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THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. FEBRUARY 16, 1842.

NUMBER 23

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM P. MACDONALD, V. O.

EDITOR.

Original.

TO ST. JOHN THE EVANGELIST.

O! thou who didst thy head recline
On Jesus' sacred breast!
Permitted, at love's source divine,
Love's ev'ry sweet to taste!

Disciple, most whom Jesus lov'd;
No tongue thy worth can tell:
Whom most he lov'd, he most approv'd;
How did'st thou then excel!

One of the close attendant three,
His witness to the end;
Thou by thy Lord wert call'd to be
Alike his bosom friend.

On Thabor's top diffus'd around
Thou did'st his glory view;
And in the garden saw'st at the ground
His bloody sweat imbue.

To thee, as on the cross he hung,
And to his mother blest,
Your anguish'd hearts, while sorrow wrung,
His words were last address'd.

A virgin son he bade in thee
His virgin mother find;
Then to thy filial care was she,
His dearest charge, consign'd.

In thee, alone, illustrious saint!
What dignities combine!
No tongue can e'er so eloquent,
Thy titles all define.

Like Daniel erst in lion's den,
A martyr, yet not slain;
Like his, thy sure prophetic pen,
Describes Messiah's reign.

Swift darting to heav'n's highest height,
Evangelist sublime,
At once thou wing'st thy daring flight
Beyond the bounds of time.

There, in the dread paternal blaze,
With more than eagle's eye,
Thou on th' eternal Son did'st gaze,
The filial Deity.

Thence with celestial ardours fraught,
Allighting here below;
From thee Love's sacred flame is caught,
And spreads on earth its glow.

● beg for us, where now on high
Thou reign'st supremely blest,
Some share of that bright charity
Which ever fir'd thy breast!

To God the Father and the Son,
Who equal reigns in heav'n;
And Holy Spirit, Three in One,
Be endless glory giv'n!

Original.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XXII.

Exodus.

CHAPTER 27.—VERSE 2.—*And there shall be horns at the four corners of the altar.*—Horns in the Scripture, are the emblems of strength, namely, the strength of the animals sacrificed—sheep, goats, oxen, whose defence is in their heads; all of which, in some figurative sense, are, as observed, emblems of the Saviour, whose strength is in his wisdom, supposed in him, as man, to occupy the region of the brain. His wisdom irresistible is directed in his doctrine to all the four quarters of the globe, and therefore his altar is armed at its four corners with this emblem of his power to repel the attacks of his enemies and beat down the opposers of his religion. "Through thee, we will push down our enemies with the horn; and through thy name, we will despise those who rise up against us."—Psalms xliii. 5, 6. "My God is my helper, and in him will I put my trust; my protector, and the horn of my salvation, and my support."—Psalms xvii; 3. See 2 Paral. xviii; 10—Judith ix; 11. Eccl. xlvii; 6, 8, 13—Jeremiah xlvi; 25. Ezech. xxix; 21, and a thousand other texts of the same import.

CHAPTER xxviii.—The particularity and precision, with which God designs here to direct every thing regarding external worship, shows that he required it to be performed, as the most solemn and important of all our public actions, in a most solemn and striking manner. It is true, *the worship of the heart* is what God chiefly requires; without which indeed, no other worship is acceptable to him. But man is not a simple being, like an angel, from whom only mental worship is due. He is a compound being; and with his whole being, consisting of a body and a soul, he is bound to worship his creator.—The worship therefore required of him must be external as well as internal. Besides, as a member of society, he is bound to edify all around him, which he could not do in his present condition by any internal act of devotion. Still all he does ought to be done with the pure intention of pleasing God; for, without that intention, which is *the worship of the heart*, all he does is done in vain.

VERSE 2.—The vesture ordered for Aaron was for *glory and for beauty*. And where in scripture do those who mock at all sacerdotal ornaments used during the worship of the same God, for *honor and for beauty*; besides their allusive, emblematic and edifying signification, where, I ask, in all the written testimony do they find it forbidden us to use them? As no such scriptural authority for their discontinuance can be shewn, let those say, on what grounds they go, who, dropping the sacerdotal character, with *its vesture of glory and beauty*, present themselves unbidden before the Lord, as his ministers, in a homelier guise than they would on a ceremonious visit to a fellow mortal, affecting a familiarity with the Almighty Lord of Heaven and earth, which they durst not presume to shew towards an earthly superior.

O Lord, I have loved the beauty of thy house, ex-

claims the Psalmist. Ps. xxv; 8. But what beauty is observable in our reformed tabernacles, which they who build them, would pass for *the house of God*?—Bare walls or benches, or cushioned pews, well locked against the pennyless worshippers. What sacred symbols of religion has been left, of all that so edified and impressed with a sense of devotion our Catholic ancestors, in those stately temples, violently reft from them, and since possessed by anti-Catholic Clergy? Every figure reminding us of our Redeemer, and his holy followers, the Saints and Mar'trs; even, the sign of his holy cross, on which, as man, he suffered in man's behalf, and won for us a victory over our common enemy, the Prince of darkness, even this sacred object, and saving sign, to which, though but in figure, the dying Israelite looked up and was cured.—Numb. xxi; 8—John iii; 14. Even this sign of mercy won for us which *the adversary* must ever view with pain, has, with all that could trace to the human eye God's wonders wrought for man, been torn from those fabrics, demolished, plundered or ejected.

It is still the same spirit of destruction, the same *Abaddon*, that instigated the Gentile Kings of old to plunder, lay waste and destroy the only temple of the living God, and persecute his worshippers. We see his workings in all ages against the church of the most high, and still his exertions rendered vain, and ending in his utter discomfiture. It was *his*, all the destructive rage displayed by the early children of the Reformation, in Germany, Bohemia, France, Switzerland, Holland, Sweden, Denmark, Scotland, England, and particularly Ireland, where, the more the fiend was foiled, the more he raged, nursing and blowing into flame that hell-fire spark, which he had succeeded in casting from his desolating torch into the unblest bosoms of his Orange worshippers.

VERSE 9.—*The Ephod*, having on it two onyx stones set in gold, with the names of the twelve tribes of Israel engraved upon them, six names on each, and worn by Aaron on his shoulders, was joined with the *rational of judgment*, consisting of twelve very precious stones, placed in a square, three and three, every one of which had its meaning, and on each of which the name of a tribe was engraved, and the words *urim and thummim*, that is, *doctrine and truth* placed over them. These two mystical ornaments, joined together, were borne by Aaron or the Jewish High Priest, whenever he entered the sanctuary: *the ephod* from behind, and on his shoulders, *the rational* before, and on his breast. *The ephod*, with the twelve tribes divided, represented the Jewish tribes in their divided state; the kingdom of Judah, and the kingdom of Israel, under the law. *The rational* represented the twelve tribes united under the Saviour's revelation of *doctrine and truth*—that is, the spiritual progeny of the Apostles, the twelve Patriarchs of the new law, by whom, in the words of St. Paul, the faithful, the prefigured Israelites are *begotten in Christ*, deriving their spiritual birth in baptism from these twelve propagators of the doctrine and truth, which the Saviour commissioned them to *teach to all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*. And this explains the reason why the rational was square, as their preaching was directed to all the four quarters of the earth, and why the stones were set together three and three, because they baptized in the name of the Trinity. *The rational* depended from the ephod, and was so joined with it as to make but one

ermination, shewing that the Christian Religion descended from the Jewish, and formed its completion, when the Saviour's doctrine and truth was once revealed and proclaimed.

The color and quality of each stone in the rational indicate the distinguishing and particular sanctity and perfection of each of the twelve precious stones, on which he founded his church: namely, the twelve Apostles. The three first, a *Sardius*, a *Topaz* and an *Emerald*, are supposed to indicate the three chief Apostles, Peter, John and James. The *Sardius*, a stone of the Cornelian kind: one of the fittest for being engraved upon;—not brilliant, though diaphanous, and of a modest brownish tinge, seems very appropriately to represent St. Peter, the most humbled by his fall, and ever afterwards, though the highest in dignity, the lowest in his own estimation, being always mindful of the Saviour's words:—"Let him, who is the greatest among you, become as the least." What next could be a more appropriate emblem of the loving and beloved disciple, St. John, who leaned upon the Saviour's breast, than the flame colored and blazing Topaz. The green in scripture is a constant emblem of living sanctity; and may therefore denote the particular sanctity of St. James, the other of the three, whom Christ honored more than the rest of the Apostles. The Carbuncle, the first stone on the second row of the rational, is, from its fiery and sparkling lustre, supposed by some to represent St. Paul, both on account of his learning and the brilliancy of his eloquence; and of his glowing zeal, which he thus describes: *who is scandalized, and I do not burn?*—2 Cor. 11, 29. Though the last chosen, yet on account of his surpassing qualifications, as the doctor of the Gentiles and the fellow labourer with St. Peter unto death, he may have merited after the privileged three, to rank before all the other apostles.

We shall not venture to dive further into these particulars, than merely to repeat, what is generally understood, that these twelve stones of the rational allude to the twelve Patriarchs of the new law; the twelve foundations of the wall of the city of God, (the Church) having in them the twelve names of the twelve Apostles of the Lamb. Apoc. 21, x.v. Indeed, from the tenth verse of the twenty-first chapter of the Apocalypse, to the end, we find the meaning just given of the rational clearly revealed: and the same is found in Isaias ch. 52. v. 11, 12.

