

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | | | | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|-------------------------------------|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> |

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. SEPTEMBER 29, 1841.

NUMBER 3.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

EDITOR.

Original.

ON THE CHARITY OF CHRIST.

"That being rooted and founded in charity, you may be able to comprehend with all the Saints what is the breadth, and length, and height and depth: to know also the charity of Christ, which surpasseth all knowledge."—EPHES. iii. 17.

To comprehend the charity of Christ, that is, his love for the human race; though, as divine, *it surpasseth all knowledge*; we are desired by the great Apostle of the Gentiles, who had been "rapt up even to the third heaven, and heard in paradise secret words which it is not granted to man to utter;" ii. Cor. 12. We are desired by that illustrious Saint, who had caught a supernatural glimpse of that charity in the regions of bliss above, to contemplate it in its four different aspects, its *breadth and length, and height and depth*; in order to form to ourselves, *with all the Saints*, some proper idea of it in our present state of existence.

The *breadth* of the charity of Christ is the boundless extent, the immeasurable expansion, and the endless variety of the enjoyments which he has prepared for us in the world to come; as the same holy Apostle, citing from the prophet ISAIAH, lxiv. 4, says, "neither eye has seen; nor ear has heard; nor has it entered into the heart of man; what things God has prepared for those who love him;" Cor. ii. 9. For what mind can conceive, or tongue describe, the pure joys; the ecstatic bliss; the ravishing delights, which the glorified and immortal beings feel, who are once admitted to the beatific vision: who behold God face to face; who contemplate, now fully unveiled to their view, the Author himself, and supreme source of all beauty, loveliness and perfection, who can freely roam through all the wonders of the creation, and admire his wisdom, power and goodness in all his works. The royal prophet David exclaims, in exulting anticipation of the happy event; "I shall behold the heavens, the works of thy fingers; the moon and the stars which thou hast founded."—Ps. viii. 4.

And, indeed, in contemplating the wonders of this lower world, we may imagine how great the wonders of the heavenly world must be. Let us look aloft, and view the bright and beauteous canopy, which God has spread forth all around our terrestrial habitation: we there behold the sun, the glorious orb of day, so true to the appointed moment of his appearance and disappearance round our globe; gilding our place of exile with his cheering rays, and enlivening all things with his genial heat. The moon too, with her nightly lamp, is ever found ministering to us at her place assigned; when the starry myriads, scattered by the hand of the Omnipotent all over the firmament, numerous as the sands on the sea shore, enlighten our lowly dwelling with their sparkling radiance; and prevent our apprehension of relapsing into the dismal horrors of primeval night.

Let us next consider the rich and grand, and goodly scenes displayed all over the surface of our earth; its hills and valleys, and extended plains, every where refreshed and fertilized with lakes, rivers, fountains, and purling streams, adorned with trees and herbs; fruits and flowers; and every thing calculated for our use and comfort. What numberless animals are made subject to our controul, which daily furnish new dainties to our board, and bear the burthen of our toil! Even the fowls of the air are placed within our reach, and also the inhabitants of the watery deep. Nature, and all her elements, earth, air, fire, and water, are subjected to

our sway, and made subservient to man. But who can enumerate, much less describe all the good things; the beautiful and delighting objects; the consoling sweets, with which God has furnished forth the temporary dwelling of his earthly child! What still enlarges the idea of the charity of Christ, through whom alone is obtained all that we receive of good for time and eternity, is, that even the sinner here; the insulting enemy of God; as long as his present life endures, is not deprived of his share; nay, (as having nothing better to expect in the life to come,) is rather allowed the largest share of God's benefits in his present state; for "God now makes his sun to rise upon the good and bad; and commands it to rain upon the just and the unjust;" MATT. v. 45. If then such is the *breadth*, or extent of Christ's charity for man, in his present state of trial here below, of temporary banishment from his eternal home; if even here, where the number of God's saints and friends is far exceeded by that of his enemies, the wicked; if in this life, which is passing fast away, like a dream, he has reared for our momentary abode so magnificent a fabric, and stored it for us with so many comforts; how grand must be the fabric; and how inconceivable the delights, which he has destined for the everlasting habitation and enjoyment of his chosen creatures; his finally rescued progeny, from sin and woe!

The *length* of Christ's charity is its eternal duration. It is not like the changeable affection of mortals. It continues for ever; and secures the creature's bliss beyond the chance of its being ever lost or impaired.—And, as all, who truly love, take every occasion to prove their affection, by their endearing attentions to the beloved; what will he not do, who is the source supreme of all that is good, and grand and glorious; of all that is delighting and desirable; what will he not do, who can do all he pleases, to perfect the happiness of those he loves!

The *height* of Christ's charity is the all-surpassing dignity to which, in his own divine person, he has exalted, by assuming it, our lowly and degraded humanity; and has thus raised us, as his kindred, to a close participation in the same.

But, in order to raise us up so high from our fallen and wretched condition; to what a depth of humiliation did he not himself descend! O, this is the *depth* of Christ's charity to man, the last, and least, and lowliest of his creatures; and one too who had sinned against his Sovereign Majesty. For the sake of such a worthless worm, he made himself as a worm. "I am a worm," says he, "and no man; the reproach of men, and the outcast of the people;" Ps. xxi. 7. "He humbled himself becoming obedient unto death, even the death of the cross;" PHILIP. ii. 8. To such extreme abjection did his charity for us impel him to submit. He stooped thus so low, to raise us up, when fallen; and laid down his life for us to convince us of his love; for "greater love than this" said he, "no man hath, than that he lay down his life for his friend."—JOHN xv. 13.

In what tender and affectionate strains does he not console his followers, when he is about to leave them; telling them that "he goes but to prepare a place for them; that he will come again, and take them to himself; that, where he is, they may be also; for that in his Father's house there are many mansions." He promises to send them "the paraclete, or comforter, the spirit of truth; to abide with them, and be in them." Nay, he assures them that "he himself will be ever near them. I will not leave you orphans," said he, "I will come to you. Yet a little while and the world sees me no more; but you see me. In that day you shall know that I am in my father; and you in me, and I in you;" JOHN xiv. Yes, we see him in the sacramental disguise, which he so often, and so solemnly declared he would take; but the world sees him not, "for it keepeth his word;" ib. v. 23; that Almighty word which renders him present; the word which he spoke at his last supper, when he said, "take and eat; this is my body, &c.;" and desired his Apostles to do, as he had done. We behold him still in the midst of us, who has said, "my delight is to be with the children of men;" PROV. ix., and

"where two or three are gathered together in my name: there am I in the midst of them."—MATT. xviii. 20.

This, indeed, is the wonder of wonders, and the greatest prodigy of divine love. This is "the depth of the charity of Christ," for man; for, in this stupendous and adorable mystery, we behold him reduced to an apparent atom; though a spirit, or a spiritual body, such as his now is, in its immortal state, is not restricted to any particular size, shape or space; for there he is wherever he wills to be; and in whatever form he chooses to manifest himself.

But why has he thus deigned in guilty man's behalf to shew such *breadth and length, and height and depth*, of love; while for their first offence he cast down from heaven the angels who rebelled; stripped them of all their goodness and glory, and delivered them over to never ending torments, the hopeless victims of his unappeasable wrath? Because his merciful gifts are at his own free disposal, as he himself declares, "I will have mercy," says he, "on whom I will; and I will be merciful to whom it shall please me;" EXOD. xxxiii. 19; and, because he is just, he can leave evil to its own dismal consequences; as he has left it in the fallen angels, to work their endless misery. So might he, in the rigour of his justice, have done to fallen man. But, as he is the source of all goodness, and can bring good out of evil, it has pleased him to show forth his infinite mercy in our regard; and to such a degree that, according to Saint Paul "where sin has abounded, grace has abounded more;" ROM. v. 20. And how? By his raising man to a more dignified state of being than the one from which he fell; by himself assuming our nature; and, in that nature which had offended, atoning superabundantly for our guilt; thus stooping to become our brother, that we might be made his brethren; the adopted children through him of his heavenly Father! "heirs indeed of God," says St. Paul, "and fellow heirs of Christ;" ROM. viii. 17; finally, by transferring to us the superabundant virtue of his own merits, so as thereby to render precious and acceptable to God, and meritorious in his sight, whatever actions we perform in obedience to his commands. He has hereby opened to us an inexhaustible mine, from which we may draw forth, and make all our own, those inestimable *treasures*, which he exhorts us "to lay up to ourselves in the kingdom of heaven;" MATT. vi. 20. There is nothing so small, or trifling in itself, not even "the giving of a cup of cold water in his name, and for his sake; but what secures to us an eternal reward;" MARK ix. 40. Hence the Apostle exhorting, says, "whether you eat or drink; or whatever else you do; do all to the glory of God;" i. Cor. x. 31. This, however, is the secret of the saints, or of those who remain in friendship with God; of those who alone know how to turn to good account their present time, the precious talent just now, and for an uncertain term, entrusted to their keeping; with the proceeds of which they may be hourly purchasing higher dignities, and greater glory in the kingdom of their heavenly Father, where he "will render to every one according to his works;" APOC. xxii. 12. And surely such a state of profitable existence, in spite of all its trials and tribulations, is preferable, if well improved, even to that from which in paradise our first parents fell; for, as the great Apostle Paul affirms, "the present tribulation, which is momentary and light, worketh for us above measure, and exceedingly, an eternal weight of glory;" ii. Cor. 4, 17. But as for sinners, who remain at variance with God, instead of thus laying out their entrusted talent, time, in purchasing for themselves the everlasting goods of the world to come; employ it only in "treasuring up to themselves wrath against the day of wrath, and the revelation of the just judgment of God;" ROM. ii. 5; nor can they, unless reconciled with him, deserve the least favour at his hand; for he owes nothing to his enemies, but punishment. They are dead to all that is good, while they love not God; for, "he who loves not," says St. JOHN, "remains in death" 1 John, iii. 14. They are fallen under that sentence of death pronounced against us for our first transgression, and from which our Saviour has

relieved us; blotting out with his own precious blood, "the hand writing which stood against us; Coloss. ii. 14; and reversing our doom of death; not of that temporal death which he has made for us, if we choose but the entry into never ending bliss; but of that dreadful and eternal death, to which the persevering wicked are finally consigned.

And what must be the fate of such? Oh! to think of all that God has done to save them from endless misery, and secure to them everlasting bliss; to think of all the wonders he has wrought; and the sufferings and humiliations he has endured for their sake; to think of the excess of his charity and long enduring mercy towards them; and next consider their hard heartedness; their monstrous ingratitude; their daringly offensive conduct to him, in return for all his favours; must we not conclude that the fate of such will be worse, if worse can be, than that of the fallen angels; who sinned but once, and were condemned for ever! O yes; in spite of all God's goodness to him, the sinner chose to be their servant in time, and must be their slave and victim for eternity.

