



# THE CATHOLIC.

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

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## THE CATHOLIC

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EDITOR.

Original.

### THE MIDNIGHT CONTEMPLATION.

Now mounted aloft on her bright beaming car,  
Lo, Cynthia speeds her career :  
Around their fair empress, diffus'd wide and far,  
The starry host twinkling appear.

O'er heav'n's bright azure the fleecy cloud's sail,  
And vary their forms in the breeze :  
The hoarse rushing river now gleams in the vale :  
The silver beam floats o'er the trees.

While nature in silence her mighty machine  
Is wheeling majestic along ;  
In thought let us soar to a goodlier scene,  
And mix with th' angelical throng.

Where beaming in beauty the blessed appear,  
As they move in the Deity's blaze :  
Their music celestial enraptur'd we'll hear,  
And join them in hymning his praise.

In ravishing symphony often they sing,  
How Nature's omnipotent Lord  
Bade all that existeth from nothing to spring—  
From nothing it sprung at his word.

How o'er the dark chaos his spirit then mov'd.  
And call'd forth the light's cheering ray :  
From darkness emerging the light he approv'd  
And gave it to form the first day.

The waters he parted—some causing to rise  
Aloft on the wings of the wind ;  
Then, whither he orders, the rest instant hies,  
The dry land disengaging behind.

The gathering of waters he called the Sea—  
The dry Land the Earth he design'd— [tree,  
The Earth now he decks with each green herb and  
Bearing Flow'rs, Fruit, and Seed of its kind.

These luminous Orbs, then, he pours o'er the sky,  
Bids each in its orbit be whirl'd,  
That man, by their course, may the Seasons descry  
From his lowly, terrestrial world.

The Sun, then, he launches forth, flaming so bright,  
And bids him preside o'er the Day ;  
The Moon he commands next to lead on the Night  
With her fainter and changeable ray.

Be Earth, Air, and Water replenish'd, he said,  
With creatures that swim, creep, or fly ! [sped,  
Then Fishes o'er Ocean—o'er Earth Beasts are  
And Birds wing their flight to the Sky.

Still where is the creature, for whom is design'd  
The wonderful fabric he rears ?  
'Tis Man, whom his God all the while has in mind,  
And at length the lov'd Creature appears.

"Man now to our image [he says] let us make ;"  
So spake the mysterious Three—  
Of all the fair creatures, just made for his sake,  
He sole lord and master shall be.

His finger almighty then fashions the clay,  
And builds up the beautiful frame ;  
Then he breathes in the spirit immortal—straight—  
It caught the celestial flame. [way

Thus blooming and upright the fav'rite of heav'n  
From the hand of his Maker arose.  
Sole test of his gratitude, Free Will was giv'n,  
Ne'er meant to have wrought him such woes.

The gift he abus'd ; and a rebel full soon  
To his God, like the Tempter, became :  
Then Heav'n he lost, the conditional boon,  
Doom'd henceforth to mis'ry extreme.

Here suddenly pause the celestial choir—  
They feel for their brother, lost Man. [lyre,  
Each pensive reclines o'er his light-streaming  
When God's word thus gracious began :

Not evil shall over my goodness prevail,  
Or render my purposes vain ;  
The deep wound inflicted by Sin I will heal,  
And man his lost bliss shall regain.

But who for his sin the atonement shall make,  
For made an atonement must be ?  
Who can, but myself ? then his nature I'll take,  
And stoop to Death's fatal decree.

Thus man, of my justice the victim assign'd,  
The adequate victim shall be ; [join'd,  
Then my anger shall cease—"Truth and Mercy be  
"And Justice with Peace shall agree."

He ceas'd : the angelical host with amaze  
Are struck at the tidings they hear,  
To think that their God could himself so debase  
As frail human nature to bear.

To think of such honour on man thus conferr'd,  
As brother of God to become ; [prefer'd,  
Nay, God ;—and thus heav'n, o'er all creatures  
To claim as his own native home !

But, hark ! now their voices harmonious they  
In strain so melodious they sing : [raise,  
To him be all honor, and glory ; and praise,  
Such good who from evil can bring !

And thou, the last child, not the least of his love,  
O, Man, let it ever be thine,  
His name to extol, who has rais'd thee above  
Thy nature, and made thee divine !

What sound interrupting my pleasure wou'd spill ?  
How quickly has vanish'd the scene !  
The vigilant cock with his clarion shrill,  
Recalls me to earth back again.

O, Death, whose approach now we hope more than  
At me thy dart hasten to sting ; [dread,  
To heav'n that my soul, from her banishment freed,  
Her flight unencumber'd may wing !

Original.

### THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

#### CHAPTER VII.

THE COVENANT of CIRCUMCISION. ISAAC'S SACRIFICE ; GEN. xvii. ABRAHAM'S INTERVIEW WITH THE CHILDREN OF HETH ; GEN. ch. xvii.—ch. xxii.—ch. xxiii.—vii. AN OATH LAWFUL ; ch. xxiv. 2, 3.

The Lord appearing again to Abraham, renews his promise to him ; and establishes with him and his posterity his covenant of circumcision. This was "the covenant of blood." He himself and every male and male

child of his household, and their descendants were to be circumcised.

It was to "the atoning medium" of the precious blood to be one day shed by the male child, born of his posterity, Jesus Christ, that this ceremony alluded ; and, when that blood was finally shed, the figure ceased, or rather was changed in baptism to "the purifying medium" of water. Hence, with the last drop of Christ's blood, shed upon the cross for our ransom, was water seen to issue from his wounded side ; deriving all its purifying virtue from the blood finally shed by the long predicted and pre-figured male child. And, as this ceremony of circumcision showed the Jews to be the carnal progeny of Abraham, so baptism shows the Christians to be the spiritual progeny of Jesus Christ. Only the male was circumcised, because only the male was to shed the redeeming blood ; which alone sufficed to make all—both male and female, God's chosen people ; but in the Saviour's household, or church, the male and female alike must be baptized ; because male and female alike require purification from sin.

And here is realized a remarkable figure in the mysterious manner in which Christ has given birth to his spouse the church ; as noticed by the holy fathers and spiritual writers ; for as Eve, the carnal mother of mankind, was taken and formed from the side of Adam laid in a deep sleep in Paradise, with the natural power of bearing and bringing forth children to him ; so the church, the spiritual mother of all the faithful, was taken from the side of Jesus Christ, laid in the deep sleep of death upon the cross ; with the supernatural power imparted to her of bringing forth spiritual children to him in the regenerating sacrament of baptism ; for in it we are born again to God ; since, as the Saviour said to Nicodemus, "Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." JOHN iii. 5. It is to this mystery that allusion is made in the Canticle of Canticles, where the bridegroom addresses thus his finally chosen bride, the daughter of the synagogue ; "under the apple tree I raised thee up ; there thy mother was corrupted ; there she was deflowered," who bore thee ; CANT. viii. 5. It was, as we observed before, under the tree of the cross that Jesus Christ raised up his church, and repudiated the synagogue which had rejected him. "When I am exalted, said he, I will draw all things to myself ;" JOHN xii. 32. It was from the sense of this deep mystery that Saint John attaches so much consequence to his having seen the water mixed with blood flowing from the Saviour's side, when pierced with the spear. "He who saw it," says he, "bath given testimony ; and his testimony is true ; and he knoweth that he saith true, that you also may believe ;" JOHN xix. 35.

After Isaac's birth, and the final dismissal of the handmaid and her son ; Abraham's reliance on God's word is put to the severest test ; on his being desired to sacrifice the child of all his hope as a holocaust to the Lord. Abraham readily obeys the command of God ; well knowing, that, he who created all things out of nothing ; could restore his son, though slain, alive to him again.—He therefore sets out with his beloved child to the place appointed for the sacrifice required ; and, when come within sight of it, "he took the wood of the holocaust, and laid it upon Isaac his son ; and he himself carried in his hands fire and a sword ;" GEN. xxii. 6.

Here is most clearly typified the Saviour bearing his cross ; loaded by the hand of his father with the wood, on which he was going to be sacrificed ; still the only child of the promise ; the one "in whom all the nations of the earth were to be blessed." Yet, like a meek lamb uncomplaining, he yields himself up, at the will of his Father, a ready victim to be slain. Well might he too, the guiltless Saviour, have addressed his heavenly Father on the pre-figured occasion, as Isaac did his earthly parent Abraham ; *Father*, said he "behold the fire and wood ; but where is the victim of the holocaust ? vs. 7. He beheld as Isaac did the fire, or the wrath of the Most High enkindled. He also bore upon his shoulders the wood, on which the victim of that wrath, was now about to be consumed. But could he, the father's own beloved son, "in

whom he was well pleased;" **MATT.** iii. 17. Could sanctity itself become the victim of that wrath? Not, save in that human nature which had so offended, and which, for our sake, he disdained not to assume. This was *the ram*, the father of the flock, "entangled by the horns among the briars; that is, by his doctrines, in which however his strength consists, as the ram's does in his horns; amid the opposition, embarrassments and persecution of his crafty enemies; who, like prickly and unfruitful thorns, are only fit to be consumed by fire. This was the victim ready found to be sacrificed; **GEN.** xxii. 13. The filial Deity, as such, could not be slain. But, addressing his heavenly Father, "Thou hast fitted," said he, "a body for me;" **HEB.** x. 5. For that body, which thou hast given me; in that human nature, which I have put on; I will offer up myself a holocaust to thee; the only sacrifice capable of satisfying thy justice; of appeasing thy wrath; and of restoring to my adopted brethren their forfeited right to that bliss and glory for which thou had'st created them.

"And Abraham called the name of that place, the Lord seeth. Whence to this day, it is said in the mountain the Lord will see;" *ib.* v. xiv. The mountain, thus alluded to, is Mount Calvary; on which the pre-figured Isaac was sacrificed; the worthiest object beheld by the Lord on all our earth, his co-eternal son as man, yielding up his life in atonement for the sins of mankind. At the sight of him, the Almighty father relents; and at his earnest entreaties spares us for his sake. "Father" said he, forgive them; for they know not what they do! **LUKE** xxiii. 34.

