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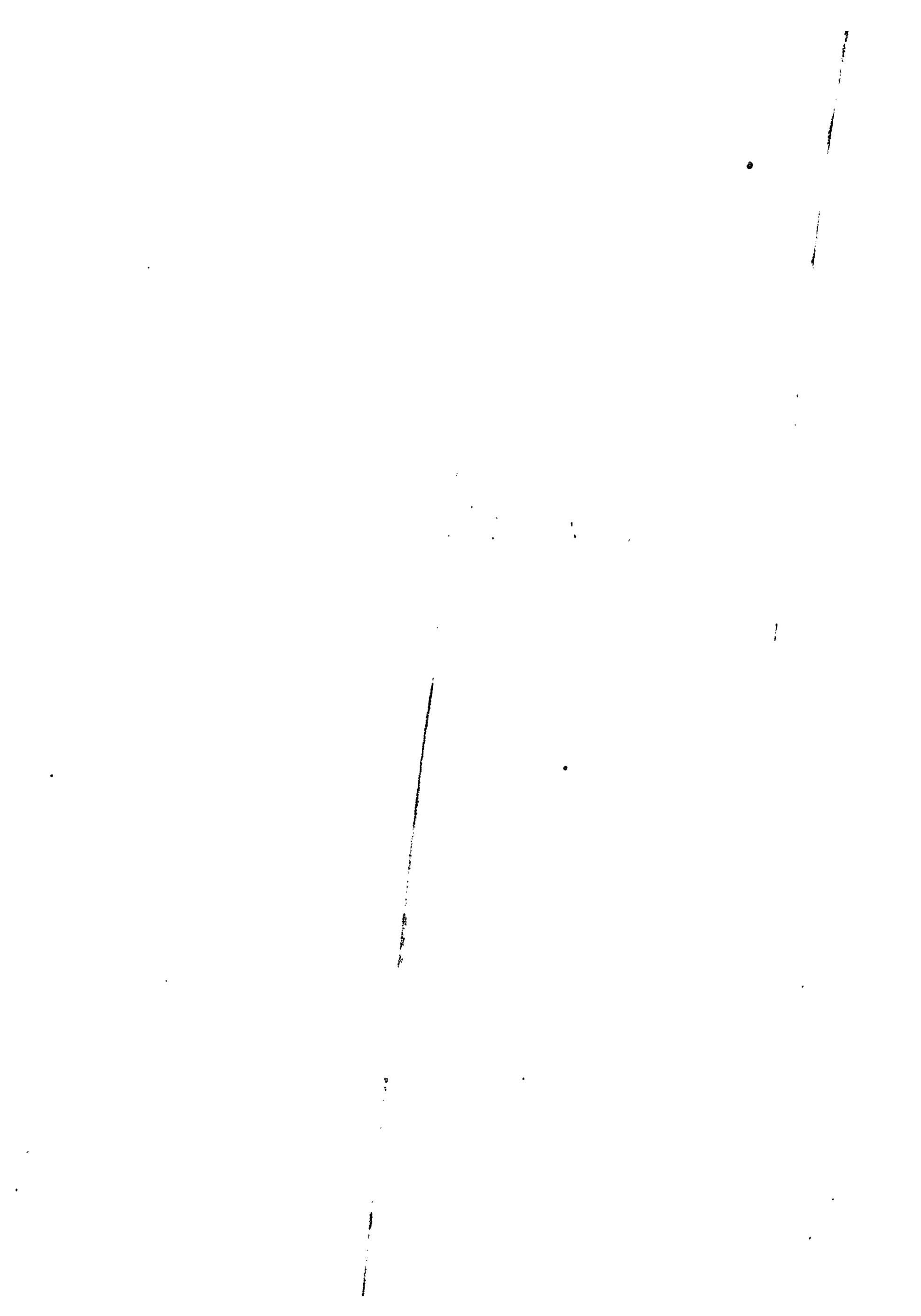
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# THE CATHOLIC.

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

VOLUME II.

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## THE CATHOLIC PROSPECTUS.

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

In offering once more to the Public our Weekly Periodical, THE CATHOLIC, we wish it to be understood that it is not our intention to make it a work of polemical discussion or religious disputation; except when forced, in self defence, to repel the wanton and unmerited attacks of others—to expose the ignorant or wilful misrepresentations of the Catholic doctrine; and, when calumniated, to set ourselves right in the general estimation.

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

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

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

We are not unknown to the British and also to the foreign American public, who have welcomed and patronised our former undertaking, and generally regretted its discontinuance. We are thus encouraged to look up again to them for their generous support in our anxious endeavours to furnish them with a rational, religious and truth-propounding periodical. Protestants of every denomination are deeply interested in knowing perfectly what they seem easily persuaded too rashly to condemn.

Catholics, on the other hand, unjustly represented as idolaters; as monsters, in a moral sense, authorised to sin, by that absolving power which Christ has left to the pastors of His church—the power of forgiving the truly, and only the truly penitent, *JOHN* xx. 23. Catholics are particularly interested in supporting a publication such as this, which secures their moral and religious character from the obloquy so unsparingly thrown upon it, by those whose livings depend on the propping up of their own variously invented systems, and which they constantly do by decrying and vilifying the sole religion of the Saviour's institution.

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

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

In our Weekly sheet, which we have reason to hope will be extensively circulated, room will be afforded to ADVERTISEMENTS on the same terms as in other Journals.  
Sept. 15, 1841.

Original.

## AGAINST PERSECUTION FOR CONSCIENCE SAKE.

AN EXTRACT.

But in the Saviour's conduct chiefly shone  
Conspicuous forth that virtue all his own—  
Sweet charity and universal love;  
Embracing all and each of human kind  
With fond fraternal feeling and unfeign'd;  
Which no exclusive diff'rence e'er allows  
Of country, kin, persuasion, friend or foe;  
As tale of kind Samaritan must prove  
To all, who ask who may their neighbour be,  
By him adduc'd, and such their model show'n,  
That love without reserve, till then unknown,  
First taught by him which renders good for ill.

O were his law of love by all observ'd,  
Who boast his law to keep! a heav'n were earth:  
Now, unobserv'd that law, what misery reigns,  
And wild uproar; that earth half hell might seem:  
For hell is most where least of love is found.

And strange, 'tis passing strange, (as no pretence  
For conduct e'er so barb'rous can be found  
In all his maxims mild and precepts pure,)  
That they who boast them followers of that Chief  
Who stay'd th' uplifted steel, drawn in his cause,  
Tho' righteous,—and forbearance meek enjoind:  
Who to his aid had call'd th' Angelic Host,  
If aid he'd wanted, though he wanted none;  
That they should feign commission from such Chief  
To arm in his defence; with fire and sword,  
And, like Mahomet fierce, spread carnage round!  
Should force the gift revolting of their creed  
On minds, that unconvinc'd reluctant prove,  
With threats, proscriptions, confiscations, urg'd;  
Exclusions, and the tortures' dreaded pang!  
Nay more, that such should make his charity,  
And love for whom they slay, the main pretence  
For all this monstrous cruelty displayed;  
Who could believe, what yet we all have felt?  
And feel! Who does not feel as elsewhere, here?  
Nay, ev'n in Britain feel the hot remains  
Of unextinguish'd bigotry scorch sore—  
All, but *Court Christians*, who can pliant trim  
Their faith to modes most prevalent as their dress;  
Yielding of loyalty their *perjur'd test*;  
If yielded insincere! As, Coward, thou  
Of England's guilt forsworn do'st loud complain.

The mind is all her own; and to her own  
Decision sole assents. 'Tis reason clear,  
Not force terrific shew'n can her persuade.  
Who would the mind compel, may make her feign,  
But ne'er can make believe. 'Twas but to win  
By plain conviction and persuasion soft  
The willing mind from error, that our Lord  
Religion sent; not bale coercive rule.

Original.

## ON MYSTERIES.

God has grounded his religion on Mysteries inexplicable, the most fundamental of which, as admitted by every real Christian, is the Trinity of Persons, and unity of substance in the Godhead. This, as well as the Incarnation of the second Divine Person; the general Resurrection of the dead, which all Christians believe, and the real presence of Jesus Christ God and man, in the Eucharistic sacrifice and sacrament, believed by all in the Catholic or Universal church, from the time of the Apostles; are all to man in his present state, impenetrable mysteries.

Religion necessarily supposes mysteries as being an established intercourse betwixt God and his creatures; betwixt the infinite and incomprehensible Being, and the finite one. God is the source of all knowledge, from whom the creatures derive all whatsoever they know.—Only He can teach them truth, or the true knowledge, who is himself the essential truth. But how can they be taught by him, if they disbelieve his Revelations, because these come not within their so limited comprehension? Were I to distrust even my fellow creature's ac-

count of something wonderful seen by him; and tell him that till I see it myself, I will not believe him; how unbearable an insult would this offer him! It were gratuitously treating him as a liar, owing to my own ignorance of the fact which he relates. Then think what an insult those offer to the God of truth, who deny his clearly revealed mysteries because they cannot comprehend them! Before he speaks, we can know nothing; and all we know for certain is derived from his gratuitous communications; whether in the natural way by reason, or common sense, imparted more or less to all; and the knowledge hence acquired from observation and experience; or in the supernatural, by extraordinary Revelation. His word alone is our perfect and infallible security for the truth of all that he reveals. It was the Devil in Paradise, who first taught the human creatures to argue against the word of God; and to substitute in its stead their own ignorantly formed conjectures. It is then to enable us to repair our original transgression, that of distrusting the word of God; it is in order to bring us back to our rational and righteous state of innocent simplicity; that the Deity has grounded his religion on mysteries; teaching us to rely on his word; by our total dependence upon him, and by our humble submission in all things to his will, that we can make amends for our original guilt; for our disbelief; our aspiring pride; and our disobedience to his commands.

But are they not aware, those who reject, as incomprehensible, the mysteries of religion, that there are numberless others in nature, as incomprehensible, which they believe? The truth is, we live and move in the midst of mysteries. This visible universe in all its parts, great and small, holds forth to us an endless series of mysteries inscrutable; and are we not one of such we ourselves even to ourselves? Let any one of those, who admit not in God's Revelations what they cannot understand; let him explain to me, if he can, how his soul is connected with his body; a pure spirit with its organs of clay; how she rules it in all its motions; how the tongue in all the rapidity of speech, assumes its undefined and unbidden positions, immediately adapting itself to the proper utterance of the thoughts which we wish to express; how our meat and drink is transubstantiated into our flesh and blood, and every portion of our terrestrial frame, how the substance of the common earth is also changed into all the different substances of trees and herbs, fruits and flowers; and how their numerous colours, forms and fragrance are produced. Need I speak of animated nature, were it but of the smallest insects, that fly or creep; those living mites of every size and shape and hue; or still more wonderful, of these *animacula*, which, from their minuteness, are invisible to our sight but through the microscope; who can anatomize, and explain their pigmy structures, or tell how their vital principle is linked with their earthly parts? Do not all these wonders great and small, and millions more of the prodigies of nature, mock at the infidel's unphilosophical and unchristian incredulity? Does he think with his glow-worm light of reason to explore the fearful depths of infinitude; to discover what God can do; and mark a boundary to Omnipotence? Does he think, like the child, who appeared to the contemplating sage, when lost in deep reflection on the mystery of the Trinity, that he can pour out from a shell into a small hollow made in the sand the whole immense bulk of the rolling ocean.