THE PENAL CODE EXISTING STILL IN IRELAND.—In the Consistorial Court of Cloyne, a marriage, celebrated by a Catholic priest, between John Cook Wallis, Esq., of Minehill, a Protestant, and Ellen Harrigan, a Catholic, and a widow, was annulled. The parties were married by the Rev. Justin M'Carthy, of Mallow, and the evidence being such as to leave no doubt of the *Protestantism* of the husband, the court had no option but to declare the marriage null and void. It does not appear from the report whether the proceedings were instituted by the husband or his friends.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, FEBRUARY 16.

Translated from the *Melanges Religieux*.

ON CATHOLICISM,

AS CONNECTED WITH THE VARIOUS OBJECTS OF HUMAN KNOWLEDGE.

Catholicism is truly the universal religion; not only in the ordinary sense of the word, but because it affords the principles of the various branches of human knowledge, and forms the rule which the intellectual activity should follow in its tendencies towards THE GOOD, THE BEAUTIFUL, and THE TRUE—three heads which embrace all the objects of Art and Science, and the various relationships of Man with all the Creatures.

Religion, therefore, should not be viewed as an order of things apart—as a special law to regulate purely spiritual matters—as only explaining the immediate and direct relations between Man and his Maker; and as having no connexion whatever with the diverse theories of science; no influence on the social world. It is by having been thus insulated that religion has lost all the sway which it formerly had over the human intellect. An abstraction of its principles has been made from political, philosophical, and literary theories. History has been disconnected with it. Looked upon as estranged from the various operations of the human mind, it has been banished from the general system of intellectual studies. It was only left to the individual to regulate his conscience by; in pretending to explain all without its intervention; and that the idea of it was uncalled for, from the constant need we were in of having recourse to its enlightenment, it was soon forgotten, and quite lost sight of. Science, thus accustomed to do without it, and perceiving no more the relation it had with the wants and operations of the human intellect, disregarded it; and, vexed at its remonstrances, ended by declaring open war against it, and endeavouring with all its might to undermine and destroy it.

Such has been the result of the system of education pursued in christian schools. There has been in this separation of religion from the other objects of human knowledge an inconceivable mistake, an essential defect of logic, a total want of reflection on the destination of the intellectual faculties.

Religion explains all.—Without religion nothing is explained. If this principle is true, it follows that no theories can be understood unless it is based upon religion; and, consequently, this last should make part and parcel of all kinds of instruction.

The greatest christian society, the one properly styled universal, has proclaimed the maxim,—*That out of the true church there is no salvation.* Allowing this proposition its full extension, and applying it

to the various objects of human studies, it may be rendered thus: out of Catholicity there is nothing good, nothing true, nothing beautiful. It is not hereby meant that there is nothing good, true, or beautiful, save in the Catholic society; but that every theory which contradicts Catholic principle is imperfect, or false; and we affirm on the contrary, that every thought inspired by Catholicity, is fertile in consequence, satisfactory to intellect, and beneficial to society.

Unity is the essential character of the works of God, for God himself is unity.—The whole creation has but one end, and that end is God. In creating the world, the Almighty could have no other object in view but himself; that is to say, his own glory in the manifestation of his attributes, and the homage due to him from the creatures. The principle of all that exists, He is likewise of all such the end. As all descends from him, so must all be referred back to him again. This is what supreme justice and the general law of order discover to reason; and what religion proclaims by affirming, that all should be referred to God, and be directed towards him alone.

But how are we to know the means of giving to all our actions that impulse which directs them to God? How are we to realize the end of our existence by referring all to him, from whom we have received our all? God, himself here comes to our aid, by letting us know his will by revelation.

Religion is the expression of the connexion existing between God and Man, and that which indicates the tie that unites the Creature with the Creator.

Man ought with his whole being to tend towards an union with God, who is his only end. His diverse faculties are the means of bringing him in contact with the Sovereign Good. But they do not always immediately and directly lead him to the creator. Between God and Man there are other men—there is society; there is nature; all which are subjects of particular relationship for man, and objects which should engage his several faculties.

But, how are we to turn towards the Creator these several relationships of man with the creator? How are we to direct to God our various knowledge acquired by the application of our understanding to the surrounding objects which exercise its activity? That education is necessary, which teaches us how to fulfil this important and difficult duty. The whole of the truths revealed to us by God—i. e. Religion—ought it not to include such education, and to show in its principles how to direct all towards the sovereign good, and to refer all to God?

Suppose any branch of knowledge, any whole of the relationships of man with created objects, which could have any other than God for its last end. What, then, else could it have for its last end?—How, in the general system of creation's laws, could that order of things be found, the particular consequence of which should be a derogation from the direct purpose of the creator? This seems quite inexplicable. Reason cannot account for it, since it is forced to trace all back to unity. Nor could God allow such to be the case with-

out giving up his right; that is, without abdicating his supremacy, that which implies an absurdity.

All ought, therefore to be referred to God, as to its chief and only end. All ought, therefore, to be regulated by his revealed religion, since it embraces all the necessary relationships between man and his maker, and is the light held forth to us by God himself, to light us on the way which guides us to himself.

Let us apply these principles which we have laid down to the three general objects of intellectual research;—social, philosophical, and literary knowledge.

What is the end of all social theory?—It is to direct mankind to what is good; to place society in the best possible condition; to combine the moral with the material good under all circumstances the most likely to produce the wished-for effect.

Now, the moral good in society can be nothing else than the maintenance of order, the observance of justice, the exercise of reciprocal benevolence observed by mankind towards one another, and the liberty granted to every one of tending towards his chief end, which is God. Now, is not this just what religion prescribes and regulates? She has no other object in her precepts regarding our common relationships with one another. In her moral doctrine, she has only in view to perfect our race; and the observance of that doctrine must constitute the happiness of society. If individuals are good and just, then society will be good and just. Can any one imagine that what makes the man happy, would make humanity wretched? Therefore, according as the religious principle more or less prevails, so will there be more or less happiness in the state.—Therefore, every political system, every social institution, opposed to this religious principle, ought, on that very account, to be rejected. Therefore, in order to form the best theory for the happiness of the public, one must deduce its principles from religious education.

On the other hand, the material good, which forms the object of the publicist's investigations, can only be looked after as the means of placing society in the freest exercise of its moral tendencies; of facilitating the development of the intellectual faculties, that they may the sooner attain their object, the supreme good. Every system of political economy having only for its end, and not intended, but as the means to acquire material enjoyments, would lose sight of its proper object, Society, and the end of man: Thus, the impulse to be given to the natural sciences, the application to their discoveries, the attention of individuals to manufactures, should not tend to procure the best physical state of being; but all ought to be directed so, that it produce the choicest moral state of being.

Here, again, Religion ought to be consulted; not only on account of her general instruction as to the effects of the material enjoyments on our moral conduct, but because many of her precepts and institutions show us the more or less fatal and demoralizing tendency of certain physical enjoyments. It is in the study of her spi-

rit, that the solution of the question regarding the best theories on public economy, and the direction which industry should take in its investigations concerning the most proper distribution of wealth and labour. It is not to be thought that, in an order of things which so much interests the vanity, and has so powerful an influence on our moral condition; it is not to be imagined that there are no important instructions in that code of laws which God has given us for our greater good;—we mean in religion. Therefore, the profound study of the true revealed doctrine—that is, as we believe, of Catholicism—is necessary to the writer on social order; and without the principles of religion, his systems have no solid foundation on which to rest, and they may entail disastrous consequences on humanity.

That Kingston paper, called *The News*, has made itself the vehicle of one of the most unmannerly and ignorant attacks on Catholics and Catholic worship, that we have hitherto had to take notice of; addressed, it is pretended, to the Editor by a Correspondant subscribing himself *Alpha*;—bless the mark!—he knows, then, the first letter of the Greek Alphabet! and "*Presbyter Americanus*;" what, Latin, too? well then, we shall suppose him doctorized. The fact is, the style and argument being exactly the same in both, we must conclude that the two anomalists are one and the same person; a Yankee too—*Americanus*.

Well, now, he would have the Catholic worship wholly excluded from the British dominions. They are Protestant, says he. They are not Protestant, say we; but what will astonish the poor Fanatic, they are still more Catholic than Protestant! Is not Ireland, after all the efforts of Protestantism to reform her by penal statutes of the most cruel, sanguinary and unchristian kind, more Catholic than Protestant? Is not Catholicity in England and Scotland equal to compete with any Protestant sect in the British Dominions? yea, and to surpass in numbers any particular new grouped religious denomination whatever. Are not our new acquired Colonies all Catholic? And this poor ignorant, home-taught creature, would have the British Government to suppress the Catholic worship. It is more than it can do; and, for the comfort of our anomalist, more than it will ever consent to do; least of all in Canada, where the religion, by law established, is the Roman Catholic one. The Church of England is the established Church of England, but not of the Canadas.—[See the act of Cession]

But, oh! the procession of the Host! we are quite at a loss how to address our anomalist. Were he of the church of England, we would tell him that according to his own church, the Saviour is verily and indeed received in the sacrament of the Lord's supper, and therefore present in the sacrament; and surely worthy of being adored wherever he may be. If the Saviour is not in the sacrament, then Protestants who kneel to receive it, are downright idolaters, kneeling as they do, to the bread and wine, and not to the Saviour

But the rare fancy of the man, that the whole heterogeneous mass of Protestant contradictory sects is the one orthodox church, of Christ Jesus, (Romanists alone excepted) Well, indeed, if this be true, the Saviour here on earth has a very turbulent and anarchial kingdom.