And with that heart of ours, which was made but to love, and to love most that which is most loving and lovely; shall we not love our God, who is so loving to us, and himself so infinitely lovely? He desires only our hearts, the seat of our affections. "My son says he, give me thy heart," Prov. xiii. 26. It is his throne within us, on which he rules our will, and regulates our desires; and makes it our delight to keep his commandments; for, "the kingdom of God," says the Saviour, "is within you," Luke xvii. 21, and where he reigns, he rules. It is by our obedience that we prove our love to him; for, "if you love me," says he, "keep my commandments," John xiv. 15. The more our love of him is genuine and sincere, the more, in its fourfold character, will it resemble his love of us; in its *breadth and length, and height and depth*. In its *breadth*, by willing all that he wills; and doing all that he commands; in its *length*, by our never ending perseverance in his service; in its *height*, by soaring in spirit to his heavenly throne; and pouring forth prostrate before him, our affections and desires; in its *depth*, in fine, by our glad participation in his sufferings and debasement; by our patient, nay joyful endurance of what troubles and trials he is pleased to visit us with; remembering always that these are the labours of virtue, which merit for us an eternal reward; and that Christ himself has declared that, "except we take up our cross, and follow him, we cannot be his disciples."—MAT. x. 38.

Original.

EX NIHILO NIHILO.

Out of Nothing comes Nothing.

There was necessarily a first beginning to all things, and that first beginning must have always been; otherwise there would have been a time when there was no beginning, and therefore nothing could have ever begun to be.

Nothing could ever have existed without a primary cause to produce it; but that primary cause must have been ever existing, as there was nothing previously existing to produce it; for it would not have produced itself, unless it had existed before it existed; unless it had existed to produce itself; and had not existed in order to be produced, that which is an evident absurdity.

Nothing then is clearer to reason than God's eternity.

Oft in my childish rambles have I paused,
To think how I could be, who ne'er had been;
Or, as I'm told, if from my parents sprung,
And they from theirs; my query's but prolong'd;
For somewhere, sure, the backward chain must end,
And upward to its source the stream is traced.
Whence too, are all the objects I behold
So various in this vast and wondrous world;
Not self-produced; for unexisting nought
Can nought produce. From nothing nought can spring.
Then must there be some pre-existing cause
Of all that is; th' essential source of Being,
All perfect, pow'ful, wise and just and good;
Who, what he wills, and as he wills, can make
All perfect of its kind; and of his care
Fit objects, which he deigns so to create.
Thus, e'en in reason's dawn, the startling mird
Of man perceives, and owns at once his God.

Original.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE;

AS EXHIBITING IN ITSELF THE ENTIRE FULFILMENT

of the

JEWISH TYPES AND PROPHECIES.

Dedicated to our modern Freethinkers.

The Jewish figures applied to the Saviour and his religion; or the Old Law shown to be exactly fulfilled in the New.

CHAPTER II.

THE SACRIFICE OF CAIN AND ABEL.

Cain, the first born of Adam, was a husbandman, and offered up to God the fruits of the earth. Abel, the second born, was a shepherd, and offered up to God the firstlings of his flock, and of their fat.—GEN. 4.

Cain's Offerings were not acceptable to God, because not offered up with the proper dispositions, as appears from what God said to him on his angry and envious repining at finding his offerings rejected, and those of his brother Abel accepted. "If thou do well, [said God to him] shalt thou not receive; but if ill, shall not sin be forthwith at thy door?—But the Lord had respect to Abel and his offerings."—*Ibid.*

Here, from the beginning of the world, appears God's mysterious election of the younger before the older—of the last before the first born—of Abel before Cain; just as with the same view he chose afterwards Isaac before Ismael; Jacob before Esau: as he exalted Joseph, the youngest of his brethren, over all the others. And in Jacob's blessing of his grandsons, in spite of Joseph's remonstrance, preferred the younger to the older—Ephraim to Manasses. As in like manner he chose Gideon, the least in his father's house, to be the ruler and deliverer of his people: and rejecting Saul, elected David, the shepherd boy, the youngest of all Jesse's sons, to be his people's king, and the Saviour's progenitor.

In all this, and in the other events and ordinances recorded in the sacred history of the Jews, as interpreted by the Apostles and holy Fathers of the Christian Church, and as understood by the patriarchs, prophets, and saints of the Old Law; we observe two distinct orders of things—two separate dispensations of Providence in man's regard. The first an emblematical, representative one—a passing shadow and mere figure of the ways and means by which God had resolved to fulfil his promise to man after his fall, "that the seed of the woman should crush the serpent's head;"—the second, the realization of this promise, and the complete fulfilment of the predictive types and figures.

From the time of the promise of the Saviour, [the seed or Son of the woman, who was to make to the offended deity the satisfactory atonement for our sins; to cancel our guilt; reverse our doom of death; and to restore to us in fine our forfeited inheritance.] God has never ceased reminding us in a thousand ways of this object of our utmost hope. Sketching out to us in the rites and victims he prescribed; in the lives and characters of his prototypes; in his special revelations and the whole economy of his chosen people; the innocence and sanctity; the humility, meekness, patience, beneficence; the sufferings, too, and death of this all-atoning victim; its sanctifying, saving, and all-sustaining qualities; and its finally all-subduing effects on our common enemy. In a word, as we shall prove, he exhibits to our view in the temporal history of that people whom he had preserved as his witnesses in the knowledge of himself, an exact outline, or picture, of the whole scheme of our redemption—a perfect, though emblematical or figurative description of his spiritual kingdom here on earth, the universal Christian Church.

The earliest revelation concerning a Saviour was God's mysterious threat to the serpent tempter in Paradise, when our guilty first parents, instead of the condemnatory sentence against themselves, which they, trembling, anticipated, beheld Him turn the whole weight of His indignation against their deceiver, whom he declared accursed; and heard him foretell that "he would put enmity between him and the woman, and between his seed and her seed; and that she and her seed should crush his head, though he should lay snares for her heel." Gen. iii. 15—thus showing that the woman whom he had deceived, not only should not become his prey, but that she and her offspring should be at enmity with him; and consequently still with God on the side of righteousness. That she, in fine, and her divine sou,

with his brethren, should so fully triumph over him, as to crush his proud aspiring and mischief-plodding head, and trample it humbled in the dust.

From this time forward begin the divine predictive allusions to this promised "seed of the woman," the Redeemer of mankind, whose character, attributes, and supernatural achievements we shall find, though gradually, yet strikingly and fully delineated in the inspired history of the Jews; and so convincingly delineated, that these last must own, what were an acknowledged blasphemy, that either the one true God, whom they had ever adored, had made up their religion of a series of unmeaning rites and ceremonies, allusions, and predictions; or that all these pointed at, and had their spiritual fulfilment in the Saviour's dispensation, or the Christian institute.

We observe throughout the whole sacred story, how God, foreseeing as he does, in all our ways and actions, the free decisions of our will, either in corresponding with, or in resisting his grace; directs these free and uncontrolled decisions of our will to answer his own all-wise, just and merciful purposes. Thus, he directed to his own purpose the free willed conduct of Cain and Abel, by exhibiting in them, from the very beginning, the contrasted character of the two testaments: of the old one, that of the Jews; and of the new one, that of the Christians.

In effect, Cain, the first born to Adam, is considered in the same light as Ismael, the first born to Abraham, was by St. Paul, Gal. iv. 22, 23, 24; and as Esau, the first born to Jacob, &c.; not as the child of promise, and rightful heir. These and their lineage represented the first order of things—the preparatory and typical dispensation which God had in view. But Abel, Isaac, and Jacob, the younger born, represented each the real child of promise, the rightful heir; and the one in whom all the predictive figures were to have their entire accomplishment—"the seed of the woman who would crush the serpent's head: in whom all the nations were to be blessed;" and who was therefore "the expectation of the Gentiles,

Cain's offerings represented the Jewish sacrifices, which, as having nothing in them capable of atoning for sin, but in as far as they pointed at the Saviour and were accompanied with the due disposition in the offerers were, as deficient in both these respects, finally rejected by the Deity, as he himself declared to the Jews by the last of all their prophets, "I have no pleasure in you, (saith he,) and I will not receive a gift at your hands; for, from the rising of the sun even to the going down thereof, my name is great among the Gentiles: and in every place there is sacrifice; and there is offered up to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of Hosts."—MAL. i. 10, 11. This name is that of the Saviour; for when he humbled himself, being obedient unto death, God has therefore, exalted him, and given him a name above all names, that in the name of Jesus every knee should bow, of those that are in heaven, on earth and under the earth," &c.—PHILIP. ii. 9, 10.

Cain also slew his younger brother, the innocent and just Abel, whose sacrifice was accepted by God, while his own was rejected. In this he was a figure of the Jewish Priesthood: a people who slew the Saviour, their late born brother in the flesh, from envy at his sanctity and perfect acceptance with God, whose holy life, in which, when challenged by him, they could find no blame; and whose heavenly doctrine, so sublime, were a perpetual censure on their worldly, wicked and hypocritical conduct.

"And God set a mark upon Cain, that whosoever found him should not kill him, when he went out from the face of the Lord, and dwelt as a fugitive on the earth."—GEN. iv. 15, 16.

In like manner has God set a mark on the Jewish people, that they might not be destroyed; and made them, since their murder of the true Abel, Jesus Christ, a fugitive and unsettled Race, who have not yet for upwards of eighteen hundred years, found a home or resting place among the nations: distinguished from all the other branches of the human family by an indelibly marked countenance all their own, by their repulsive and unconquerable prejudices, by their peculiar habits and pursuits, and by every thing that might tend to blend them with the rest of mankind.

Abel, on the other hand, was the earliest prototype of the Saviour, in as much as being a shepherd, he, like Abraham, Isaac, Jacob, Moses and David, represented the chief Spiritual Shepherd, Jesus Christ.—JOHN x. Like the Saviour too, he offered up the acceptable victim, the innocent lamb, the most striking emblem of the sole propitiatory victim, "the Lamb of God who taketh away the sins of the world." He was also slain by his envying brother, as the Saviour was by his brethren, the Jews.

Original

HELL FIRE MATERIAL.—The infidel laughs at the idea of hell fire; that is, of a material fire; and, in the peremptory tone of our negating theorists, declares it impossible for purely spiritual beings to be painfully affected with material fire.—But, in this world, is not the soul, though a spiritual being, subjected to the torment of material fire? It is not the body that feels the pain of burning; for, when the soul has left it, it is insensible to pain.—And if in this life God subjects the soul to the tormenting influence of material fire, why can he not do so in the life to come? He has linked that soul, a spiritual being, to the body, its organ, an inert clod of clay; and can he not as easily link the guilty soul for its punishment to the material element of tormenting fire? He can clothe it in scorching fire, as in a garment never to be cast off; more adhesive to the agonizing spirit, than is in this life or the body. He can render such fire its element, as much as the air had been in this world. In a word, he can do all he pleases in the dead rigour of his justice against his enemies, as he does in the excess of his mercy and goodness, towards his friends. To say he cannot, were as absurd as blasphemous. Such guilty survivors against his revealed truths, only shew the vain endeavours of the guilt-burthened sinner to work himself into the soothing persuasion that he has little or no punishment to apprehend, as the fatal and irremediable consequence of his crimes.

REVIEW OF THE SESSION.

From the Examiner.