Yet such is the absurd pretension of our modern infidels, and free-thinking theorists. They can sneer at the account given in Scripture of the dead raised to life, as an event quite incredible; and they see nothing incredible in the far greater wonder, which they witness, of life given to millions, who never before had enjoyed it. For it is surely more to give than to restore. They call in question the miracle wrought by the Saviour in the desert of twice feeding the multitude with so few loaves and fishes; and yet they spy nothing to startle them at the same Lord's power displayed in his reproducing from the ground the seeds thrown into it to feed his hungry creatures in their present state of exile from their eternal home. They cannot believe that He, who created all things out of nothing, and cast down from his holy Heaven the proud aspiring and rebel angels, could as easily cure all diseases and cast out devils. Yet these miracles were wrought in open day, and in the face of a whole gainsaying nation.—

[See last page.]

Original.

## THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE;

AS EXHIBITING IN ITSELF THE ENTIRE FULFILMENT

of the

JEWISH TYPES AND PROPHECIES.

Dedicated to our modern Freethinkers.

INTRODUCTION.

The impiety, inconsistency, downright absurdity and fatal effects, temporal as well as spiritual, of the Protestant Reformation from its origin to the present day, have been so fully detailed and clearly exposed by Catholics and other writers of every nation and tongue; that we consider its trial on every ground, on Scripture, history and common sense, as completely ended; so that no rationally thinking person sufficiently informed upon the subject, nor indeed any one viewing that Reformation in all its discordant totality, can persuade himself that either in whole, or in part, it can be the divine Revelation, or the immutable truth emanating from God.

A Reformation, which is all reduced to the whimsical conjectures of any one, and every one, interpreting the Holy Scriptures for himself, and forming on them daily new schemes of worship, and newly imagined systems of belief, a reformation which makes religion a constant work of personal invention or discovery, a Reformation which, as truly described by one of our best known poets more than two hundred years ago,

Always must be carried on,  
And still be doing, never done;  
As if religion were intended  
For nothing else, but to be mended.—HUBNER.

Such a Reformation is evidently contrary and diametrically opposite to all revealed truth. It is indeed as its name so eminently imports, *essentially Protestant*, and contradictory of Revelation. It is the palpable delusion of the spirit of error; the opposer of truth; the original deceiver of our race; whose name in Scripture is *the Adversary*; 1 PET. 5, 8; PS. lxxxiii 10; ECCLES. xxxvi 9; a word in no sense differing from *Protestant*. Such a Reformation, and every system of faith and worship deduced, or deducible from it, must at once appear to every sensible, reflecting and unbiassed individual, the interested work and workings of imposture. But being as it is, the spoiling contrivance, and levelling invention of *Abaddon*, the destroyer, it carries on its inmost frame and constitution like sinful man, the deadly seeds of its own dissolution, according to what the Saviour said: *He who is not with me is against me; and he who gathereth not with me scattereth.*—MAT. xii 30.

We see it now in every place like a carcass in decay, fast falling to pieces; or, like the scorpion in its latest throes, stinging itself to death. Built not like *the wise man's house*, immovable on *the rock*, but on *sand*; how could it stand the shock of the floods and storms? From its very beginning this *foolish man's house* has presented nothing to our sickening sight but tumbling fragments and accumulated ruins. In this spiritual Babel, the Protestant's whimsically mixed and motley *Zion*; we observe, confounded, as of old, the tongues of the several builders; so that no one among them understands the language of his neighbour. To the one asking a brick is presented a spade; and a trowel is handed him instead of mortar. In this ideal fabric such an article of faith is required, and another quite opposite and unsuitable is presented. Hence all with them is contest, uproar, and confusion; hateful feuds and final dispersion. How often have we seen them turn their building implements into deadly weapons, and drench with each other's blood the common ground on which they laboured! All this is obvious to the most careless and superficial observer. Then what is the natural and necessary consequence? Why, he turns from the disgraceful scene with disgust and scorn; and thus finding himself brought to the brink of infidelity, without over thinking of looking back to the Saviour's only church, which he has been all along taught to consider as the worst of any; he fearlessly plunges into the dark abyss of scepticism and incredulity.

This is the fatal term to which protestantism has led, and to which it most consistently, nay inevitably leads all its free thinking votaries. Yet, as in a circle the two extremes meet, when such have fully shaken off all their sectarian prejudices, if they but listen attentively to the voice of reason, now their sole proclaimed and so much boasted guide; they will find themselves nearer the truth as I trust we shall show, and more within the clear light of its evidence, than when they continued to grope their way amid the settled fogs, or shifting clouds

of partially established or newly invented errors. On the scribbled sheet it were vain to try to write down ought distinct or legible. But let the disfiguring scrawl be fairly blotted out, if the texture can but abide the operation, and then it is fit to receive and keep one's choicest formed conceptions. So is it exactly with the human mind. Till the first impressions it has received are wholly obliterated, it is not at all susceptible of truth's delineations. To those then, whom their good sense and love of truth, or rather hatred of error, has divested of all their sectarian prejudices and predilections, we now address ourselves, in hopes that the same motives which induced them to reject as absurd and fictitious a *Protestant*, will make them embrace, when demonstrated rational and divine, a *Catholic Christianity*.

A *Catholic Christianity*, or that church which owns no other founder but Jesus Christ; in whose name alone all over the world, and in every age, her members are congregated and unite, as in one vast family together; *Catholic* christianity is, as we shall show, the entire fulfilment of the Jewish institute; for the Saviour said, "I came not to abolish, but to fulfil the law; and he solemnly declared that till heaven and earth should pass away, one jot or tittle of the law should not pass till all should be fulfilled; MAT. v., 17, 18. Catholicity is therefore but the completion of Judaism, or the religion of the true God from the beginning of the world, perfected and extended, as foretold by the Jewish prophets to all the nations of the earth.

As the day is to the dawn, so is Catholicity to the Jewish institute, which show only the shadowy forms of objects indistinctly spied, till the bright sun of justice arose upon the benighted world.

The Jewish institute from the time of Moses had existed nearly two thousand years before the Christian era. Its sacred code the Old Testament, containing the law and the prophets, was ever, and is still in the hands of the children of Israel, who all along revered, and still with the Christians revere it, as divinely inspired, and the infallible word of God. Now this Jewish institute and its scripture, or the Old Testament, contrasted with the New and the Christian institute, which is the completion of the Jewish one; shall constitute to the Deist, and to every rationally thinking person, the invincible proof of the divinity of Jesus Christ; and of the consequent truth of his religion, or Christianity. "Search the Scriptures" said he to the unbelieving Jews, "for in them you think to have life everlasting; and these are they that bear testimony of me."—JOHN v. 34.

And, indeed, who can mistake the divine original when compared with its exact resemblance given us in the holy writings; a resemblance agreeing with no being in nature but one; and that one so faithfully delineated in all its peculiar traits and attributes, as to prove irresistibly its exclusive identity. This wonderfully wrought and perfect portrait was not the hasty production of some chance limner. It was gradually perfected through many ages by the master touches of men inspired; men who drew the Holy One depicted in every form and under every aspect, in which at intervals he was placed to exhibit himself to them; and yet their variously work so completed, is one demonstrative concordant whole.

The Jews who have so carefully preserved and transmitted down to us from the beginning this perfect likeness of the early promised and long looked for Messiah, recognized him not, when he appeared among them under his humble and suffering, though predicted form.—Their pride expected, and expects him still not merely a spiritual but a temporal sovereign; whose supernatural might was to subdue the nations and make them tributary to his chosen people. They knew him not under his twofold character, so clearly notwithstanding described by all the prophets, and alluded to in all their religious rites and ceremonies; first, as guilty mankind's propitiatory victim; the lowliest, most despised and persecuted of mortals, and finally the most exalted and sovereign Lord of all. First, as man supreme in transient misery; and next, as God supreme in never ending bliss. Had they searched attentively the Scriptures as he desired them to do, they would have discovered what he told them, "that it behoved him first to suffer, and then to enter into his glory."—LUKE xxiv., 26.

We shall therefore call in the Jew, the ever ready, though reluctant witness; for, wherever the preachers of Christ's doctrine appear, there is also to be found the expatriated Israelite, bearing about with him in all his wanderings the imperishable records of his fallen grandeur, to be now contrasted with his abject state; preserved as he is miraculously amid the wreck of nations and rendered by a sort of ubiquity given him, the universal and unexceptionable voucher to the Christian

truths which he so blindly and obstinately rejects. We shall bid this unexceptionable witness display to our modern sceptics and unbelievers, in the theoretic history of his singular nation in its peculiar laws, religious ceremonies, and the minutely verified predictions of its prophets, the most strikingly recognizable traits and attributes of "that great and Holy One," for whose promised coming to convert and bless the world, the whole Jewish race had been anxiously pouring into futurity since the days of the Patriarchs: though, as had been plainly and repeatedly, but to their utter disbelief, foretold them when he came, he was by them disowned and rejected, but received, universally acknowledged and worshipped by the Gentiles.

And how, I would here ask, is it to be accounted for in a natural way, that this most ancient and all enduring nation should have conceived the idea of such a mysterious individual, the lowliest and most suffering of mortals, and yet the most exalted and sole self-existing of beings; the most glorified and powerful of all? That their Patriarchs should each speak of him with rapturous anticipation of his advent. That their whole religious code in its numberless rites and ceremonies should be but one constant, though varied, allusion made towards him; that all their prophets in their inspired effusions should make him the chief of their predictive strains. That their Patriarch Jacob on his deathbed should have so clearly foreseen and foretold them, as recorded in the most ancient of their sacred writings what was literally verified by the event, that their nation should retain the sovereign power till his appearance amongst them; or, in his own words, "that the sceptre should not be taken away from Juda, nor a ruler from his thigh, till He come who is to be sent, and He shall be the expectation of the Gentiles; GEN. xlix., 10. That then, according to their other prophets, they should, for rejecting him, be themselves rejected. That for this, as Moses their law-giver had forewarned them; DEUT. xxviii., 49. "God would bring in upon them a nation from afar, and from the uttermost ends of the earth, like an eagle that flieth swiftly, whose tongue they should not understand;" namely, the Romans, whose war sign was *the Eagle*, and to whose representative Pontius Pilate, they made over their Christ, to whom therefore it was given to avenge his wrongs; to lay their hitherto holy deemed city and far famed temple in ruins; and scatter the wretched remnant of their race that had escaped the conqueror's sword, like dust before the wind all over the surface of the earth. That the words of this particular prophecy should so exactly tally with the fulfilment of the event, as described by the unbiassed Jewish historian Josephus, who himself had witnessed it. That their tribes till then distinct, should thenceforth become confused and irretrievably blended! That they should in fine remain as they have ever since remained for upwards of eighteen hundred years, without a king, a priest, or a prophet among them; without a temple, an altar, or a sacrifice, and, though still existing in their scattered condition, a wonderful anomaly in the human family, they are the only people while aspiring at universal dominion, who could never find a home among the nations. When Pontius Pilate asked their priests, princes and people, who all stood clamouring for their Messiah's death; "Shall I then crucify your king?" They unconsciously spoke their common doom in their unanimous reply, "we have no king but Cæsar." To this day therefore they have had no king but Cæsar, or a Gentile prince; and thus in the language of their law-giver and God, "the sins of the fathers have been visited on their children, and the greatest possible of national crimes has entailed upon them the most severe and long lasting punishment."

**BAPTISMAL PROMISES.**—You who have been initiated by the Holy laver, know by how solemn a covenant you bound yourselves to us, or rather to Christ. When he instructed you by our ministry, you know what you replied,—what you said of the pomps of Satan,—how you renounced him, and his angels, and promised never to yield to him in anything. We must then be careful not to suffer any reproach of perfidy to fall on us by violating these promises, and to render ourselves unworthy of the holy mysteries.—ST. CHRYSOSTOM.