Oh, but Protestants have THE BIBLE without note or comment! Yes, indeed; and tho' none among them are authorized to comment upon it, yet each one claims the exclusive right to interpret it as he pleases; and hence the glorious confusion of Protestant Sectarianism. Hence the chance for every needy and strolling Anomalist, like our Alpha or Presbyter Americanus, of quartering himself and his family upon the credulous community who rely on his private interpretation of the sacred text.

We write not this, as attempting to refute the anomalous worthy of *The News*. That indeed, were singing to the deaf.—But merely to show the ignorant presumption of some, who thrust themselves before the public, without language, argument or common sense, and endeavor to gain to themselves a name and a living by remorselessly imposing on the simple, uninformed and prejudiced of their countrymen in these new settlements.

Our ALPHA of *The News* asks:—*what meaning does the courteous and liberal Editor of the Catholic attach to the term Freethinkers? and in what sense does he apply it to all the Protestant churches? &c.* Just in the same sense and meaning as it is applied to Atheists, Deists, Infidels and mock-philosophers of the present day, who, in common with Protestants, reject all authoritative teaching, and think upon all subjects, every one for himself. Hence as many men, as many minds.—This is the liberty which our Alpha glories in. "The term," says he, "of free unshackled Thinkers, is more applicable to the Protestant churches." In this, for once, we fully agree with him, and wish him joy of his freethinking privilege.

If the mock "*Carmelite*," and the mocking "*Irishman*," [doubtless Orange] whose correspondence we have read in the last *Canada Inquirer*, printed in London, would drop their fool's cap, and, instead of mere buffoonery and the grin of ignorant scorn, at least attempt something like serious argument in refutation of Catholic doctrines, they shall find us always ready, as St. Peter exhorts, *to satisfy every one who asketh as a reason of the hope which is in us*—1 Peter, iii. 15. But uncalled for scurrillity and wilful misrepresentation require no reply. For "a scorner seeketh wisdom and findeth it not"—Prov. xiv. 6—and "the instruction of fools is foolishness."—Ib. xvi. 22.

We thank the liberal minded Editor of the *Inquirer* for so readily admitting into his paper our explanatory article on the Doctrine of Indulgence, and our answer to his "*Protestant*" correspondent. And surely it is but just that, where room is allowed for attack, there should be equal room left for defence.

The *Hamilton Gazette's* article on Penance shall be noticed in our next.

This same *Gazette* has become at last a Protestant semi-polemical Journal; and we may now expect to have foisted upon us abundance of *Tract Tales*, describing conversions from Popery which never took place, and of *Bible Readers* who never existed. In the number of this week we are treated with the account given by a John Hartley from Nice, of the late conversion of three Romish priests and thirty laymen (why not 300?) to Protestantism. This, at any rate, is ten to one; ten to one but the whole is a fiction; yet who can deny it, having no sure data to go upon?—conversions always of persons unknown, and related always by persons unknown? And the old man, "who comes on Sundays from a distance of two miles and a half," to see this Hartley, and shew him "his head as white as snow," and tell him, that "having read the bible twenty years ago, there were ten that he had ceased to belong to the church of Rome, which taught, as he was persuaded, many things contrary to the word of God." And the Editor is not ashamed to fill his sheet with such wretched Missionary tract stories; and offer this (for so it is intended by those who get up such catchpenny stuff to be circulated) as a rival display of Protestant conversions, equalling those of the Oxford Divines, the most learned clergy of the English establishment; and of so many others, distinguished for their rank and education, to the Catholic church.

The stanzas, *Mary in Bethlehem*, will appear next week.—We shall gladly receive communications from the author, provided they come *post paid*.

SEVENTEEN DAYS LATER FROM CHINA.

The ship *Probus*, arrived at this port yesterday, brings us Canton papers to the 2nd of October.

The report is confirmed of the capture of Amoy.

Hong Kong accounts from Amoy are to the 27th September, and report all quiet, provisions cheap, and the inhabitants returning to their residences.

Canton remained undisturbed—the Chinese repairing the fortifications.

The new settlement of the British at Hong Kong is reported to be very unhealthy, so much so that the commanding officer has ordered the troops to remove on board the transports, hoping thereby to escape the effects of the malaria.

The Canton Press of Oct. 2d, says:—According to accounts from Canton, the business continues in a very unsatisfactory state; and the uncertain duration of the present quiet, permits neutrals only to carry on their trade without interruption.

Extract of a letter dated

MACAO, Oct. 2, 1841.

"Continuing my advices of political events, I have the satisfaction to convey to you accounts confirming my former communication. By the '*Press*' newspapers which I forward you, you will observe the movements of Captain Nic, (the commanding officer of the British force on

this station,) up the river, were characterized by the same recklessness and violence that I anticipated—the innocent people on the banks of the river, unprotected by their government, being the only sufferers. Having destroyed a village, and killed some people, he so suddenly retired without the Bogue, as to lead the people to think he was afraid to remain; and the result is, that they are more exasperated against the British than ever, and have more confidence in arranging their plans for revenge. The progress of the force up the east coast has also been the same that I anticipated; and I beg to refer to the circular of H. B. M's. Plenipotentiary, contained in the '*Press*,' for the official, and to the other matters, for accounts of the movements already made. I now hear, through a letter from an officer up the coast, that the intention is to proceed no further north than Chusim, and the Yang-Lye-Keang, during autumn and winter.

"I have the satisfaction to confirm my former advices respecting the low stock of teas here; and in noticing the small quantities of each kind of country teas to you, you may remark that the supply was never so small, except when the blockade took place in 1840.

The following is an extract of a letter from Amoy:

"We got to Amoy on Wednesday evening about sunset: ran in past the islands that were fortified outside, and anchored out of gunshot of the batteries. The Chinese have not been idle; from the town to the beach running along it for one mile, is a low stone fort with one hundred guns; the stone is all covered except the embrasures, with mud, which gave the Alligator the idea that it was only mud; beyond this there is a range of forts extending about two miles further with batteries, some of 20 guns, some of 30. The island of Kolongso opposite the town is fortified with different batteries of heavy guns, about 80—opposite, on the N. W. side of the bay, is defended with a long range of forts extending about two miles; these, by the bye were out of range from the ships, but not when the Blonde, Druid and Medeste passed them to engage the island of Kolongso. The Chinese shot from this fort passed over our ships, but ours did not reach the shore.

As the light squadron advanced, the *Welllesly* and *Blenheim* ran along the whole line of forts about 400 yards from the shore, and 500 or 600 from the batteries; these did not fire, although the Chinese gave it them pretty briskly, cutting away a good deal of their rigging, but doing no other material harm. The two line of battle ships then anchored by the stern, commenced firing, and soon knocked over the batteries made of stucco; but as to the stone ones, we made but little impression from the immense thickness, except now and then turning over some guns, and opening one or two small breaches, although the firing, every one agrees, was admirable. You will hardly believe that the Chinese stood to their guns to the last, and only started when the soldiers entered the fort at the outside angle, and the marines at the other. One mandarin who I had watched all the time, walked quietly down to the beach and drowned himself; another cut his throat as he saw our men in possession of the batteries.

The Chinese, men, women and children, ran helter skelter over the hills, leaving every thing behind.

A ROMAN CATHOLIC'S REASONS

Why he cannot conform to the Protestant Religion.

[CONCLUDED.]

Lastly, a scurrilous libel entitled, *a Protestant's Resolution: showing his reasons why he will not be a Papist*, writ by way of questions and answers in the form of a catechism, reprinted several times a few years ago, and industriously dispersed throughout the kingdom, has the following question and answer, page 10.

Q. What was there in the Romish religion that occasioned Protestants to separate themselves from it?

A. In that it was a *superstitious, idolatrous, damnable, bloody, traitorous, blind, blasphemous religion*.

This indeed is outrageous in the highest degree, and more becoming the brutality of a savage, than one that sets up for a guide and teacher of Christians. I omit innumerable others, to save myself the trouble of transcribing volumes, and appeal to the generality of Protestant knaves, whether the idea of popery being a religion full of gross errors, superstitions, and idolatry, has not been familiar to them from their very childhood: and since such notions are not born with us, they must have been instilled into them by their teachers. I pray God to convert their hearts, and forgive them the guilt of so grievous a sin.

It is however plain and undeniable, that the generality of Protestants have in a manner conspired together, to give this foul character of the church of Rome, and so they stand convicted by their own doctrine and writings, that they cannot without the greatest incoherency, and even absurdity, pretend to derive a lawful ministry from that church, for the reason I have already often repeated, viz: because an heretical or idolatrous church has herself no lawful ministry, and therefore cannot communicate it to others. Nay, how a person had a lawful mission before he would forfeit it by communicating with such a church; because whoever communicates in sacraments or worship with heretics, schismatics, or idolaters, becomes guilty of their heresy, schism, or idolatry, and is thereby rendered incapable of exercising his functions lawfully. And this alone is a convincing proof, that neither Luther, nor Calvin, nor Zuinglius, nor Carlostadius, nor bishop Craumer, nor any of the first reformers, could possibly have a lawful ordinary mission according to their own doctrine, wherein they have represented the church of Rome as an heretical and idolatrous church; because they had all communicated with her for many years, in all her sacraments and worship.