Some read the above text; "in the mountain the Lord will be seen;" which more directly points to the Lord's appearance at his crucifixion on Mount Calvary; **ch.** xxiii. v. 7. Abraham rose up and bowed down to the people of the land.—This great Saint and favourite of God, was evidently no Quaker in his manners; nor were "the children of Heth" such in their speech, who styled him, *My Lord*.—**ch.** xxiv. 2, 3.

The lawfulness of an Oath, which Quakers also deny, is here proved by the solemn oath which Abraham made his servant take.

Original.

### THE MORAL EVIL.

I see another Law in my Members fighting against the Law of my Mind.—**ROM.** x. 23.

In contemplating the endless wonders of this stupendous universe, we view every thing in it pursuing its wisely appointed course, and tending to the end for which it was made. The heavenly bodies, for instance, are seen to describe, with absolute exactness, the circuits traced out to them, to be performed by them in a given time. The sun is true to a moment in his appearance and disappearance round our globe, and wheels along with unerring precision throughout the range immense of his annual orbit. The moon, too, knows her time and her place in the firmament; and, though constantly changing, is never found straying from her place assigned. The

seasons are regular in their expected succession. The flowery Spring, awakening with gentle whisper the spirit of vegetation, bids him prepare in embryo the fruits of the earth. These are consigned, in all their gay, green, growthy vigour, to the ripening influence of Summer. Autumn, at length, receives matured, and pours into the lap of Winter the needful provision against the dreary and unproductive interval ordained for Nature's rest.

The elements obey the laws designed to impell or restrain them. Animals, and all living creatures, excepting one, are orderly, and guided by their several instincts, within the boundaries set to their operations by the all-wise Creator. Man, alone, forms an exception to the admirable and perfect whole; and though he is the only rational creature here below, to whom all seems referred, yet he is the only one observed to swerve from Reason's rule, and to pursue a track directly opposite to the one traced out for him to walk in. Hence, to whoever contemplates the general system of nature, he invariably forms the greatest puzzle and enigma of the universe. The greatest difficulty has, therefore, always been, save in the revealed religion, to account for that perversity of disposition, which sets him so at variance with himself when it solicits or impels him to act in direct opposition to what his conscience tells him is the will and order of the Deity.

Reason, which discovers nothing but good flowing from the source itself of goodness—nothing but perfect from absolute and essential perfection—acknowledges itself wholly at a loss to explain this anomaly in the works of God, and incapable of ascertaining the original cause of man's propensity to evil. It, indeed, clearly perceives, that a fatal change has taken place in him; for, the idea we have of the infinite goodness and justice of God, obliges us to suppose the creature issuing guiltless from his creating hand—more perfect in its kind than it is now observed to be, and happier in its condition. The same idea obliges us to ascribe all to the creature's own fault its present imperfection, and consequent wretchedness. We hence necessarily infer, that human nature has been somehow polluted—and that, too, in its very source—since Evil is derived on all, like a family distemper; for who of our race, young or old, but feels its afflictive influence? It is an evil, then, inherited from our earliest progenitors, in whose guilt alone it could have originated.

This much Reason clearly perceives, unassisted by revelation; and also, that, though we are punished, we are not finally cast off; since our sufferings are still blended with numberless comforts and delights. We find ourselves still the objects of our Maker's kind regard, who seems to chastise us as a father, only to reclaim and to save—not, as an inexorable judge, to condemn and destroy.

Here our reason, after catching this cheering glimpse of hope, straight loses itself in its conjectures as to the means and manner of restoring our fallen and degraded race to its primitive condition, which nothing could make known to us but the Deity's revelation of his own free and merciful purpose.

Let us, then, attend to what has been revealed concerning man's original state;—his transgression, the cause of all his woe, and the means his Maker has thought proper to use, in order to cancel his guilt, and fit him for enjoying, even in an enhanced degree, the endless, pure, and perfect bliss, for which he had created him.

Man, we are informed, was created such as reason shews he must have been, innocent, and therefore perfectly happy—happy internally and externally—in his whole being, soul and body: in his soul, because his will ever assenting to his understanding secured that guiding faculty's entire approbation, which always afforded him the purest mental satisfaction, and never left him cause to repent, or repine: in his body, as all external objects were made but for his enjoyment, and wholly calculated to bless and delight his senses.

He was created to the image of God—rational, immortal, just, happy and free; bearing in his nobler half, the soul, a further particular resemblance to his Maker, who, as he has revealed himself to us, one in essence, and three in Persons, has made the soul one in substance, and three in powers, the will, the memory and the understanding.

He was constituted from the beginning a Free Agent; and, though bound by every possible motive to make the divine will the rule of his conduct, he was left at perfect liberty to obey, or not obey, as he chose; not, however, without being sufficiently warned of the evil that would accrue to him for his disobedience. In one sole instance was he required to give proof of that entire deference, which he, and all creatures necessarily owe to the Supreme Will of their Maker. In the midst of all the sweets of Paradise, he was forbidden, under the pain of death, to eat of the fruit of a certain tree.

This restrictive mandate was such as affected, by its breach or observance, his whole being, with which he was bound to worship God: his soul and his body: his soul, by the merit of her obedience, or the guilt of disobedience: his body, by the due mortification, or criminal indulgence of its animal appetite. This mandate, however, he ventured to transgress; and thus broke the golden link of love's bright chain, which bound him to his Maker: setting himself adrift from his holy and happy state, upon the wide wafting, and tempest-troubled ocean of sin and woe.—Thus is accounted for, all the misery to which our race is exposed—a misery originating in the transgression of our first parents, and entailed by them on all their posterity.

Their rash act, of only eating an apple against the command of God, may seem at first scarcely an adequate cause for all the evils, thence said to be derived. But that act, considered, as it really was, a positive refusal to obey the Creator, is, in the eye of reason, no less a deviation from the order of nature, and a direct tendency to confusion and ruin in the moral sense, than it would be in the physical, should the seasons refuse to succeed each other in their appointed turns: or should any of the planetary orbs

forsake its course assigned, and reeling widely from its sphere, should meet and obstruct the others in their full career, till the mighty blending masses, with hideous crash and din, carry disorder, ruin and desolation through all the works of God, in spite of his conservative Omnipotence.

It is true, the moral evil was permitted, and, as reason itself demonstrates, for reasons worthy of God, who, in calling the rational beings into existence could have had no view of thus enhancing his own all perfect bliss; but in the excess of his goodness, of allowing a participation in its sweets to creatures rendered capable and worthy of such a gratuitous favor. These therefore, he created free, that, as loving children, they might obey him by choice; not as slaves, by necessity. All other things he created for their sake, and maintains for them in the most perfect order, and inviolable regularity. Them alone he left for a time in a probationary state of filial freedom and independence: putting it thus in their power to acquire, by their voluntary obedience, a rightful claim to his fatherly affection: and, by meriting the bliss for which they were created; to enhance their dignity, and perfect the relish of all their felicity, by their sense of having, as far as in them lay, deserved it; thus, in granting them their freedom, God, according to St. Augustine, has crowned his own gifts, by enabling them to consider such as their acquired property.

The only rational and immortal beings of whom we have any knowledge, or report, angels and men have abused of their freedom, and thus merited their chastisement; which sad circumstance has called forth the display of two hitherto unexercised attributes of the Deity; of his justice to punish, and his mercy to forgive. In the case of the angels, whose guilt originated in themselves, his justice is shown in all its awful and unrelenting rigor. In that of man, whose crime was not of his own conceiving, but of the tempter's suggesting; that same justice is but partially severe, and conditionally limited. A new state of probation is therefore allowed to man. The divine mercy interposing in his behalf, affords him the means of atoning for his offence to justice. He is thus enabled to effect a most perfect reconciliation with his offended God, and to regain, even in an enhanced degree, the bliss and dignity, from which he fell; so that, according to St. Paul, "where sin has abounded, grace has abounded more."—**ROM.** v. 21.

Little did the devil dream that such means of salvation could be found for guilty man. He reasoned from his own experience, and naturally concluded that he had rendered man's condition as hopeless as his own. What else could he suppose? He had found God's wrath implacable: nor ought he knew, was in the creature capable of atoning to divine justice for the offence committed. Mercy was an attribute of the Deity to him quite unknown; and the possibility of not only raising man from his fallen state, but of exalting him far above his former dignified and happy condition, was a mystery

placed beyond the utmost range of his conjecture. He gloried therefore in the full conviction that he had marred the designs of God, in man's regard, and ruined the earthly creature forever.

Here, as nothing happens without a cause, we may naturally inquire what excited in the tempting fiend so fell a hatred to our race and why he so eagerly sought and seeks to involve us in his own destruction.

But that race was destined to inherit the bliss from which he, and his guilty followers fell. It was envy then, a vice that ever seeks to accomplish the ruin of its object; it was envy, that urged, and still urges him on in all his mischievous ploddings against our kind. Besides his rage against that God, whose chastising might he ever feels, redounds upon the creature so favored by the Deity.

Is it not also probable that, when the angels first beheld man sprung from the forming hand of the Creator; at that time, when the material followed the spiritual creation; when they, "the morning stars praised him together; and all the Sons of God made a joyful melody—*Job xxxviii, 7.* Is it not probable that at the moment while they considered him by his nature so much their inferior, that Almighty God may have revealed to them his design of making this last of all his works the greatest; and, though he may have concealed from them the manner in which this wonder was to be performed, to wit, by so identifying himself with man, as to make him in his own person become their rightful Lord and Sovereign, that, in this anticipating sense, in order to try their humble and due submission to his Sovereign will, the Eternal Father may have said, alluding to the word incarnate, his Eternal Son: "Let all the angels of God adore him.—*Ps. xc, 7.*—Who knows but this very command, addressed to the whole host of heaven, who may have wondered that this last of God's rational creatures should be the least; who knows but this very command, may have formed the test and trial of their allegiance, and the occasion of Satan's fall, together with those, who, like him, from the proud sense of their natural superiority, may have disdained to worship, as man, the filial Deity? All we know for certain on the subject, is, that the sin of the fallen angels, was the sin of pride; and the vain thought of exalting themselves above the *Most High and Holy One*, at the same time that we observe in Scripture their opposition chiefly directed against the Eternal Son, in his capacity of man, the Redeemer and Saviour of the human race.

