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THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. JANUARY 5, 1842.

NUMBER 17.

THE CATHOLIC

Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

EDITOR.

THE CATHOLIC BOY'S

ADDRESS TO HIS PATRONS.

JANUARY 1st, 1842.

Your Messenger, though not from College,
Who brings you weekly store of knowledge;
Not idle Tales, and foolish Fiction,
But TRUTHS, 'tis hop'd, that cause conviction.
I come to ask my yearly FEE,
As I your constant drudge must be:
In heat and cold—in damp and dry—
Your Papers safely to convey;—
And, though I'm styl'd the PRINTER'S DEVIL,
I always bring you GOOD—not EVIL:
Yes: first, the Bible's explanation;
And next the News of ev'ry Nation;—
Each new Mechanical invention;
Each Politician's best intention;
And of our Fanatics, the notions,
Expos'd in all their queer devotions.
The Lamp of Truth, to all who choose it,
Fresh trimm'd I bring to all who use it.
Then who, to one in my vocation,
Their mite would grudge of approbation?
I then will yearly bring with pleasure,
For one small Gift a mental treasure.

My first New-Year's-day suit, excuse it,
Nor rudely, to my shame, refuse it;
Then I will pray that God may bless you,
Nor ought through all this year distress you:
That Health be yours and harmless pleasure,
And happiness above all measure!

These are indeed, without alloy,
The feelings of your CARRIER BOY.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XVI.

EXODUS.

MOSES is empowered by three distinct signs to prove his mission from God to his brethren; by the change of his rod into a serpent; by his hand struck with the leprosy and cleansed; and by the change of water into blood.

In the Revelations of God to man, sufficient, nay more than sufficient motives, are always granted to those who choose to attend to them, for believing in his word:

and, when once the word is so proved to be his, man is bound to believe whatever it reveals, as it is the word of him who can neither deceive nor be deceived. We are not therefore to regulate our belief in his word by our notions of what it reveals; for, though he can reveal nothing evidently absurd, nothing directly contrary to the fixed principles of common sense and reason; yet who can deny to him the power of revealing to us what infinitely exceeds our knowledge or comprehension? "Who," says the Apostle, "has known the mind of the Lord? or who has been his counsellor?" Rom. xi. 34.

To Moses pleading against his mission, on account of his impediment of speech, and slowness of tongue; God answers: "Who made man's mouth? or who made the dumb and the deaf; the seeing and the blind? Did not I? Go, therefore, and I will be in thy mouth; and I will teach thee what thou shalt speak."

Moses still pleading to be excused, displeas'd Almighty God; who therefore desires him "to put his words into his brother Aaron's mouth;" assuring him that "he would be in his mouth, and in Aaron's mouth, and shew them both what they must do." Aaron, says he, "shall speak in thy stead to the people; and shall be thy mouth; but thou shalt be to him in those things that appertain to God. And take this rod in thy hand, wherewith thou shalt do the signs."

All those, whom God appoints to be guides to his people, he calls; and none have a right to hold themselves out, as guides to salvation, unless they be sent by God himself; nor are they to be received, or acknowledged as such; unless, like Moses, they can prove the lawfulness of their divine mission. Never in the whole Bible do we see any usurping the priestly functions; or acting the prophet without the call of God, who was not punished by God, and condemned for his temerity. Witness the fate of Core, Dathan and Abiron; NUM. xvi. 10. Witness that of the Jewish Monarch, who usurped the priestly function of offering incense in the Temple; 2 PARAL. xxvi. 18. And with regard to false, or uncommissioned prophets, Almighty God speaks thus by the mouth of Jeremiah: "I did not send prophets, and yet they ran, I have not spoken to them and yet they prophesied;" JEREM. xxiii. 21. And again, "The prophets prophecy falsely in my name. I sent them not; neither have I commanded them; nor have I spoken to them. They prophecy unto you a lying vision, and divination and deceit, and the seduction of their own heart. Therefore, thus saith the Lord concerning the prophets that prophecy in my name; whom I did not send, who say; sword and famine shall not be in this land. By sword and famine shall all those prophets be consumed. And the people, to whom they prophecy, shall be cast out in the streets of Jerusalem; because of the famine and the sword; and there shall be none to bury them; they, and their wives, and their sons and their daughters: and I will pour out their own wickedness upon them;" JEREM. xiv. 14.

Now, if God was so angry with self-commissioned false teachers and prophets formerly; is he not equally, nay more so at the present day? Nothing is more strongly reprobated in the New Testament by our Saviour and his apostles, than the guilty presumption of all who take upon themselves, uncalled by God, to exercise the pastoral charge; and "preach without being sent." These are they, "who enter not in by the door" of lawful ordination: but who force their way into the

sheepfold "by the roof;" whom the Saviour denominates "thieves and robbers;" JOHN X.

God's displeasure with Moses, on account of his reluctance to undertake the task enjoined; shews the readiness with which we ought to comply with what we know to be a call from God; discarding from our minds every consideration that might deter us from yielding to it.

Moses, in obedience to God's command, sets out for Egypt; taking his wife and sons along with him; "and carrying the rod of God in his hand."

Verse 24, &c.—"And when he was on his journey in the Inn, the Lord met him, and would have killed him. Immediately Saphira took a very sharp stone, and circumcised the foreskin of her son; and touched his feet; and said, a bloody spouse art thou to me."

Moses had neglected to circumcise his son, according to the covenant made betwixt God and Abraham; and therefore was exposed to the wrath of the Deity, had not his wife Saphira, who must have been instructed as to the indispensable necessity of that rite, saved him by performing it.

Still in Saphira as we observed, the fathers find a figure of the Church, the spouse of the Redeemer; who may well address him in the words of Saphira; "a bloody spouse art thou to me; for as he shed his own blood for us, so he requires, if necessary, that we also her children, shed our blood for him; she is the Church of martyrs."

The Lord next desires Aaron "to go into the desert to meet Moses;" which he did "in the mountain of God." Thus both were directly commissioned to go and liberate their brethren from the Egyptian bondage. They go therefore together to their brethren in Egypt; and prove before them their divine mission by the signs they wrought so that "the people believed."

Chapter v.—Moses and Aaron next, in obedience to God's command, present themselves before King Pharaoh; requesting him to let the Israelites go to sacrifice by themselves to their God in the desert. This Pharaoh not only refuses to do, but augments their oppression.—Yet he thus only fills up the measure of his iniquities; and provokes God the sooner to stretch forth his Almighty arm against him, in their defence. This is exactly what has happened all along, as history shews us; and what daily happens in the Church of God.—After trying his people for a while, he interposes at last in their defence, destroying their oppressors, as he did the Egyptians; and preserving, sustaining and leading forward, towards Heaven, the true land of promise, his faithful worshippers; as he did the Israelites towards the land of Canaan. Where are now all the once powerful persecutors and enemies of his church? Nothing of them is now to be seen, but their names on the page of history; while that Church, which they so persecuted; that religion which they strove to extirpate, exists still the same; the most conspicuous of any in every quarter of the globe; still CATHOLIC, or universal; though insulated, as "in the desert," from all other multifarious and discordant worshippers.

All the Protestant Clergy attended the Funeral of the venerable parish priest of Fermoy, Rev Dr. Barry, which was the largest seen in that quarter for many years. The High Sheriff of the County of Cork, Captain Barry, was a chief mourner.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JANUARY 5.

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

With regard to the nicknames with which British Protestants and Dissenters, and those in the United States descended from them, choose to daub us Catholics all over, were it not just as easy to give us our own distinctive titles, which none in the world could mistake? *Roman*, and *Roman Catholic* is as easily understood as *Romish* and *Romanism*. We do not refuse the title of Roman Catholic. We alone have a right to that title ever since the Saviour was made over by the Jews to the Romans in the person of Pontius Pilate, and, with the Saviour, his religion, which, it was prophesied, would be transferred from them to the Gentiles—(MAL. i. &c.)—of whom Rome was then the capital; destined, after the destruction by the Romans of Jeru-

salem, (capital of the only then people of God) to become the capital of the Saviour's church among the Gentiles. St. Paul, in his epistle to the Romans, before he had reached their city, gives thanks to God, that "their faith was already spoken of in the whole world."—Rom. i. 8.

The circumstance, too, of our chief bishop's residing in Rome, the centre of unity for upwards of eighteen hundred years, gives us an additional claim to the title of Roman. CATHOLIC is an appellation which cannot be denied us by any one knowing its meaning—which is UNIVERSAL. For what church is universal in any sense but the sole Church of Rome? Is it the Church of England? But England is not the universe. Neither is Scotland, that either of their churches should be the universal one. Nor can John Wesley's modern formed synagogue, nor that of any other be in any sense CATHOLIC, or the universal religion of time and place, such as the Church of Rome undeniably is: she, who alone converted all the heathen nations to christianity, and who exists in all places, wherever the name of the Saviour is known. "Go and teach all nations," said the Saviour to her pastors;—and this these alone have done, and will do, to the end of the world.