**ENVY.**—There are men who weep with men with those that weep, and yet do not rejoice with those that rejoice: but rather are afflicted at the happiness of others, and indulge envy at their prosperity. Therefore I do not regard it as a matter of trifling merit to rejoice with our brother in his joy. On the contrary, I esteem it more highly than sympathy shown in his affliction, nay even than succour afforded to him in distress.—*Id.*

From the newly published Life of Luther.

KARLSTADT.\*—1524.

Although anabaptism was stifled in the blood of its believers, Luther's triumph was not yet complete. There was a man who wandered from city to city, decrying every where the reformers, attacking their doctrines, showing all their weakness, and rousing the people against the leaven of popish superstition, from which the Wittenburg monk had not yet purified himself. Many were attracted by this preacher, who announced more surprising novelties than Luther had taught. This was Karlstadt, who had left the anabaptists, and become a sacramentarian. At the very moment, when a profound study of the text discovered to him the hidden meaning of the words of the last supper, an angel, as we have seen, revealed its mystery to Zwingli. Then arose the sect of the sacramentarians, who deny the real presence of Christ in the eucharistic sacrament, and the oblation of His body and blood, in the mass. If the conditions of the intuition of truth are those that Luther lays down, we must admit the testimony of Zwingli. Would you know why the sacramentarians have never had the meaning of the Scriptures? Because they have not had the devil for an adversary; "for if the devil," say Luther, "be not hanging from our neck, we are only driveling theologians." Now this angel who appeared to Zwingli, and whose colour he could not remember, was, according to the Lutheran divines, a fallen angel, an angel of darkness,—the devil. Why is it, then, that Zwingli and the sacramentarians, who deny that the body and blood of Jesus Christ are really received in the eucharist, are denounced as heretics, who have broken off with God and the church?

Some common friends vainly attempted to reconcile Karlstadt and Luther. Karlstadt would sooner have embraced the pope than the reformer. Neither of them wished to hold the proposed interview.—Karlstadt was unwilling to receive lessons from one whom he himself had taught; and Luther looked on his former professor as an overgrown school boy.

While visiting the towns into which anabaptism had crept, Luther arrived at Jena, which was quite excited by the preaching of Karlstadt, who had lately established a printing press there. Jena had not before heard the monk of Wittenberg. He ascended the pulpit, which Karlstadt had occupied the preceding day. The church was full. He preached against the prophets, less after the manner of a christian orator, than as a literato of the 119th century—quite in the style of Erasmus, among his auditory at the expense of the fanatics, which he unmercifully ridiculed. Every eye looked for the hapless archdeacon, who, this time, had not hid himself behind the stately fragments, as in the church of All Saints, but had placed himself opposite the southern window, where his head, seemed like a common focus to concentrate the dazzling rays of light which passed through the window. Luther at length perceived him; and his discourse which before seemed to have no determined point, turned suddenly on Karlstadt. It was no longer a vague and general picture, applicable to all who had broken with the church of Wittenberg; but a well defined sketch of the unhappy archdeacon, which wanted nothing to cause it to be recognized,—not even his spare white hairs. Never was there so cruel a martyrdom. Karlstadt rose up, and sat down,—rose again and winced like a demoniac. Luther, without taking notice of these contortions, of his panto-

mine of arms and feet employed to interrupt him,—continued his discourse, which became every instant more bitter and insulting. At length Karlstadt, unable to hold out longer, slunk behind a pillar of the great nave. The scene was not yet over.

As soon as Luther left the pulpit, Karlstadt whispered something to the preacher, who gave an affirmative nod in reply. It was a challenge, which Luther accepted. The Black-boar inn, where the monk lodged, was to be the place of rendezvous.

Scarcely had Luther returned to the inn, when he received a letter from Karlstadt, who formally demanded a conference—the silent nod not appearing to him sufficient.

"Let him come," says Luther to the messenger; "let him come, in the name of the Lord. I am ready."

He soon appeared, bringing with him some of his disciples, among whom was Gerard Westenberg, of Cologne. The inn had never had so large a number of guests. Luther was seated at a table, and had, at his right, the consul, for whom he had sent to assist at the conference.

Karlstadt placed himself by his side, and commenced the dispute on the last supper. At first the discussion was carried on in a moderate tone, and without excitement; but when Luther had developed his opinion on the real presence, in a loud voice, and the guests applauded his address, Karlstadt could contain himself no longer. The following dialogue then took place between the doctors.

**Karlstadt.**—You must acknowledge, sir, that you treated me rather roughly in your sermon, by comparing me with those turbulent spirits who breathe nothing but sedition and homicide. I protest, by all means, against such a comparison. I have no communion with such characters. *Entre nous*, you attribute to them, on the internal revelation, ideas they never have had. I come not here to be their apologist. I speak for myself. I hold him for a wicked man, and a liar, whoever would render me responsible for the sanguinary doctrines of those fanatical preachers. I have heard what you have preached, but I only wish to speak of that portion of your discourse which had reference to the holy eucharist. I maintain that, since the apostles, a doctrine like yours has never been heard of. You see I speak openly. I also have preached on the Eucharist: but my doctrine is founded on the rock of truth, and you will not be able to establish the contrary.

**Luther.**—My dear doctor, let us begin from the beginning. You will never prove that I have pointed you out in my discourse. You say that you recognized the picture; that you saw the likeness; be it so; it must then have suited you. You have written many acrimonious letters against me: for what purpose, I cannot imagine, as we have had no dispute. You complain that my words have offended you; so much the better, as you have just denied that you have any thing to do with these ranters; so much the worse, if you recognize yourself in the portrait. I spoke against the prophets, and I will speak again of them. If that offends you, I will continue to incur your displeasure.

**Karlstadt.**—It is vain for you to deny that you intended to designate me, while you spoke on the sacrament; but you did nothing else than pervert the Gospel, as I will prove. You have insulted me, by comparing me to those homicides. I protest before my brethren here assembled, that I have no communion with them.

**Luther.**—Why this prostration, doctor? I have read the letters you wrote from Orlamunde to Thomas Tunzer, and I have seen that you reject the salutary doctrine of the prophets.

**Karlstadt.**—Why, then, say that the spirit which animates the prophets is the same as that which destroyed the images, and which teaches that the eucharist must be taken and received from our hands,

**Luther.**—But I mentioned no name; yours least of all, doctor!

**Karlstadt.**—But I was obviously alluded to; for I was the first to teach publicly the necessity of an immediate communion. You maintain that the spirit which speaks thus, is the same as that of the prophets of Alstett, which breathes murder and sedition. This is false. As for the letters I have written to you, I am ready to maintain them.

There was silence for a moment. Karlstadt resumed the discourse.

"If I were in error, and that you wished to do a christian work, you ought to have charitably advised me, and not shot your envenomed darts at me from the pulpit. You are always crying out, 'charity, charity.' Fine charity, indeed, while you throw a crumb of bread to the poor, you leave a brother to wander on the road without endeavoring to bring him back to the fold!

**Luther.**—What? Have I not taught the gospel? What then have I done?

**Karlstadt.**—Wait awhile; I will tell you, and I shall prove that the Christ you have spoken of in your sermon on the eucharist, is not the Christ who was nailed to the cross: but a Christ of your own making, and of your own fashioning. I add, that there are palpable contradictions in your doctrines.

**Luther.**—Well done, doctor! Get into the pulpit; speak out in the face of heaven, as becomes an honest man, and show in what I have erred.

**Karlstadt.**—That I shall do: for I do not shun the light, as you accuse me. Are you willing to dispute with me at Wittenberg, or at Erfurth, either at table, or in an amicable way? We shall each advance our arguments: others will judge of them. I fear not the light of day: I only ask security for my person.

**Luther.**—What are you afraid of? Surely at Wittenberg you are secure.

**Karlstadt.**—Yes; although, perhaps, not always. In a public dispute, we might treat each other severely, and I know to my cost how much the people are attached to you.

**Luther.**—I give you my word, doctor; no one shall lay a finger on you.

**Karlstadt.**—Well, then, I will dispute in public, and I will manifest the truth of God, or my own confusion.

**Luther.**—Your own folly, rather, doctor.

**Karlstadt.**—My confusion, which I shall bear for God's folly.

**Luther.**—And which will fall back on your shoulders. I care little for your menaces. Who fears you?

**Karlstadt.**—Whom do I fear? My doctrine is pure, it comes from God.

**Luther.**—If it comes from God, why have you not imparted to others the spirit that made you break the images at Wittenberg?

**Karlstadt.**—I was not the only one concerned in that enterprise. It was done after a mature decision of the senate, and by the co-operation of some of your disciples, who fled in the moment of peril.

**L.**—False, I protest.

**K.**—True, I protest.

**L.**—Take my advice, and do not come to Wittenberg: you will not find there such zealous friends as you expect.

**K.**—Neither will you, perhaps, find creatures so much devoted to you as you imagine. The day of the Lord will reveal many mysteries:—then the veil shall be withdrawn, and God will manifest our works.

**L.**—I am astonished; you have always the judgments of God upon your lips; I invoke his mercy.

**K.**—And why not?—God is not an acceptor of persons: he regards not man. The weak and the powerful will be weighed in the same balance. I desire that God will judge in his mercy and his justice. But now that you des-

pise the spirit that animates me, and that you ask, why I do not go,—why I halt in my journey: I will tell you. It is because you bind me, hands and feet, and then strike me.

**L.**—I strike you?

**K.**—Is it not to bind me first, and then strike me, to write against me, to declaim from the pulpit against me, to print books against me while you prevent me from preaching, writing and printing? Had you left me to speak and write, you would have soon seen what a spirit was in me.

**L.**—Preach without vocation! Who gave you authority to teach the people?

**K.**—Do you speak of human vocation? I am archdeacon, and consequently authorized to preach. Do you mean divine vocation? I also have had my mission.

**L.**—Had you a mission to preach in the parish church?

**K.**—Is it not the same congregation that attends the parish and collegiate churches?

**L.**—You, doctor, attack me, and calumniate me in your numerous libels!

**K.**—Libels!—what libels? Perhaps you mean my treatise on "Vocation?" But why not charitably admonish me? I defy you to find in the course of my life a single moment in which I forgot myself, and acted uncharitably towards you, although your favorite weapon is violence. If you did not wish to admonish me in private, you might have brought some of your friends.

**L.**—That is what I did, I brought Philip and Pomeranus into your study.

**K.**—It is false. You may have come, perhaps, but never to warn me,—never to point out to me my errors, taken from my works, or my sermons.

**L.**—I brought you the register of the university, in which were marked the articles that we thought censurable.

**K.**—You violate truth: never have I seen such a document.

**L.**—Whatever I assert, you accuse me of falsehood.

**K.**—If you speak the truth may the devil tear you in pieces!

**L.**—I brought the document to your lodgings.

**K.**—Well, then, doctor, what would you say, were I to produce a letter, in which Jerome Schurf, tells me, that the errors into which I had fallen would be pointed out to me if I would wish. It seems then, that the university had not as yet assembled to point out these articles?

Luther said nothing.