It would seem that God, who foresaw all that would happen; and had formed from all eternity his design in man's regard, intended, in creating him, not a simple, but a compound being, whose person consists in the closest union of two incompatible substances; of a rational and thinking soul, with an inert, unconscious, material clod of clay: to afford him in himself a striking proof of the possibility of that otherwise seemingly incredible mystery, the *incarnation*: a mystery designed for him alone, and intended to prove the great subject of his faith, and object of his hope, by which God, who made man to his own image and likeness, disdained not to make himself to man's image and likeness, in order to restore of that image and likeness what had been degraded in it, and disfigured by sin.

No wonder then that man should be the particular object of envy and hatred to Satan and his associates; whose forfeited bliss he was created to inherit; whose fall and reprobation may have originated in their opposition to his predicted Deification; and who view the easy doomed victim of their seduction not only rescued from their revengeful grasp; but placed in a more marvellous; and, consequently,

a more desirable condition than ever; nay, ennobled and exalted above them by that very nature, which they despised, as so inferior to theirs; and which now forms the precious and wonderful link, that inseparably unites him in the closest kindred with his Maker; the least with the greatest; the most abject with the most exalted; the finite even, and mortal doomed, with the infinite and eternal.

But how was this wonder of wonders to be wrought; and still the dread sentence of death, pronounced against guilty man to be verified? O, it is here that Revelation discloses to us a mystery, which no created intellect could ever have dreamed of.

Man had freely and deliberately sinned, and thereby, like the rebel angels had not only forfeited his title to that bliss, for which he was created; but had also incurred the dread penalty of *death*, in all the fearful extent of its meaning; "death spiritual," which deprives the soul of her true life, the grace of God: "Death temporal," which separates the soul from the body, and dooms this last for a time to return to its native dust; and, finally, "Death eternal," by which the whole man, body and soul, is condemned to an ever dying life; or rather an ever living death; for death eternal is but life continually prolonged in order but to feel the pangs and agony of death. Such was the woeful state to which man had made himself liable by guiltily yielding to the tempter's suggestion.

From this hopeless state did God resolve to deliver him. Man, however, must make the satisfaction due by him to divine justice for his offence. But neither man, nor all the creatures together, can make the adequate satisfaction required.—How then was this incompetency in the creature to be removed? Ah! could it ever have entered into the imagination of men or angels that God himself would become that man capable of atoning superabundantly for the guilt of man?

The cheering tidings of God's gracious purpose were announced to man in Paradise immediately after his fall. It was when he had all to fear from the justice of his Maker, that his Maker's mercy gave him all to hope. He dreaded now, his late delight, the Deity's wonted visit; and "hearing the voice of the Lord God walking in Paradise at the afternoon air, he, and his guilty partner, hid themselves from the Lord God among the trees of the garden. And the Lord God called Adam, and said to him, where art thou?" *Gen. iii, 8, 9.* He, who might have appeared to them as their inexorable judge; clad in all the terrors of his incensed Majesty, and thundering in their ears the dreadful and irrevocable sentence of their condemnation; goes out after them, like the good shepherd after the sheep that was lost, and invites them back with that meek and gentle call; "Adam, where art thou?" He patiently hears their several excuses; and turning all his wrath against the serpent, who had been the author of all this mischief; he lays his curse upon him, and dooms the proud fiend to the most abject, vile and wicked pursuits; declares between him and the woman, whom he thought to have brought for ever under his controul; and between his brood, the wicked; and her offspring, the saints; an endless breach and a determined hostility. He foretells that she, the weaker sex, over whom his cunning had prevailed, should yet set all his might and malice at defiance. That she should crush his aspiring head, and trample him in the dust; while he should vainly "lay snares for her heel."—*Jb.*

Having thus allayed the fears of our first parents, shewing them still hope where no hope appeared; he then, and not till then, passes sentence upon them. But all the penalty imposed seems only a few temporal sufferings; the eternal, un-

less for renewed and persevering guilt, no entering into the views of his merciful dispensation towards them and their posterity. Thus, instead of appearing the dread avenger of their crimes, he shows himself their comforter and sure protector. He even deigns to make himself their servants; and before sending them from their blest abode of innocence, to be henceforth exposed to more inclement seasons; he, like a tender parent, pitying their helplessness, vouchsafes even himself to clothe them. Such is the affecting account given us in the earliest part of the inspired writings, concerning God's merciful treatment of our first parents after their fall.

Let us now mark in its development the stupendous scheme of man's redemption; and admire the ease with which Almighty God defeats all the machinations of his enemies; turning their own cunning, and mischievous efforts against themselves; and bringing the greatest good out of the greatest evil. Satan is seen completely foiled with his own very weapons turned against him; and the mischief he had done, repaired by a new order of things infinitely more calculated for our final bliss and dignity, than even the former happy one; for, when God is the restorer, the restoration far excels the loss sustained.

The fatal tree, which the devil had made the instrument of our ruin, is made the instrument of our salvation; and the fruit of that tree, eaten against the command of God, which gave death; now eaten in compliance with his command; gives life eternal, and a glorious immortality; for the mystic fruit which hung upon that saving tree, was the flesh of our divine expiatory victim, who has said, "He who eats my flesh, shall live for ever."

The woman, in whose disobedience all our woe originated, is now the one from whose obedience all our bliss is derived. "Behold," said she, "the handmaid of the Lord! Be it done unto me according to thy word!" She the weakest creature by nature, is made the strongest of creatures by grace, and the first to triumph fully over her original deceiver.

Her divine son, "the seed of the woman," has conquered as man, our mortal enemy: has trampled his haughty head in the dust and avenged on him our common wrongs; giving, besides, to each of his followers the power, by his grace, of doing the same.

He took our nature, without a human father, of her the woman, originally formed without a mother, from the side of him, who had neither father nor mother. His divinity sprung from the Eternal Father, assumed our frail humanity of her the frailest; the incarnation of the spiritual Adam resembling the creation of the carnal one, whose soul proceeding immediately from its Creator, took possession of its terrestrial organ, the body; forming with it, though a different substance, one identical and individual person. In this too the second Adam resembled the first, that in his two-fold generation, he was *fatherless* and *motherless*; *fatherless* in his *human*, and *motherless* in his *divine*. Hence, as in his sacrifice, so also in his generation, is he likened to his great regal and sacerdotal prototype, *Melchisedech*; whose father and mother are unknown; and therefore whose genealogy can never be traced; "Generationem jus quis enarrabit?" "Who shall declare his generation?"

In this new order of things, even death, our threatened bane, is become but our desirable entry into never ending bliss.

The temporal sufferings also, to which we are condemned are made but the precious occasion of augmenting our future happiness. They are but the labours of virtue, which win for us eternal and infinite rewards; for, as the great Apostle

Saint Paul testifies, "the present tribulation, which is momentary and short, worketh for us exceedingly grand above measure, an eternal weight of glory; *1. Cor. iv, 17.* Thus a sovereign remedy is applied to all our woes; which, if properly borne, are changed into so many sources of the purest joy; a joy secured to us by the promise of him, who said, "Blessed are they who mourn, for they shall be comforted."

In this wonderful dispensation we see God's justice superabundantly satisfied by man, of whom satisfaction was indisputably required; the truth of his threat rendered perfectly consistent with the display of his mercy; and his justice now appeared welcoming our peace and perfect reconciliation with his offended Majesty; thus as the Psalmist sings, "Mercy and truth have met each other, justice and peace have kissed."

Here then we perceive why Providence permits for a time the moral disorder in our world. It is allowed only for the free trial of man's merit and fidelity, and to give him, as we observed, a constant opportunity by his struggle against the allurements of vice and immorality, of augmenting his bliss & glory in the world to come. This is that enmity which he told the serpent "he would put between him and the woman; and between his seed and her seed." This that strife alluded to by the Saviour, when he said, "I came not to send peace on earth, but the sword.—*Matt. x, 34:* "and the life of man," says Job, "is a constant warfare upon earth:" while only they who conquer, shall be crowned.

But this state, though a trying and critical one, is yet, as we affirmed, by the rewards it procures us, a far more advantageous, and therefore a more desirable one, than even that from which we fell. For who can say to what a height of glory we may raise ourselves in the kingdom of our Heavenly Father, by our never-failing exertions in his service. Our time here is that precious talent, which he says he has committed to our faithful management; and if we lay it out properly to interest, it will, in the end, produce to us infinitely more than the whole capital and original amount.

It is true our best actions considered in themselves, are nothing that can justly claim from God the slightest remuneration; much less a remuneration so exalted and everlasting. But, while we remain in this probationary state, we are assured by the Saviour himself that the very least and most ordinary of our actions, when performed with the proper intention; that is, for his sake, or in obedience to his command; and with a view to please him, are counted, and rendered precious in his sight, through the merits imparted to them by the Saviour, who, as our head, our High Priest and Mediator, offers them up to his Heavenly Father, as those of his living members. We are thus enabled by an upright intention to do all that we do to the glory of God, "whether you eat or drink," says St. Paul, "or whatever else you do; do all to the glory of God; *1. Cor. x, 31.* Now whatever is done to the glory of God, deserves as our Saviour assures us, an adequate reward. "Even a cup of cold water," says he, "given in my name, shall not want its reward."