Again,—POPISH, PAPIST, PAPISTRY, PAPISTICAL—why are these terms used by Protestants in designating us; terms ignored in law, scouted by every classical writer and genteel member of society, and used only by Ligots and fanatics, and the interested, to deceive, for the uncharitable purpose of exciting contempt and hatred for the far greatest, most ancient, and learned body of christians in the world? Did Catholics ever retaliate? No, never.—They invariably give to their dissenting brethren the distinguishing titles which they have chosen to themselves—some indeed very odd and remarkably uncouth ones. These sectarian terms of scorn and reproach on Catholics, do not suit the present age, when the principal nobility of England, the descendants of the barons of Runnymede, who won for us the MAGNA CHARTA, are admitted at last as Peers into the British Parliament.

We intend in our subsequent numbers, to give a plain statement of our several doctrines, or articles of faith; that our opponents may no longer weary themselves to no purpose in beating down the merest phantoms of their own disturbed imaginations, and lest the better informed of the community should set them down as so many spiritual *Quixotes*.

How Protestants do cling to their superannuated, and a thousand times unanswerably refuted accusations against the Catholic church! It is in vain to lay before them from Reason, Scripture, and history, the clearest evidence, the most palpable proofs, of their misunderstanding and mistakes. "They have eyes, and see not; they have ears and hear not; and they will not understand." They continue recklessly to "blaspheme the things which they know not, and of which they are wilfully ignorant."—2 Peter. They are constantly foisting upon the Catholic church

doctrines which she never taught; doctrines which she rejects and abhors. In vain do their pastors and people assure them of this.—In vain do they refer them for indubitable information on the subject to her catechisms and the doctrinal decisions of her general councils. All is to no purpose. They will have us Catholics believe as they say we do. They know our doctrines better than we do ourselves. There is no answer to this; and here we are decidedly wrong in the opinion of the misinformed and prejudiced Protestant public. And no wonder. It is only of late, since the suspension of the penal code, that we have been allowed to declare openly what we do believe; though we believe nothing but what, by the sincere seeker of truth, may be known to be, and to have been all along believed by (excepting the modern sects) the whole Christian world.

As one instance of the misrepresentations of our doctrine, we shall adduce the Protestant outcry against our invocation of the blessed in heaven, and the honours we think proper to pay to these confirmed favorites of God, which Protestants affirm to be derogatory to the supreme mediation of the Saviour, and to the honour above all creatures due to him alone.

Now, to settle that point in the common sense way, do we dishonor the Sovereign by honouring his friends for his sake? Or, from the humble sense of our own distance from Majesty, by requesting them to present our petition to him, whose familiar and perfect confidence they enjoy? "The prayer of the just man [even here on earth] availeth much." Then what must not the prayer of the justified in heaven? When Protestants beg their ministers to pray for them, do they, by so doing, derogate from the mediation of Jesus Christ? How then do Catholics derogate from it by asking the saints in heaven to intercede with God in their behalf? It is rather an homage to God to honour him in his chosen servants; and they who honour them not insult the God who has honored them. But how can they hear us, whom we do not see? Is this a question to be put by a rational believer? How do the blessed in heaven know, and, as the Saviour tells us, rejoice at the conversion of the sinner? Or say, can they possibly rejoice at what they have no knowledge of? Can any one tell what knowledge God is capable of communicating to Angels, and the rational soul of man? And, finally, where in scripture, the Protestant's sole rule of faith, are we prohibited to ask the prayers of the saints? As we said on a former occasion, let our opponents descend to particular points of our doctrines, and refute them by rational arguments, if they can.

With the easy impudence with which a detected thief throws back the charge of theft upon his accuser; so does the Editor of the Toronto Church throw back upon us our just accusations of his abusive style, in speaking of our church and her members. We are to put up, without a complaint, with his ignorant and unproved calumnious assertions, that we Catholics are a set of superstitious, poor benighted idolaters. That our Church is "the mother

of harlots;" (then what is his own church whom he must confess to have sprung from her?) that she is "the scarlet lady," and her chief bishop "the man of sin;" the horned beast; that she is "a sink of corruption," &c. &c. The pages of his insipid, canting, slangish sheet, and wretchedly uninteresting compilations, with which he crams it, do nothing but repeat the same insulting and abusive terms, bestowed upon us without a single proof adduced that we deserve them.—And when we say that this is not fair fighting, that it is using filth for argument, we are represented by the aggressor as being, forsooth, uncivil. We leave the unprejudiced public to judge between us. "We are," says the Editor, "like Martin Luther, in one respect, but in one respect only.—He makes use of foul and abusive language." What! the Father of the glorious Reformation! Yes, indeed, he made use of such foul and abusive language as his children seem ashamed of; and therefore are his works carefully locked up by his followers from the inspection of the public; though, animated by the same savage hatred to the church from which the lewd monk apostatized, they are still as prodigal in their abuse against her as he was.

The wiseacre Editor says, that "he generally agrees with the purport of his communications; but cases may occur in which he does not." Any thing to fill his weekly sheet. The apothecary in vending his medicines, may tell, like him, his customers—"I generally approve of what medicines I sell you, but there are some of which I do not approve." Why then vend such? We vend no such poisonous wares in our Catholic stores.—What we vend is good, sure, and wholesome.

☞ We can assure our neighbor of the GAZETTE, that without any personal bad feeling towards him, we could not but feel indignant at the insultingly abusive article in his Editorial of last week, though we could hardly persuade ourselves it was his own composition. Our maxim, however, always is,—"*Amicus plato; magis amica veritas.*"

From the British Colonist.

SECRET SOCIETIES.

"There was no Band in attendance, and the want of music in the procession was felt. We have understood that the Commanding Officer, to whom application was made for the Band, declined complying with the request; and it has been stated that this was caused by his supposing that Masonic Lodges are comprehended in the General Order issued to the Army, respecting secret political societies excluding persons of a different religious faith. Nothing could be more erroneous; for in Acts of Parliament for the suppression of secret societies, Masonic Lodges are specially excepted. The last document of the kind communicated to the Army, as far as we are aware, was the one ever given by his late Majesty King William IV., to an address of the House of Commons, as follows:

"WILLIAM R.

"I willingly assent to the prayer of my faithful Commons, that I will be pleased to take such steps as may seem to me advisable, for the effectual discouragement of Orangé Lodges, and generally of ALL

POLITICAL SOCIETIES, EXCLUDING PERSONS OF A DIFFERENT RELIGIOUS FAITH, using secret signs and symbols, and acting by means of associated branches. It is my firm intention to discourage all such societies in my dominions; and I rely with confidence on the fidelity of my loyal subjects, to support me in this determination."

The General Order to the Army, forbids them to join such societies only, as are above described, and with the Freemasonry has no sort of connection. The Princes and the Nobles of the Realm, in very many instances are Masons; and at present His Royal Highness the Duke of Sussex is Grand Master of the Craft in England. In the Army, Masonic Lodges are upheld, and in several of the Regiments now stationed in Canada, there are Lodges in operation. The admirable explanation of the principles of the order, given by the Rev. Mr. Leach, in his discourse on Monday could not fail to impart to those unconnected with the Craft, who heard him, some of the beneficial ends of the Institution, and of the feelings of brotherly kindness and charity which must govern those who conform to its precepts.

The Editor of the British Colonist of Dec. 29, is very short sighted indeed, if he does not see his own Masonic Society included in our late King William's prohibition "of Orange Lodges; and generally of all political Societies, excluding persons of a different religious faith; using secret signs and symbols; and acting by means of associated branches."—Do not Masonic Societies exclude "persons of a different religious faith?"—Catholics, for instance; who, indeed, are forbidden by their Church to enter into any Society "using secret signs and symbols, and acting by means of associated branches," under pain of *ipso facto* excommunication! If Masonic Societies are not included in this royal prohibition, then neither are Ribbon Lodges, Hunter Lodges, nor secret Lodges of any kind, Orange Lodges alone, as named, being the only excepted ones. It is singular that William the Fourth should be the first of our Sovereigns to take steps for the effectual discouragement of "Orange Lodges," &c. &c., thus putting down the worship of the Orange Idol, the Dutch Moloch, the Statue of William the Third in College Green, Dublin.

Since writing the above we find it mentioned in the papers received by the Caledonia, that his Royal Highness the Duke of Sussex, is about to resign the Grand Mastership of the Ancient Order of Freemasons.

In connection with the same subject, our cotemporary of the Express has the following:—

ORANGEISM AND MASONRY.

We learn from the Colonist that the commanding officer at Toronto, declined to allow the Band to assist at the Masonic celebration of St. John's day in that city. The Colonist thinks the officer acted under an erroneous opinion of the general order issued to the Army, respecting Secret Societies, and *italicises* that part of the order which alludes only to Orange Associations. It will be seen, however, that the order extends to all Societies using "secret signs and symbols, and acting by means of associated branches." This is clearly the character of Masonic Lodges, as understood by the uninitiated,

who consider the officer exercised a very proper and laudible discretion on the occasion. The less the army has to do with Societies of any description, the better.