**L.**—Come doctor, if you have any thing on your mind, out with it openly.

**K.**—I will do it fearlessly.

**L.**—Do not forget the poor prophets.

**K.**—Whenever they have truth on their sides; when they fall into error, the devil may serve them as acolyte.

**L.**—Will you write openly against me, doctor?

**K.**—If that pleases you, doctor, I shall not spare you.

**L.**—Here is a florin as stake money.

**K.**—What a good-for nothing fellow I would be, were I not to accept the offer?

Then Luther extracted from his pocket a gold florin, which he presented to Karlstadt, and said "Take it, and act like a man." "See," said Karlstadt, holding up the florin before the assembly, "doctor Martin gives me this florin, as a token of the liberty he grants me to write against him." Luther gave him the hand: "Most assuredly," said he, as he filled a large beer-glass, which he offered his antagonist. "To your health, doctor." Karlstadt took the glass, and in return filled that of Luther. "To yours," said he; "but let it be only on condition that you do not in future annoy my poor printers, and that when the affair is over, you shall not oppose any obstacle to the new kind of life I intend to lead. After this dispute shall have been concluded, I will turn agriculturist."

**L.**—Fear nothing, I will not disturb your printers, as I have challenged you to attack me.

**K.**—May God assist you! I will endeavor to assist you.

After that they shook hands and parted.

\*Andrew Bodenstein de Karlstadt, a town of Franconia, of which he took the name.

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, SEPTEMBER 15.

SEMPER EGO AUDITOR TANTUM? NUN-  
QUAMNE REPONAM?

THE war which our anti-Catholic adversaries continue to wage against the only church of the Saviour's institution; the scorn which they affect to entertain and wish to inspire among their unenquiring dupes for her holy doctrines and edifying ceremonies; the foul aspersions and boldly ventured calumnies which, though a thousand times unanswerably refuted, they persevere with unblushing impudence in reiterating against her; oblige us reluctantly, after the lapse of ten full years, to resume the defence of the Church of all Ages since the Saviour's time; of all Nations whom *her pastors* were sent to convert, and whom they alone have converted; of all the great and learned for fifteen hundred years before the protestant so called reformation; and by far the greatest number of such down to the present day. Her enemies, it seems, have run riot of late since our opposition to their mischievous doings has been withdrawn. But in this there is nothing to be wondered at. they who have engaged in an unrighteous cause, upon the zealous discharge of which their living depends and may be improved, like quacks and lawyers, to set off their own plea to the best possible advantage. The only wonder is, how in the Christian world men could be found so recklessly bad, as to sit down calmly and can deliberately the most notorious falsehoods against such a church as the Catholic—the Church to which alone they are indebted for all that they have got of christianity, and of learning to the bargain;—that they should let themselves out for a fee to be the lying organs of the Spirit of Error, and should publish, for his devilish ends, without shame or remorse, such industriously concocted villainies as the Maria Monk and Miss Read's impure fictions. But belly craves, and they must drudge, and drudge they must in every way before they can impose upon the seriously thinking portion of the community. They are no longer countenanced by acts of parliament proscribing the holy religion of our ancestors; nor screened from open attack in argument by the persecuting code. Drudge then they must, to prevent the light of truth from reaching the benighted minds of their credulous followers; for well they know, that were that the case they would have to adopt more toilsome, dangerous, and less creditable callings.

We have only to say to our Catholics, as they value their religion, to support this Paper with all their means, and not suffer it, like our last, to be discontinued for want of a well-paid subscription. Is it not a shame to us, that while in every corner of the Canadas there are Protestant papers abusing us;—or that, as if by common compact, keep back from the eye of the public whatever is honorable to our cause;—is it not to our disgrace that we

will not uphold one single publication, capable of refuting the calumnies of our determined enemies, which, as *undenied by ourselves*, must pass with the ignorant and uninformed as *undeniable*?

## THE SECRET OF PUSEYISM DISCLOSED.

It would appear from the resolutions adopted in London by the Anglican Archbishops and Bishops met at Lambeth on the Tuesday in Whitsun-week, 1841, to raise a fund, (the *Mammon* of iniquity; their only *primum mobile*) for establishing Anglican bishopricks in the British Colonies; that their design is, as indeed they insinuate, to unite themselves as *Episcopalians*, with the schismatic Bishops in the East, who all hold the same doctrines as the original church the church of Rome. Therefore, as a preparative, or precautionary measure; and to distinguish them from all Scriptural dissenters, with whom, by their hitherto generally admitted rule of faith, the scripture as interpreted by every man of sound judgment, they were blended; they now in the *Puseyite*, or Oxford system, have begun to adopt the long loudly discarded doctrines of Catholicity. Their former proposals of an union with the Eastern schismatical churches were rejected by these on account of their proclaimed Anti-catholic or Protestant doctrines of the Reformation. But now they give up these doctrines; and, resuming traditional authority, discard all their scripture judging brethren, in order to prove themselves a distinct establishment, and to have at least the name of being joined with a truly Episcopal, though schismatical church; one too, like their own, which rejects the authority of St. Peter's successor, and allows, but with certain limitations, the uxorious and carnal indulgence of wives and families, against the declaration of the inspired apostle, who says; *he who hath a wife, mindeth the things of the world, and how to please his wife*; but he who hath not a wife mindeth the things of the Lord, and how to please the Lord; i., Cor. 7, 32, 33. Now the chief, indeed the only business undertaken by the true pastor is to mind the things of the Lord, and how to please the Lord. But our English clergy, lauding indeed, to flatter their proposed less uxorious allies, who allow not their bishops to have wives, nor their priests once ordained, to marry ever after; lauding, as I said, the more excellent state of celibacy in their order; are determined, however, not to forgo the right of choosing their *dulcineas*, and the care and concern of their earthly progeny; *saturati sunt filiis, et dimiserunt reliquias suas parvulis suis*. They are full of children, and they have left to their little ones the rest of their substance.

But I fear they foolishly reckon without their host; nor need they expect that the Asiatic churches, whose Episcopacy, though separated from its divinely appointed head is undoubtedly valid; will ever coalesce with a national-styled Episcopacy so originally defective in its institution, as not to be able to prove that it

had at its commencement either a competent consecrating minister; or the indispensably required matter and form.

It is true, though rather late in the day, this national sect established by an act of the English Parliament, and tacked for its support to the tail of Royalty; would fain assume to itself the name of *Catholic*, or *universal*. But till it has shown that, like the church of Rome, it has existed, distinct as she, from the time of the apostles; that it alone, not she, has converted all the heathen nations to christianity; and that it alone, though exclusively English, is to be met with, ever one and the same, not in England only and in her Colonies, but in every nation under the sun; till then I say, it cannot; it dare not usurp the much envied title of *Catholic*; but must content itself in common with all the other reformed and reforming sects, to hold, as it has hitherto done, the more appropriate designation of *PROTESTANT*.

But the absurd attempt of so small a sect to pass itself off as Catholic, and that too where, though reared and upheld by kingly power in its own native soil; it is far outnumbered by other sects still multiplying close around it; the vain plex of taking to itself the universal designating appellation, compels it at last to make a desperate effort to enlarge the place of its tent, and "stretch out the skins of its Tabernacle; to lengthen its cords and strengthen its stakes; that, like the church it fain would emulate, it may pass on to the right hand and the left, and its seed inherit the Gentiles," &c.; Is. xlv. 2, 3. It now expects to partake at least in the rather qualified *universality* of the wide spread British dominion. Having fastened itself like a consuming cancer on the national *body politic*; it will cleave to that body wherever it is; disfigure its beauty, and render its sway and connection, in numbers of its newly acquired dependencies, less welcome and desirable.

It would appear from the Patriot of the 7th inst., that our fanatical biblicals in Toronto have thought proper, in the face of a parliamentary decision to the contrary, to petition the said parliament to retrace its steps, and order that a bible, according to the received parliamentary translation, (to be sure an infallibly correct one) should be received into the schools where Protestant children are admitted, no matter what number of Catholic children are there also admitted for education.—But these saintly worthies have neglected to say who shall be the infallible interpreters of the Word of God?

Christ says, Mat. xviii. 18; that *he who does not hear the church, shall be to thee as a heathen and a publican*. Now, I would ask these religious wiscacres which is the church among them, to interpret with the infallible certainty which this charge implies, the Sacred Scriptures? A Methodist school-master, the ready made teacher of the ignorant; a Presbyterian, not well seen by the fashionable sect, the Church of England; an Ir-*ishite*, Davidite, Mormonite, Burgher, Anti-burgher, Baptist, Ana-Baptist, Uni-

tarrian, Socinian, or whom you please, who all pretend to explain the Scripture and adapt it to their own particular opinions! A CATHOLIC QUENIST.

We regret exceedingly the accident of the Governor's fall from his horse; and feel very much surprised that any opposition in the house of Assembly should have been made to the motion of condolence with his Excellency on the unfortunate occasion.

We earnestly request of our reverend brethren immediately to acknowledge the receipt of our first number, and say what they expect to do in procuring subscribers, and in forwarding to us the first half-year's subscription money; and also if any additional copies will require to be sent. WM. P. MACDONALD, V. G.

We expect in our next to be able to give our readers information of a more miscellaneous nature than in this our first number; as the want of the necessary exchange papers prevents our doing so at the outset.

The Catholics in the London Mission are hereby warned against giving countenance to a strange priest who has lately made his appearance among them, pretending to have faculties from us to exercise there the pastoral duties; whereas, on the contrary, on account of his ascertained scandalous and unprincipled character, we have formally prohibited him from performing any priestly function in this diocese; and have appointed the Rev. Patrick O'Dwyer as the only lawful pastor in the London District.

WM. P. MACDONALD,

Vicar General.

Hamilton, Sept. 19, 1841.

Original.

The security the Protestant has in adhering to his particular sect, compared with that, which the Catholic has in adhering to his own church.

The Protestant grounds his faith on the Scripture, as interpreted by himself, or by the author, man or woman, of the sect to which he belongs; for the Scripture in order to profit us, must be understood and interpreted by some Body. And yet he inconsistently maintains that we are not bound to abide by the interpretation of any one, for that no human interpretation is infallible, or absolutely certain; therefore not even his own, for it is also human. Then what is all his faith reduced to? To an absolute uncertainty; or to the Scripture, without any infallible interpreter.

The Catholic grounds his faith first on the authority of the church, which Saint Paul styles the pillar and ground of truth;—I Tim., iii, 15. on whose testimony we believe the Scripture to be the revealed and infallible word of God; next on the Scripture, as understood and interpreted by her alone; for so Christ himself has ordained; as the same Scripture clearly sheweth;—Mat. xxiii. 19. *He who will not hear the church, let him be unto thee as a heathen and a publican*. Now the voice of that church is the joint voice of her pastors: For, *He, who hears you, says Christ, addressing them, hears me*. Luke x., 16. And to convince us of the unerring character and durability of this his church, he represents her as built upon a rock; Mat. vii., 24; and declares that the Gates of Hell shall not prevail against her; Mat. xvi., 18. That she is not like the foolish man's house built upon sand; Mat. vii., 24, 27; for she is the house of wisdom, reared and reared upon

her seven pillars; Prov. ix; that is on her seven Sacraments; on which her whole sacred economy depends; that he himself would be with her pastors at all times even to the end of the world; MAT. xxviii 20; and also his Holy Spirit, the spirit of truth who would teach them all truth, and bring all things to their minds, whatsoever he had said unto them; JOHN. xiv., 20; ib. 16, 13; confirming the whole with his solemn asseveration that Heaven and earth should pass away; but that his words should never pass away; MAT. xxiv. 35.

The Catholic then has not only the Scripture for his security in his faith; but also, according to the Saviour's declaration, a sure, unerring, infallible interpreter, his church; and besides, the unanimous opinion, and never varying testimony of her millions professing the same faith in every age since the times of the Apostles.