About 120 bills were passed by the House of Assembly during the late Session, of which 87 have become law, and 15 have been reserved. Seventeen Bills which passed the Assembly were lost in the Council, but three of those were Bank Charters which were withdrawn at the request of the parties interested. With few exceptions the other Bills rejected by the Legislative Council were of little public importance. These exceptions were, 1st. The Lower Canada Election Bill.—2nd. The Bill to regulate the inspection of Lumber. 3rd. The Marriage Act which was made a decidedly more liberal measure by the Council, but which was nevertheless rejected by a large majority of the House. 4th. The bill for the registration of voters. This last bill was only sent up to the Council a day or two before the close of the session, and was in consequence postponed rather than rejected. From the foregoing statement it will be abundantly evident that no serious collision has ensued between the Legislative Assembly and the Council, and that the principal measures carried through the former branch have been perfected. We shall now glance at the reserved Bills.—Some of these,—such as those to incorporate the Boards of Trade of Quebec and Montreal; to regulate the inspection of flour, meal, beef and pork, &c., would in all probability have been assented to, had His Excellency's health permitted his attention to business. Others again relate to subjects which the Imperial Government maintain are not strictly of a local character. Such are the Currency Bill, the Bank Charters,—the Bill for the disposal of public lands in the Province, &c. &c. We sincerely hope that the instructions by which the Provincial Government are at present lettered on these subjects may be speedily removed, and that it will no longer be necessary to re-

serve Bills which have passed both branches of the Legislature, and been sanctioned by the members of the Provincial Administration. The Bills to which we have made reference will in all probability receive the Royal Assent within a few weeks. The only bill of any great public moment which has been reserved is that entitled, "An Act to provide for the freedom of Elections throughout this Province," and this we look upon as a very unfortunate circumstance. The ground on which it was reserved was we believe the failure of the re-registration bill, which was delayed in the House of Assembly till very nearly the last day of the Session, when it was impossible that the Legislative Council could give it that consideration which the importance of the subject required. If there were any immediate prospect of a dissolution of Parliament we should still more deeply regret the loss of these bills, but as we are convinced that the present administration are pledged to carry a good election bill, and as the delay is not likely to prove detrimental to the public interest, we console ourselves with the hope that during the recess there will be ample time to mature a good measure on the subject, which the Government will take upon its own responsibility next Session and carry through.

We shall now make a few observations on the bills which have received the sanction of the three branches of the Legislature, and before doing so we must be allowed to express our astonishment that there should be found persons who complain that "nothing has been done" during the late session. The practical working of Responsible Government has been eminently successful, when all things are considered. The members of the administration were strangers to one another, and had to meet a House of Assembly composed of persons, many of whom had never met before, and with whose views and feelings they were in a great measure unacquainted. The Upper Canada members, in particular, are averse to all party combinations, and the very meaning of Responsible Government is the government of a party. When we reflect on these difficulties, we think we have reason to congratulate the country on the result of the late session, the principal measures of which we shall now briefly refer to.—Among the most important of these is the Education Bill, introduced by Mr. Solicitor General Day, and which will raise that gentleman high in the estimation of every liberal minded man in Canada.—The Bill provides the magnificent donation of £20,000 per annum for the common schools. It constitutes each District Council a Board of Education to divide the townships into school Districts to distribute the school funds, to make appropriations for school houses, and for books, and to assess the inhabitants for the support of the schools. The bill provides further that school commissioners shall be annually elected at the township meetings to superintend the schools, appoint and remove teachers, to regulate the course of study, and the books to be used, to inspect the schools, to grant warrants on the Township Clerk for the monies appropriated, and to make an annual report to the District Council. The Bill provides further that certain inhabitants of any township, professing a religious faith different from the majority, may on signifying such dissent, establish their own schools and receive their proportion of the school fund. We shall endeavour to copy this admirable Bill at length as soon as possible, mean time we have thought it right to state what are its leading features.—The much abused District Council Bill is another prominent measure of the session. It confers local self-government on every district in the Province, the inhab-

itant householders in each township being represented in district council by 1 or 2 members according to population, and these councils have the entire control of all the district funds, and the power of taxing all lands and other property to a limited extent. The presiding officer is to be appointed by the governor, but has no vote unless a casting vote. This Bill is the most important concession ever made to the people of Canada, and we sincerely trust they will make a good use of the power entrusted to them.

The grand scheme of public improvements which was submitted to Parliament on the responsibility of the Government, must if successfully carried out be of essential service to the Province. The completion of the great canals will reduce the cost of transport to the farmer, and if good roads are made at the public expense through the most settled part of the country it is to be hoped that the districts themselves will be enabled to do the rest. By the negotiation of the loan in England on the security of the British Government, such a saving will be effected, that two millions of dollars may be expended in the Province without the least additional charge upon our revenue.

The naturalization act will give very general satisfaction in many parts of the Province and is a measure worthy of a liberal administration.

The Division Court Bill has swept away all the commissioners of the court of Requests, and introduced an entirely new system which although it may not at first work well will be a vast improvement on the old courts.

Among the valuable practical reforms of the session, we cannot omit mentioning the bills introduced by Mr. Black, by which the improvements in the English criminal law, have been extended to this Province.

The act to regulate the currency, introduced by Mr. Holmes is another measure of great importance, and one which ought not to be omitted on the present occasion. It will equalize the currency thro'out the Province and place it on such a basis that we shall no longer be exposed to sudden fluctuations in exchange. There are many other measures of a more local character which have become law and which never would have passed under the old regime of the Family compact.

In reviewing the events of the session we ought not to omit noticing the distinct recognition of responsible government contained in Mr. Secretary Harrison's resolutions, and which was considered perfectly satisfactory by all the advocates of that important principle.

On the whole then, we hesitate not to assert that the first session of the United Legislature has been such that instead of giving way to despondency, the Reformers of Canada should look forward with hope to the future, and if they only unite in demanding those measures of improvement which they desire, we entertain no doubt but they will be able to exercise such an influence over the Government as to accomplish all their legitimate and constitutional objects.

FOREIGN.

From a late special return on the subject of deaf and dumb, it appears that the proportion of deaf and dumb persons to the population throughout Europe is one to every 1530. In the united kingdom the number of deaf and dumb is reckoned at 12,400, or one to every 1622 of the population.

Her Majesty has appointed William Alan, Esq., president of the Royal Scottish Academy, her Majesty's limner for Scotland, vacant by the death of Sir David Wilkie.

THE ELECTRO-MAGNETIC PRINTING TELEGRAPH.—A remarkably curious instrument, bearing the name of the "Electro-Magnetic Printing Telegraph," was on Thursday exhibited for the first time, in one of the lecture rooms of the Polytechnic Institution. The object of this invention is to convey information from one place to another by means of the electrical current, in such a way that words or sentences transmitted from one locality are instantaneously printed in another, how ever distant; and this, too, without the agency of any person in the place to which the correspondence is to be forwarded. The means by which this extraordinary effect is produced are simple enough. Three wires for the passage of the electric fluid are first laid between any two given places. To one end of these wires is attached a dial plate with one revolving hand, which is kept in motion by a spring. A peg stops the hand when required; and the face of the dial plate contains the letters of the alphabet separately arranged in a circle, each letter having a small hole in the plate, immediately underneath it, into which the peg is placed when the revolution of the hand is to be arrested. To the other end of the wire is fixed a small framework, and into it are introduced a cylinder, round which the paper to be printed on is placed; also a wheel, having the letters of the alphabet arranged regularly on its edge, and a small inking roller. All these revolve horizontally and simultaneously, the wheel with the letters being placed between the ink-roller and the cylinder for paper. Motion is communicated to these parts by a pair of electro-magnets attached to them and communicating with the wires. Thus, if the word "the" is to be printed, the hand on the dial-plate is allowed to revolve until it reaches the letter t, beyond which it is prevented from passing by the peg. When stopped, the printer places his finger on a spring attached to the plate, which allows a current of electricity to pass to the wheel with the letters, which immediately presses the letter t against the paper, it having previously been inked by the roller, and then retires. The other letters are arranged in the same way until the word is complete. A peculiar part of the mechanism, and that which can hardly be explained without a diagram, relates to the passage of the galvanic current from the dial-plate to the wheel with the letters on it, in order to produce corresponding motion in both, so that the letter indicated by the dial-plate, shall be printed by the other. This however, is effected by a simple arrangement on the face of the dial-plate, which makes and breaks the current exactly in the way required. The inventor of this extraordinary machine is Mr. Alexander Bain, the chronometer maker; and it appears to us that its introduction for telegraphic or other similar purposes might be attended with great success. The length of the wires laid on at the Polytechnic Institution is not more than a mile, but were it the distance of a hundred or a thousand, the instantaneous effect would be the same.

NEW PEERS.—Several new creations of peers have been made. The Earl of Surrey, son of the Duke of Norfolk, has been called to the House of Peers with the title of Baron Multravers; the Scotch Earl of Stair has received the English title of Baron Oxenford; the Irish Earl of Kenmare is now an English Baron, with the same title; the Irish Earl of Belfast is made an English peer with the title of Baron Enniskillen;

The Hamburg Correspondent states that several persons of the working classes in Hanover have just been found guilty of dispersing a seditious proclamation, believed to have been sent from France and of belonging to secret societies, the head quarters of which are at Paris.—They had been sentenced to various terms of imprisonment.

The Queen has been pleased to appoint Sir Charles Augustus Fitzroy, Knight, to be Governor and Commander-in-Chief of the Islands of Antigua, Montserrat and Barbuda, St. Christopher, Nevis, Anguilla, the Virgin Islands, and Dominica.

From the Catholic Herald

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

Rector of St. Peter's Church, Philadelphia

No. II.

REV. SIR,—In my last, I promised to examine your theory of deriving the authority of the Protestant Episcopal church through the old church, established in Britain before the arrival of St. Augustine. I am far from admitting, that the authority of the Pope was denied by that church, even at the time of St. Augustine's arrival in England. We have, it is true, many proofs of her degenerate condition, at the time in question; and the confusion, and disorders necessarily attending a long, and desperate struggle with their Saxon invaders, sufficiently account for the picture of the British Church of that time, drawn by faithful historians, among others by Gildas, himself a Briton. But they had not so far deviated from rectitude, as to abandon the faith, even on the point of the supremacy of the bishop of Rome. The proofs of this, and the examination of the facts, that are alleged to the contrary, shall be entered into before we part. I will waive it for the present, and merely examine, whether the Protestant Episcopal church can claim any authority from the old British church, whatever may have been the doctrines, or principles of government which she professed.

The first objection to the claim arises from the Protestant church having herself renounced all rights she might have derived from this, or any other source, that was ever considered good by the church of God. That a bishop can validly renounce his authority, though he cannot divest himself of his orders, you will not, I imagine, be disposed to deny. Now, sir, I assert, that it is beyond all doubt, that the bishops of the Protestant Episcopal church have thrown up every legitimate title to authority, even if they could otherwise have retained it, and that they hold it at the present moment on a title, which it is humiliating for any Christian man to defend.

