeting of the Repeal Association on the 14, he said:—

In a very short time he should have the honour of addressing the Association from this spot as the Lord Mayor of the city of Dublin. [Great cheering.] The power of nominating a Lord Mayor would be in the power of the Liberals: in fact, they would have the entire patronage of the Corporation: but he would pledge himself, that after three meetings it would prove its decided liberality and that the distinction between Protestant and Catholic should be unknown amongst them. They would thus form a decided contrast to the conduct pursued in the old Corporation, which has for 50 years had the power of admitting Catholics to the freedom of the city, and for fifty years studiously excluded them from such right.

The Boston Remittance of the 16th September, of one hundred pounds and two gold Eagles, had not been received in Dublin. We have carefully examined all our files and can find no mention made of their reception.

Repeal progresses rapidly. Sharman Crawford has again come out against Repeal, and O'Connell has replied to him in an admirable speech at the Repeal Association, which we will give hereafter.

A banquet was given to Father Matthew in Limerick, where he administered the pledge to upwards of thirty thousand persons.

O'Connell will, without doubt, be elected Lord Mayor of Dublin.

The Protestant bishop of Kilmore, the Rt. Rev George De la Poer Borosford, died on the 16th of October, in the 40th year of his Episcopacy.

SIR CHARLES WOLSELEY TO THE EARL OF SHREWSBURY.

As an English Catholic, and one who is feelingly alive to the sufferings of Old Ireland, I protest against the recommendation of the Earl of Shrewsbury, whose letter with every honest reformer will prove abortive; for until I find that complete justice is done to Ireland, neither Tory nor any other Government will I support. I remain, dear Sir,

Your sincerely,
CHARLES WOLSELEY.

Wolseley Oct 7, 1841.

Lord Cowley, brother to the Duke of Wellington, is appointed to the embassy at Paris. He is not very well adapted for it, being a good deal frail and infirm.—Sir Stratford Canning is to be ambassador at Constantinople. Lord Ellenborough is to be Governor General of India, and Lord Fitzgerald and Vessy, President of the Board of Control, in his room.

A steam coach running at a moderate rate, which is about 21 miles per hour, would run over a distance of 500 miles per day of 24 hours and at that speed would reach British India from London in about 8½ days—or Peking in China in 11 days—or from Gibraltar to the Cape of Good Hope in 10 days—or from Quebec to Cape Horn in 17 days—or once round the globe in 61 days—or 7 times round the globe in one year—or a distance equal from the earth to the moon in about 16 months—or from the earth to the sun in 500 years, which is nearly 95 millions of miles.—*Greenwich Adv.*

A mechanic at Stockton has invented a means by which an engine man may adjust the railway switches while the train is in motion; also a method of instantly liberating the engine from the train.

Letters and Remittances received during the week.

ST CATHARINES—Rev Mr Lee, James Dowie, John Bonner, and Andrew Lyon, each 7s6d

NIAGARA—Thomas Tuite, and Timothy Sinon, each 7s6d

HAMILTON—Robert Foster and Henry Duff, each 7s6d

TORONTO—Hon John Elmsley, 15s

ORILLIA—Ronald McDonald, 5s

WHITEBY—Mathew Hodgins, Edward Dun, Denis Delay, Bartw. Ferrel, Richard Supple, Thomas Ryan, and Patrick Wale, each 7s6d

PICKERING—Thomas McAnnally, 7s6d

BOWMANSVILLE—Jerry O'Leary, 7s6d

COBOURG—Andrew McAllister, Edward Redmond, and Thomas Henin, each 7s6d

THORALD—Thomas O'Brien and James Boyle, each 7s6d

ALEXANDRIA—Rev John McDonald, Catharine McDonell, Ronald McDonald, Donald McDonell, John McLachlin, each 20s

WILLIAMSTOWN—H McGillis, 20s

NOTICE.

LOST a few days ago, a Note of Hand drawn in favour of the subscriber, by John Miller, for £9 10s, and dated last month. This is to notify the finder that the same has been paid.

JOHN MCGLOWN.

Hamilton, Nov 4, 1841.

OYSTERS!