Her faith then cannot vary, like that of the Protestant sects, which, like every human invention, may be altered and improved upon; and in this fight do Protestants of all denominations seem to view their several systems of belief; whereas that which God has once revealed, must stand unchangeably the same for ever.

But, indeed, even in a human view, and abstracting from all the divine promises of their unalterable durability; how were it possible to effect the least change in the doctrines of the Catholic church; which is not that of any particular people or country, where means may be used; and, as all know, have often been successfully used, to alter the faith once delivered to the Saints! For, she being the church of all nations and people, and tongues; and her doctrines of eighteen hundred years standing, and more; every where taught, and everywhere the same; who shall be the individual to introduce novelties of his own invention into her creed; for every new opinion springs but from one mind, and is simultaneously produced in the minds of the millions?

It is at all times a consoling thought to the Catholic, that, in the troubled ocean of religious strife, Saint Peter's Barge, in which he sails, has her unerring chart, and well defined bearings, to steer by; while her opponents are all at variance, not only with her, but with one another. In their slender built skiffs so differently constructed, and whimsically rigged; bearing each its distinguishing pennant; we view their several crews embarked; and each holding on a course as widely distant from the rest as possible. The fact is, the originating, and sole sustaining principle of Protestantism, is the freedom granted to all and assumed by each of interpreting the Scripture to his own liking; and of forming on it whatever system of religion he thinks best suited to his personal interest, comfort, vanity or enthusiasm. It allows full scope to all the possible workings of the variously affected human mind.

As the official compendium of the late long Whig Ministry's laudable deeds, we insert Lord Russell's address to his constituents.

TO THE ELECTORS OF THE CITY OF LONDON.

GENTLEMEN.—I request you to accept my sincere and hearty thanks for the honor you have conferred upon me by electing me one of your representatives in the Common's house of parliament.

I should have made this acknowledgement at an earlier period, had I not been desirous of explaining to you the course which the general state of the returns will make it my duty to pursue.

In order to do this more clearly I must refer to some past events.

In the early part of last year, when a resolution declaring a want of confidence in the government was brought forward, I distinctly announced the intention of proposing additional taxes to meet the increased expenditure of the country.

In the present year, so soon as the estimates had been completed, and the probable amount of the revenue had been calculated, her Majesty's ministers took into their serious consideration the disparity which still existed between the income of the country and the costs of its establishments.

We found that the new taxes were not sufficient to supply the deficiency.

We were of opinion that we could not, with due regard to the honor and safety of the nation, reduce its naval and military forces.

But upon a careful view of our commercial imposts, we came to the conclusion that, by removing prohibitions and lessening restrictions, it was possible to replenish the Treasury, and at the same time to secure to the working classes a greater command of the necessaries of life, at steady and moderate prices.

The measure brought forward upon this subject was intended to give increased freedom of trade to our colonies. But, in defending this measure, in a debate before Easter, I stated that the cabinet were resolved to apply the same principle to our whole commercial policy, and had prepared propositions to carry their views into effect.

In the face of this declaration, it has been asserted that our commercial and financial plans were brought forward only because we had been defeated upon a clause in the Irish qualification bill.

It was difficult to refute our arguments; it was easy to misconstrue our motives, and those who were incapable of discovering reasons, have not been unequal to the labor of inventing facts.

Others have said that, with a precarious majority in the House of Commons, we ought not to have announced measures of such vast importance.

But had we resigned with a deficient revenue, and without pointing out the means of improving it, the same persons would, with far more justice, have accused us of being afraid to meet the difficulties we had caused, and of imposing upon our successors an unpopular or impracticable task.

It appeared to us, on the contrary, that it was our duty to lay before the House of Commons plans which we deem beneficial; when defeated there, we advised her Majesty to appeal to the people at large.

As soon as the new parliament meets, we shall take the first opportunity of asking for a clear and decided judgment upon the policy we have proposed.

The result of such an appeal may now be foreseen. In the English cities and boroughs there is a small majority in our favor. In the Scotch cities and boroughs, a very decisive majority the same way. In the Irish boroughs and counties there is also a majority in favor of the policy of the present ministers. In the Scotch counties the majority will be the other way; and in the English counties the majority will be overwhelming.

To those who recollect Lord Stanley's description of our English country representation, or who have observed the effect of the Chandos clause of the reform act, this result will not be at all surprising. It should be added, however, that the manufacturing districts have not, as might have been expected, tended to restore the balance. As no ministers of the crown can stand without the confidence of the House of Commons, our retirement from office will immediately follow the condemnation of our policy. In this altered position it would be inconsistent with my notions of public duty to harass the government of the day by vexatious opposition; still less to deny to the crown the means of maintaining the reputation of the country abroad and internal quiet at home.

But when the great principles of religion, civil and religious liberty come into question, those principles must be firmly and fearlessly supported. Whatever party may be in power, they are so inseparably connected with the progress of society, that—although the country may doubt may pause, may ponder—it will examine, discuss, and finally adopt them.

I am encouraged to this conviction by former victories.

Out of power, we obliged our opponents to abolish those tests by which political office was made exclusive and a religious sacrament profaned.

Out of power, we forced our adversaries themselves to free the Roman Catholics from those disabilities which they had declared indispensable for the maintenance of the constitution and the safety of the church.

In power, we obliged those who had refused to allow representatives from Manchester, Leeds, and Birmingham, to sit in the House of Commons, to submit to a much larger and more sweeping measure of Reform.

In power, we obtained the sanction of parliament to the abolition of slavery in our colonies.

In power, we have destroyed the monopoly of privileges in our municipal corporations.

In power, we have carried into practical effect the principles of equality and privilege between Protestants and Roman Catholics, and have thereby secured to the Crown the affectionate loyalty of the people of Ireland.

None of these measures received the hearty assent of the main body of our opponents; to several they opposed a violent and persevering resistance. But truth triumphed over them, and will again. Returned to office they may do, our measures, and submit to the influence of a reason; or if they refuse to do so, they will be obliged to relinquish power, and the monopoly of trade will share the fate of religious intolerance and political exclusion.

But for the attainment of this object, it is necessary to be vigilant and united—to oppose zeal to zeal—to watch minute details as well as to maintain great principles—it short, to exert, for a great and salutary end the same untiring activity which has been exhibited to a more questionable cause.

As we do not distrust the justice of the measure we have proposed, let not temporary failure check our perseverance.

I am well aware, indeed, that in the city of London, and some other places, great exertions have been made, and large sacrifices incurred, in behalf of this cause. Nor can I conclude without again expressing the grateful sense of the support I have received in the late unexpected, and, in many respects, unexampled contest.

I have the honor to be, gentlemen, Your obedient and faithful servant,  
J. RUSSELL.

Minto, July 19, 1841.

From the Dublin Review.

ARBITRARY POWER—POPERY—PROTESTANTISM.

One of the principal grounds advanced by ingenious writers for supposing England to enjoy more freedom since, than it did before, the Reformation, is the comparative amount of ignorance prior to, and of learning or "enlightenment" since, that event. Admitting for a moment the correctness of this latter assumption, does it necessarily follow that liberty has been better understood and more securely enjoyed? Why seek to connect learning and liberty at all? Liberty is the first and most important right of human nature, and God in His beneficence has bestowed sufficient natural light on His creatures to qualify them for its enjoyment, without borrowing rashlights from each other. Is it by learning or men of learning, that nations have been ever saved from thralldom, or governed in liberty, equality and justice? Is it by men of learning that all the great business of life is transacted? Look to the very question of liberty in all ages. In the ancient world, all the most illustrious lovers of freedom, were men buried according to modern phraseology, "in darkness and ignorance." This spirit, embodied in the feudal laws and institutions, and inculcated in Parliaments, Cortes, Diets, universities colleges, monasteries, and confessionals, preserved mankind from thralldom up to the sixteenth century, when, strange to say! light, learning, civilization, and slavery, again acquired the ascendancy. And what and who saved England from the general doom? The Popish clergy—those sots and slaves and boobies—were the first to deny Henry VIII's right of taxing by royal prerogative. An Alderman of London, Read, was the first who suffered imprisonment, rather than acknowledge its legality by paying a sixpence; and it was only the threat of an insurrection by the whole mass of the people, that made that monster withdraw the warrants, and falsely declare that they had been issued without his authority. To the last, Hallam attributes all the merit of our being saved from an avowed despotism under that Reformer. "Nothing," says he, "but the courage and love of freedom natural to the English Commons, speaking in the hoarse voice of tumult, though very ill supported by their superiors, preserved us in so great a peril."

Never was there a system which required less learning or intelligence to understand it, than the leading principles of the English constitution. These were the plainest and most obvious dictates of natural equity, and must have forced themselves on the attention of every man of common sense and common honesty. The meeting of the entire community in a general council for general government and defence, and trying of each member for offences against the laws by the entire community so met, or a select number of impartial honest persons, are the rudest elements of civil society, and are to be seen in continual operation in all simple, natural, unenlightened communities; few, plain, simple, and adapted to the "gross judgment of the vulgar," did the laws remain at the time of Henry VIII. That the vulgar did comprehend and admire them, and were ready to peril their lives in defence of them, is a matter too notorious to be questioned by any one who does not look on all English history as a fiction.

But admitting that we are wrong in all this, and that a considerable degree of enlightenment is necessary to secure civil liberty in advanced stages of civilization, where is the evidence of there having been any want of really "useful knowledge" before the Reformation, or any superior degree of "enlightenment" between it and the Revolution,—the epoch of the perfection of the constitution, according to Protestants? On this question there can be no higher authority than Mr. Hallam's comment on Hume's expression of surprise at the accuracy with which the parliament made some provisions respecting the laying of a subsidy in the reign of Richard II. "Those rude times, in this epithet," says Mr. Hallam, "we see the foundation of his mistakes. The age of Richard might perhaps be called rude in some respects. But is prudent and circum-