When the English bishops subscribed the new doctrine, that made the king the supreme head of the church, as well as of the state, the wily Cranmer devised a trying test for the sincerity of their submission. Their powers were suspended by royal mandate, till persons appointed by the king should visit their dioceses, and they be permitted to resume their authority. They submitted to this; they laid their commissions at the foot of the throne, and sued them out again by supplication. When Edward succeeded to the spiritual, and temporal rights of his father, they were again required to give proof, that they remembered the source of their authority. On the plea, that all authority emanating from the crown, expired with the king, they applied to the new monarch for a renewal of their commissions, which were granted "during good behaviour," precisely in the same manner, as justices of the peace are yet wont to do in England. The theory was established, and the practice moulded to enforce the theory in a manner, that could not be mistaken. It was taught, that bishops could possess no authority, but from the sovereign, and the most secure mode of enforcing this theory, was to destroy the possibility of its being claimed from any other source. This was done by extinguishing the ancient titles, and making the tenure depend in practice on the new dogma. The very words of the patents, by which they were appointed, designedly made this te-

nure of their office the only one, on which they could rely. However, though they certainly had a right to part with their authority, whether they again recovered it, must depend on the validity of the title, that is, the power of the king to confer it. If I throw up the deeds of my property, and accept new ones from another person, the validity of my title, will depend on the right of that person to make one. If it should happen, that he has no right to make a title, I lose my property myself, and my heirs will never have an indisputable right, unless they acquire a proper title from some other quarter.

This is precisely the position of the Protestant Episcopal church. To prove the sincerity of their belief in the royal supremacy, the bishops consented to hold their authority merely from the crown. The first bishops who might have been supposed able to rest on other grounds, threw up their title; those who were appointed afterwards, and appointed exclusively on this: therefore their authority entirely depends on the right of the sovereign to confer it.

The church of England has staked her existence, as a Christian church, on the cherished dogma of the royal supremacy. All the resources of legislation have been applied, to give consistency to the foundation. Torture and death, forfeitures, oaths, and articles of religion, were resorted to, in order to support it; but its own incongruity, and the possibility of its overturning what it built up, have made the pious, as well as the worldly churchman, spurn the unchristian dogma. Cambridge lends its aid to Oxford in coining subtle evasions, to elude the force of the laws, and the religious articles of the church of England; it was reserved for her American daughter, to throw off the mask boldly, and in modifying the articles of religion to suit circumstances, to treat the civil magistrate with as little ceremony as the disloyal Papist, who was branded, and punished as a traitor, for admitting but one half of the authority of the crown. In the 37th article of religion, the church of England attributed to the King the chief government of all estates whether they be ecclesiastical, or civil, and in all causes. To satisfy some "slandrous folks" it stated, that it did not give him "either the ministering of God's word, or of the sacraments;" but the very definite nature of this exception, as well as the laws, the controversies, the patents by which bishops were appointed, clearly shew, that by this nothing more was done, than inconsistently to deny him the right of actually officiating as a minister of religion, while the "chief government" contained a full right to appoint bishops, and others who would perform religious functions. For this article the American Protestant Episcopal church substituted another, in which they tell us, that the civil magistrate "hath no authority in things purely spiritual." Now, sir, if this be your doctrine; if the King, or Queen of England had no authority whatsoever over spiritual matters, the new titles, on which the 1st bishops of the reformed church held their sees, gave them no authority in spiritual things; their titles were void; their patents might make them barons of England, might give them power to lease out the Episcopal estates; they never could give them a right "to govern the church of God."

The Protestant Episcopal church has, then, itself forfeited all claim, which might have been derived from lawful succession. This alone would be sufficient, to make any further enquiry into its British origin unnecessary.

The plausible manner in which some writers of our time glide through heaps of learned lore, is amusing to persons who take the trouble of examining the authorities they quote. It partakes somewhat of

the art of a spurious school of philosophical historians with which our age is infested. A theory is formed beforehand, and in developing it every thing, that appears in the scene, is made to assume a congenial hue. A few arguments are seized, as they pass on; authorities are alluded to, but not dwelt on; the reader is left under the impression that, to do so, would be altogether superfluous; a few objections are glanced at, but the mere exposition is deemed sufficient to refute them: the writer, however, if he can lay hold on something, that has the form of a good argument, does not omit to put it forward in a Herculean form, that would seem to crush his adversary; or alludes to some objection, that is exhibited only to shew his power in demolishing it, and to give a proof of what could be done with the rest. The reader arrives at the conclusion, waded on a tide of brilliant assertions; if he has not seen all the force of the arguments, the consciousness of his own limited information makes him readily admit, that they are contained in their whole strength in the chapters and verses quoted at the bottom of the page; if he has not had arguments, he thinks he has no reason to fall out with the learned guide who beguiled his way; he has arrived, after a pleasant journey, to the conclusion: that is all he requires.

Excuse me, sir, if I apply this description to your account of your British origin. The British monks, and Daganus, and Dinoh, and his message are alluded to in triumph; and I know not if your learned controvertists can adduce more. While these are put forward with as much force as they admit, you seem to let your readers understand that you merely glance at them, as you glide on; you glow with your theme, the glories of the British church pass in review; her sufferings, her protestations, final emancipation; and while the sober enquirer sees nothing in the facts you quote to warrant this enthusiasm, there are many who see as little, but yet will catch your ardour; and thinking they are led by argument, will almost be ashamed to question a train of thought, that has inspired with such warmth the 'Rector of St. Peter's,' in the unobtrusive round of parochial instruction.

From your statements, it would appear, that no doubt can exist, regarding the independence claimed from the beginning by the British church, put forward whenever opportunity permitted, and fully asserted in the 16th century. But, to what conclusion will sober reflection lead us on this point?

Ecclesiastical authority you will admit, is not inherent in the soil; it is not a privilege, that by a fiction of the law, may subsist without a possessor, until seized by some adroit adventurer, or successful claimant; it is a trust, that is transmitted from hand to hand. If the channel, by which it is transmitted, be dried up, whether by fraud, violence, or by accident, its waters will cease to flow forever, unless conducted from another channel, where there is a power, and a will to give from their own abundance.—Whence, then, it is asked, did the authority flow, relying on which a Cranmer, during Henry's reign, a Parker, during Elizabeth's reign, with their associates, are said to have undertaken the work of reformation? Not from Gregory, or Augustine, say you, not from the Roman Usurper, or his agents. The church established by them was 'intruded,' the ground was pre-occupied, the landing of Augustine in England, assuming authority within its limits, was a 'schismatical' act. He had as little authority to act there, without a license from the British bishops, as the Popish bishops in the United States have here, not having been first licensed by the gentlemen of the Protestant Episcopal Convention!

But pray, sir, if Augustine was a schismatic, from whom did Cranmer, or Parker get authority? St. Augustine asked the British clergy to co-operate with him in effecting the conversion of the Saxons, and they refused; but he neither asked from them any authority for himself, nor did they give it to him. He, and other holy men founded the Anglo Saxon church amidst a nation, hitherto buried in the most degrading paganism. Indeed, it is remarkable, that, while Indian and French, and Irish missionaries co-operated, and laboured successfully in the conversion of the various tribes of English heathens, not one church was founded by a missionary from the degenerate British Christians. Archbishop followed archbishop in Canterbury;—did any one of them ever think of requesting a bishop of the small tract, into which the Britons had retired, to make valid his title to his see? Did a British bishop ever offer to do it of his own accord? Did any other bishop of England, ever think it necessary to go to Wales, to look for authority to enter, or retain possession of his? So far from it, the successors of Augustine claimed authority over the Welsh bishops, and though their claim was resisted for some time, it was finally submitted to.—You may call their proceeding schism, usurpation, violence, or any other harsh name you please; but no meaning, which these words can bear, will explain, how they got possession of legitimate authority.

Their orders did not give it; for those schismatical popish bishops, who committed the grievous sin of coming here, without the above mentioned license, have, you will admit, valid orders, though you will not be inclined to admit, they have any authority to govern THE Church in this country. You have examples in your own church, of bishops, who were either deprived, or forfeited their authority, though they could not be deprived of their orders, if they ever had them. Violence will never give ecclesiastical authority: force may seize on the temporal appendages of the episcopal office, but the authority itself is beyond its grasp. This authority was not hidden under the ruins of the old British churches, that were pulled down; it did not adhere to the walls of those that remained standing. Whence then, I will repeat it, whence did Cranmer, and Parker derive their authority? To tell me that the British Church had been originally independent, and that the authority of this church was transmitted from hand to hand, till the time of the reformation, is as useful to explain the source of authority in York, or Canterbury, as to tell me, that an ancient church existed in Kamschatka till the same period,—unless it can be shewn how the authority of the one was transmitted to the other. If such a transmission took place, it must have happened without the knowledge of either, and against the will of both parties,—very serious obstacles to the transmission of ecclesiastical authority. It must have happened by a process, somewhat similar to that which gives us those plentiful springs, that gush forth at times in abundance, amidst barren rocks. Their waters proceed from vast reservoirs, invisible to the children of men, and passing through channels equally invisible, are first perceived, when they bear fertility to the neighbouring fields; even they, who derive most benefit from them, are totally ignorant of their source. By a process equally invisible, and unknown, must ecclesiastical authority have been transmitted to the See of Canterbury of the 16th century; both source and channel were unknown until the age of reform and discovery appeared, and laid open, if not the channel, at least the distant reservoir, unknown to their benighted ancestors, even to those who drank at the fountain.

If the channel could now be discovered, every thing would be adjusted with the greatest simplicity; and the discovery should be marked as forming a new epoch in ecclesiastical science.

In the reflections, which I have proposed, I have confined myself to those broad grounds, which the most common understanding is able to grasp. To those, who retain a proper notion of the divine economy in communicating a religion to the human race,—who consider revelation as a sacred deposit, committed to man, whose duty is to receive it with submission, and comply with its dictates, innovation in faith will always be synonymous with error. The Almighty, when permitting error to stalk abroad, and wrest many even from his own church, has provided, that this fatal brand should be always stamped upon it, in a manner not to be mistaken by the faithful. The simple Christian may be puzzled by learned sages, but he knows that religion is not like chemistry, where new discoveries can be daily made, much less like those branches of human knowledge, where the theory of yesterday is exploded as folly to-day, and succeeded by another, which may share the same fate on the morrow. When he sees a church, which teaches a faith different from what was before known to the world; which is constituted on principles quite the contrary of those established in preceding ages, practising a worship different from the former in the most essential features, and partaking of sacraments, which, in number, and in nature, have but little in common with those of his ancestors; he will require but little reasoning, to know that what he sees is not the church of his fathers. You may explain your position by a simile in high repute with Protestant writers, and tell him it is like a man who has washed his face; you may insist that though the former church, that church which taught all the doctrines he believes—was the true church, that still yours which now condemns these doctrines as idolatrous, is the true church at present; you may then, by a *coup-de-main*, turn round and try to persuade him that that same popish church, so far from being the true church now, is schismatical and apostate, and a synagogue of Satan; and then add, that notwithstanding all this, yours is in reality that same old church. He may not be able to detect you in each move, but he will look upon this whole theory as something partaking of the juggler's art, in making the ball come and go just at the very moment his eyes would tell him it should not; he does not know how all this is done; he will readily admit, that the juggler is a very smart fellow, but it will not be so easy to persuade him, that it is folly to trust any more to his eyes, for that he must go to school to that gentleman, before he can again venture to go abroad with safety.