[The order alluded to is inserted above.]

We present the following little paragraph to the attention of those persons who have always resisted the assertion that there was an Orange Lodge in Hamilton. The mischievous tendency of these secret societies is well known.—

They have been denounced by the King and parliament as unconstitutional, and all truly loyal subjects should discountenance them.—*Hamilton Express.*

From the Hamilton Gazette.

Mrs. Bull begs to acknowledge the receipt of five dollars from the members of the Royal Arch Purple order of *Loyal ORANGE Lodge, No. 286, for the Ladies' Benevolent Society.*

La Gazette de Quebec of yesterday, contains a retraction by the Rev. Mr. Etne Chartier, priest, of his errors of opinion and conduct, in regard to the political events of 1837. Mr Chartier, we believe, is a native of *St. Pierre Riviere du Sud*; studied law in this city, and afterwards entered into the Ecclesiastical state, became a Professor at St. Anne, from which he was removed, in 1829, and in 1837, was Curate at St. Benoit, in the county of Two Mountains. He sided with the insurgents of that County, and after the affair of St. Eustache, removed to the United States, and has also been in France. We cannot doubt of the sincerity of his retraction. We believe he was the only Roman Catholic Clergyman, who, in opposition to the Mandement of the late Bishop LARTIGUES, decidedly espoused the cause of the insurgents.—*Quebec Gazette.*

[We shall give in our next a full translation of the retraction of the Rev. Mr. Chartier.]—*Ed.*

ANOTHER SPECK OF WAR—It is to be regretted that another difficulty has arisen between Great Britain and the United States. The circumstances we shall briefly relate. The Brig, *Creole*, sailed from a port in one of the Northern slave States, with a cargo of slaves bound for New Orleans. The slaves mutinied, killed one of the passengers, agent for a slave owner, took possession of the vessel and carried it into the Port of Nassau, in the Isle of Providence. The American Consul immediately applied to the British Governor, who sent a company of coloured soldiers on board, and after making due enquiry arrested 19 men charged with mutiny and murder, who were sent to prison. The remainder of the slaves, upwards of 100, we believe, were told that they were free, that they could be looked upon in no other light but as passengers. This decision, which reflects the highest honour upon the British Crown, will give general satisfaction to the whole nation. The slaves were sent off immediately to Jamaica, where they will be employed as free labourers. The British authorities have refused to send the 19 mutineers to the United States to be tried until they receive further orders, and we most sincerely hope that such orders

will never be given. The negroes instead of being punished deserve the highest praise, and if every white man on board had been sacrificed, not a hair of their heads should be injured. This nefarious slave traffic must be put down, and the British Government will be sustained by the entire nation in taking any step to accomplish that object.—*Examiner.*

ARRIVAL OF THE COLUMBIA.

15 DAYS LATER FROM EUROPE.

The British Royal Mail Steamship *Columbia* was telegraphed a little past ten o'clock, and arrived at the wharf a little before 12.

Some part of her voyage was mild and pleasant, but for the last few days she has encountered bad weather and heavy gales.

By this arrival, we have Liverpool dates to the 4th instant., and London to the evening of the 3rd.

The London money market was tolerably easy, and plenty of money could be obtained on good securities. The heavy importations of specie from the United States and from South America, would it was thought, be an ample guarantee against any further panic in the money market for some time, and capitalists were loquacious about them for safe means of investment.

Her Majesty the Queen. On Monday afternoon last, Her Majesty, in company with her illustrious consort, was able to take an airing in a close carriage for the first time since her accouchment. The Queen and Prince Albert were absent from the palace nearly an hour. Several statements have been circulated respecting the christening of the infant prince, but we understand nothing has yet been determined upon, and all such assertions are mere conjecture.

It is rumoured in circles likely to be well informed, that her Majesty the Queen Dowager will be the godmother of the infant prince, which cannot fail to give the greatest satisfaction to the country. The christening, as far as can be learned, is to be as private as the exalted birth of the prince will allow, but the banquet which is to be given on the occasion will far exceed in splendour the entertainment that was given when the Princess Royal was baptized.

The health of the Queen Dowager fluctuates between better and worse, according to the bulletins issued, from day to day, by her medical attendants; but, there is now, we believe, no hope of her eventual recovery from the insidious disease, which is gradually undermining the springs of life.

There was no material alleviation of the distress in the manufacturing districts—the contributions from other parts of the kingdom, though apparently liberal, being totally inadequate to meet the emergency of such a general want of productive employment. A faint hope yet seemed to linger with some of the newspapers that the crisis had passed, that the principal causes of depression had ceased to exist, and that business would soon resume its wonted energy and life.

There is no truth in the story that the silver paid by the Chinese to Commodore Elliott for the ransom of Canton was spurious.

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The commercial depression which had prevailed so long in England had spread over the whole of Europe. In Russia it was felt very severely. Not less than two hundred and fifty failures had taken place in Moscow alone, and nearly as many at St. Petersburg. The emperor is reported to have issued a peremptory ukase, to the effect that those insolvents whose estates did not pay 40 per cent of their debts, should be compelled to join the army as common soldiers.

The failure of the potato crop in Ireland appeared to be even more extensive than it was at first represented; and, coupled with the but too apparent indications of a severe winter, caused many melancholy forebodings of distress among the countless poor of that oppressed and ill-governed country. The spread of the temperance reform, it was hoped, would go far to mitigate the evils of scarcity, and to ameliorate the condition of the suffering poor; but it could hardly atone for the great falling off of a crop which to Ireland is more important than all others combined.

Thirty-two charges of felony, and one hundred and forty-two charges of drunkenness and disorderly conduct, came before the borough magistrates of Manchester in a single day. This is in some measure the result of a phrenzied desperation to which the distresses of the people in manufacturing towns have driven them.

The British 50th and 98th Regiments were to proceed immediately to China, having been fully recruited. No difficulty appearing to exist in enlisting a requisite number of troops, as a great many of the vast multitude out of employment prefer to brave danger and disease abroad, rather than starvation at home.

It is stated that nine thousand pounds of powder were thrown into the Thames during the conflagration of the Tower.—No great danger of an explosion appeared to be apprehended in consequence thereof.

A large and powerful association is now in progress of formation, having for its object the establishment of an extensive and national system of Emigration to our North American colonies. This association is also supported by an union with the baronets of Scotland and Nova Scotia, whose territorial claims on the ancient province of Nova Scotia will thus, it is anticipated, be made not only available to themselves, but beneficial to the distressed population of these kingdoms.

It is proposed by the friends of Mr O'Connell, in Dublin to make him permanent lord mayor of that city by recalling him every year.

ON CHRISTMAS DAY.

Jesu, Redemptor Omnium!

Jesus, Redeemer of mankind!

Ere Nature yet had sprung to light,
Born in thy Siro's eternal mind,
His match in glory, as in night?

His bright effulgence: author sure
Of all our hope, and only end;
Now to the pray'rs thy suppliant's pour,
Thy willing ear propitious bend!

The rolling sun renews the day,
When thou, Life's Author, for our sake,
From Virgin's womb did'st not refuse
On thee a mortal's form to take.

Forth from thy Father's bosom led
By wond'rous love to humankind,
Thou to his justice, in our stead,
Didst in thyself a victim find.

Let heav'n and earth their chorus join,
And creatures all his praise resound,
Who in his wisdom's depth divine
A way to save lost man has found.

And now to thee, whose blood was shed,
To wash our sinful stains away,
This tribute of our praise we glad
Present on this, thy natal day.

To Jesus, from a virgin sprung,
Father and Spirit, mystic three;
Be glory given, and praises sung,
Now, and for all eternity!

From the Catholic Herald.

TO THE REV. W. H. ODENHEIMER, A. M.
RECTOR OF ST. PETER'S CHURCH, PHILADELPHIA.
No. XV.

(Concluded)

To the word *Catholic*, we often add the word *Roman*, and call ourselves *Roman Catholics*, by which appellation we have no objection to be designated. For Catholicity with us is not a bundle of jarring elements, which we endeavor to make ONE by the charm of a name. Its UNITY is real, in doctrine, in sacraments, and in government. Its various parts, differing as they do, in language, in country, in every thing but in what constitutes true members of the Church, are all gathered into one visible body by being all subject to one Pastor the Vicar of Christ, the Visible Head of His Church, the Bishop of Rome. The words *Roman Catholic*, express our Catholicity at the same time, and the manner by which this Catholicity is secured among us. As the possessor of many illustrious titles may be designated by that one which has always distinguished him from aspirants, or may set forth others which give additional lustre to his name: so we, though well known by the name of Catholics,—to which the whole world will bear witness,—have no objection to put forth another of our titles, and never object that this name shall be adorned by the addition of *Roman*, the brightest gem in which that jewel can be set.