spect perception of consequences, and an accurate use of language, there could be no reason why it should be deemed inferior to our own. If Mr. Hume had ever deigned to glance at the legal decisions reported in the year books of those times, he would have been surprised, not only at the utmost accuracy, but a subtle refinement in verbal logic, which none of his own metaphysical treatises could surpass." He might refer also to their digests, pleadings, statutes, proceedings in parliament, treaties, conveyances, and all other documents, which leave no room for improvement by modern enlightenment. If we only reflect on the great rewards then held out to proficiency in learning, we cannot adopt for a second the "vulgar errors" on this subject. The century which produced Roger Bacon, and his illustrious follow-Oxonians, Anthony Wood regards as the proudest era in the annals of Oxford. In two years that philosopher was enabled to lay out £2,000 at that university, in buying books and making experiments,—a sum equal to nearly £30,000 at the present day. The spread of the art of printing, after the Reformation, is supposed to have afforded such facilities for acquiring learning, as to give the men of the interval between the Reformation and Revolution a decided superiority over those of the preceding two centuries. But were the other means of instruction in those periods exactly equal?—Were there not more schools and colleges in Catholic times? Was not education more encouraged? Was it not afforded at a cheaper rate? Was it not pressed on the acceptance of the poor? If the commonly received notions respecting the paucity of inhabitants in the former period be correct, we must arrive at this conclusion, from the immense multitude of schools and colleges in that time, and of the numbers who attended them, and the proportion of the population receiving a "college education" then, was as 100 to 1 of those receiving it at the Revolution. At Oxford, in those "dark ages," there were 1000 scholars annually educated gratis—one of whose places, we are told, neither easily could, nor ought, nor used to be vacant for more than a month or two. One writer informs us, that there were above 15,000 scholars there, in 1264, "of those only whose names were entered on the matriculation book;"—that Henry III, on making that city his residence, expelled them;—that many of them thereupon went to the barons at Northampton; and that when Henry attacked that town—the students of Oxford had a banner by themselves, advanced right against the king, and they did more harm to him in the fight than the rest of the barons." We are told that the number there in 1300 was 30,000—which is also said to have been the number in 1340. The other university was also crowded to a degree almost incredible at the present time. At the Reformation all those things were altered. A great part of the houses of both universities went to ruin; all the schools attached to the monasteries were destroyed; most of the cathedral schools and colleges were converted to private purposes; education was discouraged in every possible manner—was allowed only to the rich, and positively forbidden to the poor, as a most dangerous and pernicious article. Then, as to the extension of printing, was not its utility utterly neutralized, or rather, was it not rendered pernicious, by the censorship of the press, which existed by statute or prerogative from the time of Henry VIII till after the Revolution, and was exercised with a strictness and severity quite in character with the principles of the Established Church? No body pretends to deny that, at the Revolution, the mass of the people were buried in the grossest ignorance: even long after, when the Wesley's first started, they talked in almost the same style of the ignorance of the people of Cornwall—nay, of the people in the very heart of London—as they would of the South-Sea Islanders; and the correctness of their description was allowed to be but too faithful. For two centuries after the Reformation, the gross ignorance or contemptible acquirements of the body of the Established clergy themselves, used to be continually alleged as partly the cause of their not being treated or regarded with the respect due to the clerical character. If they did not supply useful knowledge, who else did? All writers concur as to the paucity, or rather total absence, of liberal works within the above period—excepting, of course, the troubled reign of Charles I, and the Commonwealth, when for a while the ancient free trade in books was restored. Hume could not meet an English writer of the reign of Elizabeth who spoke of England as a limited but as an absolute monarchy, where the people had many privileges; and he insists on the silence of Camden and other writers, as to several notorious acts of despotic authority by her, as a proof that there were in accordance with the law and usage of that day. Hallam complains of the barrenness of all constitutional information in the chronicles of the same reign, and says it is more to be suspected, after the use of printing and the Reformation, "than in the ages when the monks compiled annals in their convents, reckless of the censures of courts, because independent of their permission. Grosser ignorance of public transactions is undoubtedly found in the chronicles of

the middle ages, but far less of that deliberate mendacity, or of that insidious suppression, by which fear and flattery, and hatred, and thirst of gain, have, since the invention of printing, corrupted so much of the historical literature throughout Europe." Petyt, writing immediately after the Revolution, is compelled to denounce almost all the writers since the Reformation, as "libellers of our ancient constitution;" and speaking of the early records, says, they run "counter to the rhapsodies of the hasty and huddled thoughts of most, if not all, our historians who have written since the Reformation. Nay, indeed, many of the notions and principles they have published to the world, touching the absoluteness of our old English monarchy, are so palpably inconsistent with these authorities, that they may be very well taken for downright audacious affronts to the truth of all antiquity." So scarce was political knowledge of a liberal character, and in such utter ignorance were the people kept of all their ancient rights, and of all notions of freedom, that Locke was regarded as a sort of political Newton when he published his work upon government, though the only feasible and valuable part of it was the exposition (without acknowledgment, of course) of doctrines which had been taught and practiced in Catholic England "from time whereof the memory of man runneth not to the contrary;" and for the repromulgation of which, the Jesuits had been scouted as firebrands through Europe.

Now, the very reverse of all this, was the case prior to the reformation. The political instruction then administered was of "the right sort;" and the remaining species of secular instruction, of that very character to which modern enlightenment, after all its vagaries, has reverted, more attentive to wisdom than to science and art—to forming the judgment properly, and by consequence the will and the conscience, than to stuffing the memory and heating the imagination."—[Cited from Charron by Mr. Wise, as the motto to one of his chapters on education.] Of this sort of instruction there was then no scarcity. The parochial clergy alone—leaving out of consideration the schools, colleges and universities—were sufficient to afford it in abundance. The parishes were very small, the clergy very numerous, and the inculcation of religious, moral, and political knowledge of the only thing with which they gave themselves much trouble. Besides, so great was the number of monks and other religions, that the whole country was said to be swarming with them. There was then, in short, no pretence about "spiritual destitution;" the great complaint of the Reformers was, that the people were too deeply dyed with, and too much attached to, "the abominations of the Papal apostacy." We have shown what the political tendencies of these Popish clergymen were. About their attachment to civil liberty there never yet has been a second opinion. Even Protestantism, amidst all its pious inventions, has never summoned up audacity enough to accuse them of the slightest leaning to despotism. Their glorious conduct was the theme of eulogy with all the learned Protestants of the 17th century, in their struggles with arbitrary power, and of degrading contrast with their Reformed successors. "The priests and confessors," says Petyt, was strictly commanded to form and direct the consciences of the people to the observation and obedience of the great charter, and they did so; not like the Sibthrops and Manwaring of later times, who by their flatteries of their prerogative for their own promotion, seek to ruin the subjects' property." In all their writings there is not a single sentence in favor of despotism. On the contrary, the most ardent love of liberty, and the fiercest denunciations of its enemies in every shape, breathe through all their pages. Accustomed as Englishmen have been since the Reformation to the fawning king-worship of churchmen, they can have no conception, without actually reading the works of monkish writers, of the zeal with which they were animated in behalf of the rights of mankind. We only wish that every Englishman had a copy of their works side by side with the Homilies, the Canons, and the sermons of "the true Protestant Church"-men. They were the

not be bribed, cajoled, or bullied into concealing, misrepresenting, or justifying,—justifying, indeed!—the crimes of tyrants against their people.—Feeling some higher obligation than that of pandering to the whims of despots, they never feared or refused to warn kings of their duties; and never desecrated their holy office to calling or perverting scraps of Scripture to overthrow the freedom of their country. Their ignorant obstinacy on this point was probably, as we have already hinted, the fundamental error on account of which our sovereigns so greedily longed for a REFORMATION. Looking upon the Ten Commandments as binding upon kings and their ministers as well as others; conceiving any wrong done to any man, under what authority soever, as an offence against God's laws; and imagining that the more kings and subjects were restrained by secular contrivances from committing offences, the more they would approve themselves worthy children of heaven; they felt bound, by their allegiance to their Divine Master, to aid in the promotion and maintenance of every institution that might secure His creatures from violating His laws. We need not thank them, therefore, for being such zealots in behalf of civil liberty. Their conduct was the consequence of this error in their faith, which with the other multitudinous abominations that marked the apostasy of their church, at the reformation; when it was discovered, by a more careful perusal of the Scriptures, that murder, robbery, torture, and all the crimes—we mean in the eyes of the carnal and ungodly—which could be perpetrated by one human being on another, were praiseworthy and meritorious actions, provided they were sanctioned by the authority of—Heaven's deputy. Their conduct with regard to villains alone is the best evidence of their devotion to freedom. Immediately after the conquest, the number of villains was equal to that of all the other inhabitants of the kingdom. Thanks to the conduct of a bishop and abbot, the very fact of a man's being born in Kent was a bar to the claim of villenage against him. By the ingenious contrivances invented in the courts of law over which they had presided, it was next to impossible to prove any man a villen. In the confessional they convinced the laity how dangerous a practice it was for one Christian man to hold another in bondage; so that temporal men, by little and little, by reason of that terror in their consciences, were glad to manumit all their villains; and to complete their detestation of the system, they raised villains to the priesthood in such numbers, that the legislature was more than once obliged to interfere. Such was their zeal, and so great was their success in this cause, that there was little more than a trace of villenage at the Reformation, so that the last unequivocal testimony of its existence occurs in the reign of Elizabeth, in a charter of manumission which she granted to some villains on some of her manors. Not only on this, but on every other subject, they proved their zealous devotion to the civil liberties of England. They were as we have already shown, the foremost in any measure of reform;—the first to resist the encroachments of the prerogative—the real sacred missionaries of freedom, who carried the great charter to the confessional and the altar, and so ingrained the love of liberty in the hearts of Englishmen, that centuries of Protestant instruction were not able to erase it.

[To be continued.]

## FOREIGN.

The news brought by the *Britannia* at Boston on the 2nd instant is important in many respects. Great apprehensions were entertained in England for the harvest.—The cold and wet weather had almost entirely ruined the crops of grain. Parliament was to meet on the 19th August, when the members would be sworn in, and a Speaker would be elected, and on the 24th the Queen's speech would be read from the throne, and the tug of war would then commence. The British newspapers were filled with speculations respecting Sir Robert Peel's course.

\* The fundamental principle on which every presumption was made in favor of liberty, is thus laid down by that old Popish slave, Fortescue: "That most needs be judged to be a hard and unjust law, which tends to increase the servitude and lessen the liberty of mankind. For human nature is evermore the advocate for liberty. God Almighty has declared himself the God of liberty: this being the gift of God to man in his creation, the other is introduced into the world by means of his own sin and folly; whence it is that everything in nature is so desirous of liberty, as being a sort of restitution to its primitive state. So that to go about to lessen this, is to touch men in the tenderest point; it is upon such considerations as these that the laws of England in all cases declare in favor of liberty."—*De Laud. Lib. Aug. p. 42.*

Much excitement prevailed on the subject of McLeod's detention, and it was reported by the London Morning Chronicle, that fifteen ships of war had been ordered to the American coast. An old established house in Liverpool, in the American trade, has stopped payment.—Their debts are stated at £50,000. Considerable distress prevailed throughout the country, and trade is said to be in a deplorable depressed state.

On the 16th of August a great repeal demonstration took place at Drogheda.—Mr. O'Connell attended, and was received and escorted into the city by a vast concourse, who formed a triumphal procession, preparations having been made on the most extensive and magnificent scale—triumphal arches—banners, &c. &c. The proceedings, speeches, &c. occupy nine columns of the Dublin Freeman's Journal of the 17th August.

On the 17th of Aug. a densely crowded meeting of the loyal national Repeal Association was held in the Corn Exchange in Dublin. Mr. O'Connell, in a powerful speech, exposed the machinations of the enemies of Ireland, in fabricating reports of alleged crimes which had never taken place. A Rev. Mr. Crampton it appears had been recently detected breaking his own windows, and at night, for the purpose of injuring the credit of the country. *Freeman's Jour.*

DINNER TO COUNT LESSLIE OF BALQUHAIN.—On Tuesday last, a splendid entertainment was given to the Count Lesslie of Balquhain by his numerous peasantry, in honour of his recent attainment of majority, and of his arrival in this country. Throughout the noble Count's estates there was from dawn of day every symptom of rejoicing and festivity. Flags of every sort, colour and size, waved from every house and hill-top and the echoes rang with discharges of muskets and cannon. The spot selected for the dinner was a field on the north side of the ancient castle of Balquhain, so long the seat of the noble Count's ancestors. Of this venerable building, the only remains are a few shattered fragments of the court or quadrangle of which it originally consisted, and the noble square tower or keep, which was erected about the year 1530, by Sir William Lesslie, seventh Baron of Balquhain, to replace the more ancient castle, which had been burned down in the memorable feud with the Forbeses, in the year 1526. Here a splendid pavilion was pitched while the Union Jack was hoisted on the old tower of Balquhain, and numerous flags were displayed every where around. In one end of the marquee hung the old and honoured bearing of the family of Balquhain, and in the other an escutcheon displaying the arms of the noble Count's kinsman, the Lord Lovat. On a pillar in the centre hung an enormous roll of more than four feet in length, tracing the pedigree of the Count up to Bartolph, the founder of the family of Lesslie, who lived in the reign of William the Lion.