In my next, I will examine in detail the authorities, that are quoted, to show, that the old British church held principles different from ours, regarding the authority of the bishop of Rome. It will appear, if I am not mistaken, that his supremacy was not denied even by them. If this be the case, it will serve but little to try to connect the Protestant Episcopal church with that old branch of the Catholic church; after all your efforts, you will find yourself yet entangled in the meshes of the Roman Pontiff.

CATHOLICS.

PUSEYISM.

NINETY-NINE AND THIRTY-NINE.

Thirty-nine canon, with zeal untired,
Had long at Rome's old wall been fired
But no fragment would fall
Of that proud old wall,
Nor a stone of its fabric was scathed at all.
All on a sudden a mighty gun,
In aid of the Forty canon, gave one,
With its muzzle raised high,
And its gunner by,
*A Ninety pounder was planted nigh.

It was fired—but oh! with such random aim,
That its friends alone it worked to maim;
If its shot struck the wall,
They rebounded all,
And shattered it o' Thirty-nine in their fall.

Hold I cried the general, spike that gun;
For the work of Rome it has fatally done—
It will crush our own,
And ourselves alone,
Instead of the foe, shall be overthrown.

CANONICAL.

* No. 90 Tracts for the Times. Cath. Her.

From the Dublin Review.

ARBITRARY POWER—POPERY—PROTESTANTISM.

[Continued.]

We shall be told that the throwing off of the papal yoke—the defying of an authority so venerable and ancient,—and the very excitement created by the search after new modes of salvation, gave a tone, a vigour, and an erection to the human mind, which it could never have otherwise attained, and unfitted it to band under a civil oppressor. Had the first principle of protestantism been worked out,—had every person been allowed to think for himself,—had every segment or district of believers been summoned together once a week, once a month, or at any other other stated period, to hear and consider proposals for such amendments of their common creed, as were called for by the necessities and growing intelligence of the times—had the people been ever once consulted as to the choice of their faith, we should be inclined to admit some of the merits assigned to it. But see how different the romance of Protestantism is from the reality. How ennobling, how disenthraling it must have been to the people of England, to be compelled to receive the articles of their faith out of royal proclamations? To be forced to abandon a creed endeared to them by the hallowed recollections of ages,—a creed cherished amidst every suffering by all the learned, the wise, and the worthy among them—for the varying whims of such persons as our first Reformers? To have such cruelties crammed down their throats by the sword, the halber, the rack, and various other contrivances, by which the apostles of Reform worked out their notions of the right of private judgment? Is it not wondered that under such disenthraling influences, the people did not consume themselves into mere mental entities? But in seriousness, could there be any thing more degrading and debasing than the mode in which Protestantism was forced on the people of England? They had not been calous to oppression, and their innumerable insurrections proved how deeply they felt the wrongs and indignities heaped on them.

Let us turn next to the advantages conferred by Protestantism on the constitution, by the changes it effected in the material composition of the different branches of the legislature.

All Protestant writers regard the confiscation and redistribution of the lands of the monasteries as a mighty element of popular power; and even the earliest among them date the origin of the influence of the house of Commons from this source. Mr. Hallam expresses these views in the following manner: "If the participation of so many persons in the spoils of ecclesiastical property, gave stability to the new religion by pledging them to its support, it was also of no slight advantage to our civil constitution, strengthening, and as it were, infusing new blood into the territorial aristocracy, who were to withstand the enormous prerogative of the crown. For if it be true, as surely it is, that wealth is power, the distribution of so large a portion of the kingdom among the nobles and gentry, the elevation of so many new families, and the increased opulence of the more ancient, must have sensibly affected their weight in the balance." We really wonder how any man could so pervert their reasoning faculties, as to see in this proceeding an increase of strength to our civil constitution. Why did they not see a similar result from the transferring of the appointment of bishops to the king? The monasteries held one fifth of the land of the entire kingdom; but, through easy leases, did not probably enjoy more than one-tenth in value.—Their tenants, by the by, were remarkable for being the most comfortable and independent in the

kingdom: The number of abbots and priors sitting for those monasteries in the House of Lords, was twenty-nine, who, joined to the twenty-one bishops, always formed a majority over the temporal peers. Before we admit that the Reformation made an improvement in the very material of the legislature, we must enquire, who those monks and bishops were, and what principles they supported. We have already shown that they were sprung from the lower classes of the people, and that their principles were directly the reverse of those of their Protestant successors. Now we ask how much better was it for the people to have such men forming the majority of the Lords, than the creatures of the royal breath? To have one-fifth of the land of the kingdom in the hands of their sons, brothers, nephews, cousins, and other relatives, than to have it conveyed to the favorites of the crown. To have the majority of the House of Lords taken bodily from among themselves, than to be excluded from all influence, and deprived of all their protectors, in the legislature? It was this extreme democratic complexion of the houses, which, in a great measure, kept both houses on such friendly terms. Most Protestant writers express their amazement at the harmony and unanimity which prevailed between them: "There was then no attempt on the part of the Lords to curtail the liberties of the Commons, or the rights of the people, or to play off any other of those fantastic tricks, which they have learned since 'the dawn of enlightenment.'" Yet, destroying the democratic portion and character of that house, and enabling the king to swamp the independent people of the land with his minion and parasites, was the first advantage to our civil constitution derived from the glorious Reformation. Charles V. overthrew the power of the Castilian Cortes by excluding the lords and bishops altogether. Was not this a much more manly and honest course (making the fight between king and commons a single-handed one) than that pursued by Henry VIII?

But the attachment of the Reformers to civil liberty, as indicated by their confiscation of the monasteries does not end here. Had not their master's rapacity outrun their zeal for the establishment of a permanent despotism, the complete overthrow of British liberty would have been simultaneous with the overthrow of Catholicism. The grounds on which the parliament was informed that the property of the monasteries ought to be vested in the king, were, that he might be able "to live of his own," to defend the kingdom on any sudden invasion or insurrection, to aid his confederates, reward his well-deserving servants, maintain continually a standing army of 40,000 men, and never again ask any aid or subsidies of the people. Thus the suppression of the monasteries were intended to serve as the means for establishing a despotism, and dispensing at once with Lords and Commons. Enabling Henry to make law and religion by proclamation was only a part of the by-play in this "disenthraling" drama.

From the time of Henry I., the nobles and people had been continually united in opposition to the crown. Not a single instance occurs of their appearing in arms against each other. Mr. Hallam may be a fair witness on this point. He says that in all the contentions against the crown, the clergy and people side with the nobles, and no individuals are so popular with the monkish annalists, who speak the language of the populace, as Simon Earl of Leicester, &c. &c., all turbulent opponents of the royal authority." The rolls of Parliament, the State Book, or any other of our records give no hint of this supposed hostility of the people to the nobility. It would be strange if they did. The clergy were foremost in every movement with the lords, and their objects were, first to establish an oligarchy—a protectorate or "the kingdom of saints"—but to prevent the abuses of the royal authority, and to secure the enjoyment of liberty, equality, and justice, on the broadest and plainest foundations. This mode, therefore, of accounting for the rise of despotic tendencies at the Reformation, is very ingenious, and would do well for a romance.

Most modern writers seem to consider themselves bound never to stop short at the Reformation for the origin of any abuse, but to deduce it by all means from a remote antiquity. The practice is very attractive; it gives scope to the imagination—saves the trouble of research—throws an air of philosophical profundity and erudition over shallowness and ignorance—and, which is best of all, coincides with the general tendency of Protestantism to indulge in all sorts of presumptions against Popery and the people. When such a literary giant as Hallam falls without consideration into the train of thought pursued by men with whom such temptations have influence, what can we expect from any other Protestant writer? If there were, before the Reformation, so little real security for life or liberty, why are we not presented with catalogues of excessive fines, long imprisonments, cruel punishments, executions without legal trial, laws made by proclamation, and those various other symptoms of despotism wherewith England has been blessed since the invention of Protestantism? Why should the character of a nation, more than of individuals, be sacrificed on loose, vague, unsupported verbiage?

[To be continued.]

ANIMAL MAGNETISM.—As some of the editors of the daily papers appear highly excited at the condemnation of animal magnetism by the Holy See, it may be right to put your readers in possession of the precise nature and limits of this condemnation. The subject has been more than once pressed on the attention of the congregation of the Holy Office, which, on a former occasion, limited itself to the general proposition, that "it is allowed to use innocent physical means to obtain an innocent and natural end." Subsequently it was alleged that the effect of magnetism is to throw the individual into a state of perfect insensibility, so as not to be roused, or in the least degree moved by the discharge of arms, or the application of painful instruments, whilst, at the command of the magnetiser, he answers such questions as are put to him, and discovers to the by-standers their internal infirmities, and sometimes their secret intentions. It was stated that whilst magnetised the individual is completely in the power of the magnetiser, and totally incapable of self-protection, and unconscious of what takes place. Those who applied for the judgment of the Holy Office on this subject, maintained that these extraordinary effects cannot be ascribed to magnetic fluid, especially as the consent of the individual is in the first instance, required to produce them; or to his intellectual faculties, since the somnambulism is entirely dependent on external causes; or to the natural power of the magnetiser, since the consent would not then be necessary, and some material means of communication would be required, whilst the phenomena are alleged sometimes to occur, when the magnetiser and magnetised are separated by thick walls and at great distances. These were amongst the reasons urged to disprove the mere natural character and the lawfulness of animal magnetism; and many works written in support of it, as well as others adverse to it were referred to it in proof of the phenomena. It was consequently said to afford a proximate occasion to incredulity and to immortality, and the tribunal was enabled to express its judgment as to its lawfulness. The decree is couched in these terms: "*Usus magnetismi prout exponitur non licere.*" The Cardinals who compose the tribunal, declared that the practice of magnetism, as represented in the statement submitted to them, is unlawful: and the Pope confirmed this declaration. I apprehend there is nothing in this judgment which can be a subject of censure. If the patrons of the system can show any natural cause of the phenomena and that the individual magnetised continues at the time a moral agent capable of self-protection, they will distinguish it from what is rejected by the Roman tribunal. Otherwise every friend to morals will reject what deprives an individual, even for a time, of moral power and consciousness.

Cath. Her. ROMANUS.

A piece of Egyptian antiquity has recently been brought to light. It is a grand tableau, or picture, discovered in the tombs of Beni Hassan, near Cairo, representing the arrival of Joseph's brethren in Egypt. Joseph, in the costume of an officer of state, appears in the act of presenting his brethren to a viceroy of the reigning sovereign, in whose tomb the tableau was found.

The workmen engaged in the stone quarry of Mr. Littler, in the neighbourhood of St. Helen's, uncovered two trees, embedded in the stone about fifteen feet below the surface of the earth. The bark of the trees was carbonised, and covered with perfect impressions of the leaves and branches of plants, &c.

The Queen has been pleased to appoint Sir Henry Pottinger, Bart., to be Chief Superintendent of British Trade in China.

The accounts received from various parts of Turkey describe the crops of grain as having been productive to an unprecedented degree.

Mrs. Elizabeth Fry, who is well known for her endeavours to improve the condition of the prisoners, and for philanthropic exertions, arrived at the Hague on the 3d inst with her relations and attendants.

NEW ENGLISH MINISTRY.

First Lord of the Treasury (Primo Minister)—The Right Hon. Sir Robert Peel, Bart.