You endorse the grand argument of the Rector of Trinity, and would fain make our bishops, schismatics; because, forsooth, they were appointed after yours, in this country. This is, to be sure, an

objection they never anticipated when they came here. It certainly is another theological curiosity. You italicise the portentous words of the argument. The bishopric of Baltimore, you say, was erected "in opposition to the previously existing churches. On whom, then, lies the charge of schism in America?" To test the force of this argument, I will morely ask, if Bishop Carroll had been appointed before the revolution, before any of your dioceses were organized, tell me seriously—would you have abstained from appointing bishops here? If you would not, what use is there in bringing forward this argument? Have Protestant Episcopalians abstained from appointing bishops in Canada where bishops were found before them, whom they must admit to have been true bishops of the country as truly as any other bishops in the world. On whom then lies the charge of schism in Canada? Or without going out of the United States, Louisiana, and other States of this Union, constituted Catholic dioceses or portions of Catholic dioceses regularly established, before any Protestant Episcopal Church was organized there. Has this prevented you from organizing churches "in opposition to those previously existing," or will it prevent you from appointing bishops, as soon as a sufficient number of Protestant Episcopalians will be found there to justify this step? For our part we plead guilty to the crime of paying no regard to any bishops who are separated from the communion of the Universal church, even though they succeeded in finding many to stray away with them; but the Rector of Trinity who thinks there is some force in the argument, will find some difficulty in accounting for the conduct of his own brethren, for I scarcely imagine he will be satisfied, as far as Canada is concerned, to rest his defence on the English doctrine of the supreme authority of the King or Queen in ecclesiastical as well as civil affairs; for the United States, I suppose he must have recourse to the maxim, that all is fair in war.

The "orderly and canonical" (!) proceeding by which the "Usurping" church in connection with Rome was ejected from England, would form another curious specimen of theological science, if probed to the bottom. The canonical proceeding would turn out to have no other claim to that title than what it would derive from the *droit du canon*. In Elizabeth's reign, for instance, not one bishop possessing a see in England concurs in the consecration of Parker; he is installed in spite of them all. Palmer gravely says that the duty of consecrating him devolved in this case on the nearest bishops, viz: those of France, but they would take no part in it either; the necessity of ascertaining which never occurred, I am sure, to Parker or to Elizabeth. A man who probably had no Episcopal orders at all, but who certainly had no episcopal authority in England or elsewhere, is said to have come forward in this emergency, and in virtue of the Queen's letters-patent, to have performed some form of consecration on Parker,—the Queen supplying all irregularities. This is the first

great step on which the regularity of this course depends. The man thus consecrated giving authority to those who consecrated him; and the Queen, by whose authority he was installed, banishing or imprisoning the lawful bishops of England is the next important step in this orderly proceeding. Sanguinary laws imposing the severest penalties on the clergy who adhered to the ancient faith, and forcing the laity at the point of the bayonet, to attend the churches of the new teachers was the third step by which the canonical ejection was thought to have been effected. Was thought I say, for notwithstanding all the measures resorted to, the Pope is yet found exercising spiritual authority in England, albeit every staunch Protestant at the threshold of the Parliament House declares on his oath, that the Pope "NEITHER HATH, nor ought to have, any spiritual authority" in that realm.

I hope, Rev. Sir, you will not accuse me of having neglected in the course of these letters to follow your advice regarding authorities. I may, therefore, venture to request that in the second edition you will not forget mine. In quoting authorities, do not be satisfied to give us chapter and verse; give some explanation also to the answers which you must know were made to them a thousand times over. If you bring forward again the spurious "message" of Dinoh, say something of the many reasons which induced Catholic writers to reject it. Above all, do not refer us to authorities which happen to prove exactly contrary of that for which you produced them; an oversight, into which, I think, I proved you have fallen more than once.

Every man should enjoy the most perfect liberty in the choice of his friends; but as I really feel interested in the character of the second edition, I hope you will not take it amiss, if I take the liberty of putting you on your guard against a half name-sake of mine,* a writer who has been treating the readers of the "Banner of the Cross," to some very amusing specimens of theological literature. This gentleman displays a great deal of courage in defying devils, I assure you that the imps of hell need not be invoked to place his theological acumen in an unenviable light. If he were, as his Latin name implies, a Catholic deacon, I fear he would long remain without higher orders: the swaggering style of his productions, as well as the ignorance of first principles which he displays would render him entirely unfit for promotion in the Catholic Church. His moving for some time in a parallel direction with the writer of these lines, may lead to a suspicion that he was coming to your aid; and his affectation of erudition, hollow though it be, might mislead you as far as to use something of the array of "authorities" which he displays—to the astonishment of the ignorant.

Be not seduced, Rev. Sir, by these appearances, probe his statements to the bottom, or you will spoil the second edition. Though possibly you may know something of that gentleman, I would almost venture to say that his signature is a

* A writer who signs himself *DIACONUS CATHOLICUS*.

misnomer. If the shallowness of his information be not sufficient to prove to you that he is not a Catholic Deacon, his boast of having a wife and children, and his attempt to recommend on that score the church of which he is a minister will show you at once that he is not a Catholic at all. Catholic Deacons never made such boasts in ancient or modern times; and Catholic writers, ancient or modern, never thought, or said, that their church had, or ever would have, more claims to the respect of Christians, if her ministers had, wives and children. This argument will show you at once where *Diaconus* obtained his knowledge of Christian antiquity. If you should ever come to know him, I will venture to say that you will find he is not a Catholic, but a Protestant.

I remain, Rev. Sir, respectfully,

Your obedient servant,

CATHOLICUS.

From the Catholic Herald.

VENERATION OF THE VIRGIN MARY.

Mr. Editor.—The "Banner of the Cross" of last Saturday, contains an editorial article on the "Romish worship of the Virgin Mary," in which the pious and elegant work of the present coadjutor of the Bishop of St. Louis, called "The Month of Mary," is severely animadverted upon. In commendation of that work it need only be observed that it was immediately reprinted in London, and has obtained rapid circulation among Catholics of both hemispheres, among whom it has served to promote the veneration of the Holy Mother of God, and the imitation of her virtues. In the extracts given in the Banner, and in the whole book, the office of Mary, as interceding with her Son for the frail children of men, is clearly distinguished from the mediatorial character of Him who gave himself a redemption for all; and the incommunicable and supreme attributes of God are fully recognized, Mary being his creature, and a suppliant at his throne. If any one be captious about the terms in which she is addressed, let him reflect that the venerated men, whom Episcopalians are fond of quoting with reverence, and who were the bright lights of ancient Christianity, used language equally strong, and less guarded. "The Month of Mary" presents many beautiful passages of the Fathers; and the admirable works of Bishop Wiseman, extracts from which have appeared in the last two numbers of the Herald, afford still more striking specimens of ancient devotion.—It is not in the cold and studied language of those who have laboured to strip religion of its power over the affections that we are to seek for the natural expressions of Christian piety. Believing Jesus Christ to be God incarnate, the ancients regarded as most blessed the womb that bore Him, and the breasts that gave Him suck, and they proclaimed her blessedness with all the fervour of Oriental feeling. It is consoling to find in a modern writer any approach to the language employed* by St. Ephrem Syrus, a Gregory of Nazianzum,

• Cyril of Alexandria, or any of the many Fathers, of the East or of the West, who have set forth the praises of the Virgin Mother. Bishop Pearson of the Anglican communion, in his learned exposition of the Creed, acknowledges that no honour, inferior to that which is due to God alone, can be too great for Mary. "It was not own prediction," he remarks, "From henceforth all generations shall call me blessed!" but the obligation is ours to call her, to esteem her so. If Elizabeth cried out with so loud a voice: "Blessed art thou among women;" when Christ was but newly conceived in her womb, what expressions of honour and admiration can we think sufficient now that Christ is in heaven, and that Mother with Him? Far be it from any Christian to derogate from that special privilege granted her, which is incommunicable to any other. We cannot bear too reverent a regard unto the Mother of our Lord, so long as we give her not that worship which is due unto God Himself."

The Editor of the *Banner* asserts, "that her very pictures are declared to possess that power of renovating the soul which the sacred Scriptures represent as a work so great for anything less than the agency of the Holy Ghost." The passages which he quotes do not sustain this assertion. The sight of an image of the meek Virgin may have cheered the desponding sinner, weighed down by the multitude of his crimes, and he may have ventured to hope, that he would obtain pardon, whilst a creature so pure and so dear to Jesus Christ, pleads in his behalf; but this ray of hope was not shot from the material image. The sight of the brazen serpent inspired the Israelite with hope; and yet his confidence was in God, and was produced by divine influence on the soul, although the image was the external occasion of it, and the symbol and pledge of mercy. The sinner, in like manner, hopes under the influence of grace, and detesting his sin, and embracing the law of God, he is renovated by the immediate agency of the Holy Ghost. As when an obscene picture occasions impure thoughts and corrupt desires, sin is the result of the perverted will of man, so, when the soul rises to hope and resolution at the sight of a holy image, the internal operation of the divine Spirit, with the assent of the will, is the immediate cause of these holy dispositions. Let the conversion of the African king be explained on this principle, and there is nothing in it to shake the nerves of the Editor.