Now then I leave Protestants to consider seriously, from whence they have their ministry or mission? By their blind zeal against Popery, and violent hatred to the church of Rome, they have effectually stopped up that channel against themselves, through which alone it had passed for fifteen hundred years before the Reformation; and when they separated themselves from that church, as they never incorporated themselves into any other society of Christians, so have they been

from the very beginning, and continued to be a separate body and communion from all other Christian churches, as well as from the church of Rome; and so they cannot have received their mission from any of these. Neither can they have received it from the people, or secular magistrate, because they have no ecclesiastical power or jurisdiction themselves. How then do they come by it? It certainly behoves them to give a satisfactory answer to this question; because the salvation or damnation of millions of souls depends upon it.

Some will perhaps say, that though the church of Rome be painted in very black colours, by great numbers of Protestant teachers, yet the more moderate part pretend not that she has lost that faith, but only obscured it. that the foundation remains good, but she has built a great deal of stubble and straw upon it; that therefore she has always had a lawful ministry, and by consequence a power to communicate it to others. But these are all empty words, and serve for nothing else but to throw a mist before the people's eyes. I shall therefore propose two dilemmas to clear the whole matter.

First, Either the church of Rome is a superstitious and idolatrous church, or not. If she be, she has no lawful ministry, nor by consequence a power to communicate it to others. If not, what opinion must all rational men have, not only of the first reformers, but of the generality of Protestant teachers? Must they not regard them as men void of honor and conscience, as seducers, impostors, and the foulest calumniators, that ever were upon the face of the earth? Nay, must they not think their leaders, who still promote or countenance this unchristian calumny, to be utterly destitute of all hopes of salvation, unless they make some public reparation of honor to their church, which both they and their forefathers have slandered in such a notorious manner?—I think the matter is beyond all question, according to this received maxim of Christian morality, that the sin of injustice is incapable of pardon, if restitution be not made.

Again, Either the church of Rome is an heretical church, or not. If she be, it follows again that she has no lawful ministry, nor a power to transmit it to others. If not, there follows a train of the most destructive consequences to all the reformed churches. For if she be not an heretical church, then her whole faith is orthodox, and it follows that the pope's supremacy, the church's infallibility, transubstantiation, the sacrifice of the Mass, the lawfulness of communion in one kind, of invoking the saints, and honouring their reliques, images and pictures, and many more articles denied by the reformed churches, are all articles of revealed faith, because they are all proposed as such by the church of Rome, and if any of them were not revealed truths she would be manifestly guilty of heresy: because to add to the revealed word of God, is as much heresy as to detract from it: that is to say in plainer terms, whatever church declares that to be an article of revealed faith, which really is not so, is no less an heretical church, than that which

denies articles of faith revealed by God.

Well then, supposing the church of Rome not to be an heretical church, it follows, 1st, That she is the true church of Christ. 2d, That all the reformed churches have separated themselves from the true church of Christ. 3d, That in so doing they are schismatical churches. 4th, That they are likewise heretical churches in denying the aforementioned articles, proposed by her as revealed truths. And 5th, The being heretical churches, they are incapable of having any lawful ministry; because no man or society of men, ever had a lawful power to preach heresy. This I call a train of consequences destructive to all the reformed churches, if the church of Rome be not an heretical church: and if she be one, they can have no lawful mission from her: and so they are hemmed in betwixt the two horns of this dilemma, one of which must give them a mortal wound let them turn themselves what way they please.

But it may perhaps be asked, whether if the whole church of Christ should fall into heresy or idolatry, there would be no possibility in that case of a lawful ministry, or ordinary mission? I answer, first, that the cause is impossible: because Christ has positively promised his church, that the gates of hell shall not prevail against her. Matt. xvi 18. And that he will be with her unto the end of the world. Matt. xxviii. 20.

I answer 2dly, that if it were possible for the whole church to apostatize, the ecclesiastical ministry or mission, as established upon the footing it now is, would cease of course in that case, and an extraordinary vocation would then be absolutely requisite to authorize persons to establish a new ministry, in case it should please God to form a new church. Which was the very principal the first reformers went upon, when they claimed an extraordinary vocation: and they argued very justly, as I observed before, if it had been true what they pretended, that the whole church was fallen into heresy and idolatry.

There remains now but one popular argument to be answered, viz: that it was not the business of the Reformation to preach a new faith, or set up a new church, but only to bring the Christian religion back to its ancient purity, which surely any minister of the gospel may lawfully do.—Thousands of the laity who know nothing of ecclesiastical history, and swallow down, without examination, whatever their guides teach them, have been, and are still seduced by the plausible appearance of this argument. For nothing is more certain, than that the most ancient christian religion is that which was taught by Christ and his Apostles, and the religion they taught is most certainly the only true one. When, therefore, the people are confidently told by their ministers, that Protestantism is the ancient religion, and believe it upon their word, there they stick, fully satisfied without enquiring any farther whether it be really so or no; whether their ministers can prove it as easily as say it; or whether their averring it be a safe bottom to hazard their souls upon? whereas, if they made those enquiries whith

sincerity requisite in a concern of this importance, they would soon discover their state to be the same as that of persons under the delusion of a pleasing dream. And indeed, as long as they continue under this delusive dream of having antiquity and the primitive ages on their side, all endeavours to convince them of this or that particular truth, is but labour lost, like speeches made to persons in a profound sleep.

For which reason I refer the reader to the book entitled, *The shortest Way to end Disputes about Religion*, part 1, chap. 4th and 5th, where it is made plain that the doctrine commonly known by the odious name of popery, was the doctrine of the Catholic church in the primitive ages, and by consequence, of the apostles themselves.

From the Annals of the Propagation of the Faith.

LETTER OF FATHER FRAS. TCHIOU,

CHINESE MISSIONARY OF THE CONGREGATION OF ST. LAZARUS.

To the Very Rev. Dr. Nuzo, Superior-General of the same congregation.

Macao, 22nd Sept., 1810.

Very Rev. Superior:

I announce to you very sad news, that is the death of Father Torretto, who, since his arrival at Macao, and during eleven years, has taken in our Seminary the greatest care of our young Chinese; and of all the missions in our country, which he has restored. On his arrival, we had no longer any French missionary in China, and the only one who was at Macao, Father Lamiat, died a year afterwards. We hoped that Father Torretto would live a long time to enjoy the success of his labours, and to complete the re-establishment of our missions. But the good God, satisfied with the effects of his zeal, has not willed that he should suffer longer here below: he has called him to His kingdom, after a cruel sickness. The holy Father saw without fear his death approach; he repeated to me many times the words of the Apostle:—*Mihi mori lucrum*, To die is a gain to me. In truth, this death has been advantageous for him, but for us it has been overwhelming. May the will of God be done! Our will ought always to be submissive to His.

In the province of Houpe, a great persecution has just broken out. Father Perboyre, arrested with many Christians, has suffered most cruel torments. The viceroy of the province is furious against him; he is not satisfied with judging the Christian according to the rigour of the laws, and sending them to exile; he no longer condemns to death the European or Chinese missionaries; he desires to force them all to deny the Gospel. Our fellow-missionaries, who have arrived from that province, have reported, that the viceroy puts Father Perboyre to the torture every two or three days, to compel him to name the places where the other missionaries are, particularly Dr. Rameaux. It is a martyrdom very painful, very long, and also very glorious; but God supports and strengthens his ministers, in order that he may be an example for us, and that he may merit the conversion of the pagans.

Therefore we should render thanks to God for this, and bless His holy name with all our hearts.

In this province, up to the present time, no one has been condemned to the penalty of death; but many Christians are in irons, and several have died in prison from the torments they have undergone. I have received the copy of a letter written by a young Christian girl, named *Paula Ya*, whose brother has died for the faith. She relates in it the principal circumstances of the martyrdom of her blessed brother, and of some other confessors. This letter is addressed to Dr Ram-aux, Vicar-Apostolic of Kiang-Si, and is as follows:—

"The persecution began in the city of Nan'chang; it spread immediately to Kout-Chen, and as far as Hunzan, where we live. The 20th of the eighth moon, my brother Stanislaus was arrested. The pagans themselves wept at seeing so virtuous a man in such great tribulation. When he had arrived at the prison, the satellites tormented him in every manner, they put irons on his neck, his hands and his feet, and placed him beside a bucket filled with filth.

"The mandarin made my brother often appear before his tribunal. They placed him kneeling upon iron chains, in order to oblige him to trample on the cross, in token of his apostasy; but my brother was always firm and immovable. He passed a month and a half in these trials. The third of the tenth moon, he was led to Sian-Yan-Fou. The mandarin of this city treated him with the same cruelty; and having taken the liberty of asking him, if the Christians were truly guilty of the vices imputed to them, my brother answered with firmness: '*Not only our holy religion does not prescribe those infamous things, but it forbids us even to name them. He who uses such language ought to be placed in the rank of animals!*' This courageous answer made the mandarin blush, and he took revenge for his confusion by inflicting 30 blows on my brother's face: he had him then led from prison to prison, for the distance of 500 miles. The 29th of the tenth moon, he was brought again to the metropolis. During all these journeys, he had to suffer hunger, thirst, rain, cold, and was continually loaded with insults and ill treatment by the guards and gaolers, so that on arriving he was half dead. There was led with him another Christian, likewise a confessor for the faith, who was blind; both were attached to the same chain, my brother went first, and the blind man followed him; but he not seeing the road on which he was walking, often fell, causing a shock to my brother, which was very painful, because his flesh was torn: oftentimes both fell together. The guards had the cruelty to upbraid this blind man with his want of caution; but my brother did not utter a single complaint; he suffered all with patience and meekness, and consoled the blind man, and exhorted him to resignation. '*We are,*' said he, *sinner, let us accept this salutary penance.*'

"Arrived in the metropolis, my brother appeared several times before the tribunal of the mandarin and received as much ill treatment there as he had received in the

presence of the other judges, for the purpose of making him renounce the faith; but he maintained the same firmness and constancy, notwithstanding he was in a very sad condition, after such a variety of sufferings, he was so weak, that he was obliged to creep along on his hands and feet in order to reach the tribunal.