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

APPARATUS FOR COMPOSING TYPES.—

An apparatus for composing printer's types, invented and patented by Mr. Young, was exhibited last week in Chancery lane. The apparatus consists of an inclined metallic plane, in which long grooves are cut to receive the types,— Each groove is appropriated to one letter, or typographical mark, and by the inclination of the plane the types press against a small moveable key at the bottom of each groove. On the tops of these keys, letters, &c., are engraved corresponding to the typographical characters contained in each groove. On pressing any one of the keys, it gives way, and admits one letter to pass down a groove at the back, which leads to a perpendicular spot, in which the letters, as composed, are received, and form one long line. The assistance of another compositor is required to divide this long file of letters into lines of the requisite length, and to "justify" each line with the spaces. The types when thus arranged, are formed into pages and columns in the ordinary manner.— When printed the letters are to be distributed into appropriate cases by boys, and transferred in files to the grooves of the composing apparatus. It is calculated that two compositors with this apparatus, and the assistance of two boys, can do the work of at least six men in the ordinary plan of composing.—*Inventor's Advocate.*

BABBAGE'S CALCULATING MACHINE.—

Every one has heard of Babbage's calculating machine, which government employed him to make for the use of surveyors. It cost £17,000, but has never been completed, as it would take twice as much more to finish it. The results obtained, are however, I am told, wonderful—not the least surprising of which is, that they are printed off by the machine itself, by which mistakes in copying are avoided. He is now engaged in the construction of one to answer the purpose of working all the different formulas in algebra. Dr. Roth of Paris has constructed one lately, by which any sum in addition, subtraction, multiplication, or division, arithmetical or geometrical progression, are worked mechanically. In division only a little attention is required. Mr. Wertheimer, the patentee, has two kinds of machines on this principle, one of which does sums in multiplication, division, subtraction and addition; and a smaller one sums in addition and subtraction only. The size of the latter is said to be only a foot square. They have been exhibited to her majesty and Prince Albert, who ordered two of each sort for their use. The price of them is not stated.

INFORMATION wanted of William Quigley, formerly of the county of Kildare, Ireland. When last heard from, about two years since, he was leaving Kingston, as a seaman, for New Orleans. Any information respecting him will be thankfully received by his father, Darby Quigley, who resides in Paris, Canada.

American exchange papers will please insert the above.
October 7, 1841

PORTRAIT PAINTING.

MR. HELY, [late from Europe.]

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

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

SCHOOL BOOKS.

IN THE PRESS

AND SPEEDILY WILL BE PUBLISHED,

BY J. RUTHVEN,

HAMILTON,

A SYSTEM of PRACTICAL ARITHMETIC; to which is added a set of BOOK KEEPING by single entry, and a practical dissertation on Mental Arithmetic, Federal Money, Receipts, Bills of Exchange, inland and foreign; Explanation of Commercial Terms, &c., adopted to the circumstances of this country and the present state of Commerce.

By G. & J. GOUINLOCK,

Lately British Teachers of long experience and extensive practice.

This is the first of a series which they intend to publish for the use of Schools in BRITISH AMERICA.

They have other three nearly ready for printing, viz:—

1st. A Reading Book for beginners, containing progressive lessons from the Alphabet to words of four syllables, arranged in the most natural and simple manner.

2nd. An Explanatory Introduction to English Reading, to succeed the initiatory one, and prepare pupils for the highest departments of reading or speaking.

3rd. A Pronouncing and Explanatory Vocabulary upon an improved plan. This will be an indispensable book in all schools for three important elements of a good education.

Their fifth will be a Geography, and will be proceeded with as quickly as possible.

Hamilton, 3rd Sept., 1841.

INFORMATION WANTED

OF PIERSE McELLIGOTT, late of Tralee, County Kerry, Ireland. When last heard of he was employed as principal clerk with Jno Okely, Esq. merchant, Smith's wharf, Baltimore. Any information respecting him sent to this Office, will be thankfully received.
Hamilton, Sept. 15, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

Hamilton, Sept. 15, 1841.

FALL & WINTER FASHIONS

For 1841—1842.

THE Subscriber has just received the FALL & WINTER FASHIONS for 1841 and 1842, to which he would call the attention of his customers and the public generally, as there is a very great change in the style of the London and Paris garments.

The Subscriber would also mention, that his workmen being fully competent to make up the most fashionable work, the public may rely on every satisfaction being given.