A short time before the company sat down to dinner, much interest was excited by the arrival from Fetternear house, of a well known relic of the family, "Jock o' Bennachie's chair." This massy and gigantic chair, of such weight that the strongest man could scarcely lift it from the ground, derives its name from one of the barons of Balquhain, noted for his gigantic stature, and famous in northern

song and legend for his many daring exploits and adventures.

"His legs were like two trees o' aik'  
His height was thirty feet and three;  
Between his brows there was a span,  
Between his shoulders, else three!"

It was now placed on the right hand of the Chairman, to be filled by the descendant of the stalwart baron; and its tremendous strength and dimensions excited the admiration and wonder of the degenerate men of modern times.

The noble Count, accompanied by his cousin Lord Lovat, arrived at the castle in a carriage with four, and postillions, and was received by the tenantry, who ranged themselves on each side of the approach, with enthusiastic cheers, and repeated discharges of artillery.

FRANCE.—The troubles at Toulouse appear to be entirely at an end, but disturbances exist in many other places.—The prospects for the harvest were gloomy. Splendid fetes were enacted at Boulogne on the 14th ultimo, in honor of the inauguration of the statue of Napoleon.

SPAIN.—All public affairs in Spain appear to be in a most troubled and unsettled state. Plots, and rumours of plots, and fresh disturbances, are still the fate of that unhappy country, and nothing more secure or beneficial can be expected while Espartero and his jacobin soldiery rule the country.

TURKEY AND THE EAST.—Mehemet Ali is still progressing with his naval and military armaments, but no trouble is apprehended. Candia and Crete have almost entirely submitted, the Turkish sultan having used conciliatory measures.

ITALY.—A great tumult had taken place at Rome, caused by pickpockets and robbers, who, hoping to profit by the confusion, created a riot upon the occasion of the execution of three murderers. Twelve persons were killed, and about 200 wounded, before the riot was suppressed.

CHINA.—Intelligence had been received from China, stating that the Emperor had resorted to the most vigorous measures against the English—destroying all the tea, and every other article, the possession of which, it was supposed, would be at all desirable to the British, and sending down fire vessels and rafts to injure the British shipping. The news had been just received at London, and was not credited by many, though it had caused a considerable rise in the tea market.

## AUSTRALIA, OR NEW SOUTH WALES.

Some of us are old enough to remember the time when the continent of America was held to be not only a newly discovered but a *recently created* country—some vague reasons being then assigned for such a hypothesis, not now worth noticing. Something of the same sort has been hinted at with regard to Australia, because it is, even more than America was, different in many respects from the rest of the world, and wholly different from the numerous populous and luxurious islands by which it is embraced on the northern and eastern sides. Of all these islands the inhabitants were found in possession of various sailing craft and boats; but no trace of navigation has been discovered in all Australia,—no wreck nor remnant of navigable craft, along a coast of seven or eight thousand miles, although

every part of it has been visited from the time of Dirk Hartog, 1610, to the present day; nor is there, so far as is yet known, a native animal, from man downwards, in the interior, that can be traced to any other country.

Discarding all notion of Australia being a more recent creation than other countries, we were somewhat startled at an observation made to us by Capt. Groy (now Governor of South Australia), whose intelligence and experience entitle his opinions to notice—but indeed, the same remark has been made by other travellers—that the succession of ridges of which this great country is composed, conveys the idea of the whole country having once been an archipelago of islands. One thing is certain, that the force which has been, and still is occasionally exerted to upheave Islands & mountains of some thousand feet in height in other parts of the world, has been wanting here; no volcanoes, active or extinct, having been discovered in Australia.

The great difference found in man and other animals, as well as in the vegetable products of this continent—for so we must call it—is very remarkable. The whole race of human beings that inhabit it are homogeneous, or of one and the same variety of the species, and that sufficiently distinct to constitute a difference from those of other parts of the world. Nobody has been able to detect the slightest connection between their language, of which there are numerous dialects, and any other variety of human speech.—Their shelter, when the state of the weather requires it, consists in a simple temporary hut of reeds or twigs, of the form of a bee-hive and vertically in two. With the quickest perception, and great powers of mimicry; with a readiness to distinguish right from wrong, they are found to have no sense of religious obligation;—not the most distant idea of a Supreme Being: no prayers or supplications to any sort of idol; no priest, nor any kind of ceremonies indicating a religious feeling. All the indigenous quadrupeds differ from those of other countries; no great mammalia; but few small ones, and all of a peculiar nature, as the kangaroo, and that very strange quadruped with a duck's bill, the ornithorhynchus paradoxus. Neither horses, oxen, sheep nor swine, existed in any part of this great continent. A species of eagle, paraquets without end, black swans and white crows, black crows with white wings, and white crows with black ones, black magpies, with many other peculiar birds, are here found; others more common, may have traversed the sea by help of their wings. This land is free from beasts of prey, and nearly so from venomous reptiles.

Fine forests every where abound; but two-thirds of the timber trees are of one genus, the Eucalyptus, the species unknown elsewhere. There are trees whose tops are grass instead of branches and leaves, yielding a fragrant gum; most of the finest shrubs are of the Banksia family, also peculiar to Australia. The flowering or perennial, are many of them exceedingly beautiful, and so different in general from those of other regions, that Mr. Robert Brown must have been somewhat puzzled to find names for so many new genera. This country has some other peculiarities. Surrounded by islands on which the most violent volcanic eruptions are constantly going on, the only movement of that class we have heard of is a solitary earthquake. Whole tracts are covered with sand; few rivers of magnitude, and most of them dry in hot weather; and occasionally no rain falls for two or three years together. Of some four millions of square miles in the interior we know nothing. Various expeditions have

failed to penetrate regions which present no obstacle but their extent, and their deficiency in means of subsistence. A gentleman, however, of the name of Eyre, has started last year, from the head of Spencer's Gulf, with the design of planting the British standard on the central point of Australia, and proceeding thence to the Gulf of Carpentaria or Port Essington. Let us hope that he may be more fortunate than his predecessor.

Such is the brief and important sketch of a vast region, on a large portion of which we are effecting a rapid change.

**NEW MODE OF EXTINGUISHING FIRES.**—A gentleman in Phellenham, England, has invented two plans for speedily extinguishing fires. It is well known that combustion cannot be supported without a supply of oxygen and his first plan is, in case of fire, to shut out the supply, by erecting against the doors and windows iron plates with a wet incombustible compressible substance projecting from the edges. The oxygen in the interior of the house, being only one-fifth of the whole air, would be immediately absorbed, and no more being admitted, the combustion would inevitably cease.

The second plan is to suffocate the flames with carbonic acid gas. The inventor recommends the construction of a large machine, capable of containing one ton of carbonate of lime, a proper proportion of water, and about half a ton of sulphuric acid, the contact of these materials being regulated by valves and tubes, an immense quantity of carbonic acid gas could be generated and conveyed by its own pressure to the interior of the house; combustion could not then for a moment exist.

**MIRTHFUL SAINTS.**—It was a maxim of Bishop Elphinstone, an illustrious Scottish saint that when any one sat in company, and any merry thought came into his head, he ought to give utterance to it immediately, in order that all present might be benefited. The Church of Rome did quite right in canonizing this man.—From many passages in the histories of the old saints, as well as from their recorded sayings, several of them appear to have looked on the telling of diverting stories as being absolutely a duty imperative on the sincere Christian. The well known and edifying story of the conference between the pious beggar and the learned doctor which is found in so many Catholic books of devotion, shows that a ready wit and a turn for smart answers were deemed to be suitable accompaniments to a highly devout soul, completely resigned to the will of God. One of the most eminent saints whom the old church produced, has thus spoken of the commendable nature of jocular discourse, in a treatise, the express object of which is to inculcate holiness:—As for jesting words which are spoken by one to another with modest and innocent mirth, they belong to the virtues called *Eutrapelia* by the Greeks, which we may call good conversation, by which we take an honest and pleasant recreation upon such frivolous occasions as human imperfections do offer, only we must take heed of passing from this honest mirth to scoffing; or mocking causeth laughter in scorn and contempt of our neighbour; but mirth and drollery provoke laughter by an innocent liberty, confidence, and familiar freedom, joined to the witness of some conceit.—Some of the good sayings of St. Thomas Aquinas adorn the pages of 'Joe Miller.' The ascetic of St. Francis of Assisi delighted in jocular conversation; and from the very little that has been recorded of his celebrated sermon to the fishes, there is the best reason for believing that it

abounded in passages of genuine humour. Even the mortified Pascal, though he belonged to the sour set of Jesuits—the 'Old Light Seceders' of the Catholic Church—wrote the wittiest book of which France can boast.—*Bruce's Lives of eminent men of Aberdeen.*

**LETTERS AND CASH RECEIVED.**  
 Rev. W. Patk McDonagh, Toronto, £2 10s  
 Rev. Mr. Mills, Dundas, 7s 6d  
 Mr. Smith, do, 7s 6d  
 Mr. James Cassidy, Grimsby, 15s.  
 Patrick Kennedy, London, 7s 6d  
 John Byrnes, Indiana, 7s 6d  
 Wm. Kerrett, do, 7s 6d  
 Daniel McKenna, do, 7s 6d

From the Hamilton Gazette.  
 We have been kindly favored by a friend with the following important document, which it was thought would immediately pass the assembly:—  
 "The Governor General considering the advantage which the formation of a line of Road from Hamilton to Port Dover would afford to the public, recommends to the House of Assembly to take into their consideration the propriety of making an appropriation of £30,000 for that purpose."  
 "Kingston, 9th Sept. 1841.

We have to announce with deep regret, the death of the only surviving child of our late excellent townsman, David Macnab, Esq., registrar of the county of Wentworth. The child (a boy) died, we understand, at Kingston, and on Thursday was buried in the private burial ground at Dundurn. Most sincerely do we sympathise with the afflicted widow and the family of Dundurn, on this melancholy bereavement.—*Id.*

On Monday, the 6th inst. an Emigrant just arrived here, named Ogilby, a native of England, went into the Bay at Gunn's Wharf, to bath. He instantly sunk and was drowned. His body was not discovered until the next day. We regret to add, that the deceased has left a wife and five children, whom we understand are now on their way to this country, in the fond but vain hope of joining him.—*Id.*

A teamster, named McConnoll, had a very narrow escape of being killed a few days ago, by his waggon upsetting on the mountain, which was loaded with stone. The load fell upon him, dreadfully fracturing his thigh.—*Id.*

**SAMUEL McCURDY,**  
**TANNER,**  
**KING STREET,**  
**HAMILTON, G. D.**

**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.

**SCHOOL BOOKS.**

IN THE PRESS

AND SPEEDILY WILL BE PUBLISHED,

BY **J. RUTHVEN,**  
 HAMILTON,

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

By **G. & J. GOULLOCK,**  
*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.

**DR. BRANDEAN,**

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

**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.

**BRISTOL HOUSE,**

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

**INFORMATION WANTED**

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

Hamilton, Sept. 15, 1841.

MYSTERIES.

Continued from the first page.