"At last, worn out with pain and hunger, he died in prison; but, to his last sigh, he ceased not to exhort the other confessors to remain firm in the faith. The 27th of the 11th moon, his body was brought to our city for the purpose of being there interred. On this occasion, we had very many affecting proofs of the esteem in which he was held: we saw pagans, at the approach of his coffin, dismount from horse back, kneel down, shed tears, and declare loudly, that it is rare in this world to find such a good man.

The above are the principal circumstances of the persecution which my brother has suffered. We were in continual alarm all the time which his struggle for the faith endured. We trembled lest he could not resist such torture, and might do harm to our most holy religion. We passed the days and the nights in pouring out before the Lord our prayers and our tears, in order to obtain for him perseverance to the end, in confessing Jesus Christ. Now that he has gloriously consummated his sacrifice, there remains for us only to bless God for the patience and the peace with which he has favored him in the midst of his torments. My respected father, it is to you that we are indebted for this noble example of edification; it is your prayers and your holy instructions which have procured for my brother the happiness of being a glorified confessor of Jesus Christ. Now the persecution slackens; yet we conjure you not to abandon us, but rather to come and console and fortify your children.

I think I ought to add to the above history, some account of the constancy by which a young christian girl, named Anne Kao, has been distinguished in this persecution. Being caught in the act of prayer, she was arrested by the officers, who proposed to her to choose between apostasy and death. She hesitated not an instant, but answered with firmness, that she would prefer to die. She was immediately carried before the great mandarins, who ordered her forthwith to kneel on iron chains: two guards drew their swords, and laid them on her neck in order to intimidate her. In this situation she was commanded to trample on the cross. She resisted this new trial with the same constancy.—

Then the mandarins, who knew she was faint from hunger, ordered her to be presented with food, and told her to eat, as a sign of apostasy. She instantly replied—'*If in your eyes it is apostasy to eat, I declare to you, that I will rather die of hunger than take the smallest portion of food, but if you see in it only an indifferent and ordinary action, I will eat.*' The mandarin, confused at the answer, replied with anger—'*You are an obstinate woman—eat as you please.*' The wife and daughter of the mandarin, moved with pity and interested for this christian virgin, united their entreaties to those of the judges, and exhorted her most pressing

to renounce the faith. But she resisted these demonstrations of compassion and kindness, as she had resisted previously their threats. At length she also was carried to the metropolis, where on several occasions she supported the same trials, and also with an unshaken constancy.

You see, Rev Sir, what consolations these generous confessors give to the missionaries, and how well they recompense us for our labours and fatigue. You, who bear a fatherly affection for our christians, and make such sacrifices for their salvation, will yourself feel a great joy in reading these details.

I conclude with asking your benediction, and praying you to believe me, &c.

FRANCIS TCHOU,
Missionary Apostolic.

Original.

JERUSALEM AND ROME.

"O the depth of the riches, wisdom, and knowledge of God! How incomprehensible are his judgments; and how unsearchable his ways.—For who has known the mind of the Lord; or who has been his Counsellor."—Rom. xi, 33, 34.

Of all the nations that figure in history, down from the earliest period to the present time, none so particularly claim our attention, as the Jewish and Roman; for, in contemplating the important events that have taken place in both these states from their origin to their end, we discover in their contrasted fate a particular design throughout, and a special purpose; towards the fulfilment of which all human actions, however self-willed, however unjust and atrocious, are made to tend by an all-wise, Almighty, and over-ruling Providence.

The Jews, till the coming of our Saviour, were the only people on earth who had retained the knowledge and worship of the true God. They were the chosen people of God; separated from the rest of mankind, and preserved in a miraculous manner from the general contamination of Idolatry. An insurmountable wall of separation was raised in their ceremonial laws and institutions, between them and the Gentiles. Once established in the land of promise, they never dreamed of further conquest; nor ever sought, but in self-defence, or by retaliation, to make inroads on the territories of their neighbors. Their city, Jerusalem, as its name implies, was the city of peace: and its first king Melchisadech, was *Priest of the most high God* who offered up the unbloody sacrifice of bread and wine: an illustrious figure of the Redeemer, who is king in his spiritual Jerusalem, the Church; and a *Priest for ever according to the order of Melchisadech.* Ps. 209.—Heb. 7, 17.

All the other nations, having yielded themselves up to the blinding influence and degrading sway of the passions, had quite lost sight of their Maker; and fallen under the dominion of the Devil, their original deceiver, their mortal enemy, *Apollyon*, the Destroyer.

This evil being, the inspirer of fratricidal hatred, the kindler up of war, and pagan God of battle, who had long strove to obtain and secure to himself the supreme and absolute sway over our sin-polluted race, imagined he had at length accomplished his fatal purpose; and attained the

long sought for object of his hellish ambition, in the wide established empire of idolatrous Rome.

Under very different auspices did this *City of War*, and capital of the heathen world, originate from those which marked the rise of Jerusalem, the *City of Peace*.

It originated, this war-waging capital, and grew up to its gigantic height and form under circumstances every way corresponding with the vile and maleficent nature of that infernal being, whom God had so long permitted for his own secret, all wise and just purposes, to influence its fate, and apparently direct its destinies.

It was founded by those begotten in crime; two twin-brothers, the feigned offspring of Mars, the gory god of War, and of a ravished or perjured vestal; who were exposed in their infancy to destruction by an unnatural Uncle; but were found and nursed by a common prostitute; or, as was given out, by one of the most ravenous of the brute kind. When grown up, these became chiefs of robbers; and in a quarrel between them about marking out the limits of their strong hold, the one is slain by the other. Thus, the crime of Cain was the first regal act of Rome's ruffian founder; and the murder of a brother the fatal inauguration of that famous city destined by war and blood-shed to acquire the sovereignty of the World.

The first chance of perpetuating the race of its inhabitants was brought about by deceit, and the rape of the Sabine women.—In fine, its founder and first Sovereign was assassinated and made a God of; and thus robbery, murder, rape and delusion were the means by which was established this capital of the pagan World.

Its first regular Sovereign, Numa Pompilius, a Pontiff too, but not of the *Most High God*, like Melchisadech; but of the false divinities, whom he served; and whose pernicious purposes he promoted by mixing up their abominable worship with the fundamental laws of the State; however well intentioned in seeking thus to tame and civilize the ferocious minds of a rude and ignorant banditti, was but a *religious juggler at best, and an arrant Impostor*.

Its monarchy ended as it had begun, in crime; the adulterous rape and suicide of Lucretia; and the first exercise of its Consular power, that power destined to subdue all the nations of the Earth, was an act of judicial Parricide. A father consecrates the new order of things by shedding the blood of his own children.

Every step made towards the improvement and aggrandizement of this chief of pagan States, was marked with violence, blood shed and unnatural crime. The despotic government of the Decemvirs was overthrown by a parricide as unnatural as that which had established the Consulate. Virginius slays his innocent daughter, to rescue her from the impure grasp of Appius.

To say nothing of the slaughtering progress which the Romans made towards universal dominion, we see at last their long boasted consular power ending in the murder of him, who, by his military skill and successful achievements, had carried it to its highest pitch of renown; and the impo-

rial reign ushered in by the most horrid and wide-spread civil war recorded in history.

Well, then, may we style the reign of Pagan Rome the reign of the *destroyer*; the dire effect of whose sanguinary triumphs was to cram that capital with all the absurd and abominable heathenish rites & superstitions of the conquered countries; making her the *Pandemonium*, or common home of all his congregated idols, and monstrous divinities.

The whole world, one small spot excepted, had now submitted to Satan's yoke, Judea alone remains unconquered; and against it, at last, he bends his destructive might.

In this attempt, also, is he suffered to prevail. Judea is subdued, and made tributary to the heathen ruler.

The adversary's triumph seems now complete; and his sway over the human race secured; yet, what he could never have dreamed of, or suspected, in the very fulfilment of his wishes he suddenly met with his utter discomfiture.

Little did he think that in extending so widely his war-won Empire, he was but paving the way for the Gospel of peace.—Nor could it have entered into created imagination that what with such long enduring and gigantic exertion, had been at length so firmly and universally established, would be suddenly overthrown by such feeble means as those pitched upon in derision of all his mighty efforts, to be employed against him.

The means by which Satan had established, and thought to have perpetuated his reign on earth, were great and mighty in a natural sense. They were the alluring objects with which he sought to tempt even the Saviour; worldly dignities, lordly dominion, and temporal enjoyments of every kind. Such were the too powerful temptations held out by the cunning fiend, to bribe the co-operation of the covetous and aspiring of our race in his devilish designs; while to the vulgar, ignorant, sensual and grovelling, the unrestrained, nay, the religiously sanctioned & often enjoined gratification of the animal passions, made his yoke delightful, and his sway desirable.