What an opportunity there is hereby afforded us of "laying up to ourselves," as he exhorts us, "treasures in Heaven, *Matt. vi, 26,* and of adding every moment of our life here to our glory and happiness in the world to come. In this a one consists the secret of the saints, whom the grace of God enables to turn to their everlasting advantage his wondrous scheme of man's redemption; and all the sufferings of this short life to the enhancement of their bliss for eternity.

From the Catholic Herald.

TO THE REV. W. H. ODENHEIMER, A.M.  
Rector of St. Peter's Church, Philadelphia.

No. VII.

REV. SIR:—In my last I proved by direct testimony, that the ancient British Christians admitted the authority of the bishop of Rome. The facts there adduced, with one exception, belong to the time of St. Augustine, or to an anterior period. I now come to establish the same truth, from the constant communication which always existed between the Britons, and the Anglo-Saxons, and between them both, and the other nations of Christendom.

The charity of ancient Christians did not consist in holding communion with error; it impelled them to do all in their power to make the truths of faith known to all, even at the risk of their lives.—They did not endeavor to open the way to heaven, by throwing down the barriers which Christ had raised round his church; but they spared no efforts to make all partakers of the blessings which they themselves enjoyed. The church was, in their eyes, a society of faithful men, partaking of the same sacraments, living under the superintendence of pastors,—themselves linked together in one compact body, however differing in customs or language, or separated by place.—While thus the faithful found every where a church constituted on the same principles, before whose altars they might worship, of whose sacraments they could partake; those who were not guided by those principles, however nearly they approached them, formed no part of that one body, which alone they believed the constituted guardian of the mysteries of God.

Modern indifferentists may call this intolerance; but it was an intolerance that necessarily flowed from their belief of the divine constitution of the Church. In whatever light it is viewed, it clearly proves that where a constant communion in religious matters existed, the same faith was professed—the same principles of Church government were adhered to.—Even those who assign a late date to the other doctrines of what they are pleased to call 'Popery,' have not as yet attempted to show, that in the sixth, seventh, or any other century, our church has swerved from this salutary intolerance in religious affairs; our undoubted adherence to it has been always our boast; and a source of bitter reproach from the enemies of our faith.

Of the communion existing between the British Church, and the churches of the continent of Europe, before the time of St. Augustine's arrival in England, we have undoubted proof. We have instances of it in its first foundation by bishops sent to that country by Pope Eleutherius, at the request of Lucius: we find British bishops sitting in continental councils; and the French bishops: Germanus, Lupus, and Severus, going over to Britain, and taking a prominent part in the ecclesiastical affairs of that country. Indeed, this is not denied by any one.

During St. Augustine's administration, notwithstanding the pretended "protest" of the Welsh against him, we find Oudoceus receiving consecration from 'the schismatical intruder;' nor do we find that he was received with less honor on that account by his own countrymen.—On the contrary, the king and nobles, as well as the clergy of Wales, are said to have received him in solemn procession. He celebrated several synods, and obtained so high a place in the estimation of his countrymen, that Spelman calls him "a great star in the British church."—Spelman endeavors to throw some doubt on the fact of his having been consecrated by St. Augustine, though he felt em-

barrassed to find a more ancient Archbishop of Canterbury, from whom he could have received consecration,—an obvious difficulty, as no archbishop existed there before him. This, however, was given up by Wilkins; he yielded to the proofs brought forward by Usher, to establish the fact. Nor was Oudoceus the only bishop of Landaff who received consecration at Canterbury; his successors ever after continued to follow his example; and were not, on that account, considered to have held communion with a "schismatical" church.

Another example of this communion, and consequently a proof of the identity of doctrine, is found in the conduct of Cadwallader, King of Wales, who became a monk at Rome, and died there in 689.—in 14 years after the time you assert, that the Welsh, or British Church, protested against the usurpations of the Roman Pontiff.

In the meantime, the successors of Gregory had abated nothing of the claims put forward by him; nay, even in the chronological table which you give at page 87 and 88, as exhibiting the time in which the various errors of Popery were first introduced (a curious document, by-the-by, to which I may have occasion to return,) you date of the origin of the Papal supremacy from the year 607; eighty-two years before the death of Cadwallader. This Cadwallader, however, not only became a monk himself in Rome, but founded an hospital there for the reception of Welsh pilgrims. Fuller relates this as follows: "Here he purchased lands, built an house (after his death converted into an Hospital) and by his Will, so ordered it, that certain priests of his own country should forever have the rule and government thereof. These were to entertain all Welsh Pilgrims with meat, drink, and lodging, for the space of a month, and to give them a certain summe of money for *viaticum* at their departure towards their charges in returning in their own country."

I need not tell you, sir, that Protestant nations have never been anxious to establish hospitals in Rome, for the use of Protestant pilgrims to that holy city: this will enable you to judge, whether Cadwallader or his people, knew anything of the "protest" entered against Rome in the sixth century, and echoed on, as you say, to the days of the Reformation. The hospital was not a useless fabric during all this time—it continued in existence till Wales became in reality, Protestant, and was thus rendered useless. After the Reformation, its endowments were handed over to the English College at Rome, where they yet remain. So clearly was its object kept in view all along, that Dr. Morris, a Welshman, and first rector of that college, insisted that it should continue to be used exclusively for Welshmen, in educating missionaries for that country, as pilgrims were no longer to be expected. But the opinion of the Jesuit Father, Parsons, was followed, who thought it more advisable to unite the funds of this, with those of an English hospital, that had been established for a similar purpose, by Offa, and thus form one institution, in which missionaries would be educated indiscriminately for any portion of England. From this institution a Wiseman, a Waterworth, and so many other Catholic missionaries have been sent forth, to preach the faith that Phaganus, and Deruvianus had preached in ancient days to his pagan forefathers. Few, I imagine, will deny, that were the royal monk to revisit our earth, he would consider this use of his bequest more in accordance with his intentions, than that made in his own country of the bequests of his Cambrian ancestors and successors, which now support men who denounce his monkery as a superstition, himself and

his fellow-pilgrims as idiots, and Rome itself as the seat of the Anti-Christ. The royal houses of Wales, as well as those of England, supply other instances of a similar manifestation of their attachment to the see of Peter. Eygen in 853, and Howel in 885, went on a pilgrimage to Rome. In my last letter, I spoke of the visit of Hoel-Dha, son of Cadill, in 928. He went there accompanied by four bishops, and thirteen of the nobility of his kingdom.

St. Wilfrid, when in Rome in 680, was present at a council of 125 bishops, convened in opposition to the heresy of the Monothelites. Notwithstanding the excessive importance he attached to the mode of celebrating Easter, when called on to make known "his own faith, and that of the island from which he came," he did not hesitate to attest that "the true and Catholic faith was held in the whole of the Northern parts, in the islands of Britain, and Ireland, which were inhabited by the English, the Britons, the Scots, and the Picts. Though this had special reference to the controversy before the synod, the declaration of agreement in faith, as was often the case on similar occasions, was general and unqualified, and the decrees were signed by him in their name. Indeed, had he considered the Britons heretics or schismatics, neither he, nor the Roman synod, would have cared much what their opinions were, nor would he have been allowed to sign the council in their name.

It might be objected against what I have hitherto proved, that Bede speaks of the Britons as doing many things contrary to Catholic unity; that he and St. Wilfrid, appear to have looked on them as well as the Scots, as schismatics;—the latter would not receive orders from them. Stillingleet lays great stress on this argument.

But all this is easily explained, by the national animosity of the Britons against the Saxons, the decay of ecclesiastical discipline in their church attested by their own writers, and the importance attached to the Easter controversy by those in England who followed the Roman custom. St. Wilfrid received his early education in the Irish monastery of Lindisfarne; and, with the approbation of the monks, went to Rome to complete it.—This as well as the testimony he bore to the faith of the Scots and Britons, when in Rome, shows that they did not differ on any essential point. In the beginning of his career, Wilfrid appears to have been under the impression, that the British custom was condemned by the church as can be seen in his conference with the Scots before King Oswio. There was no ground for this, but the fact that he tho't so sufficiently explains his conduct. His mistake arose from confounding their custom with the condemned practice of the Quartodecimans, to which alone the ancient canons had reference. Though even Bede appears to have attached rather too much importance to this controversy, his eulogy of the monks of Hy, who adhered to the Irish custom; and of Aidan who converted the Northumbrians, clearly shows that he considered them as brothers and members of the same church.

The Britons, on the other hand, hated the Saxons as enemies of their nation; they not only would not preach the Gospel to them themselves, but could not even bear that others should do so. Though these feelings were unjustifiable, and were manifested in a most disgraceful manner, they are but in accordance with the decay of Christian piety which their own writers prove to have existed among them. The consecration, however, of the bishops of Landaff by the metropolitan of Canterbury; the communication existing between the Welsh and Rome, as well as with the Irish, who were them-

selves in communion with the rest of the church, clearly prove that the animosity of the Britons did not proceed from a difference on points deemed essential on either side.

The positive proofs which I have brought forward, to show that the Britons always acknowledged the authority of Rome, are not less conclusive, than the impossibility of accounting for their acknowledging it at a later period, if it had not been established amongst them from the beginning. The favorite explanation of its first introduction amongst them, seems to be, that it did not prevail until the archiepiscopal dignity of St. David's became extinct, and its bishops became subject to Canterbury; which happened during the reign, and by the influence of Henry I. in the twelfth century.

Spellman gives this account and it seems to be adopted by most Protestant writers. But the history of this affair, however it may account for the authority acquired by the See of Canterbury, gives no explanation of the origin of the Pope's influence; on the contrary, its history shows that they had been always subject to him. I will take it from Giraldus, who was himself bishop of St. David's, and who strongly, although ineffectually, defended his See.