It is an entire misrepresentation of the spirit and character of the work to say, that "throughout, our Saviour Christ is represented as an object of terror, and Mary as that mild and merciful being in whom alone the sinner can venture to confide." In this and every other work of Catholic devotion the boundless mercies of our Saviour God are proclaimed; but he never present in the Scriptures as a Judge whose sentence hurls the reprobate into never ending flames? When the sinner has spurned every grace, trampled on every law, and sunk into the lowest depths of crime, has he no reason to

shrink before the Holy, the undefiled One, whose throne is in the highest heavens? or is it inconsistent with a proper sense of his mercy to come trembling into his presence, and asking his stainless Mother to plead with Him in our behalf?

As the mute nightingale in closest grove
Lies hid at noon, but when day's piercing eye
Is lock'd in night, with full heart beating high,
Poureth her plain song o'er the light she loves:
So Virgin, ever pure, and ever blest,
Moon of Religion, from whose radiant face
Reflected streams the light of heavenly grace
On broken hearts, by contrite thoughts oppressed.

So Mary, they who justly feel the weight
Of Heaven's offended Majesty, implore
Thy reconciling aid with suppliant knee:
Of sinful man, O sinless Advocate,
To thee they turn, nor Him the less adore;
'Tis still His light they love, less dreadful
seen in thee.

GARFIN.

Is it "placing her on the throne of the deposed Lord and Saviour of mankind," to entreat her to pray for us? Were we to address such a prayer to Christ, we might indeed be said to depose Him from his throne. When in the language of St. Bernard, which is used by the present Pontiff, and is imitated by the author of this admirable work, we place our hopes of salvation in the Virgin mother of God, it is as an intercessor with her Son. We say unequivocally that there is no other name under heaven whereby we can be saved but the name of Jesus, and we can add without derogating from his honor, that there is no surer means of obtaining the fruits of his Redemption, than to enlist her suffrages, whom he so tenderly loves.

Monstra to esse matrem:
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

"The climax of impiety is attributing to the Blessed Virgin the original of the work of our redemption, representing her as the moving cause of God's mercy, without whose consent mankind could never have been saved." This is the editor's last charge, which he endeavors to support by extracts from the work, in which the assent of the Virgin to the proposition of the Angel is represented as accomplishing the condition on which the execution of the divine counsels hung. The author expressly speaks of the actual order of Providence, in which the mystery of man's redemption was to be thus accomplished. He does not represent this as the original of the work of our redemption, which from eternity was decreed: he does not exhibit it as the moving cause of God's mercy, but as a condition for its actual display. Far from saying that without her consent mankind never could have been saved, he says: "God could, of course, have employed other means." If with a venerable writer of antiquity, he says that Mary "first repaired the evil of our first mother, and brought salvation to lost men," he merely declares the accomplishment in her of the mystery by which salvation has come.

Cavils about words are unworthy the lover of truth, when principles are clearly and unequivocally stated. All Catholics adore God as the giver of every good

gift, and ascribe the great work of redemption to his gratuitous mercy. Jesus Christ is acknowledged by all, as our Saviour and God, to whom we are indebted for grace and salvation. Mary is honored for the special relation she bears to Him, and prayers are sought that ours may be graciously accepted. Instead of attaching to expressions of pious confidence in the Virgin Mother a meaning foreign to our intentions, it would forward the interests of virtue to cherish a devotion which is the most effectual guardian of purity. Let parents present the example of Mary to their daughters and sons from earliest childhood, and teach them to seek her aid for the preservation of innocence, and the fruits will be seen in many instances of stainless purity which will adorn society. The experience of past ages justifies this conviction. St. Alphonsus de Liguorio, an experienced Missionary of the last century, also assures us that the sermon on the devotion to the Virgin Mary usually produced more numerous conversions than any other of the Missionary series: because there is a peculiar tenderness in the idea of the Mother of our Lord pleading with her Son for sinners. We may appeal even to the experience of our city, in which piety has flourished, and all the Christian virtues practised with increased edification in proportion as this devotion has been cherished.

VINDEX.

MISCELLANY.

The Scottish Pilot narrates a case of "gross persecution." Mr. Henry Butter, a confectioner, was summoned at the instance of Mr. Guthrie's Kirk-Session, in Edinburgh, for selling one penny worth of sweetmeats to one of the Sessional school boys, on a Sunday, during Divine service. He was fined 8s.; and being unable to pay that sum, with "fees," two guineas, and "expenses," 11s., in all 37 1s., he has lain in prison ever since! His wife who is a delicate woman, was obliged to rise from her bed within eight days of the birth of a child, to tend the business and keep her three children from starving.—with this case, the Edinburg Observer contrasts an act of desecration committed with impunity by an official, apparently of the same Kirk-Session, in posting bills at the church gates on Sunday, advertising seats to be let in the church on Thursday and Friday.

Captain Boldero, Clerk of the Ordinance, says a correspondent of the Times, accompanied by Mr. Lovell, Inspector of Small-arms, has visited Birmingham for the purpose of entering into contracts with the manufacturers to supply the loss lately sustained by the conflagration of the Armoury. The contracts are confined exclusively to percussion-muskets, three times the value of those destroyed.

A meeting is about being held in London to establish a society for carrying on emigration on a large scale. This, it is said, is likely to be the only means adopted by the Tories to alleviate the distress of the country.

CALCULATING PRODIGY.—There is a man living in the parish of Aghagallon, county of Antrim, named David McCavanagh, who was born without arms, and almost without legs; nature having left, in lieu of the former, two small stumps, only a few inches in length, having a small shapeless foot attached, without any joint intervening. The extraordinary things which this person can perform, mentally and bodily, would be too tedious to enumerate. However, we shall submit the following curious specimens of his powers of mental calculation. McCavanagh solved all the subjoined questions with facility—and, of course, without the use of pen or ink: 1, Supposing Ireland to be 300 miles in length, and 150 miles in breadth, it is required to determine how many square inches are in the entire kingdom, taking it as a parallelogram. Answer—292,626,432,000,000. 2. Supposing the Atlantic Ocean to be 3,000 miles long, 1,500 miles broad, and 100 yards deep, allowing every cubic inch of water to be an ounce in weight, it is required to find how many tons weight of water it contains, taking it as a parallelepiped. Answer—2,939,328,000,000,000. 3. If the earth's diameter be 7,910 miles, it is required to find how many square inches are on its surface, taking it as a regular sphere. Answer—1,298,202,143,293,440,000—*Whig.*

THE NATIONAL DEBT.—George the Third came to the throne in 1760, and found the national debt 120 millions: he reigned fifty-nine years, and left the national debt 820 millions, 730 millions more than at his accession to the throne, increasing on the whole period about £40,000 per day, nearly £23 per minute. At the beginning of his reign the taxes amounted annually to six millions, at the end 60 millions.

FATHER MATHEW administered the temperance pledge at Cleves, on Monday, to upwards of fifty thousand persons. The wretched Orangemen, in mockery of the pious proceedings, assembled in the neighborhood, hoisted a no popery banner on the church, and continued playing party tunes during the day.

A curious application was made in the Court of Queen's Bench, on Wednesday, for a *Mandamus* to the Gaoler of Honor-of-Pomfret, Kent, calling on him to deliver up the body of a prisoner for debt, who died in his custody, which he detained for fees, and threatened to bury in the gaol-yard unless his friends paid those fees. Lord Chief Justice Denman granted a peremptory *Mandamus*, saying "it was impossible that any man could have a lien on a dead body."

Sir Peter Laurie is determined to punish all apparent attempts at suicide; he committed a tailor last week, who had inflicted a wound on his throat with a razor, to the treadmill for a month as a rogue and vagabond; and sent Ann Bowling, aged 13, from Guildhall on Friday, to take trial for misdemeanor for attempting to drown herself at Blackfriars Bridge.

Original.

ON MYSTERIES.

Vidimus nunc per speculum in aenigmate.
 "We see now as through a glass darkly."—1 Cor. xiii.

All nature abounds with mysteries: and there is not the least part of it, which man in his present state can fully comprehend. My present act of throwing down my thoughts on paper, is it not a mystery which lies beyond the utmost reach of my understanding! For what relation have those strokes of the pen with the thoughts that are just now rising in my mind! or how can the ideas of a spiritual being, which are themselves as void of shape and figure as the soul that produces them; and which are always passing on in rapid succession after one another; how can they be thus arrested and rendered stationary and permanent? How can they be thus brought forth, I know not whence, to public view, and made visible to the corporeal eye? Is not this a kind of incorporating power, by which we give something like a body to that which is purely intellectual?