For the acquirement and retention of such highly prized objects and relished enjoyments, he well knew what fallen man would do and dare; and, in his calculation on the efficacy of such means, he had hitherto apparent reason to think himself not mistaken. But all his huge and high piled fabric was doomed to be overthrown by means the most humbling to his pride, as in themselves the most humble. For, as evils are always cured by their opposites, so the means pitched upon by divine wisdom for effecting our salvation were the very reverse of those selected by Satan for accomplishing our ruin. They were, according to St. Paul, *the foolish things of this world to confound the wise; the weak things to confound the strong; the mean things of the world; the contemptible, and those that are not, in order that no flesh should glory in his sight.*—1 Cor. i, 17.

Twelve poor, ignorant and humble fishermen are chosen as the fittest instruments for working this wonderful change. And how were they to accomplish the prodigious task, and to bear down before them the

whole opposing power and influence of the high and mighty; the learned and the eloquent, the rich and vain, the interested, sensual and voluptuous; all of whom the adversary had won over to his side, and arrayed against them; the avowed disturbers of their enjoyments; the unwelcome preachers up of repentance, penance and self-denial; the stern reprovers of every vice; and the constant indicators of the most disinterested virtues. The teachers, also, of doctrines and the propounders of mysteries far surpassing all human understanding; to the belief of which, man's proud presuming, though short sighted reason has constantly shewn itself so unwillingly to submit. How then were these few feeble and destitute mortals to prevail in so unequal a contest, where they had every thing human, wealth, nobility, power, eloquence, fashion, prejudice, pleasure and the very laws of mighty States all combined against them? By suffering and dying! yet how soon and permanently was their victory achieved?

Peter, whose name was not unmeaningly changed by his Divine Master, from Simon to *CERNAS*, or *the rock*; Peter, the rolling stone, detached *without hands from the mountain side*: Dan. 2, 24,—that is, from the side of Christ, at whose word he is set in motion; finally reaches Rome, the chief seat and the very centre of heathenism. It gives the towering idol of paganism the long predicted mighty shock. The huge amalgamated idolatrous mass is borne down before its irresistible impetuosity; crushed and crumbled beneath its supernatural weight; and dissipated, in fine, like dust before the wind, together with the long lived power that raised it; instead of which, is seen to rise immoveably based on the same indentic spot, another power, destined to subdue, not with the slaughtering sword, but with the word Divine: and to rule with peaceful sway all the nations of the earth, till the very end of time. Thus, *the mystic stone grows in the mountain, which fills the whole earth.*—Dan. ii, 26.

To Peter, the Saviour's chief Apostle and representative, was this chief exploit assigned; and Rome, *still all his own*, proclaims to each succeeding generation his wonderful bloodless victory, a miracle worthy of the distinguished omnipotence, of the meek and humble Saviour who sent him; making thus his preferred abjection and weakness overthrow the whole resisting pith of human might, and bride of worldly grandeur.

The faith preached by Peter in their capital to the Gentiles, is soon diffused through all the subject provinces of the Empire; pouring along the growing torrent of its wholesome and purifying waters, as was foreseen so long before by the Prophet Ezekiel (47) and sweeping away in its rapid but noiseless course, the long congregated filth and abominations of idolatry. Saint Paul in his epistle to the Roman Converts gives glory to God that their faith is *already renowned over all the earth.*—Rom. i, 8.

Here then, at last, are clearly seen manifested in their accomplishment the designs of Providence, with regard to these two wonderful states: Jerusalem

and the Jews, as was foretold by their Prophets, rejected for their rejection of their promised Messiah; and Rome and the Gentiles chosen as the same Prophets had predicted.

The Jews in delivering up their Messiah to the Romans, made over to these lust their religion also, which necessarily followed him, the great object of all its figurative ceremonies. Rome thus, the capital of the Gentiles, becomes the capital of the new chosen people of God; and Jerusalem, with her people, who had cast him off, is cast off by him in its turn and devoted to destruction. That power which the Jews had so madly invoked against their Christ, is soon after turned against themselves; and the heathens to whom he was given up, made the unconscionable avengers of his wrongs. They lay the sacred city, no longer sacred, in blood and ashes, together with its far-famed temple, now became useless, since forsaken by its Tutelar Divinity, and sell as slaves, and scatter all over the world, like the leaves of Autumn before the autumnal gale, the wretched remnant of the Deciduous and self-devoted race, whom their conquering sword had spared.

Who in all this but must see and admire the wonderful ways of the Omnipotent in bringing thus good out of evil; and in turning even the free-willed efforts of his greatest enemies to the direct subserviency of his ends; for *there is no wisdom, there is no prudence, there is no counsel against the Lord.*—Prov. xxi; 30.

It is besides worth remarking, that it was not till Rome had reached the highest pinnacle of her imperial might and grandeur; not till her Mars, the *Destroyer* and gory God of war had attained the very *acme* of his power on earth, and secured to himself all the helps and means that this world and guilty mortals could afford, to prop and perpetuate his sway; it was only when the fiend imagined his soul-enslaving project fully realized, and just at the proudest moment of his self-congratulation, that the Saviour deigned to measure his means with his. He hurls against the vain boasting adversary's head the mystic pebble, gathered from the brook,—1 Kings xvii, 29,—the Cephias, chosen from the watery deep,—Matt. iv, 19—xvi, 18. With such humble missile, slung by the Shepherd King, is the giant warrior laid low, and his own murderous sword secures the victor's triumph, and remains his lasting trophy.

Peter goes forth, as we observed, his Master's chosen champion; Peter, now humble, converted and confirmed. He who lately trembled at the voice of a silly maid, now dares the lordly demon in his own warlike capital. He forces his chief citadel; breaks into his inmost strong hold; drives the monster from his long usurped throne; casts down the huge, unhallowed fabric of idolatry; erects upon its ruins the triumphant sign, and establishes there forever the peaceful reign of the Redeemer.

IRELAND'S GRIEVANCES.

[The following Petition from the Repealers to the Imperial Parliament, shows indubitable proof of very serious grievances requiring to be redressed:]

TO THE HONOURABLE THE HOUSE OF COMMONS
SHOWN,—That the people of Ireland are, in point of justice and common sense, entitled to the same rights, privilege, franchise, immunities and liberties as the people of England or of Scotland.

That this doctrine is emphatically insisted upon, as a true constitutional principle, by those who are convinced by reason and conscience that the statute called the act of Legislative Union ought to be repealed.

That this doctrine ought to be still more emphatically and distinctly sustained by all those who insist upon the continuance of the Legislative Union.

The people of Ireland respectfully but firmly call upon this honorable house to tolerate any other political doctrine, save that which asserts and establishes the right of the people of Ireland to perfect equality of political franchise and rights with the inhabitants of Great Britain.

They respectfully submit that the Legislative Union would be a base tyranny and an iniquitous oppression, unless founded on the basis of a perfect equality of political rights between the inhabitants of Ireland and those of Great Britain. Inequality is, they insist, injustice. Union naturally means amalgamation and identity, and the vital principle of an union is destroyed by the infliction of a political inferiority or oppression on the people of Ireland.

Your petitioners therefore, respectfully insist, that the legislature will have abandoned the principle of union between the two countries, if they refuse to establish an identity of rights and privileges between Ireland and Great Britain.

This identity does not exist at present, and therefore the principle of union is distinctly outraged and violated.

The instance that we for the present, bring before the notice of this honorable house is that which relates to municipal reform.

The people of Scotland have obtained a most extensive and salutary reform of their municipal corporations.

The people of England have obtained an extensive and salutary reform of their municipal corporations.

Ireland was for many years refused any measure of corporate reform, whilst both England and Scotland enjoyed that benefit.

This was a direct violation of the principle of union.

When at length Ireland obtained a municipal reform bill, she obtained one miserably deficient and limited—so as rather to insult her than afford her relief.

In the first place, every inhabitant rated to the poor in the English corporate towns is entitled to be a burgess; no matter at what value his house or premises may be rated, if he be rated at all he is entitled to be a burgess.

Not so in Ireland: to be a burgess it is necessary in Ireland that the house or premises should be rated at ten pounds per annum. This distinction is the more unjust, inasmuch as England is the richest nation of the two, and Ireland the poorer.

Your petitioners, therefore, complain, that if an Englishman inhabiting the town of Liverpool be rated to the poor as low as one shilling, he is entitled to be a burgess of the corporation of Liverpool; but that an inhabitant of Dublin, though rated at any sum under ten pounds, is not entitled to be a burgess, or to enjoy the franchise as such. The consequence of which is, that more than one-third of the inhabitants of Dublin rated to the poor, who, if they were inhabitants of Liverpool would be entitled to be burgesses, are deprived of that right, simply because, instead of being Englishmen living in Liverpool, they are Irishmen residing in Dublin.

We respectfully submit that those who are for continuing the Union, ought, without the least delay, to put an end to insulting justice.

The next grievance we have to complain of relative to the Municipal Corporation Act is of this nature. In order to qualify a burgess to exercise

his franchise as such, it is necessary that he should pay only two taxes—considered in fact a one. That is, the poor rate, including the borough rate, if any imposed under the Corp-rate Reform Act. The only impediment, therefore, in the way of voting for aldermen and town councillors, is the payment of one, or at the utmost, two taxes.