In the first, the very position which he undertook to prove, shows that they never pretended to be independent of Rome.—"Until the time of King Henry I. of England," says he, "the See of St. David possessed the whole of the metropolitanical dignity, owing subjection to no other church "but to that of Rome," and being "immediately subject to her." You see, at once, by this, that subjection to Canterbury, and to Rome, were not one and the same thing; nor did the Britons think, that the first followed from the second. To prove the authority always possessed by the bishops of St. David's, he shows that till the year 900, they had the pallium: that, at that time Sampson, bishop of that See, fled from Wales, in consequence of a pestilential disease that raged there, and taking his pallium with him, went over to Armorica Gaul, where he became bishop of Dole. The bishop of Dole continued to use this pallium for some time, until prevented by the Pope; whereas the bishop of St. David, who succeeded Sampson, being thus left without a pallium, ceased to enjoy the title of archbishop, although they continued to exercise most of its rights.

You, yourself, tell us, at page 49, that "the pall" (or pallium) "is a vestment worn by the archbishop on his shoulders, as a mark of obedience to him from whom he received it." If you had added, that besides this, it expresses the authority which he possesses over his suffragan bishops, which, so far is a participation of the primatial authority of the Pope, who conferred it—pointing at the same time, to the existence and the source of his authority,—your explanation would have been complete. The mere fact, therefore, of the archbishops of Menevia, having worn this, clearly proves, that they were subjects to Rome. Indeed, the journeys of Giraldus and of Bernard, one of the predecessors of Rome, to defend the independence of their See, would have been absurd, if they were independent of Rome. I am now discussing the merits of the question between Canterbury and St. David's; I merely allude to the grounds, on which the independence of the latter was defended; and these prove that it was never imagined that the Welsh bishops were independent of the successor of Peter, supreme head of the One, Holy Catholic, and Apostolic Church.

What you have asserted in the words of Ingram, (17) is true. "No national synod had granted to him (the Pope) that dominion, nor had any General Council

doomed that she (the Church of England) should be under his jurisdiction." But instead of concluding from this, that it was usurped, it would have been much more in accordance with the maxims that guided the Fathers in such investigations, to conclude that it was a necessary consequence of the constitution of the Church, as founded by Christ. St. Augustine says, "What the whole Church adores to, and was never instituted by councils, but has always been retained, is most rightly believed to have come down by apostolic tradition." (18.) This would be the more natural in the question before us; for at the time that "the yoke of the Roman yoke" (to use our own phrase) rested on the shoulders of the Welch arch-bishop, Wales can hardly be said to have been even nominally subject to the monarchs of England.

Were the enquiry into the faith of the church regarding the authority of the bishop of Rome, transferred from the small tract occupied by the descendants of the ancient Britons to a wider field, the proofs of the Catholic doctrine would increase with the greater supply of documents. For a full proof of this assertion, I would beg leave to refer you to Bishop Kenrick's letters to Bishop Hopkins on the primacy of the Apostolic See. If you feel an interest in studying the Catholic doctrine on this subject, you will not be repelled from the perusal of this work by those "personalities," you justly reprobate; but you will find abundant proof of the unanimous and never failing principles of the Church, even during the earliest ages. If you wish to see the principles of the Anglo-Saxons cleared from the doubts which modern controversialists had thrown around them, you may consult Dr. Lingard's elegant and learned work on the antiquities of the Anglo-Saxon Church. An examination conducted with candour will show you, that the Church of Christ was always considered by true Christians, as a society of men, united in the profession of the faith of Christ, and in the participation of the same sacraments, under the government of lawful pastors, especially of the Bishop of Rome.

I remain, Rev. Sir, respectfully  
Your obedient Servant,

CATHOLICUS.

**LINGARD'S ANTIQUITIES OF THE ANGLO-SAXON CHURCH.**—The advertisement of Mr. Fithian, in this day's Herald, announcing the speedy appearance of the first American, from the second English edition of Dr. Lingard's History of the Antiquities of the Anglo-Saxon Church, gives us most unfeigned satisfaction, in which all who know the merits of that work will, we are confident, participate. We express but our own secret conviction, — a conviction of many years standing, — that it is one of the most beautiful works in the English, or, perhaps, any other language. In the composition of it, the author prepared himself for his more voluminous, and more important work of the History of England; and his success in this instance, laid the foundation of his future fame. For those who are not familiar with the nature of the work, we must say a little about its contents, which, indeed, are no less multifarious than interesting.

The historical details into which he enters, are, perhaps, the most beautiful in the history of the Church. The conversion of Saxon England by Augustine; — the almost romantic events that mark the history of the Heptarchy, the piety of many of its kings; and the seats of learning and of piety, such as Croxland, Jarrow, Lindisfarne, &c., — are pictured rather than described; and the Anglo-Saxon

Church, such as it was, and is proved by the author to have been, by a host of authorities, is held up to view, in a manner that must console the Catholic, while it dissipates those clouds of misrepresentation, with which Protestant writers have attempted to shroud its glory. The letters of 'Catholicus' show how necessary it is for Catholics, even in America, to be familiar with all the details of the early ecclesiastical history of England; and scarcely a week passes over, in which we do not find some mis-statement, or false inference, on the subject, in the columns of our Protestant contemporaries. Thus, to instance one; a contribution to the *Banner of the Cross*, in this city, lately adduced a passage from a sermon by the Saxon monk Aelfric, which he pretended, clearly shows that Transubstantiation was not the belief of the Anglo-Saxon Church. Now, may we ask, where is the ordinary ecclesiastical student to seek for the elucidation of this difficulty? We candidly acknowledge, that we know no other source to which we could recur, than to a lengthy and most satisfactory note to this work of Dr. Lingard, in which, with that precision and force so peculiar to him, he vindicates Aelfric from the charge of anticipated Protestantism, and shews that the Anglo-Saxons were taught, and believed, precisely as the English Catholics are now taught and believed and as the Universal Church has always believed. Indeed, without being controversial in its character or style, the 'antiquities of the Anglo-Saxon Church,' is more calculated to demonstrate the apostolic character of our doctrines and practices, than most works which have this object professedly in view. Our doctrines are solidly established; our institutions are beautifully vindicated; and the much abused monastic life is shown, both in itself and in its civil and religious effects, to be one of the greatest blessings that religion has conferred on man. In a word, we know of no single volume, which, for interest of detail, beauty of style, clearness and strength of argument, and most attractive examples of heroic sanctity, is to be compared with this work of Dr. Lingard. Most sincerely do we congratulate the Catholic public, on the announcement of its appearance from an American press; and we cannot but claim for ourselves some little merit, in having encouraged Mr. Fithian to undertake, in these trying times, its republication. — *Catholic Herald*.

**SCOTLAND.**—The Catholic Church of St. Mary, Edinburgh, has lately undergone some repairs. On the 10th of January, it was solemnly re-opened. We take the following description of the tabernacle of the high altar from an interesting communication to the *Freeman's Journal*, descriptive of the event.

"As is usual in all Catholic churches, the altar is the most attractive object in the temple, so it was here all newly constructed. The tabernacle was of the most chaste and beautiful design, corresponding to the style of structure of the church — the Gothic: it looked like a pillar of burnished gold — the almost innumerable candlesticks of pure white and gold, of a height sufficient to show that splendid production of the immortal Vandyke — that altar-piece, which is now considered one of the most perfect of the creations of his gifted power — that for which George IV. did not think it too much to offer £4,000, (\$20,000). Then the screen of solid oak, minutely carved, the pulpit and railings enclosing the space reserved for the performance of the imposing ceremonies, all corresponding — all exciting surprise and pleasure. The Gothic roof, most effectively painted in oak, its structure I am unable to describe — the splendid organ, with double its former powers — the

tastefully stained windows, the rich and chastely elegant lamps; in fact, altogether, I never witnessed what struck me more, as having so many happy combinations capable of calling forth the ecstasies of the soul, and making us rejoice in the wonderful and felicitous combination of art and mechanical powers (the whole of which expense I understand, has been most munificently and generously discharged by that very eminent prelate, the Right Rev. Dr. Gibbs, out of his paternal property — indeed it appears he has no other, as he would receive no emolument from the church)."

**WATER SPOUT ON LAKE ERIE.**

On Friday evening last, between 5 and 6 o'clock, our citizens enjoyed the sight of a rare and imposing exhibition in the natural world commonly known as a 'water spout,' which passed in front of the town within a mile of the Beacon Light. It seems that what we call a whirlwind upon land, causes a water spout at sea, when the aerial forces are sufficiently powerful to raise water.

These whirls or whirlpools in the atmosphere result from the meeting of different currents of air, and form a vortex in the same manner as eddies are made in running water by obstructions or counter currents. On Friday the wind blew strong from the N. E. until about 5 P. M. when it changed suddenly to west, still blowing a gale and bringing onward a dark and threatening storm. A few minutes before the change of wind the whirl which caused the spout came off the land two miles west of the Pier, producing a great agitation of the water, raising and driving about the spray with great fury; the sea running high at the time. In a short time a portion of the low black cloud which lay directly over the troubled portion of the water, descended in the form of a large sack half way to the surface of the lake. It was apparently of the size of a large hay stack, hollow, and the spray or vapor of which it was composed, had a spiral and upward motion around the cavity of the column. It proceeded from shore in a north easterly direction, not in a regular track, but with constant and sudden deviations, perhaps two miles; the portion descending from the clouds at times almost dispersed by the strength of the gale. If the sun had not been obscured, and the air darkened by the storm in the west, (immediately behind it,) the whole of the spout would, no doubt have been distinctly seen. — When opposite the harbor its direction became more southerly, its color changed from the dark cast of a heavy cloud to the whiteness of spray or falling rain, and it took the form of an inverted cone with regular elements, its vortex resting on the water, (not larger than a hog's head) its base surrounded by moving clouds. Very little rain fell while it was in sight, and whether this proceeded from the water elevated by the whirlwind could not be ascertained. As it travelled eastward before the wind, it approached the shore a mile east of the city, changing shape continually and causing as it passed, a great commotion in the already agitated waters. Here a fresh gust seemed to break up the column and it vanished. — Fortunately no boat nor vessels were in its route, or damage might have ensued. Among the numerous displays of grandeur of storms which our waters afford, we have witnessed none more varied or sublime than this. It was not considered a large spout when compared with those which occur on the broad ocean to the wonder and alarm of the mariner, but seems to have been perfectly formed though upon a more limited scale.