By this wonderful and unaccountable art of transforming our thoughts into letters, we may converse with our fellow creatures without the help of the voice; we may lay open the innermost recesses of our hearts to our most distant friends; we may even continue to give counsel, and impart instruction to our latest posterity.

But what shall we say of the motion of the fingers, which corresponds so exactly with our thoughts, as almost instantaneously to lay them down on a smooth surface in a visible shape! And how quickly is this language of the hand understood by the eye, to which it is addressed; and through which it passes into the mind of the beholder. The eye has no sooner caught it, than the tongue, that no less wonderful vehicle of thought, is ready to express it in sound, and thus to communicate it to the ear, that other inlet to the human mind.

Equally wonderful is the sense of touch, which gives instant warning to the soul that something presses upon her machine. To say nothing of the taste and smell, both which senses, if nearly examined, are equally astonishing and inexplicable; what is more inconceivable than the cause itself of the above phenomena; the union of the soul with the body? Of a spirit with a small portion of matter which she animates and puts in motion: with which she is so exclusively connected as immediately to influence no other visible part of the creation; but by the medium of which she can extend her influence to other bodies, besides that which she inhabits; and even communicate to the souls of others her own thought and sensations.

Were we to descend more to particulars, we should be still more convinced that we are in every respect a perfect mystery even to ourselves. How shall we account for that faculty of the soul, the memory, which holds forth to us as in a clear mirror, the exact image of the scenes we have beheld, and of the persons we have known in our past life; which produces when desired, true copies of the books we

have read, and turns up to us the very page we wish to cite? Which so carefully registers whatever we see or hear done or spoken? And how happens it at times that when called upon to bring forward certain facts, which she owns she has in her keeping, she seems so much at a loss to find them at the moment; and often lays them before us when they are neither called for nor expected? Is it that she has thrown them by rather carelessly, like lumber in some crowded apartment of the brain, and therefore cannot discover them till a particular search is made after them; and then of her own accord she holds them forth to us, as if to prove that she has not wholly lost them. How is she able in such a small space to store up all her ideas; and in so regular a manner, that, as we perceive, the most similar are always classed near each other. For how often, in endeavouring to recollect any word or name, if we happen to start a similar idea, or the leading syllable of the expression we strive to recall, is the word or thing we seek for instantly turned out. No, perhaps, unlike the orderly merchant, who ranges his goods in the most regular manner, after looking through his warehouse, where articles of the same kind are kept, he thus at last finds the particular thing that is called for.

No less wonderful is the fancy; which though much of a kin to memory, yet in this is different from it, that it not only traces to our mind real scenes which we have witnessed, but also delights in creating new and imaginary ones. Through what little worlds of its own creation does it not lead us in our sleep; when it makes us acquainted with persons whom none ever knew; and travel through countries which none ever beheld, but the single individual whom it is pleased to conduct.

Who shall more easily explain the other two powers of the mind, the will and the understanding; which, though faculties of the same identical being, and made to be always in unison and concord together, are often, however, at such variance with each other! For every one feels the truth of the poet's proverb:

*Vide meliora probaque
 Deteriora sequor.*

I see and approve what is right, yet follow what is wrong.

By the will we are indeed constituted masters of our own actions, or free agents; yet still the understanding is given us to be a check upon our conduct. Or rather this inward light of the soul is held out to us to direct us on in our journey through life; and to show us what we are to seek and what we are to shun, for our comfort in this world and in the next. The will, therefore, though free, is intended to be led on by the understanding; and if it ventures to walk without it, it walks in the dark, and is sure to stumble.

But what is this will, which so often determines against the understanding?—Or that understanding which checks the will; chides it, for what it does amiss; applauds it for what it has done well, and directs it how it ought to act? Or how can one pure spirit be thus so much at variance with itself? To be sure this ar-

gues in us some imperfection, which can be accounted for only by the fall of man: for in his original innocence and perfection his will could have been but an assent to his reason and understanding.

But if we pass from the invisible to the visible part of ourselves, the body, is not all that we observe in it equally inexplicable? Let the most learned philosopher explain to me, if he can, the astonishing change that takes place in us of our meat and drink into our flesh and blood. Let him tell me how my blood is sent bounding through my veins in a perpetual flow. How the various juices, that compose it, are secreted and sent, each to form its own portion of the wonderful frame.—Some to form the eye, others the hair, the teeth, the nails, the skin, flesh, bones, marrow, sinews, brain, and a thousand other parts of the admirable machine. Let him tell me how each finds its way to its own department, and with what a discerning hand nature separates from these, and casts off whatever is useless, hurtful and superfluous. In this he will be forced to confess his ignorance. He knows that all this happens in himself; but how it happens he cannot tell. He can only admire the wisdom of him, who is the author of such a wonderful work.

But if we must confess that we are a perfect mystery even to ourselves, how can we pretend to know better those things that are without us? Which is that single object within the whole compass of nature, the essence and origin, the properties, mechanism and design of which we can fully and with certainty explain?

The first object in the universe to excite our admiration is the sun, that imparts light, heat and life to all creatures. Who can give me a satisfactory account of him? The astronomer will calculate to me his immense distance from our earth, and the enormous and almost inconceivable bulk of his sphere. He will account to me for the manner in which he gives the day and the night, and varies the seasons of the year. And, when he has done so, is he sure that all this is more than mere plausible conjecture? Still has he not explained to me the nature of that ocean of fire, which is ever burning without being consumed: which is every moment losing such an immense flood of its substance, without suffering the least visible diminution for so many ages. How then is he fed with his fuel; or how is his substance, so much impaired, instantly renewed.

What more satisfactory account can he give me of the moon, planets, and stars? What are those irregular spots scattered over the surface of the moon? Those belts observed with the telescope on the disk of Jupiter, which so often change their situation and appearance? That prodigious fiery ring that encircles Saturn? What are these bodies themselves? Perhaps so many worlds inhabited like ours; and by what sort of creatures, and for what end? What is that comet just now blazing above our heads? Whence

*In this age of wonders two comets have lately made their appearance; one in 1803, and another in 1811.

this stranger wandering among the host of heaven. Whither does he tend with such amazing rapidity, and in a direction so different from that of all the rest? Alas! all the astronomer's knowledge here ends but in queries unresolved. His mind is lost in a world of conjecture; and after all his learned disquisitions and demonstrations, he must end by acknowledging his profound ignorance of all these things.

But if we alight from these sublime contemplations, in which we can only amuse ourselves with endless vague suppositions, and come to examine those objects which lie more within the sphere of our observation, are we more able to account for them? No, not even for those which we view close around us; which we see, touch, taste, and smell.

What is that earth on which we tread? How wonderful and unaccountable its substance, from which all the creatures existing here below derive their substance; which affords to all the plants and trees their various juices, without ever confusing or blending them improperly; or giving to one what belongs to another. What is that air which we breathe? that invisible fluid so essentially necessary for life; which sweeps in every direction round the surface of our globe, is inhaled in their watery caverns by the inhabitants of the deep; insinuates itself into every thing; even penetrates to the bowels of the earth, and by its sudden expansion, and prodigiously incalculable elastic force, shakes at times whole kingdoms from their very foundations? What is the distinct nature of this fluid? Chemists may weigh, dissect, and decompose it; and, at every step they make in their curious and useful researches, they discover new mysteries, nor can they ever say they have arrived at the *ne plus ultra*, the primary elements of things. The same may be said of the fire and water; both fluids, like the air, though all the three so very distinct and different from one another.—The fire in particular, the most subtle of all fluids, the very nature of which is to disencumber itself of all other substances, to rise aloft, and to dissipate itself freely in the ethereal void; how is it so closely imprisoned nevertheless; and, contrary to its seeming essential activity and mobility, shut up in an inert state in almost every substance; particularly in the flint, and in steel and combustibles of every kind? By this stupendously restrictive law Almighty God has chained down this most volatile of all the elements; and has put it every where in our power to call forth when we please that light and heat, so absolutely necessary for us in our present state of existence; and were he but for one moment to suspend this law, we should instantly see this world in a blaze, and the prophecy fulfilled of the final conflagration of the universe.

Who has yet been able to account in a satisfactory manner for the *Aurora Borealis*, or Northern Lights; for the lightning and thunder? If they are, as seems probable, of the same nature with the electric fluid, are we for all this the wiser? Or is not the electricity itself as

inexplicable a mystery! What shall we say of the mineral and vegetable worlds, which offers such a boundless field of investigation to the chemist and botanist? The magnet or loadstone, for instance, who can explain its powerful attraction of certain bodies, and why in the needle it constantly points to the north and south poles? Who can also account for the variation observed on the mariner's compass? Who has sufficiently unfolded the nature of the polypus plant, which some have thought the link between the animal and vegetable kingdom? What is it that makes the sensitive plant shrink back from the hand that has touched it.