They were never denied though misconstrued by his envious and mortal enemies, as if wrought by the power of Satan; absurdly advancing that Satan would thus humble himself and ruin his own cause and usurped credit among sinful mortals. He wrought them as the Lord himself of nature, who but willed, and they were done; who commanded, and nature obeyed. In the sight of many he stilled the storm at sea; and called Lazarus up from his grave. In his absence or presence, his will was proved omnipotent; JOHN iv., 53. His miracles in every instance bore the stamp of the Deity. The inhabitants of the watery deep crowded instantly where he willed them to be; LUKE v. 6. 'The fig tree withered at his frown; MAT. xxi., 10. The water grew firm beneath his steps. The inanimate as well as animate creation, felt the presence of the Lord. He read into the innermost recesses of the human heart; MAT. ix., 4; and revealed in characters traced upon the ground with his Almighty finger, the sins of all, and each of those who had come deceitfully to accuse before him the woman taken in adultery, JOHN iii., 68.— With what ease did he solve the captious query of his enemies, the Pharisees and Herodians; MATT. xxii., 19. They thought they had devised the unavoidable alternative of his either granting or denying it lawful to pay tribute to Cæsar. Had he granted it lawful, the Jews from their hatred to that tribute, would have abhorred and stoned him, as an enemy to their law and country and a friend to strangers and idolaters. Had he denied it to be lawful; the Romans would have put him to death, as a preacher up of sedition. Even had he declined answering them at all they would then have held him out to the public as one whom they had puzzled, and as a mean and truckling temporiser. But there is no wisdom, there is no prudence, there is no counsel against the Lord; Prov. xxi., 30. By these and numberless other prodigies, did he prove himself to be the long expected EMANUEL, or God with us, prophesied from the beginning, and pre-figured in the many emblems, rites and sacrifices of the Jewish religion. He began and ended his ministry by transubstantiation; first, by changing water into wine at the marriage feast of Cana in Galilee; and last, by changing bread and wine into his own flesh and blood, to be united with ours in that spiritual marriage feast, which the eternal Father had made for his Son become man; and to which if duly prepared, we are all invited; MAT. xxii., 2, 3. That downright infidels, in their wild, unprincipled and conjectural surmises, should profanely scoff at so sublime and inconceivable a mystery at this, is not at all to be wondered at.— But that professed Christians owning Jesus Christ to be God, should meet with the flattest negative, his repeated, unequivocal and most positive affirmations on the subject recorded in that very Scripture, which they hold alone as their rule of faith, is truly astonishing; and this, because it is to them an incomprehensible mystery. With as good reason may they reject all the other revealed mysteries; nay, and all the other incomprehensible prodigies of nature, as well as of religion, till they arrive at last, as others in our day have done to that extreme degree of uncertainty and ne plus ultra of scepticism, so as to doubt of every thing, even of their own existence.— Abyssus abyssum invocat in voce cataractarum tuarum.—Ps. xli., 8.

PETER THE HERMIT.

Peter, called 'the Hermit,' was a French gentleman of Amiens in Picardy, who quitted the profession of arms, to embrace the heremitical life, which he subsequently enlarged for that of a pilgrim. About the year 1093, having visited the Holy Land, he was afflicted at beholding the deplorable condition of the Christians of those parts, and on his return spoke to Urban II, in so strong a manner, and drew such touching pictures of their destitution, that the Pontiff sent envoys from province to province, to excite the Christian princes to deliver the faithful from the oppression that weighed them down to earth. This was the occasion and origin of the first crusade. Nothing short of philosophical (that is, infidel) insensibility can pretend that Christians should have abandoned their brethren, and given over the empire of Constantine and of Theodosius to sanguinary tyrants and usurpers; and it would be a strange injustice to condemn the policy of these expeditions, because they were unsuccessful. This manner of judging of events is most objectionable, as according to the maxim of Fabius Maximus—*oventis stultorum magister*—'experience is the teacher of fools.' 'Perhaps,' says a judicious author, 'religious zeal may have caused the crusaders to act imprudently; but it is not the prudence, but the justice of their conduct we are to examine. When the flame of war and the enthusiasm of the crusaders, are dispassionately examined by the facts which their history presents, and not by vague reproaches of fanaticism, or the unjust declamations of a philosophical, more fanatical and intolerant than what it stigmatises as such; this exhibition of facts of itself dispels every shadow of injustice in these celebrated wars. Legitimate, although perhaps, defective views of policy; the necessity of self defence, and the propriety of changing the theatre of war, were additional motives for these wars, and furnish new light to justify them to the satisfaction of every one that is acquainted with the rights of war and peace. Remember, for a moment, what was the genius of Islamism at its rise, and what a system of oppression it ceased not to pursue with fanatic fury, as long as it had force to oppress, and a predominance of power. The constant object of the first author of that absurd religion, was to subject to it the three parts of the known world, not by the way of persuasion, which it could not bear, but by the murderous weight of the scimitar, by the abrogation of laws, the degradation of human nature, and by trampling under foot every principle of humanity. Everything was sanctified by zeal for the Koran, and provided that this object was sought, there was no means, seditious, sanguinary, or barbaric as they might be, which were not regarded as lawful. The people who voluntarily embraced the yoke, who looked on insurrection and apostasy as meritorious, enjoyed a community of national privileges with the monstrous sect. They daily augmented in number. Those who did not imitate this baseness were mercilessly hewed down by the sword, or by a more deplorable lot, reduced to the condition of slaves. No people, no empire, no privilege, none of those primitive and sacred laws which even hostile nations observe, were revered by these fanatical violators of all law and of all religion. Would not then those brutal violators of every social bond, be the objects of philosophic (infidel) censure, were it not that the vague names of fanatic and fanaticism are applied by them to the followers of the Gospel and the practice of virtue. The philosophers sought, at first, to disguise their hatred of all that is connected with religion, under the veil of a concern for the public good. They asserted that the crusades had produced effect detrimental to the whole of Europe; but this imagination was soon dissipated. It is now known, that great advantages resulted from them, that navigation and commerce are indebted for their first impulse, or rather for their creation and existence, to these perpetual transigrations from the west to the east; that by means of them the arts passed over into Europe, and that private wars and intestine divisions which preyed on the vitals of the same state were abolished by them. They assert, however, that these advantages were accidental results, and did not enter into the contemplation of the crusaders;—an absurd manner of reasoning, which only shows the torpidity of falsehood.— Are we called upon to judge of the thing itself, or of the intention? and if the thing be good and useful, what right have we to assume that it was not such in the views of its promoters? The grand results of the crusades did not certainly escape the chiefs of those distant expeditions. They well knew that the surest means of preserving Europe from Mahometan invasion, was to carry the war into Asia. 'Who can then cry out 'injustice,' says the writer already quoted, 'against leagues formed by Christian nations, for the purpose of parrying off the unconcealed hostility of their natural enemy? Who can make it a crime in them to have carried the war into the enemy's country, in order to occupy him at home, and prevent him from distant machinations? Who does not show his partiality for these sworn enemies of Christendom, or judging of their adversaries, (the Christians) according to the dictates of an unwarrantable severity, not only when there is question of the most just reprisals, but of the most indispensable defence, according to all the maxims of

prudence and sound policy? Now that these considerations directed the chiefs of the Christian republics cannot appear doubtful to any one who has heard Pope Urban II, in the Council of Clermont, and his successors, on so many other occasions exhorting the princes and people of Christendom, to repress the insults of the Mahometans, and alledging in express terms, the desires of these infidels to subjugate all kingdoms and empires, and to annihilate every Christian power.' Peter appeared at first eight but badly adapted to conduct so important a movement. He was a little man, whose physiognomy was repulsive. He had a long beard, and wore a very coarse habit, but under this humble exterior, he concealed great magnanimity, eloquence and enthusiasm. He was a man of heroic courage, of an elevated mind, of a vivacity and energy of sentiment which enabled him to communicate his own feelings in an irresistible manner to those whom he addressed. His poor and austere life conferred on him a new degree of authority. He distributed among the poor the donations he received; his food was bread and water, but his austerity was without affectation, and was accompanied by that judicious piety which became a genius of his order. He was soon followed by an innumerable multitude. Godfroi de Bouillon, leader of the most important division of the crusaders, confided to his direction the other division. The warrior-hermit put himself at their head; he was clothed in a tunic of cloth, he had no cincture, his feet were bare, and over his tunic he wore the loose habit of a monk, and the short cloak of a pilgrim. He divided his army into two parts, he gave the first to Gauthier, a poor gentleman, and led on the other himself. The solitary commanded 40,000 infantry and a numerous troop of cavalry, but this undisciplined multitude was defeated on several occasions by the Turks, and the remains of the army, 3000 in number, took refuge in Constantinople. Peter subsequently united his forces with those of Godfroi de Bouillon and other crusade chiefs. He was present at the siege of Antioch, in 1097, and as this was long protracted, he had time to reflect on his little success in the government of an army, whereas he had experienced such extraordinary success in forming the crusade; and he hence concluded that he had fulfilled the part which Providence had marked out for him, and that it would be a delusion to retain any longer the office of general. He resolved to retire; but Tancred, foreseeing the effect his departure would have on the crusaders, made him swear never to abandon an enterprise he had been the first to propose. He accordingly continued to signalize his zeal for the conquest of the Holy Land, and performed prodigies at the siege of Jerusalem, in 1099. After the capture of this city, the new Patriarch made him Vicar General, while he was abroad with Godfroi de Bouillon, who went to meet the sultan of Egypt, to give him battle, near Ascalon. He died in the Abbey of Neu Montier, near Huy, which he himself had founded. His tomb, which was in a grotto under the tower, has been in latter years covered in, when the church was undergoing repairs, without any precaution having been given to preserve the sepulchral stone that contained the epitaph of this illustrious man. His body had been previously transferred into the sacristy of the church, where it was preserved in a wooden urn. 'Such of our moderns,' says M. Moreau, 'for whom every religious enterprise is an object of railery, and those who have been more struck by the disorders of which the crusaders were guilty in the East, than by the sublimity and importance of the object that brought them together, have represented Peter the Hermit as an absurd enthusiast, who ought to have been confined in a mad-house.— These who reflect more coolly, and who, before they judge of actions, endeavour to transport themselves to the times that produced them, have been forced to form quite a different opinion of this extraordinary man. As for my part I confess that his genius astonishes me, and that his courage seems closely allied to that which we call heroic. I see him pass from Jerusalem to Rome, and subsequently through Italy, France, and Germany, and nowhere does he fail to attain the object he had in view. How great must have been the elevation of ideas, the force of imagery in which he clothed them; the rapidity of his motions, and the fire of his expressions! He had not, indeed, the talents of a general, and accordingly, we do not find that he ever buckled on a cuirass. He was guilty of some imprudent actions; that need not surprise us; but who is there that was not equally culpable in those distant wars? But alone he excited all Europe; he gathered multitudes around him; he convinced, determined, and hurried along with him kings with their nobles and ministers; he produced in the world an unexpected revolution. At his voice tyrants ceased to oppress their country, and the warlike ardour that could not be repressed, and which was the scourge of enslaved and unhappy Europe, was stayed by him, and carried into Asia, where it was employed against the enemies of their faith,—*scourges*, who, for fifty years had persecuted men whom our ancestors regarded as brothers. Was it not better for the Christians to be scourged to contend with these Asiatic brigands, than, as was then unfortunately the case, to imbrue their hands in the blood of friends and countrymen? No; the solitary of Amiens was not a

mad man; on the contrary he deserves a place among those who are justly celebrated.—*Discours sur l'histoire de France*, t. 12. Malley has depicted the character of Peter the Hermit in the blackest colors, in his *Esprit des croisades*—The spirit of the crusades;—which, however, contains the spirit of its author, rather than that of these celebrated expeditions, and which, under the appearance of great erudition, is nothing more than a collection of false declamations, erroneous judgments, and malignant calumnies, against many illustrious characters.—M. Michaud has much more truly and honorably sketched the character of Peter the Hermit, in his *Histoire des croisades*.—*Feller Dictionnaire Historique* Paris, 1833.—*Catholic Herald*.

NOTICE.

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

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