SAMUEL McCURDY.

Hamilton, 1st October, 1841.

BRISTOL HOUSE,

King Street, Hamilton, near the Market,

By D. F. TEUKSBURY,

September 15, 1841.

EDWARD McGIVERN,

SADDLE AND HARNESS MAKER,
HAMILTON.

Opposite Chapel & Moore's Tin Factory
King Street.

Sept. 22nd, 1841.

T. BRANIGAN,

Next door to R. Ecclestone's Confectionary Establishment, King Street,

DEALER IN

Groceries and Provisions.

N. B.—The highest price in cash paid for Wheat, Flour, Oats, Barley, Peas, Timothy Seed, Pork, Butter, &c.
Hamilton, Sept. 15, 1841.

THOMAS HILTON,

CABINET MAKER,

AND UPHOLSTERER,

King Street, five doors east of the Bank.

STONE CUTTING,

MONUMENT AND TOMB STONES.

THE Subscriber is prepared to manufacture every article in the above line, in a manner that cannot fail to give satisfaction.

ROBT. M'ILROY,

One door west of the Gore Bank.

Hamilton, Sept. 22, 1841.

PATRICK BURNS,

BLACKSMITH, KING STREET,

Next house to Isaac Buchanan & Co's large importing house.

Horse Shoeing, Waggon & Sleigh Ironing
Hamilton, Sept. 22, 1841.

HIDES and BARK

WANTED.

THE SUBSCRIBERS desire to give Notice to the Public, that they have erected a large Tannery in this place, and require a constant supply of Hides, and that they will give a liberal price in cash, for Hides and Bark delivered at their Tannery on Catherine Street.

G. L. BEARDMORE & Co.

Hamilton, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

SAMUEL McCURDY,

TAILOR,

KING STREET,

HAMILTON, G. D.

NOTICE.

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

AGENTS.

Rev. Mr. Gibney, *Guelph*
" Mr. Charest, *Penetanguishene*
" Mr Proulx, *do.*
" J. P. O'Dwayer, *London.*
" Mr. O'Flinn, *St Thomas.*
" Mich. MacDonell, [*Maidstown,*] *Sandwich*
" Alex. J. MacDonell, *Oakville.*
" Mr. Mills, *Dundas.*
" E. Gordon, *Niagara.*
" Mr. O. Reilly, *Gore of Toronto.*
" W. Patk. McDonagh, *Toronto.*
" Mr. Quinlan, *New Market.*
" Mr. Fitzpatrick, *Ops.*
" Mr. Kernan, *Cobourg.*
" Mr. Butler, *Peterburgh.*
" Mr. Lallor, *Pictou.*
" M. Brennan, *Belleville.*
" J. Smith, *Richmond.*
" P. Dollard, *Kingston.*
Very Rev. Angus MacDonell, *do.*
R. v. Angus MacDonell, *do.*
Right Rev. Bishop Goulin, *do.*
Rev. Mr. Burke, *do.*
Rev. Mr. Snyder, *Wilmot, near Waterloo.*
" Mr. O'Reilly, *Brockville.*
" J. Clarke, *Prescott.*
" J. Benoit, *Cornwall.*
" John Cannon, *Bytown.*
D. O'Connor, Esq., J. P.; *Bytown.*
Rev. J. H. McDonagh, *Perth.*
" G. Hay, [*St. Andrew's*] *Glengarry.*
" John MacDonell, [*St. Raphael,*] *do.*
" John MacDonell, [*Alexandria,*] *do.*
" Mr. Levevre, *L'Orignal*

DISTRICT OF QUEBEC.

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

DISTRICT OF THREE RIVERS.

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

DIOCESE OF MONTREAL.

Rev. Patrick Phelan, *Sem. St. SULPICE.*
M. M. J. Quiblier, *Sup. Sem. Montreal.*
J. Richards, *do.*
J. C. Prince, *College of St. Hyacinthe.*
P. M. Mignault, *Sup. Col. of Chambly.*
J. F. Gagnon, *Berthier.*
J. R. Pare, *St. Jacques.*
M. Blanchet, *Cedars.*
J. B. Kelly, *Sorel.*
E. Crevier, *St. Hyacinthe.*

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

LIVERY STABLES
HAMILTON.

BY HENRY TOTTEN.

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