Lord High Chancellor—Lord Lyndhurst.

Lord President of the Council—Lord Warncliffe.

Lord Privy Seal—The Duke of Buckingham.

Secretary of State (Home Department)—The Right Hon. Sir James Graham, Bart.

Secretary of State (Foreign Department)—The Earl of Aberdeen.

Secretary of State (Colonial Department)—Lord Stanley.

Chancellor of the Exchequer—The Right Hon. Henry Goulburn.

First Lord of the Admiralty—The Earl of Haddington.

President of the Board of Control—Lord Ellenborough.

Paymaster of the Forces—the Right Hon. Sir Edward Knatchbull.

President of the Board of Trade—the Earl of Ripon.

Secretary of War—The Right Hon. Sir H. Hardinge.

The Duke of Wellington is the other member of the Cabinet, but does not hold office, although the illustrious Duke will be the leader of the ministerial party in the House of Lords.

The following appointments also are announced, but not with the same air of officiality as the preceding.

The Earl De Grey—Lord Lieutenant of Ireland.

Lord Elliot—Chief Secretary for Ireland.

The Right Hon. Sir George Clerk, Bart. Chief Secretary of the Admiralty.

The Right Hon. Admiral Sir George Cockburn, G. C. B.—One of the Lords of the Admiralty.

Lord Ashley—Ditto.

Sir Fred. Pollock—Attorney General.

Sir Wm. Follet—Solicitor General.

Sir Ewd. Sugden—Chancellor for Ireland.

THE ROYAL HOUSEHOLD.

Lord Steward of the Queen's Household; the Earl of Liverpool.

Master of the Horse to her Majesty; The Earl of Jersey.

Master of the Queen's Buck Hounds; The Earl of Roselyn.

Among the rumors in the best informed circles is, that Lord Ingestro will be one of the junior Lords of the Admiralty, and that the Earl of Lincoln, Viscount Sandon, and the Hon. Sydney Herbert are to be in the Treasury.

Viscount Powerscourt, who only arrived in town on Wednesday night from his seat in the county Wicklow, and Viscount Sydney, are both mentioned as Lords in Waiting to the Queen.

The Earl of Liverpool, Lord Elliot, Lord Ernest Bruce, the Earl of Lincoln and Mr. Gladstone, Members of the Privy Council,

Lord Granville Somerset, Chancellor of the Duchy of Lancaster.

A Privy Council was held at Clarmont on the 3d instant, previous to which Lords Cottenham, Normanby, Palmerston, John Russell, Clarendon, and other members of the late ministry resigned their offices; as also various members of the Household.

Sir Robert Peel and other members of the Cabinet were present at the Privy Council and received their seals. After which the new ministers received an invitation to dine that evening with the Queen.

THE ROYAL INFANT.—The young princess royal is a fine healthy child, with mild blue eyes, full beautiful formed lips, and as far as the features of an infant at such a tender age are capable of expres-

sion, hers are eminently so. She is very much beloved by those in immediate attendance upon her—holds out her arms to welcome her majesty, who, it is unnecessary to state, is fondly attached to her beautiful child.

A few days since some workmen employed in raising stone from one of the lias quarries on Brockridge common, made a discovery, fourteen feet from the surface, of what they called the "bone of a fish," and of which they gave information to Mr. Dudfield, of Tuwesbury, who immediately proceeded to the spot, and found it to be, on examination, the fossil remains of an ichthyosaurus, or fish lizard.

OPENING OF THE GREAT LAKE IN THE REGENT'S PARK.—On Monday morning, at six o'clock, by command of the commissioners of woods and forests, the new entrance gates (six in number) were thrown open to the public. The suspension chain-bridges over the ornamental waters adjoining the plantations of the Marquis of Hertford's house were particularly admired; they are paved over with large Yorkshire paving-stones, and are level with the gravel-walks. They are the first productions of the new patent granted to Mr. Dredge, who has contracted with the commissioners to erect a most superb one, 50 yards in length, over the broad part of the ornamental waters fronting Sussex-place. The commissioners of woods and forests have granted the Marquis of Hertford four acres of extra land, to be added to his plantations; two acres to Mr. Goldsmid, and three to Mr. Holford, fronting North-Lodge-gate. Numbers of smiths are busily engaged erecting light iron fences around the grounds, as also between the walks on the banks of the ornamental waters.—*London Paper.*

DISCOVERY OF AN ANCIENT TUMULUS.—At Notting-hill much interest has been excited by the discovery of an ancient tumulus. Within the sarcophagus was found a quantity of lime, mixed with loam and clay. Amongst the contents of the coffin were found a number of human bones, consisting of portions of the skull, the hip and thigh bones, ribs, vertebrae, shoulder bones, &c., and two teeth in an extraordinary state of preservation. Another skeleton was found about ten feet distant west from the spot where the sarcophagus was discovered, and a third skeleton was found about five feet from the above.—Both the latter were imbedded in a thick coat of lime. Both had evidently been originally buried in wooden coffins, but, upon being exposed to the air, the whole crumbled to dust. The exact dimensions of the stone coffin are as follows—viz: exterior length, 6 feet 6 inches; depth, 21 inches; and width 20 inches. The length of the interior is exactly 6 feet, and the depth 13 inches.

It is understood the Marquis de Saldanha is to be appointed Portuguese envoy at the court of Vienna; but if on *dits* in well informed circles are to be relied on, the gallant marquis seems but little disposed for the present to enter upon another diplomatic mission.

Last week a young man, named Sandle, killed a snake while lying dormant in Burlinch, near Taunton, and on opening it found a large weasel in a perfect state, which could only have been swallowed a little time previously.

All the accounts from the banks of the Rhine hold out very unfavourable prospects of the vintage. The last hurricane has destroyed all hopes of even a moderate vintage.

SWITZERLAND.

In Switzerland, with all its love of liberty, religious toleration is far from being understood. In those cantons where the Protestants are more numerous than the Catholics, the latter have to suffer, if not a violent and bloody persecution, at least all the consequences of a spirit of urgent partiality.

in the distribution of honours and emoluments, and all the inconveniences of a spirit of intolerance which, by intermeddling in matters of religion, practically deprives them of liberty of conscience. The Catholics, however, are now bestirring themselves, and seem determined to take advantage of the political movements which are taking place in many of the Swiss cantons, to procure for their religion that liberty which their Protestant fellow-countrymen claim and enjoy for theirs. A great meeting was lately held at Baden, in that country, which was attended by more than 12,000 persons, and where a resolution was adopted of addressing a petition to the Grand Council, demanding, first, the right of sending to the new government an equal number of representatives as the Protestants in proportion to the extent of the Catholic population; secondly, that the Catholics should have for the affairs regarding their worship, a distinct administration, and that the Protestants should not interfere in matters regarding the Protestant creed; and, lastly calling upon the Grand Council to repeal the articles of Baden, which are in opposition to the faith of the church.

Letters from Bilbao mention, that the Jesuits have lately received a great accession to the number of their scholars in the Basque provinces.—When our troops penetrated into that district, they only left behind them Father Tellez, with six other Basque Fathers, and one scholar. But since that time, a great many of those who emigrated into France, have returned, and the number of scholars amounts to about one hundred.—*Spanish Paper.*

THE STAATS COURANT of the 4th of November last contains the following paragraph: "The minister of finances wishes to make known, that he received, on the 21 of November, 1840, the sum of four thousand seven hundred and twenty-five florins, (about \$2000) through the hands of a Belgian Catholic priest, as restitution due to the State Treasury.

"The Hague, 3d Nov. 1840."

On the 28th of November, the day of his inauguration, the king of Holland published two edicts in favor of the Catholics.

By the first, the congregation of the Fathers of the order of the Redeemer, called Redemptorists, (founded during the last century by St. Alphonsus de Ligurori,) which, for some time existed in Holland, has been legally recognized. They are, however, to confine their Missions, as certain spiritual exercises are called, to the interior of the Churches.

By the second, ten congregations, namely, those of the Canon regulars, Carmelites, and Carmelite Augustinians, Charists,—Friars Minor, Fathers of the Cross, and Nuns of St. Bridget,—all already existing in Northern Brabant, have been authorized to receive novices, according to their respective statutes, without prejudice, however, to the rights of the Ordinary.—According to the edicts of William I. the congregations were prohibited from receiving novices, and consequently were fast becoming extinct. They will now be enabled to continue their respective establishments, and to render especial service to a country which formerly derived from them so many advantages.—A *Tedeum* was sung in all the Catholic Churches of the Hague on the 6th of December, the anniversary of the king's birth day.—The Catholic parish priests of the kingdom have received an invitation from M. Meyliek, one of the king's ministers, to present whatever complaints they may have to make against the present system of education, so far as they may deem it prejudicial to the Catholic community. The following are the heads of the information they are expected to furnish.—1st. Whatever they may have to object to the present mode of nominating professors in their respective districts. 2d. Notices of the religious instructors given by these professors. 3d. A list of the religious books used in the respective schools.—4th. Notices of whatever other books they may deem worthy of remark. They are also invited to observe on any abuses that may exist in the schools, the religious character of the teachers, and the proportion which the Catholic population may bear to that of the Protestants.

SANDWICH ISLANDS.

Since the departure of the French frigate, which so nobly avenged the rights of outraged humanity in the Sandwich Islands, a new era has been opened to the Catholic religion. Without any other privilege than liberty of action, numerous conquests have been effected by the Catholic missionaries amongst the natives, who have been rendered more favourably disposed towards the missionaries by the injustice and brutality which they had witnessed on the part of the Protestants. Letters received lately from Oahu announce that the Rev. Mr. Walsh, one of the priests lately banished, has effected more than a thousand conversions since his return. A site was chosen on the shore for the erection of a church on an extensive plan. The Catholic missionary, heretofore hunted out at the peril of his life, and forced to pray alone in silence and solitude, may now be seen passing through the streets in his clerical costume.

ASSERTIONS AND FACTS.

Those opposed to the Catholic church have been in the habit of making the following assertions: and with so much confidence have they been repeated since the unfortunate revolution, called the Reformation, that they have passed current among many as *Facts*.

FIRST ASSERTION.—That the Catholic religion has been invariably and systematically opposed to civil and religious liberty; and that the whole weight of her mighty influence had been uniformly exerted to crush both, up to the time of the Protestant Reformation.

SECOND ASSERTION.—That we owe all our principles of civil and religious liberty, as well as all the present ameliorations of our social system, to the principles and efforts of the early reformers and their disciples.

Now what are the *Facts*—*facts* alleged not only by Catholic but by Protestant writers—*facts* so clearly stated in all history that no one can deny them? We will barely state them, and then put it to our readers, whether, even by the most ingenious sophistry, they can be distorted to the support of the above assertions; or whether, on the contrary, they do not clearly and unequivocally refute them?

FIRST FACT.—The standard writers of the Catholic church, during more than three hundred years previous to the Protestant Reformation, clearly advanced and amply proved the principle, that the *governors* derive their power from the *governed*; and that as the latter are bound to yield a reasonable obedience to the former, on the principle that "all power is from God," so the former are bound to administer the power confided to them for the good of the people. St. Thomas of Aquin, the great leader of the schoolmen, in the 13th century, pushed this principle almost as far as the most sanguine of our modern republicans could wish; and he was followed by many other writers of great distinction and authority in the Catholic church. See their works *passim*.