We are informed that three of them occurred at the same moment about 25

miles west of this place, a few years since, and passed among some vessels without coming in contact with any of them. It may be very long before another makes its appearance here. — *Cleveland Herald*.

**THE ARGOVIAN CONVENTS AND THEIR ACCUSERS.**

The violence committed by Swiss Radicalism against the convents of Argovia is not yet made good. This canton, despite the decision of the Diet, pretends to uphold the confiscation of the convents. Faithful to that idea of truth and justice which inspired the History of Pope Innocent III., M. Hurter, although a Protestant, has undertaken an energetic defence of the monks plundered by those Radicals who have put into execution the maxim of M. Tascheron — "Let war come, and we will lay hands upon it." The defence written by M. Hurter forms a portion of a manifesto, in the preparation of which many men of talent have had a share, and which has been distributed among the members of the Diet, in the name of the superiors of the convents. A great part of this memorial is consecrated to the refutation of unjust accusations, and the determination of facts that have been represented in a false light. According to Mr. Hurter, the suppression of the convents of Argovia has been for years projected by their enemies, although no one thought that such summary proceedings would be taken against them. In order to understand properly the position of the government, not only with regard to these establishments, but of and relatively to the Catholics, it must be recollected that the canton of Argovia was formed under the influence of Napoleon, by the union of countries which, in respect of religion at least, do not appear called to be united. In the ancient canton of Baden, a Catholicism is professed as strict as that of the small Swiss cantons; in the Fritthal the Catholic religion has assumed a more modern air, and the influence of the clergy is less felt; that part of the canton over which the influence of Berne formerly extended is almost entirely Protestant. These last two fractions of Argovia have adopted the German idea of the supremacy of the temporal government over the church, and from this idea have arisen the troubles which at this day agitate the country, and which would never have taken place if there had been reserved to each of the different churches the right of alone taking cognizance of that which concerned its own interests. The adoption of the constitution of 1841 having brought into power a party hostile to the Catholic Church, the latter was made to feel more than ever the dependence on the state in which it was wished to retain it. The same tendency had propagated itself in the neighboring cantons; and in conferences held at Baden, in which there took part the delegates from two Catholic cantons (Soleur and Lucerne,) and from five mixed cantons, (Lugovia, Berne, St. Gall, Argovia, and Ball-Saraigne,) the subjection of the Catholic Church into a system, and reduced into a formulary by articles.

There it was deprived of liberty and the direction of its affairs even in matters exclusively doctrinal, and made to depend on the good pleasure of the government; thus for instance the examination of young persons destined for the ecclesiastical profession, with which the bishop had always been charged, was confided in the mixed cantons to a mixed commission named by the civil authority. We hasten to add that the inconvenience of the new order of things was not long in making itself felt, and that of the seven cantons which adhered to the articles of the con-

ference of Baden, there are but two Argovia and Ball-Campagne, whereby they are still in vigour. It is true that a very energetic opposition was manifested by the Catholic population, and that the Holy See having pronounced formally, on the 17th of May, 1835, against the articles of Baden, adopted by the grand council of the seven cantons, and so transformed into law, the resistance took a still more decided character. Committees having been formed in Argovia to sustain the cause of religion which appeared to be menaced; persecutions were instituted against the members of those associations; and thus the reaction and the persecution of individuals were added to the struggle of parties. "If it be asked," says M. Hurter, "what is the cause of the ever increasing difficulties that have been thrown in the path of the Catholics of Argovia, and more particularly of its monastic institutions during the last ten years, we would answer that they must be attributed to Radicalism; that is to say, to a hatred of whatever does not date from today; to the disposition to isolate the present from the past absolutely, in order to constitute it according to theories that may be accredited, or egotistical views that have been adapted; to the audacity with which the liberty of the individual to produce is contested; to the contempt of property, which, it is true, is as yet only attacked in the possessions of corporation, because its career is still unfinished, although it is impossible to establish any real difference between such property and that of private persons; lastly, to that omnipotence attributed to the state, and usurped by those who govern; to that absolutism which conceals itself under the cloak of popular sovereignty and national representation. Such radicalism knows no distinction of confession. It would be a great mistake, therefore, to conclude that because some men whose names are inscribed in Protestant registers of baptism league themselves with others whose names figure in Catholic registers, for the purpose of oppressing the Catholic Church and destroying her institutions, any one confession is obnoxious to a charge that touches only the adversaries of all confessions. Each confession has its Strauss, with this difference only, that their activity is determined by the circumstances in which each church finds itself placed. He to whom Christ is no more than a Plato or a Pestolozzi in Jewish garb, does not differ much from him who will not see in Christ aught but a mythus." M. Hurter applies himself to a definition of what the protectorate of the church ought to be, when the case in which the state is charged with the protection of the church is made out. "If the church," he says "has presented to the state an inventory of its different institutions, the guarantee which the state thereby undertakes is not qualified by the grant of a power to efface now one article, and now another, from such inventory. The state owes protection to the church in everything that the church is, in everything that the church possesses, in everything that the church wants, in everything that the church approves. It is for the church, and not for the state to declare what institutions are foreign to her object or opposed to her prosperity. If it belonged to the state to determine in this matter, the state would be the church, and this last word would no longer have any signification. Protection is, doubtless, an attribute of Sovereignty, but only in the sense that the chief of the state is bound to maintain all that exists lawfully, to preserve persons and things from everything that might encroach on their right." Thus defined, the prerogative of protection could not authorize government to reform the convents, and still less,

to suppress them; and this is the conclusion at which Mr. Hurter arrives. He has no need to insist on the guarantee for their preservation given by the federal constitution; it is sufficient for him to explain the nature of the relations between church and state, in order to deduce the inviolability of these establishments; and he takes care to cite the testimony of many Protestant jurists in support of the opinion which defends.—*L'Univers*.

**NEW ROUTE TO INDIA BY THE EUFRATES.**—The Commodore publishes some private correspondence, dated Aleppo, June 10, 1841, which states that the English steamboats Nimrod and Nicotons had arrived at Belos, on the Euphrates, after a navigation of 16 days, a distance of 375 leagues. Lieut. Campbell, who commanded the expedition, had ascertained that both the Tigris and Euphrates are navigable for large vessels, and that those rivers present a new passage to the British possessions in India. "Documents stolen from M. Lascasas at Alexandria, in the year 1811," continues the writer, "contained important information collected by this gentleman, who was dispatched by the Emperor Napoleon to explore Mesopotamia and the Euphrates, in order to ascertain the possibility of discovering a passage to England by the Orontes. The British ministry determined to verify these plans. Capt. Chesney was deputed on this mission in the year 1835. Great Britain then ascertained that the Orontes which falls into the Mediterranean, was navigable as far as Latakia, [the ancient Antioch] That the ancient harbor of Seleucia, situated at the mouth of this river, could be formed an excellent harbor at a small expense. That it was easy to make a road to Aleppo, and hence to the Euphrates through the valleys, and that the distance, 45 leagues, could be easily traversed. A coal bed was discovered at the foot of Mount Taurus, sixteen leagues from Taurus. Near this coal bed, which is of considerable extent has been discovered an iron mine, which gives sixty per cent. of metal. These mines are surrounded by oak woods of great value."

**NEW PROCESS OF FILTRATION.**—A new filtering process, on a very large scale has been discovered by a gentleman named Stockey, of St. Petersburg, who recently arrived in this country for the purpose of submitting his valuable invention to the great metropolitan water companies, and other establishments requiring a constant supply of pure water. The principle of the apparatus has not been made known to the public, but a patent is being secured for it, and it is said to be so perfect in its nature and operations that the quantities of water can be filtered in a conceivably short time by once passing through the apparatus; and that a stream from the most impure source may be rendered perfectly translucent and fit for all purposes, by one such passage.

The perfection of the machinery consists chiefly in this fact, that while in the ordinary filtering apparatus impure water must pass through several times to become fit for use, with Mr. Stockey's invention once is sufficient for a perfect purification, whatever may be the state of the water, and water already comparatively pure—such as that supplied by the New River Company may be rendered as bright and clear as crystal, and equal in appearance to water taken from the best springs. To give a notion of the capabilities of the apparatus, it is sufficient to say that a working model, five feet square, which has been constructed for the purpose of exhibiting and demonstrating its powers will, under ordinary circumstances, filter 2,165,000 gallons in 24 hours, supplied by a pipe of three inches bore.

The model has been visited within the last few days by several parties connected with the water companies, and also by many scientific persons, some of whom declared that they would not have believed it possible that water could have been so perfectly filtered in such large quantities, and in so short a space of time.

**CENTRAL AMERICA.**—Captain Roberts of the brig Frances, arrived yesterday from San Juan, informs our news reporter that a few days before he sailed, the British sloop of war Tweed, Lieutenant Douglas, arrived there, having on board a king of the Musquito Coast, that he ordered the Musquito flag to be hoisted, informed the people that they must prepare to leave there on the 1st of March, and finally, took the Commandant of San Juan to the Balize to be tried for piracy.—*N. Y. Courier*.

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

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, NOVEMBER 3.

Our brethren in Lower Canada, who do not choose to contribute to the support of the Catholic, will please remit us the numbers that have been forwarded to them.

Ceux de nos confreres du bas Canada, qui refusent leur aide au Catholic, sont priés de nous renvoyer les Nos. qu'on leur a remis.