Now contrast this with the case of Dublin. No burgess can exercise his franchise in that city unless he has paid off no less than ten taxes at the least! and in some wards as many as fourteen! Thus in Liverpool, the Englishmen residing there exercise his franchise as a burgess upon the payment of one or two taxes, whereas, in Dublin, the Irishman residing there cannot exercise his franchise as a burgess without having paid at the least ten, and in some wards fourteen different taxes. And, what is yet worse, the majority of these taxes are, each of them, higher in amount than the English poor-rate or borough rate, or than both put together.

We now venture to ask, without losing our respect for this house, but with some disdain—how can any man assert that there is practically a union between the two countries, when such striking difference is made between the rights and privileges of the people of both countries?

The next grievance we complain of is this, that by the English reform act the Town Council has a just, proper and necessary supervision over the local courts in the borough. The Town Council have the appointment of their municipal and other officers, and the regulation of their fees and duties, whereas in Ireland the reformed Town Council are deprived of all right of supervision of the local courts, of the appointment of the register and other officers, and of any regulation of fees and duties; and all this authority is handed over to a single individual, distinguished for nothing but his unrelenting hostility to the rights and franchises of the great mass of his countrymen.—Surely no man will dare to say that, under such circumstances, there can be a political union between the two countries!

Another bitter grievance of which we complain, is this; to the town council in English boroughs is committed the regulation of the watching, lighting and general police of the town, to be exercised by them, or by committees of their appointment. They have power to elect constables for the preservation of the peace, and otherwise to discharge all duties in relation to that important jurisdiction. The levying and application of the funds for these purposes is also an important privilege enjoyed by the English Town Council. Of all these very important functions, the Irish Town Council are totally deprived. There is scarcely any domestic jurisdiction left for them! They are treated with contemptuous suspicion and disqualification.

We do solemnly assure your honorable house that or so branded them as slaves, that they should acquiesce without discontent and constitutional remonstrance on the indignities thus heaped and accumulated upon them. We respectfully insist that it is not wise or prudent (though the Irish are so loyal that it may be perfectly safe) to treat them with such outrageous injustice.

There is another indignity inflicted upon the people of Ireland. It is this; the Town Council in such boroughs in England as are counties in themselves, continue to possess that most ancient Saxon privilege of annually electing their own sheriffs, without the interference of the Crown, from the Irish Town Councils this privilege is totally taken away.

What we respectfully demand and pray for is, that this honorable house will, without the least delay, proceed to assimilate the Irish Municipal Reform Bill with that of England on this subject. We ask no more; we will never be content with less, either in this respect or any other.

And now, in language of perfect respect, we call upon this house to declare, that any statesman is, in truth and reality, a traitor to the crown and the constitution, who shall resist the placing of the people of Ireland on a perfect equality of political privileges and rights with the people of Great Britain.

It is, in the present state of public affairs, folly of the deepest dye, to leave the people of Ireland, suffering under the infliction of causes of just discontent and irritation—nay, it is a crime of the

blackest nature, to insist upon the continuance of a legislative union unqualified by identification of all municipal and constitutional rights, liberties and privileges.

May it therefore please this honorable house forthwith to assimilate the municipal corporation law of Ireland with that of England. And your petitioners will ever pray."

SINGULAR FATALITY.—It is stated in the *Picotaquis (N. J.) Herald* on the authority of a report from credited sources, that a mortal sickness is prevailing in the woods among the lumbermen on the Allagash, a branch of the St. John, and that sixteen dead bodies were hauled out of the woods at one time for interment. What the disorder is, is not stated—but by persons from there, says the *Herald*, it is stated that they were seized with a soreness of the throat, and an immediate swelling up, which ended in strangulation and death.

ANOTHER DREADFUL AFFAIR.—A frightful Railway accident occurred on the Great Western Line, near Liverpool, on the 23d Dec. The train, laden with three hundred oyster barrels, and 38 poor passengers was thrown off the track, near Reading. The engineer and conductor jumped off—but eight passengers were killed on the spot, and seventeen were dreadfully wounded!! The precaution was taken by the engineer, to shut off the steam before he sprang from his station on the locomotive. One old man arrived shortly after the accident, at the scene of distress, and was dreadfully overwhelmed in gazing on the mutilated corpse of his son, aged about nineteen.

FRIGHTFUL ACCIDENT IN MANCHESTER.—Fifteen persons buried in the ruins of a fire!!—A terrible calamity has resulted from a fire at the premises of the Union Carrying Company, in Picadilly. It appears that 2000 bags of cotton, valued at sixteen thousand pounds sterling, were destroyed. The front of the building fell during the fire and the south wall, which was over 90 feet high, was carried over the Rochdale Canal on two stone arches, and presented an unbroken surface of 10,000 square feet. The excitement in the neighborhood was immense. The result exhibited fifteen persons crushed in the ruins!

FLEET OF STEAMERS—UNITED STATES. It is hinted by some parties in the city, to whom credit is due, that there is something more in the wind than meets the eye, in the simultaneous departure of the fleet of steamers destined to ply on the West India stations, in the conveyance of the mails, passengers, &c., to and from her Majesty's colonial possessions in the direction alluded to. Some significant inquiries have been made from head quarters as to the number of troops each of these fine steamships could accommodate, and the reply given is, we are informed, that with very little alteration each ship could convey 1,000 men. We do not believe that there will be any relaxation in the activity that now prevails in all the naval departments of the country; and if our information be correct, the destination of most of the vessels of war now getting ready for sea will be to the American station. These steamships may, we hear, be found in company with our men-of-war on the coasts of the

United States and we are told, should the American executive refuse to adjust the boundary question those gentle admonitors in upholding British rights and British honour, may use something unlike "soft persuasion," in compelling "Bratler Jonathan" to settle the account that has been so long standing between this country and America.—*London Observer.*

Account of the Capture of Amoy.—On Friday evening (Sept 15,) between 7 and 8, packets were landed in Macao from the schooner *Psyche*, containing letters from officers of the fleet detailing the attack on, and capture of, the forts, and city, and Citadel of Amoy, and of those on the neighboring islands. From various letters which we have heard read, and from others and extracts kindly furnished us, we are enabled to lay the following important intelligence before our readers.—*Canton Press.*

The English fleet, numbering with the h. comp's, armed steamers and transports about 34 sail, left Hong Kong bay on Saturday the 21st August. Sunday was calm, but on Monday night the whole fleet were well clear of the land, standing to the eastward in three divisions, the *Blenheim* leading the centre, the *Blonde* the star-board, and the *Druid* the larboard division; on Wednesday, the 25th, at noon, they were only 32 miles from the rendezvous, Chapel island, which is distant about 10 miles from the anchorage in Amoy harbor.

The *Blonde* and *Druid* led in her signal to show the soundings; the forts on the islands on both sides opened their fire on the leading ships, which was not returned; at 7 p. m. the whole fleet came to four miles off the town of Amoy.

At daylight on the 26th the signal was made to hoist out all the boats; and at 6 Sir W. Parker, Sir Hugh Gough, captain Smith of the *Druid*, and others, went in the *Phlegathon* to reconnoitre; the commanders in chief returned at 8 a. m., about which time an officer with a flag of truce arrived in the fleet.

At 9, the *beat*—never beaten in vain—to quarters rattled along the English decks. The firing continued for four hours, when the mariners and troops landed.

Canton 23 Sept.—A letter received at Macao, 12th instant, from Sir Henry Pottinger announces the capture of Amoy on the 26th Aug. with very little fighting and little loss. It was intended to leave a few ships and some troops at Amoy, while the main body of the expedition was to proceed farther northward, probably to Ningpo and Chusan, which place would, no doubt, be easily taken. We have no accounts from Peking, and nothing to show that the Emperor is more inclined to yield than before.

A Boat, called the *Maria*, bound from Macao to Whampoa, went ashore the latter part of September. A party of Chinese boarded the vessel, and wounded several of those on board. Fifteen persons were in the vessel. Eight of them had arrived at Whampoa, but it was feared the remaining seven had been murdered.

INFORMATION Wanted of Ellen and Mary Duggan, who landed at Quebec from the parish of Skol, Co. Cork, Ireland, about 8 years ago. They are supposed to be residing in Chicago. Their brothers, Daniel and Michael Duggan, living in Hamilton, Canada, would feel the greatest possible pleasure at learning any thing concerning their sisters.

Will American papers notice this? Hamilton, Feb. 9, 1842.

FOR A CARD.—MR. HELY, *Portrait Painter*, begs leave to intimate to his Toronto friends, that he will have the honour of waiting upon them, in his professional capacity, in the course of two weeks Hamilton, Feb. 9, 1842.

THE FAMILY NEWSPAPER.
THE PHILADELPHIA SATURDAY COURIER,
WITH THE LARGEST CIRCULATION IN THE WORLD.

The publishers of this old established and universally popular Family Journal, would deem it supererogatory to say a word of commendation of its past or present excellence and usefulness. Its unrivalled and increasing circulation, (over 35,000,) is its best recommendation. For the future, however, a determination to be first in the van of the American Newspaper Weekly Press, will call for increased expenditures and renewed attractions for the present year 1842, not the least of which will be an improvement in the quality of the paper and an addition of popular contributors, embracing, we fully believe, the best list to any similar Journal in the world.