But without singling out the most remarkable and curious objects, let us, in considering the most common and ordinary, explain, if we can, the mechanism, for instance, of a single plant. Let us tell how it searches and finds in the earth its own proper congenial aliment. How this aliment, like ours, is circulated through its body, made up of a stalk covered with a porous bark-like skin, through which it perspires; and filled with small tubes, like veins, through which the nutritive juices flow, like the blood in living creatures, towards all its parts, the leaves, flowers, and fruits thus feeding, supporting and maturing the whole; and how a portion of dead matter can have such an animal power in it. But who shall attempt to explain the animals themselves, the birds, fishes, insects, and all living creatures; every one of which taken singly, and each smallest part of it, is to us a mystery quite inexplicable. From the elephant down to the mite, and from the mite to the smallest animacula which we discover with the microscope. All and each of these is a wonder unaccountable, their vital principle, linked with their earthly parts, their instinct, propagation, use, form, or mechanism; in a word, every thing that regards them.

Here, indeed, is enough to humble the wisest and most learned philosophers; who, by the by, are always the first to see and acknowledge their ignorance. But at any rate it ought to shut for ever the mouths of those, whom real ignorance and a want of reflection trains to such self-sufficiency, as to wish to subject every thing to their feeble understanding; to think to scan with their puny reason the highest mysteries of religion; to sound the unfathomable depths of the knowledge, power, wisdom, goodness and justice of God, and would measure their faith in revealed truths by their own so limited intellects. As well might they think to contain in the hollow of a thimble the immense bulk of the rolling ocean.

Yet such is the presumption and ignorance, I should rather say folly and madness of our modern infidels. For why do they question the mysteries of the Christian faith? Not surely for want of sufficient authority, for I will venture to say, that nothing which they believe, if they believe any thing upon record, has such weighty authority on its side. For what weightier authority can there possibly be, than the free and uncontrolled testimony of all nations in every age to articles, which it were against their comfort

or interest in this world or in the next, to forgo or maintain. To these mysteries, which reason itself in part discovers, the most worthy and learned of mankind have in all ages assented. But by our free-thinkers, who style themselves philosophers, though least of all men they deserve that name, they are deemed absurd fables. And why? because, as I said, they cannot comprehend them.— They, who cannot explain to me the nature of a mite, the wing of a fly, the leaf of a flower, a blade of grass; they who must confess themselves a perfect mystery even to themselves, will define to me the nature of the Deity! Will tell me precisely what he is in himself, and what he is not: what he can and what he cannot do! It is truly honorable for religion to have none for her adversaries, but persons so very unreasonable and extravagant.

MICROSCOPIC PHENOMENA.

FROM SHAW'S NATURE DISPLAYED.

What we have already considered makes out a small portion of the wonders which are unfolded to us by the microscope. This instrument has introduced us to a new world of vegetables and animals, and demonstrated that there are equal order and harmony in the mite's construction, as in that of the whale or elephant. The only difference is, our weakness of sight prevents our penetrating into the nature and organization of small bodies, which often escape our eyes, and can be perceived only by the assistance of glasses, which teach us that the smallest objects wholly unknown to our forefathers, have extension, parts, and a well organized form. The mention of some examples will lead us to acknowledge the power, wisdom and goodness of that Deity who affords unto all existence and happiness.

Grains of sand appear of the same form to the naked eye, but seen through a microscope exhibit different shapes and sizes, globular, square, conical, and mostly irregular: and what is more surprising, in their cavities have been found by the microscope, insects of various kinds. In decayed cheese are multitudes of little worms, called mites, which, to the naked eye, appear like shapeless and confused moving particles, but the microscope prove them of a very singular and curious figure. They have eyes, mouth, feet, and a transparent body, furnished with long hair in the form of prickles.

The mouldy substance on damp bodies exhibits a region of minute plants. Sometimes it appears a forest of trees, whose branches, leaves, flowers, and fruits, are clearly distinguished. Some of the flowers have long, white, transparent stalks, and the buds, before they open, are little green balls which become white. The particles of dust on the wings of the butterfly, prove, by the microscope, to be beautiful and well arranged little feathers.

In down of over variegated dye,
Shines, fluttering soft, the gaily butterfly;
That powder, which thy spoiling hand disdains,
The form of quill and painted plumage contains.
Not courts do more magnificence express,
In all their blaze of dress and pomp of dress.

BROWN.

By the same instruments the surface of our skin has scales resembling those of fish; but so minute, that a single grain would cover 250, and a single scale covers 500 pores, whence issues the insensible perspiration necessary to health; consequently, a single grain of sand can cover 125,000 pores of the human body.

The microscope displays, in each object, a thousand others which escaped recognition, in each of which others remain unseen, which even the microscope can never bring to view. What wonders should we see, could we continually improve those glasses invented to assist our sight! Imagination may, in some measure, supply the defect of our eyes, and serve as a mental microscope, to represent, in each atom, thousands of now and invisible worlds.

In contemplating the works of God, the effects of his wisdom and goodness are as evidently displayed in the spider's web, as in those laws which connect the sun and his circumrevolving planets. The microscope discovers, in miniature, new worlds, which ought to excite man's wonder, and urge him to religious reverence. Persons deprived of opportunity to examine the curious objects displayed by the microscope, will be glad to know what has been seen by others, and what themselves may contemplate with delight.

The mosses and grass with which the earth is covered, as with a carpet, are composed of many threads and small particles, into which they are divisible. The particles of water are so small, that millions of animalcules may be suspended on the point of a needle; how many, then, must there be in the rivers and seas!— From a lighted candle there issue, in one minute, more particles of light than there are grains of sand in the whole earth how vast, then, the number that flow in a day, or a year, or a century, from that immense body, the sun! How indefinitely small must those odoriferous bodies be, which affect large spaces for days and even weeks, without any sensible loss of their weight!

Let us pass to the animated creation. In a summer's evening the air swarms with living creatures. Each drop of stagnant water contains a little world of animated beings. Each leaf of a tree is a colony of insects; every plant, every flower, affords food for millions of creatures. Who but must have seen the innumerable swarms of flies, gnats, and other insects collected in the compass of a few yards! What prodigious shoals must there be over the whole earth—in the immense expanse of the atmosphere! How many millions of smaller insects and worms crawl on the ground, or live beneath its surface!

The artificial convex will reveal
The forms diminutive that each conceal;
Some so minute, that, to the one extreme,
The mite a vast Leviathan would seem;
That yet of organs, functions, sense partake,
Equal with animals of larger make—
In curious limbs and clothing they surpass
By far the comeliest of the bulky mass;
A world of beauties! that, through all their frame,
Creation's grandest miracle proclaim.

BROWN.

Did not experiments and observations

by the microscope prove the fact, it would be incredible that there are animals a million times smaller than a grain of sand; yet endowed with organs of nutrition, motion, &c. There are shell-fish so small, that even through a microscope, they appear scarcely larger than a grain of wheat, and these are living animals enclosed in hard houses. How inconceivably fine are the spider's threads! as thousands would scarcely be as thick as common sewing silk. How small is the mite! and yet this almost imperceptible atom, seen through a microscope is a hairy animal, perfect in its limbs, active in its motions, of a regular form, full of life and sensibility, and provided with all requisite organs. Though scarcely visible to us, it is made up of parts infinitely smaller than the whole. How minute, then, must be the particles of those fluids which circulate through the veins of such animalcules!

POWDERED MILK.—Kirchoff, a Russian chemist, who discovered the process of converting starch into sugar, has recently made, it is said, several experiments on milk, by which it appears that that fluid may be preserved for an indefinite time. Fresh milk is slowly evaporated by gentle heat, till it is reduced to dry powder which is to be kept perfectly dry in a bottle, well stopped for use. When required it need only be diluted with a sufficient quantity of water; the mixture will then have all the taste and properties of new milk.

INFORMATION WANTED,

OF ROBERT GOURLAY, a native of St. Andrews, Scotland, who left that country about ten years ago, and is now supposed to be in some part of the United States. Should this meet his eye, he will hear of something to his advantage by writing to his brother, at home—who is most anxious to hear from him. His father and mother have both died since he left his native land. When last heard from he was teaching school in Dalton County, Ohio. Any information respecting him, addressed to JOHN CREIGHTON, Chronicle & Gazette Office, Kingston, will be thankfully received.
Kingston, Dec. 24, 1841.

A GIRL WANTED

IMMEDIATELY, to do the work of a small family. Enquire at this office.
Hamilton, Jan. 5, 1842.

ROYAL EXCHANGE,
KING STREET,

HAMILTON—CANADA,
BY NELSON DEVEREUX.

THE Subscriber having completed his new Brick Building, in King Street, (on the site of his old stand) respectfully informs the Public that it is now open for their accommodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.
N. DEVEREUX.

Dec. 24, 1841.

REMOVED
IN HASTE!!