The Anglican parson of Perth, the Rev. Michael Harris, in his reply to the Address presented him by his church-wardens on his return from England, is ridiculously sublime in his encomiums lavished on his dear little, national, parliament-built Zion. But why should he not praise, and, if necessary, overpraise, the thing that yields him, on such easy terms,—(nay, and his family too, if he has or may have one,)—his roast beef and plumb-pudding? But that he should fall foul so unmercifully on all other denominations, "*Popery and Dissenters*," which are all who differ from him, is not quite so fair; especially as he shows not, except by vague unproved assertion, that his Zion—the foundation of which was laid by old Harry's apostacy; which was raised upon a Geneva platform by the reforming squad under the baby king Edward, and finished out in its present form, and plastered up with parliamentary penal enactments, during the long and merciless reign of the remorseless Elizabeth—as he shews not, I say, by any proof, that his Zion is the only true one—the one that was destined to stretch itself forth to the uttermost ends of the earth. Instead of this, like a true *Bombastes Furiosus*, he launches forth his *brutum fulmen* against all his quiet and unoffending neighbours; like Salmoneus in Virgil's Hell,

*Fulgmina Jovis, et sonitus imitatur Olympi.*

"He mimics the fiery darts of Jove, and the thunders of Olympus."

But let us hear himself on the subject:—

"In my visit to England and Ireland, I was delighted in every place at the intimations of the growing prosperity and vigour of the True Faith and Church of God. Though we must regret that a policy, which is now past yielded to the clamours of a corrupt faith at home, and sacrificed the interests of the Church in this Colony, yet now it is a matter of unfeigned gratulation, that the Nation's destiny and faith are committed to the guidance of healthier and holier principles. No Councils formed against Zion shall prosper. The combinations of those enemies in Religion, (of Popery and Dissent) have miserably failed in their alliance against the one true Church of Christ. Firm she stands, and firm she will forever stand, for God is in the midst of her, and she shall not be moved."

In the *Hamilton Gazette* of 25th ultimo, we observe an article on Freemasonry, copied from the *Freemason's Quarterly Review*, in which a masonic enthusiast, a Rev. Dr. Burrow, seems to put the excellence of the Craft above even that of Christianity itself:

"If any thing could tend to increase my attachment to a society which, so far as my experience goes, contains within itself the germs of almost every social good, and an antidote for almost every social evil; if any thing could lead me more decidedly to approve a system, which, when rightly adopted, establishes the claims of piety and virtue; which withdraws the mind and heart, at least for a while, from earthly or sensual pursuits; and which directs us to the contemplation of profitable, sublime, and heavenly objects, your favorable interpretation of my general Masonic conduct in the position in which I am here placed, would be sufficient to bind me more closely to the Craft. If it were possible that I could think otherwise than I do of the real nature and genuine effects of Masonry, and could require an additional motive of exertion in its behalf, your concurrence in the views I have taken of the subject, and often frankly stated, would alone stimulate my zeal in the cause I have long regarded as secondary only to that which it is my highest office to promote."—*Dr. Burrow*.—*Freemason's Quarterly Review* for July.

Now we wish, by a few reflections on the subject, to guard at least our own people from the anti-social and anti-Christian dangers of the Craft. And, first, what is the end of Freemasonry? Why, nothing they will tell you, than to form a society of friendly brethren, sworn to help each other in distress, and keep each member free of harm. This is the ostensible lure—and in appearance very good, and not unlike a benevolent and charitable institution. But where is the need of it among the true followers of Jesus Christ? The brotherhood instituted by him are taught to "bless those who curse them; to do good to those who do evil to them; to pray for those who calumniate them; to render good for evil," &c.;—never to do to another what we would not wish done to ourselves;—to consider and treat all men as our brethren. Let this law be acted up to, and where is the need of Freemasonry for charitable purposes? The institution of Jesus Christ includes all of the human family: that of Freemasonry excludes all—even Christians—who are not initiated in the Craft by secret oaths; while it includes all Jews, Turks, and Infidels, so initiated.—But the social, as well as moral, objection to all such secret societies as Freemasonry, Orangeism, Ribbonism, Carbonarianism, &c. is this: that their members are sworn at every risk of conscience, justice, and truth, to rescue their brother members from all harm: inasmuch, that if a Wellington and a Buonaparte, on the field of Waterloo, were to become a prisoner of either, the captor (supposing both members of the craft) must see his brother Freemason discharged and set free—to renovate the national contest. The verdicts of Orange packed Juries in Ireland, is another proof of the danger to society of such secret sworn associations. The Jacobinical revolution in France is known to have been but the workings of Weishop's German Freemasonry. It is a concealed and covered crater, which, when ripe for explosion, may some day burst forth into a deso-

ating volcano, and therefore does the Catholic Church pronounce her anathema against all such secret sworn societies:— Her motto is—"There is nothing hidden which shall not be revealed."—MATT xviii 26. If the thing is good why make a mystery of it?

The boasted antiquity of Freemasonry is all a hoax. It originated with the knights templars—and would it had ended with their subversion and punishment.

As in the present Hunter's lodges on our frontiers, whosoever there are secret oaths and signs, be sure there is, or may be, mischief in their plans, not fit to be made known to the public.

We have made room in this day's paper, although much crowded with other matter, for the following article from the United Service Gazette, on the National Debt. Such an unprecedented expenditure of money, we need only say, is the work of the glorious reformation.

**NATIONAL DEBT.**—Returns lately published by order of the House of Commons, state that the unredeemed capital of the public funded debt on the 5th of January 1828, was £777,478,892; in 1831, £757,486,996; and in 1841, £766,371,735; that the amount of Exchequer bills outstanding in the same years was respectively £27,546,850, £22,271,850, and £22,271,000, the second amount, including the issue under the act 14 of George IV., chap. 26, to pay off the proprietors of 4 per cent annuities, amounting on the 5th of January 1831, to £1,882,000; that the amount of terminable annuities, whether for lives or years, was for three years respectively, £2,610,754, £3,297,375, and £4,114,021; that the sums required to defray the charges of the interest and management of the permanent public debt during these periods were £25,779,115, £24,377,379, £24,492,303; and that the sums paid or required to defray the interest on exchequer bills for these years were £873,246;—£675,000, and £818,046. The amount of all payments made out of the consolidated fund of Great Britain and Ireland, other than the account of interest and management of the national debt, and the civil list was for the year ending the 5th January, 1828, £1,858,172; for the year ending the same month in 1831, £1,625,941, and for the year ending 1841, £2,552,791.

**LATE AND IMPORTANT FROM CHINA.**

The news from China, (says the Montreal Courier) as may be seen below is most important.

Canton has been bombarded, a large number of the enemy destroyed, and terms of capitulation offered on the part of the vanquished, which this time, if accepted, will be rigorously enforced. The resistance on the part of the Chinese seems to have been obstinate, and they evidently calculated on being able to strike a decisive blow at the "barbarians" whose valour they have so much reason to dread. On our part the operations appear to have been conducted with the greatest success, and the differences between the losses sustained on either side is the best proof that can be offered of the superior valour and skill of the European soldier. The following taken from an Albany Journal,

is the fullest account we have yet received of this fresh triumph of the British arms:

At an early hour yesterday morning we received the New York American of Saturday evening, containing highly important intelligence from Canton.

The proprietors of the N. Y. American despatched the steamboat to the ship Naraganset, which was reported to be off the Hook with later advices from Canton.—The papers and correspondence received by the American contain the following news, being eleven days later than previous advices.—*Albany Advertiser.*

MACAO, May 18, 1841.

Dear Sir,—You will see by the enclosed that hostilities have again commenced—the trade entirely stopped. All the foreigners have left Canton except the English forces.

Several of the factories have been partly demolished, and nearly all entirely plundered by the rabble and Chinese soldiers. We have news from Canton up to the morning of the 25th, at which time the English were still storming the city.—The land forces had possession of the heights in the rear of the city, while the men-of-war had possession of the river in front and to the westward. The loss of life on the part of the Chinese has been tremendous. There are between 40 and 50 thousand Tartar and Chinese troops inside the city, into which the men-of-war are pouring incessant volleys of shells and rocket in order to drive them out to a close engagement with the English soldiers on the heights.

The English have sustained considerable loss.

On the 21st May Capt. Elliot issued at Canton the following

**CIRCULAR.**

"In the present situation of circumstances, Her Britannic Majesty's Plenipotentiary feels it his duty to recommend that the British and other Foreigners now remaining in the Factories should retire from Canton before sunset.

CHARLES ELLIOT.

H. M. Plenipotentiary.

British Factory, 21st May, 1841."

The paper from which the above is taken, then proceeds to state the preparations made by the Chinese with the view of commencing hostilities? In many of the packhouses and oven on their roofs, guns had been planted; every street leading to the river's edge had become a masked battery; and pennons and flags were flying over every one of them; soldiers were seen everywhere, and even in the Hong merchants' warehouses whilst teas were being weighed.

The whole river side from the French folly to the most northern end of Canton presented one continued line of fortification, and a large number of guns were planted on Dutch and French batteries. A new fort had been built at Shaming, and it was known that an immense number of fire-rafts had been prepared in many creeks in different parts of the river. In fact the magnitude of the Chinese preparations prove that they were now bent upon most determined resistance, and to drive the English out of the river without much greater loss of time, and that to effect this a simultaneous attack on the different positions of the English was intended.

The following extract from a letter dated Macao, 30th May, 1841, gives a concise statement of what had occurred subsequent to the issue of the above note by Captain Elliott

On the evening of the 20th, all the English residents had embarked, and only four or five Americans, confiding in the assurance of the Chinese, remained in the Factories; the same night the Chinese

commenced hostilities by sending a fleet of fire-boats and rafts against the vessels of war, lying near the city, but without doing them any damage.

This act was avenged by the Pylades, and steamer Nemesis, they attacked and destroyed a battery near the Factories, and about forty fire-boats, and as many fire rafts.