SECOND FACT.—The great fundamental principles of our free institutions—trial by jury, *habeas corpus*, exemption from taxation without the consent of the governed, &c., were all embodied in that Charter of rights which our Catholic forefathers transmitted to us for centuries before the Protestant reformation was ever thought of.—That magna charta, with all its invaluable provisions, was secured to us by the independent Catholic clergy, Barons and yeomanry of England, in the famous Conference at Runnymede, in 1215, just 300 years before the birth of Protestantism!—And the principles of that Charter were confirmed and extended at least *thirty times* during the interval which elapsed between its date and the reign of Henry VIII., the founder of English Protestantism! (See Mons. Guizot's late Lectures.) On the other hand, as we shall immediately see, those principles were weakened, and often nullified in their operation, during the first 150 years of Protestant government in England.

THIRD FACT.—The oldest republics in the world are of Catholic origin; the republic of St. Marino, founded in the fourth century, in the very centre of Italy; the other Italian republics of the 12th century, of Venice, Genoa, Florence, Pisa, and Sienna, and the free Cantons of Switzerland, which sprang up in the beginning of the 14th century.

FOURTH FACT.—The greatest and most successful champions of human liberty were reared in the bosom of the Catholic church and shared in the holy influences of its sublime institutions.—William Tell, the founder of the Swiss republics; Wallace and Bruce, the successful heroes of liberty in Scotland; and in our own days, Lafayette, De Kalb, Pulaski and Kosciusko were all Roman Catholics.

These four undoubted facts, selected from many more of a similar character, which might be adduced, will we think, be amply sufficient to convince every rational man to see what credit ought to be given to the first assertion; that Catholicity has ever been adverse to liberty.

The second assertion is equally unfounded in fact. What has Protestantism ever done for human liberty? It talked loudly against what it often falsely deemed tyranny, and it promised much; but what has it done? What are the *facts* of the case? The following are admitted by all, and we think they decide the question.

FIRST FACT.—The reformers almost every where leagued themselves with the secular power and strengthened the arms of princes, in order that these might be induced to support the new doctrines.—This was the case especially in Germany and England, in both of which countries royal prerogative was increased, and the liberties of the people curtailed by the new religion. A late Protestant writer of great distinction has well said that "Protestantism and absolute monarchy triumphed at the same time throughout Europe."

SECOND FACT.—The great result of this alliance was a union of church and state in every Protestant kingdom in Europe; a union which is kept up to this day.

THIRD FACT.—Every Protestant country of any note in Europe, England alone excepted, is under an absolute monarchy, or rather an unlimited military despotism—with the whole power, spiritual as well as temporal, in the hands of one

man; and that man armed with the terrors of a standing army! Witness Prussia, Holland, Denmark, Sweden, and last and least Hanover, with its petty tyrant king Ernest. England alone has the form of civil liberty; but has she the substance! Let her bloody and savage penal code, yet un repealed in its spirit, and yet living and breathing in the execrable tythe system, which tramples in the dust more than half her population, answer this question. Her political atmosphere is infected by a spirit of the worst aristocracy, and the energies of her people are weighed down and almost crushed by her overgrown monopolies, her oppressive laws of trade, and her haughty church establishment. Since the triumph of tory principle in her late elections, those evils have manifested themselves with ten-fold malignity. Such is England, and yet she is the freest Protestant country in Europe!

FOURTH FACT.—Protestants, while they clamoured for religious liberty almost invariably persecuted when they had the power to do so, not only Catholics but brother Protestants also! Those who profess to have done so much for liberty were always the first to cry aloud upon the princes of the world to unfurl the banner of persecution, and by the keen arguments of the sword and bayonet to convince all gainsayers that conformity with the religion established pro tem. by law, was at least expedient, if it was not right.

Who will say after these facts, that Protestantism has advanced the cause of human liberty? or that Catholicity has not?—*Cath. Adv.*

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, SEPTEMBER 29.

It is remarkable that Protestants, in defence of their systems, always argue upon false, or mistaken principles. Bishop Strachan, in his late charge to his clergy, supposes that because his Parliamentary translation of Scripture is objected to as a school book; that the objectors to it wish to exclude the Bible altogether from the schools. Now this is not the case with Catholics at least. They only wish their own biblical translation introduced for children of their own persuasion; and such portions of it withheld as are not fit to be read for the young, ignorant and unexperienced; for who will deny but what some passages of it are fitted only for the experienced in life?—witness but the fifteenth chapter of Leviticus. The Catholics also wish to have the unchangeable sense of the universal church given in the readings of the Scriptures to her children; and not that of every schoolmaster, Anglican, Presbyterian, Methodist, Baptist, Unitarian, Mormonite, Irvingite, Cairdite, or whom you please; for all in our liberal Protestant system are admissible as teachers. This, I presume, the Dr. himself would not readily approve of. Well, I again ask the Dr. who is to be the interpreter of the sacred text?—is every one of the little ones, on the reformation principle, to interpret for himself, or who is to interpret it for them?

The Doctor's lengthy charge, so full of cant, bombast, and vain, unproved assumption; capable, and that is the end proposed, of confounding common, uninquiring intellects; is, from its length, secure for this time of a thorough exposure.

The description given of his Anglican church is *ultra* ridiculous, "she seems" says he, "like a city on a hill, conspicuous to the whole world;" assailed by millions of enemies unable to prevail: exhibiting a spotless model of the primi-

*See copious extracts from the works of the Schoolmen, in the letters of *Scholasticus*, which appeared some months since in the Herald.

tive church; and holding the faith, which was once delivered to the Saints! Where then is that uncomfortable article of the faith, once delivered to the Saints, delivered even in Scripture; the attendance by the clergy on the sick; and their "anointing them with oil in the name of the Lord," &c. But this is not a comfortable article for a married clergy. Let us however attend to the Doctor's high flying description of his national Protestant Zion, "She will never grow old," says he; "but will stand alone in the world, immutable amidst every vicissitude; immovable amidst every fluctuation; one constant star in this universe of growth and decay; unfading and the same, &c."

As for her never growing old, she is not old enough to speak of age, existing only since the baby king Edward, or her female head, the blood-stained Elizabeth. She will to be sure stand, in England and its dependencies, as long as that Parliamentary article stands, which refuses, contrary to Protestant freedom, the liberty to the British sovereign of choosing from Scripture and conscientious conviction, his own religion. All in her is national, not universal, or Catholic; for we ourselves have been in empires and kingdoms, who never yet had seen this bright British star, which the Dr. says, "illuminates the whole world."

I see the Dr. for church usages, has been obliged to quote from Lambertini, Pope Benedict the fourteenth. Was he not afraid of getting entangled between the horns of the Roman beast?

HONOLULU, Sandwich Islands, April 19, 1841.

The King, Chiefs and Delegates are now in session, as a Parliament, to transact the annual business of the kingdom; and we see in this and the accompanying movements of this Government, a most sublime moral spectacle. To the nation is given a constitution and laws, and to the people are granted many rights, and the chiefs circumscribed in their authority by the voluntary action of those who possessed a despotic power, and all this without spilling a drop of blood, or as the effect of any rebellion or revolution among the mass. Surely the effects of the Gospel and its attendant blessings are seen in this.—*Journal of Commerce.*

On the above notice of the happy and harmoniously settled state of HONOLULU in the Sandwich Islands, it is proper to know that this desirable state of things has taken place only since the American puritanical Missionaries have been deprived of their tyrannical and persecuting power; and the Catholic parsons have gained (with full liberty to preach & teach) the esteem and good will of the natives.

* * Letters and remittances acknowledged in our next.

* * In the 7th line of the 10th stanza on 'The Regret,' for *virtue's* read *valour's*; and for *life* in the 15th stanza, read *lip*.

THE CATHOLIC PROSPECTUS.

Quod semper, quod ubique, quod ab omnibus creditum est.—What always, and every where, and by all is believed.

In offering once more to the Public our Weekly Periodical, THE CATHOLIC, we wish it to be understood that it is not our intention to make it a work of polemical

discussion or religious disputation; except when forced, in self defence, to repel the wanton and unmerited attacks of others—to expose the ignorant or willful misrepresentations of the Catholic doctrine; and, when calumniated, to set ourselves right in the general estimation.

Our main purpose in this undertaking is, (besides exhibiting in her true light the Catholic Church) to adduce proofs in favour of Christianity at large, demonstrative of its divine origin and institution.—This seems the more necessary, as the tendency of the present age is evidently towards downright infidelity. The time seems at length arrived, when the prophetic warning of the chief Apostle is to be verified. "In the latter days [says he] there shall come scoffers, deceitful scoffers, walking after their own concupiscences; and saying, where is His [the Lord's] promise, or where is His coming; for, since the time that our fathers slept, all things continue as they were from the beginning of the world." 2 Peter, iii. 2. The Saviour himself had predicted that such a general apostasy would take place before his final coming to judge the world. "Do you think [said he] when the Son of Man cometh, that he will find faith upon the earth?" Luke xviii. 8.

To render our Publication more agreeably and usefully varied, we shall introduce into it such subjects, RELIGIOUS, MORAL, PHILOSOPHICAL and HISTORICAL, as may be instructive, edifying and entertaining.

We shall also notice the PASSING EVENTS, and give our readers whatever is most interesting in the NEWS OF THE DAY.

We are not unknown to the British and also to the foreign American public, who have welcomed and patronised our former undertaking, and generally regretted its discontinuance. We are thus encouraged to look up again to them for their generous support in our anxious endeavours to furnish them with a rational, religious and truth-propounding periodical. Protestants of every denomination are deeply interested in knowing perfectly what they seem easily persuaded too rashly to condemn.—Catholics, on the other hand, unjustly represented as idolaters; as monsters, in a moral sense, authorised to sin, by that absolving power which Christ has left to the pastors of His church—the power of forgiving the truly, and only the truly penitent, JOHN^{xix}. 23. Catholics are particularly interested in supporting a publication such as this, which secures their moral and religious character from the obloquy so unsparingly thrown upon it, by those whose livings depend on the propping up of their own variously invented systems, and which they constantly do by decrying and vilifying the sole religion of the Saviour's institution.

We therefore rely on the ready support of all who are sincere in their search after truth, and who earnestly desire to see it prevail; for truth is one and always the same.

Our Paper will be of the imperial quarto size, containing eight pages, and will cost, exclusive of postage, *Three Dollars* annually, *half-yearly paid in advance*, to enable us properly to set on foot and carry on our Printing Establishment, which, whether subscriptions are forthcoming or not, will require constant and immediate outlay.

In our Weekly sheet, which we have reason to hope will be extensively circulated, room will be afforded to ADVERTISEMENTS on the same terms as in other Journals,

Sept. 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 Buclannan & Cos.
large importing house.
Horse Shoeing, Waggon & Sleigh Ironing
Hamilton, Sep. 22, 1841.

STOLEN,
ON MONDAY Night last, from Deveureux's Hotel, John Street, a LIGHT BROWN OVERCOAT, of superfine cloth,—the facings and Collar lined with black velvet, and bound with black cotton braid. Suspicion is attached to certain persons for taking the above liberty, who if they return the Coat, nothing further will be done about it.
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,
FRANCO,
KING STREET,
HAMILTON, G. D.