THE Subscriber having got under way in his old business wishes to notify his customers that his present abode is next door to Mr. Thom's Saddlery Establishment, and directly opposite Press' Hotel. He also takes this opportunity of returning thanks to his fellow townsmen for their assistance rendered to him during the night of the calamitous fire.

SAMUEL McCURDY.

N B Those indebted to him will confer a favor by settling up speedily.
Hamilton, Dec 1, 1841.

From the Freeman's Journal.

LORD GEORGE GORDON'S MOB.

To the Editor of the Freeman's Journal.

Salisbury, Orange County, Dec. 11, 1841.

DEAR SIR,—I am one of the few now living who witnessed the burning and conflagration of the diabolical mob of 1780. I was then only eleven years old, and at Bromley Academy, near London; but such was the fright and terror of the moment, that even in our peaceful establishment, restraint was impossible, and the older boys, among whom was, *Martin D'esterre**) scaled the walls of our extensive park, made their way to the city, and many joined the mob to see the fun—some to enjoy the spectacle of burning Papists houses, and the hope of seeing them frying in the flames. Such of the smaller boys who had parents or guardians in or about the city, were sent forthwith to them for protection. I being amongst the latter was sent to my respected guardian, Mr. Robert Rayment, whose family residence was at Highwood Hill, but whose place of business was at Cateaton street. He was a liberal and enlightened Englishman of the Society of Friends (Quakers), the bosom friend of Roland of France, and loved and respected by the then patriots of his own country. He was an eminent Irish factor of the firm of Wakefield, Willett and Rayment, and in 1780, of Rayment and Westby. I had seen the flames of Langdales distillery, the King's Bench Prison, new Newgate, the toll bridge at Black Friars, the Fleet Prison, Butrough Prison, and amongst many others, to my almost heart-breaking, that of my kind friends the Pastry Cooks in the Poultry, next to the Mansion House. I am, perhaps, too particular, but one circumstance, which in the midst of the general despondency, I have often since fondly dwelt on, I am about to relate. I observed a great many packages and boxes of linens and other goods coming in and being deposited in my guardian's warehouse, and on enquiring the reason of so remarkable a procedure at that time of universal confusion, Mr. Rayment told me they were sent there by my countryman, O'Hara, whose large linen shop was in Smithfield, to be protected for the benefit of his creditors, lest they might be destroyed by the mob. The next morning at breakfast my worthy guardian said, "Johnny, thou mayst be pleased to hear of the bravery of thy countryman, O'Hara, whom I have heard thee remark was thy ideal picture of an old Irish Chieftain.—Although he had sent his family and his goods off his premises, he determined to defend his house to the utmost; and being seconded by another countryman of thine, they posted themselves at a front window, and when the mob came last night to destroy his home, they each presented a blunderbuss, and on their refusal to open the doors, and threatenings made to burst them open, they declared aloud that the first man who should attempt it would be a dead man. A consultation of a very few minutes took place among the leaders; when they gave three cheers, and

*) He who lost his life in his provoked duel with O'Connell.

no retiring, wished they had such a Captain amongst them."

I merely state this matter as a proof that had courage prevailed, instead of panic, the page of England's history could not have recorded the basest and most brutal and most horrid outrage that ever blotted it. And as I am on the subject, I cannot refrain from referring the reader to Erskine's masterpiece of oratory, in his defence of Lord George Gordon on his trial—to which, and which alone, may be attributed the acquittal of that infatuated and guilty young nobleman.

I give you this extract from a more extended account of the events of that period, which are incorporated in memoirs of many scenes in a long and eventful life.

GRAND RIVER HOTEL,

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

THE Subscriber respectfully informs his friends and the public, that from the additions he has made to his Hotel, both with regard to BOARDING and STABLING, he trusts he will still continue to merit their patronage.

His Table will be constantly supplied with the best the Market affords; while his liquors are various and of the best description.

Extensive Stabling is attached, with every necessary required by the Farmer, who will do well to pay him a visit.

P. McCLUSKY

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

THOMAS STINSON

HAS just received in his Stores, at HAMILTON AND DUNDAS,

the LARGEST assortment of Goods in Western Canada, to be sold

BELOW their ACTUAL VALUE, (they having been purchased in Montreal during a very depressed state of the market,) in addition to

Large Consignments

of which he is compelled to dispose of during the following Winter!!!

He therefore begs to call the attention of the public generally and more particularly those at a distance to his presents assortment, as they will find themselves amply repaid in the cheapness and quality of his Goods, for any trouble to which their journey may subject them. In addition to his Stock of

DRY GOODS

AND

GROCERIES,

he has on hand a quantity of IRON, NAILS, &c. &c.

His store in Hamilton is situate at the west end of the Brick Block of Buildings, next door to Mr. Jason's Hardware Store, and that at Dundas, nearly opposite Mr. Bamberger's Hotel, and adjoining the premises lately occupied by Mr. J. P. Larkin.

Hamilton, Dec. 1, 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

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

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

BRISTOL HOUSE,

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

THOMAS HILTON,

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

PATRICK BURNS,

BLACKSMITH, KING STREET, Next house to Isaac Buchanan & Co's large importing house.

Horse Shoeng, Waggon & Sleigh Ironing Hamilton, Sep. 22, 1841.

EDWARD MCGIVERN,

SADDLE AND HARNESS MAKER, HAMILTON

Opposite Chapel & Moore's Tin Factory King Street. Sept. 22nd, 1841.

FALL & WINTER FASHIONS

For 1841—1842.

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

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

SAMUEL McCURDY.

Hamilton, 1st October, 1841.

PORTRAIT PAINTING.

M R. HELY, [late from Europe.]

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

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

OYSTERS!

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

INFORMATION WANTED.

OF Jeremiah and Philip Brown, who came into Canada from Hagarstown, Maryland, U. S. about eight years ago. One of them was understood to be a sailor on Lake Erie. Their mother who lives in Hamilton, Upper Canada, would feel grateful to obtain any word respecting either of the above, or their sisters Caroline and Harriet.

December 6, 1841.

NEW HARDWARE STORE

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

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

LIVERY STABLES

HAMILTON.

BY HENRY TOTTEN.

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

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT.

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

BARBER,

KING STREET, HAMILTON.

NOTICE.

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

AGENTS.

- Rev. Mr. Gibney, *Guelph*
- " Mr. Charost, *Pentanguishens*
- " Mr. Proutz, *do.*
- " J. P. O'Dwyer, *London.*
- " Mr. O'Flinn, *St. Thomas.*
- " Mich. MacDonald, [*Madison, Ontario*] *Sandwich*
- " Very Rev. Angus MacDonald, *do.*
- " Alex. J. MacDonald, *Oakville.*
- " Mr. Mills, *Dundas.*
- " E. Gordon, *Niagara.*
- " Mr. O. Reilly, *Gore of Toronto.*
- " W. Patk. McDonagh, *Toronto.*
- " Mr. Quinlan, *New Market.*
- " Mr. Fitzpatrick, *Ops.*
- " Mr. Kernan, *Cobourg.*
- " Mr. Butler, *Peterburgh.*
- " Mr. Lallor, *P.eton.*
- " M. Brennan, *Belleuille.*
- " J. Smith, *Richmond.*
- " P. Dollard, *Kingston.*
- R v. Angus MacDonald, *do.*
- Rt. Rev. Bishop Goulin, *do.*
- Rev. Mr. Burke, *do.*
- Rev. Mr. Snyder, *Wilmot, near Waterloo.*
- " Mr. O'Reilly, *Brockville.*
- " J. Clarke, *Prescott.*
- " J. Bennet, *Cornwall.*
- " John Cannon, *Bytown.*
- D O'Connor, Esq., J. P.; *Bytown.*
- Rev. J. H. McDonagh, *Perth.*
- " G. Hay, [*St. Andrew's*] *Olangarry.*
- " John MacDonald, [*St. Raphael*] *do.*
- " John MacDonald, [*Alexandria*] *do.*
- " Mr. Lefevre, *L'Orignal.*
- Mr. Martin McDonnell, *Recollect Church, Montreal*
- MM J Quibher, *Sup. Sem. Montreal.*
- Rev. Patrick Phelan, *Szs. St. Sulpice.*
- J Richards, *do.*
- P. M. Mignault, *Sup. Col. of Chambly.*
- J. F. Gagnon, *Berthier.*
- J. R. Pare, *St. Jacques.*
- J. B. Kelly, *Sorek.*
- E. Crevier, *St. Hyacinthe.*
- MM. T. Cooke, *Curate of Three Rivers.*
- Herkins, *Sherbrooke.*
- Rev P. McMahon, *Quebec.*
- Mr Henry O'Connor, *15 St. Paul Street, Quebec*
- Bishop Fraser, *Nova Scotia*
- Dr J B Purco l, *Bishop of Cincinnati, Ohio*
- Bishop Fenwick, *Boston.*
- Bishop Kenrick, *Philadelphia.*
- Bi-hop England, *Charleston, S. C.*