On the morning of the 22d an American resident (Mr. Coolidge,) was seized by the Chinese, and taken from his factory; at the same time that a boat belonging to the American ship Morrison, with three passengers and seven seamen, were captured, soon after leaving the factories for Whampoa, and the party carried prisoners into the city.

From this, the time was occupied by the English, in concentrating their forces near the city, until 24th, at 4 P. M. The Hyacinth 18, Modeste 18, Pylades 18, Niinrod 18, Columbus 16, and Algerine 10, having taken up their position in front of the city and suburbs, opened their fire upon every offensive point, or the Chinese, who returned it with considerable spirit at first, but were soon compelled to desert their guns. At 5, P. M., a body of soldiers, about 400, were landed at the foreign factories, in the vicinity of which, they found the Americans, who had been taken prisoners two days before, examined by the authorities, and released.

[Another statement says that Mr. Miller, one of the passengers, has been so very badly wounded that his life is despaired of; one of the crew is likewise missing, probably killed, and all the others are more or less wounded, and suffering from the privations they have since endured. Mr. Colidge has been liberated in the same manner as the others.]

The firing was continued until about nine P. M. when the suburbs were on fire in several places, and nearly all the batteries on shore in possession of, or destroyed by the English.

While this was going on in front of Canton, Gough was landing his troops, 1800 men, at the foot of the heights in rear of the city, and on the morning of the 25th he commenced operations. Particulars of the day's work are not known further than that, with a loss of 40 killed and wounded, four batteries were taken from the Chinese, and great numbers of their officers and soldiers killed, the heights commanding the city taken, and the British forces entrenched upon them.

The loss of the Chinese on this occasion is variously estimated at from 3000 to 5000, and even as high as 10,000 men, and they now find to their cost and extreme disappointment that they are unable to cope with European troops on shore, as they have before proved themselves in their encounters with British forces afloat.

On the 25th, the vessels of war were engaged in quieting and destroying the few remains of opposition; and in the evening Mandarins called on Captain Elliot with flags of truce to negotiate for the preservation of the city.

Our advices from the seat of action and negotiation are to the morning of the 27th when it was said the Chinese had capitulated, and offered a very large sum of money for the ransom of the city, which it is supposed would then be saved.

It is scarcely necessary for us to say, that since the 11th nothing has been done in the way of sales of imports, and that all shipments of tea, &c. ceased on the 21st. Our establishment, in common with all others, is again removed to Macao, and we fear with the prospect of being obliged to remain here for several months inasmuch as in the event of a suspension of hostilities, and Canton being left without further injury, we do not think that the British merchants will trust themselves there while the British forces are drawn

off to the northward. We think it will be found necessary to renew the blockade of the port; and the most that we can hope for under any circumstances, is that neutrals may proceed to Canton to realize the foreign merchandize deposited there, and to complete the lading of the ships already in port.

We are without further intelligence from India, but Commodore Bremer is daily expected on in the steamer Queen, to resume command of the naval forces, and it is understood that a reinforcement of eight regiments, about 6500 men, is now on the way to China from India.

At a late sitting of the Academy of Sciences, Paris, M. Colladon gave an account of experiments made on the Lake of Geneva, relative to the propagations of sound. Under favourable circumstances he considers sound may be transmitted through the sea for a distance of 60 English miles.

**Letters and Remittances received during the week.**

- MICKLETHR.—John McKernan, (Tuckersmith, Huron Tract) 5s.
- INGERSOL.—James Murdoch, 10s.
- ST. THOMAS.—Rev Mr O'Flinn 5s
- BRECHVILLE.—John O'Neil, 15s
- HAMILTON.—Patrick Burns, 15s. Patk. Harvey, and L. Wilson each 7s 6d
- DUNDAS.—Michael McNulty, 7s6d
- WELLINGTON SQUARE.—Mr Cherier, 7s6d
- TORONTO.—Col Baldwin, M O'Donohoe Paul Bishop, and Wm Palmer, each 7s6d
- LLOYDTOWN.—Dr Allanby, 10s. Richard Tracy, (No 16 Tecumseth,) and Morris McCormick, Tecumseth, each 7s6d
- BROCKVILLE.—Mrs Jones 15s
- PRESOTT.—W McQueen Esq 15s—Capt O'Brien, Dr Scott, Mr Jobsen, Capt Kelly, Jas Higgins, Wm Trant, Edward Conway, James Cowan, Peter Moran, John H. Tracy, and Michael Tracy, each 7s 6d
- PERTH.—Denis O'Connor and Angus McDonald, each 7s6d

**OYSTERS!**

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

**QUEEN'S HEAD HOTEL.**  
JAMES STREET, (NEAR BURLY'S HOTEL.)

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

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

W. J. GILBERT.

Hamilton, Sept. 15, 1841.



**TUNNEL THROUGH THE ALPS.**—The King of Sardinia, says the *Courrier de Lyon*, does not appear disposed to abandon the project of cutting a tunnel through the Alps, in order to facilitate the communication between France and Italy. The necessity for abandoning the present road over Mount Cenis is allowed; the new projected road will pass by Oulx, following the course of the Doire, and ascending a narrow valley in a northwesterly direction to the foot of an elevated peak, through which a tunnel can be easily cut, as its length will not be more than 25,000 feet. This tunnel will come out in a valley, which joins the pass of Maurienne and the present road below St. Michael."

A letter from Rome gives the following account of the Pope's reception of the Abyssinian mission:—"On August 17, the Holy Father seated on his throne, with the Cardinal Mezzafonte on the right, and the Secretary of the Propaganda on his left, receiving the Abyssinian envoys. Having prostrated themselves at his feet, His Holiness raised them up, and desired them to be seated. He then entered into converse with them, Cardinal Mezzafonte, the apostolic prefect, De Jacobi, and the Priest, Galabarda, serving in turn as interpreters. The other members of the embassy, among whom are several Ethiopian learned doctors, priests and monks, were then introduced, and the whole of their suite, and a letter from the Sovereign of Abyssinia was laid at the feet of the Pope, who, with his own hands broke the three seals, and Dr. Desta, formerly secretary to the Emperor Sabagaria, read the letter aloud. It was immediately translated into Italian by Cardinal Mezzafonte and M. De Jacobi. The envoys then expressed their regret that in their poverty they were unable to offer the Sovereign Pontiff tributes in gold, but entreated him to accept, in token of their homage, the purest incense and the most precious perfumes their country produced, adding, that instead of presenting him with myrrh the emblem of that mourning, which they prayed that God would long keep from His Holiness, they begged permission to tender to his acceptance some of the finest and rarest birds of Ethiopia. The reception given by his Holiness to the deputation was most affable, and he promised to grant them another audience, when he would deliver his answer to their Sovereign's Letter."—*Univers*.

**JUNCTION OF THE ATLANTIC AND PACIFIC OCEANS.**—The great natural advantage of Guatemala is, the all but ready-made connection of the Atlantic and Pacific Oceans. The great Lake Nicaragua, having an average depth 15 fathoms, is within 10 miles of the Pacific; the only known outlet of this inland sea, is the river San Juan, navigable for craft drawing four feet water, to the Atlantic Ocean, in despite of rapids, and capable of being improved for the passing of ships. At present no commerce is carried on upon this remarkable line of navigation; it might almost be said that nothing floats upon it. As soon however, as a settled country and stable government can give security to commerce and capitalists, it is easy to see that this water-line will be the seat of an extensive transit trade; whether it will ever answer the full expectations of sanguine men, and supercede Cape Horn, is, as regards coarse and bulky commodities, very questionable.

**MORMONISM.**—Seventy poor, miserable, infatuated beings,—who had heard of Joe Smith and his Golden Bible,—have lately arrived in Quebec from England, to join the ranks of that blasphemous impostor. Smith's pretended belief, and assumed power are enough to make the heart bleed.

To think that an ingenious man,—who can neither read nor write,—should by his natural powers be enabled to induce thousands of illiterate and ignorant people to rally around his banner, and to look upon him as deputed by the Messiah to preach to them the tidings of peace, is indeed melancholy! However,—there is no end to the progress of humbug.

**LIGHTNING.**—The Fayetteville North Carolinian mentions the following singular case of the effects of lightning, which occurred recently in that vicinity:—A pine tree was struck, and the fluid appears to have forked off in several directions—the main branch entered a cornfield, leaving a track in the shape of a recent furrow or plough, and finally entered the ground making a hole about six inches in diameter, down which was put a rod forty feet long without finding any bottom.

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

October 7, 1841

#### INFORMATION WANTED

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

Hamilton, Sept. 15, 1841.

#### SCHOOL BOOKS,

##### IN THE PRESS

AND SPEEDILY WILL BE PUBLISHED,

BY **V. RUTHVEN**,  
HAMILTON,

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

By **G. & J. GOULINLOCK**,

*Late's British Teachers of long experience and extensive practice.*

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

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

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

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

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

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

Hamilton, 3rd Sept., 1841.

#### BRISTOL HOUSE,

King Street, Hamilton, near the Market,

By **D. F. TEUKSBURY**,

September 15, 1841.

**EDWARD MCGIVERN**,  
SADDLE AND HARNESS MAKER,  
HAMILTON.

Opposite Chapel & Moore's Tin Factory  
King Street.

Sept. 22nd, 1841.

#### T. BRANNIGAN,

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 Buchannan & Co's  
large importing house.

Horse Shoeing, Waggon & Ligh Ironing  
Hamilton, Sep. 22, 1841.

#### HIDES and BARK

WANTED.

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

**G. L. BEARDMORE, & Co.**

Hamilton, 1841.

#### THE HAMILTON RETREAT.

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

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

**ROBERT FOSTER.**

Hamilton, Sept., 1841.

#### SAMUEL McCURDY,

TAILOR,

KING STREET,

HAMILTON, G. D.

#### NOTICE.

It is constantly 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.

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#### LIVERY STABLES

HAMILTON.

BY HENRY TOTTEN.

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