The *Courier* is independent in its character, fearlessly pursuing a straight forward course, and supporting the best interests of the public. IT IS STRICTLY NEUTRAL IN POLITICS AND RELIGION. It will maintain a high tone of morals, and not an article will appear in its pages which should not find a place at every fireside. It has more than double the number of constant readers, to that of any other paper published in the country, embracing the best families of our Republic.

Every one should be proud to patronise the Philadelphia Saturday Courier, as by its unbroken series of original AMERICAN TALES, by such native writers as Mrs. Caroline Lee Hentz, Mrs. St. Leon Loud, "The Lady of Maryland," Professor Ingrahame, T. S. Arthur, Esq., Miss Sedgwick, Miss Leslie, and many others, it has justly earned the title of the AMERICAN FAMILY NEWSPAPER.

FOREIGN LITERATURE AND NEWS.

Determined to spare no expense in making the SATURDAY COURIER a perfect model of a Universal Family Newspaper, of equal interest to all classes and persons of every nation, we have made arrangements to receive all the Magazines and papers of interest, published in England and on the Continent, the news and gems of which are immediately transferred to its columns thus giving to emigrants as well as others, a correct and connected account of whatever occurs of interest either at home or abroad.

The Markets.

Particular care is taken to procure the earliest advices in reference to the prices of all kinds of Grain, Provisions, Produce &c., the state of Stocks, Banks, Money and Lands, and our extensive arrangements will hereafter render our PRICES CURRENT

of inestimable interest to the traveller, the farmer and all business classes whatsoever.

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as

- | | |
|-------------------------|--------------------------|
| Mrs. C. Lee Hentz, | Mrs. S. C. Hall, |
| Charles Dickens, (Boz), | Professor Duglison, |
| Professor Ingrahame, | M. M. Michael, |
| T. S. Arthur, | Miss Ellen S. Rand, |
| J. Sheridan Knowles, | George P. Morris, |
| Mrs. M. St. Leon Loud, | Mrs. Gore, |
| Dougllass Jerrold, | Joseph R. Chandler, |
| Miss Sedgwick, | Miss Leslie, |
| Wm. E. Burton, | Professor J. Frost, |
| Lieut. G. W. Patton, | Lydia H. Sigourney, |
| Thomas Campbell, | Hon. Robert T. Conrad, |
| Miss Mitford, | Robert Morris, |
| Professor Wines, | Mrs. C. H. W. Esling, |
| E. L. Bulwer, | A. Grant Junior, |
| Joseph C. Neal, | John Neal, |
| Thomas G. Spear, | Countess of Blessington, |
| Captain Marryatt, | R. N. Lucy Seymour, |
| R. Penn Smith, | |

TO AGENTS—GIBBIS.

The terms of the COURIER are \$3 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, and send us \$15, per money and postage free, we will receipt for one for each. Seven copies for \$1 three copies for \$5, or one copy three years for \$5.

Address, M. MAKIN & HOLDEN, *Printed*

IMPORTANT MOVEMENT AMONG THE JEWS.—A great number of Jews have just seceded from the general body, in consequence of the latter placing the rabbinical writings on the same footing as the five books of Moses. These seceders, at head of whom is Sir Isaac Lyon Goldsmid, one of the most influential individuals in the Jewish community, denounce the Talmud as a mass of outrageous absurdities, and are determined to adhere exclusively to the authority of Moses in all religious matters. It is impossible to over estimate the importance of this event. It cannot fail to shake the Jewish system to the very centre; for the recognition of the rabbinical writings as of equal authority with the Pentateuch, has been the great source of all the superstition which exists among the body. There is a remarkable resemblance between this movement and that of Luther and the other reformers in the sixteenth century. The movement is the more important inasmuch as it is the first division which has ever taken place among the Jews, on any of the essentials of their religion. These Jewish dissenters have taken the place in Birton street formerly occupied by the Owenites, which they have converted into a synagogue, where they now worship Jehovah in accordance with their newly-acquired lights, under the designation of "the Reformed Jews" Who knows but that this may be the first step of Providence for paving the way for the conversion of the Jews?—*Lights and Shadows of London Life.*

**ROYAL EXCHANGE,
KING STREET,
HAMILTON—CANADA,
BY NELSON DEVEREUX.**

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

N DEVEREUX.

Dec. 24, 1841.

INFORMATION WANTED,

OF ROBERT GOURLAY, a native of St. Andrews, Scotland, who left that country about ten years ago, and is now supposed to be in some part of the United States. Should this meet his eye, he will hear of something to his advantage by writing to his brother, at home—who is most anxious to hear from him. His father and mother have both died since he left his native land. When last heard from he was teaching school in Dalton County, Ohio. Any information respecting him, addressed to JOHN CREIGHTON, Chronicle & Gazette Office Kingston, will be thankfully received.
Kingston, Dec. 21 1841.

GRAND RIVER HOTEL,

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

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

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

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

P McCLUSKY

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

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

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

PATRICK BURNS,
BLACKSMITH, KING STREET,
Next house to Isaac Buchanan & Cos
large importing house.
Horse Shoeng, Waggon & Leigh Ironing
Hamilton, Sep. 22, 1841.

EDWARD MCGIVERN,
SADDLE AND HARNESS MAKER,
HAMILTON
Opposite Chapel & Moore's Tin Factory
King Street.
Sept. 22nd, 1841.

PORTRAIT PAINTING.

M R. H E L Y, [late from Europe.]

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

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

OYSTERS!

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

INFORMATION WANTED.

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

December 6, 1841.

NEW HARDWARE STORE

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

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

REMOVED

IN HASTE!!!

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

SAMUEL Mc URDY.

N B These indebted to him will con for a favor by settling up speedily.
Hamilton, Dec 1, 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

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

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

TO THE READERS OF THE CATHOLIC.

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

THE EDITOR.

HAMILTON, JANUARY, 1842.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT.

Hamilton, Sept. 15, 1841.

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.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a RELIGIOUS—MORAL—PHYSICAL—AND HISTORICAL character; together with Passing Events, and the News of the Day.

PUBLISHED on WEDNESDAY MORNINGS, in time for the Eastern and Western Mails, at the Catholic Office, No. 21, John Street, Hamilton, G. D. [Canada]

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

Persons neglecting to pay one month after Subscribing will be charged with the Postage, at the rate of Four Shillings a year.

PRICES OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7d each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 10d each subsequent insertion.—Over Ten Lines, 4d. per line first insertion, and 1d. per line each subsequent insertion.

Advertisements, without written directions, inserted till forbid, and charged accordingly.

Advertisements, to ensure their insertion, must be sent in the evening previous to publication.

A liberal discount made to Merchants and others who advertise for three months and upwards.

All transitory Advertisements from strangers or irregular customers, must be paid for when handed in for insertion.

Produce received in payment at the Market price

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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.

Rev. Mr. G. bney, *Guelph*
" Mr. Charest, *Penetanguishene*
" Mr. Proulx, *do.*
" J. P. O'Dwyer, *London.*
" Mr. O'Flinn, *St. Thomas.*
" Mich. MacDonell, [*Maidstown,*] *Sandwich*
" Very Rev. Angus MacDonell, *do.*
" Alex. J. MacDonell, *Oakville.*
" Mr. Mills, *Dundas.*
" E. Gordon, *Niagara.*
" Mr. O. Reilly, *Gore of Toronto*
" W. Patk. McDonagh, *Toronto.*
" Mr. Quinlan, *New Market.*
" Mr. Fitzpatrick, *Ops.*
" Mr. Kernan, *Cobourg.*
" Mr. Butler, *Peterburgh.*
" Mr. Lalor, *Pitton.*
" M. Brennan, *Belleville.*
" J. Smith, *Richmond.*
" P. Dollard, *Kingston.*
R v. Angus MacDonald, *do.*
Ri ht Rev. Bishop Gouin, *do.*
R v. Mr. Burke, *do.*
Rev. Mr. Snyder, *Wilmot, near Waterloo,*
" Mr. O'Reilly, *Brockville.*
" J. Clarke, *Prescott.*
" J. Bennet, *Cornwall.*
" John Cannon, *Bytown.*
D. O'Connor, Esq., J. P.; *Bytown.*
Rev. J. H. McDonagh, *Perth*
" G. Hay, [*St. Andrew's*] *Glengarry.*
" John MacDonald [*St. Raphael,*] *do*
" John MacDonald, [*Alexandria,*] *do*
" Mr. Levee, *L'Original*
Mr Martin McDonell, *Recollet Church*
MM J Quiblier, *Sup. Sem. Montreal.*
Rev. Patrick Phelan, *SEM. ST. SULRICH.*
J. Richards, *do.*
P. Mignault, *Sup. Col. of Chambly.*
J. F. Gagnon, *Berthier.*
J. R. Pare, *St. Jacques.*
J. B. Kelly, *Sorel.*
E. Crevier, *St. Hyacinthe.*
MM. T. Cooke, *Curate of Three Rivers.*
Harkins, *Sherbrooke.*
Rev P. McVahon, *Quebec.*
Mr Henry O'Connor, *15 St. Paul Street, Quebec*
Bishop Fraser, *Nova Scotia*
J B P. r e, *Bishop of Cincinnati, Ohio*
Bishop Fenwick, *Boston.*
Bishop Kenrick, *Philadelphia.*
Bishop England, *Charleston, S. C.*