Original.

"THE DAYS OF LANG SYNE."

THE REGRET.

Sweet was my rural residence, and gay,
Amid the sylvan scene my mansion rose;
Into the deep majestic rolling Spey,
Near Fiddich, where thy crystal streamlet
And thro' heav'n seem'd so kindly to dispose
My lot with health and peace and plenty bleat;
And with the praise a country's love bestows,
And social intercourse of friends the best;
Of friends their country's boast, the good and
great confest.

Nor thus, though happy, did I listless lead
A life of indolence and pastime vain;
But sought the rushy fen, the barren mead,
And heathy height to yield the golden grain;
Bade round my dwelling, Flora's blooming train,
Display their charms, their choicest odours shed;
And sweet Pomona lift for me in vain;
And in the breeze wave high her branching head,
In spring with blossoms gay; with fruits
in autumn clad.

Or pour'd the moral precept on the minds
Of list'ning multitudes, who throng'd to hear;
And chaf' impress'd that charity, which finds
In Adam's ev'ry son a brother dear;
Rejoiced from sorrow's cheek to wipe the tear,
And poverty's relieving into to pay;
Or, o'er the bed of death reclined to cheer
The sufferer sad, and banish dark dismay;
And wild desponding thoughts with hope's co-
lestial ray.

Thy depths, philosophy, I'd next explore,
And fondly try to scan thy truths sublime;
Or bid each author fam'd his classic lore,
Unfold in prose or verse, and modern rhyme.
Of history, with her tale beguiling time,
Describes the past, since first the world began;
A shews in every age, in every clime,
Though o'er so varied, still the same is man;
The same odd pranks each plays within his
narrow span.

But marks, as most distinguished of their kind
For wisdom, virtue, valour, worth and fame,
Thy sons, Britannia; whose undaunted mind
To slavery's yoke, no tyrant e'er could tame.
Thus fans alive the dormant patriot flame,
Till glows my bosom with the rap'rous blaze;
Then, of my nation proud, I'd vent'rous aim
To sing th' existing wonders of our days;
And add my tribute due still to my country's
praise.

But when the muse my feebly sounding lyre
Obscquious oft to loftiest themes had strung;
Still, still I'd want a kindred Thomson's fire;
For who, as he, his country's praise has sung!
Else, perchance with boldest sweep had flung
My loosely floating numbers on the gale;
Each British hero's deathless name had rung
Loud in my lay, that could but softly steal
Upon the list'ning ear, drown'd in their
triumph's peal.

Brave Abercromby then, and gallant Moore,
In battle's front alike who conqu'ring died;
And Duncan, from Batavia's brow who tore
The naval crown, like thom his Scotia's pride;
And, England, thine, who spread thy terrors wide,
And with thy thunder shook each hostile shore;
Bade o'er the main thy fleets triumphant ride;
Then pour'd his life amid the cannon's roar;
Great Nelson had I sung, like those alas! no
more!

Yet lives fair Erin's boast, who stay'd the foe,
And mark'd the limits of his proud career;
Thou struck the sure premeditated blow;
And hung terrific on his flying rear;
The British Fabius, who could patient hear
Th' unweeting vulgar tax his woe delay;
Till, like the gathering tempest, dark and drear,
Collected in his might he burst his way,
Reel'd; spreading round wild panic and
dismay;

Thus, Wollington, thou drov'st at th' invader's host
Fast forth from Lusitania's gay domain;
And bad'st returning freedom glad her coast,
And o'er her land still peace and plenty reign.
Iberia now, whose sons so long in vain
Have strove against th' invader's ruffian might,
Invokes thy conqu'ring arm to break her chain,
And pour his legions forth in headlong flight
Beyond her utmost bounds, the Pyrenean
height.

For thee the Fiddich muse had also twin'd,
Cull'd on Parnassus' top, the garland gay;
And with the Lusitanian laurel join'd,
To grace her hero's brow, the poet's bay;
Not like the gory wreath, in evil day,
That round Massona's temples Rapine bound;
Thine, virtue's guiltless boon, shall ne'er decay.
While, sudden dash'd, his mould'ring strews
the ground;
Himself but for his crimes, and savage deeds re-

And thou, that lov'st rest, like the bird of Jove,
Arm'd with his thunders round Trinaccia's isle,
Protective of her coast; and thence hast drov
Full of th' advent'rous foe with dire recoil,
Who could'st to deeds of fame and warlike toil
Her sons effeminate successful train
To vie with Britons bold; thyself the while
Their guide and model, Hall, no vulgar strain,
Thou too, thine Erin's boast had'st claim'd, nor
claim'd in vain.

Such themes heroic oft my mind engage,
And charm the vacant hour, else tedious found;
Chief while the howling tempest spends his rage,
And hoary winter pours his storms around.
But when the smiling spring has strow'd the
ground
With flowers, and hung the grove with foliage
Then forth I'd fare, rejoic'd to catch the sound
Of lowing herds, and bleating flocks between,
And lark, that warbling soars amid the sky serene;

And shepherd's pipe, and plough-boy's whistle
shrill,
As o'er the field he cheers his lagging team:
Or lay me careless, where the gurgling rill
Hurls down its craggy steep the foamy stream;
And crowding birch exclude the solar beam;
And from his leafy bow'r the Linnet sings;
The Thrush mellifluous pours his softer theme:
Each warbler sweet his rival's escant brings,
Till with their blended song the echoing forest
rings.

There oft the flow'ry tribes, and insect race,
In silent wonder wrapt, have I explored;
Alike in meanest objects fond to trace,
As in his noblest works, great Nature's Lord;
Who so life's varied insunct can afford,
With aptest size and form, and richest hue
To mere atoms; and for such has stor'd
Ambrosial food, and draughts of nect'rous dew
In ev'ry plant, and tree, and blooming flow'r
view.

These were my pastimes then; my labours those;
In which my time was usefully employ'd:
Nor yet the bitter cup of human woes
My life had reach'd; nor pleasure's sweets had
cloy'd,
Nor anxious hope, nor care my mind annoy'd,
And dire contagion's dread in tainted clime;
Nor deathning din of war my peace destroy'd;
Nor with misfortune struggling in life's prime,
War I, like warbler sweet, caught in the fowler's
lime.

Yet sooth! no common lure my flight beguill'd,
Arl big with Europe's fate was my boheat:
Iberia, chief with thine, had fortune smil'd
And with the hop'd success my errand blest:
Then had my hand wear'd th' wrongs redrest,
And thy lov'd monarch to thy wish restor'd;
Among thy sons all factious feuds suppress'd,
And join'd them with their head, in firm accord,
Forth from thy troubl'd land to drive the plund'-
ring horde.

But ah! too soon the secret was disclos'd;
Elza, like Romans, had thy prince from freedom

His venal hand the stranger interpos'd
To spoil the scheme, and mar the gen'rous
deed,
Ne'er sought, but to secure his labour's meed,
And snatch the treasure lent, thy Lord to save:
Not, Cockburn, like with thee, who first agreed
All danger dauntless in th' attempt to brave,
And blush'd, when ask'd the boon he'd for his
serv'ice crav'd.

Nor had he not, obedient at the call
Of Wellesley, a name to Britons dear,
Forsook his country, kindred, friends and all,
Nor kind dissuasive counsel stopp'd to hear:
Not e'en relented with the parting tear;
So rash he reck'd not what mishaps might
come;
Now unconsol'd, unpitied must he bear
His disappointment sad, and far from home,
A weary wight of woe, unknown and friendless
room.

BRISTOL HOUSE,
King Street, Hamilton, near the Market,
By D. F. TEUKSBURY,
September 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 Ho-
tel 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.

SCHOOL BOOKS.
IN THE PRESS
AND SPEEDILY WILL BE PUBLISHED,
BY J. RUTHVEN,
HAMILTON.

A SYSTEM OF PRACTICAL ARITH-
METIC; to which is added a set of
BOOK KEEPING by single entry, and
a practical dissertation on Mental Arith-
metic, Federal Money, Receipts, Bills of
Exchange, inland and foreign; Explana-
tion of Commercial Terms, &c., adopted
to the circumstances of this country and
the present state of Commerce.

By G. & J. GOUINLOCK,
Late'y 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, ar-
ranged in the most natural and simple
manner.

2nd. An Explanatory Introduction to
English Reading, to succeed the imitative
one, and prepare pupils for the highest de-
partments 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 pos-
sible.

Hamilton, 3rd Sept., 1841.

NOTICE.

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

AGENTS.

Rev. Mr. Vorvais, *Amberburgh*
" Mr. Ghnoy, *Queiph*
" Mr. Charvat, *Penelanguishene*
" Mr. Proulx, *do.*
" J. P. O'Dwyer, *London.*
" Mr. O'Flinn, *St. Thomas.*
" Mich. MacDonell [*Waldstown,*] *Sandwich*
" Alex. J. MacDonell *Oakville.*
" Mr. Mills, *Dundas.*
" E. Gordon, *Niagara.*
" Mr. O'Reilly, *Gore of Toronto.*
" W. Park McDonald, *Toronto.*
" Mr. Quinlan, *New Market.*
" Mr. Fitzpatrick, *Ops.*
" Mr. Kernan, *Cobourg.*
" Mr. Butler, *Peterburgh.*
" Mr. Lollar, *Pictou.*
" M. Bronnan, *Belleville.*
" J. Smith, *Richmond.*
" P. Dollard, *Kingston.*
Very Rev. Angus MacDonell, *do.*
Rev. Angus MacDonell, *do.*
Right Rev. Bishop Gouin, *do.*
Rev. Mr. Burke
Rev. Mr. Snyder, *Wilmot, near Waterloo.*
" Mr. O'Reilly, *Brookville.*
" J. Clarke, *Prescott.*
" J. Bonnet, *Cornwall.*
" John Cannon, *Bytown.*
" J. H. McDonagh, *Perth.*
" G. Hay, [*St. Andrew's,*] *Glengarry.*
" John MacDonell, [*St. Raphael,*] *do.*
" John MacDonell, [*Alexandria,*] *do.*
" Mr. Lelore, *L'Orignal.*

DISTRICT OF QUEBEC.

Rev. R. V. Joseph Sennay, *Bishop of Quebec.*
M.M. Th. Maguire, *Vic Gen.*
J. Demers, *Sup. Seminary of Quebec.*
A. Parant,
Z. Charest, *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. E. McMahon, *Sherbrooke.*

DIOCESE OF MONTREAL.

M.M. J. Quiblier, *Sup. Sem. Montreal.*
J. Richards, *do.*
P. O'Connell, *Vicar, Montreal.*
J. A. Bayle, *College of Montreal.*
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 Konrick, *Philadelphia.*
Bishop England, *Charleston, Maryland, U.S.*

INFORMATION WANTED

OF PIERSE McELLIGOTT, late of Ter-
lee, County Kerry, Ireland. Who
last heard of he was employed as prin-
cipal clerk with Jno Okely, Esq. merchant
Smith's wharf, Baltimore. Any informa-
tion respecting him sent to this Office, wi-
be thankfully received.
Hamilton, Sept. 15, 1841.