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THE CATHOLIC.

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

VOLUME II.

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DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER IX.

JACOB'S DEPARTURE FROM HOME IN QUEST OF A WIFE. HIS VISION AND THE PROMISE RENEWED TO HIM OF A REDEEMER. HIS CONSECRATION OF THE STONE ON WHICH HE HAD RESTED HIS HEAD.—GEN. ch. xxviii. HIS VOW.—*ib.*

In more senses than one is Jacob the Saviour's prototype: 1st. As leaving his home to choose his bride in a foreign land. Even so did Jesus Christ quit his own people and country to choose his church from among the Gentiles; of which Rachael, whom he had won with so much labour, like Sarah and Rebecca, was a figure. 2nd. As from him immediately descended the twelve Patriarchs, the carnal parents of the twelve tribes of the Jews, the chosen people of God; so from Jesus Christ immediately descended the twelve spiritual Patriarchs, of his finally chosen spiritual progeny; that is to say, the twelve Apostles, the fathers and founders of the Christian church; for the whole Jewish history, as we shall have all along occasion to observe, is but a continual type: a representative shadow; a prophetic, promissary figure of man's redemption, and the Christian dispensation.

The stone, on which Jacob rested his head; that is on which he reposed his reasoning faculties; is the emblem of Jesus Christ; "the chief corner stone;" Is. xxvi. 16. EPHES. ii. 20. The other stones, for they are here mentioned also in the plural number, are his twelve Apostles; of whom the chief is styled CEPHAS, PETROS, or "the rock;" represented conjointly by "the twelve stones," taken by Joshua from the waters of the Jordan; JOSU. iv. Whoever rests his head on these; that is, reposes his reason on the unerring testimony of Christ and his lawful pastors; and presumes not to subject the revealed mysteries of God to his own conjectural reasonings and blind conceptions; to him, who rests on such sure authority; the path to Heaven is thrown open; and a direct communication takes place between man and his Maker; and the celestial inhabitants; indicated by the vision of the mystical ladder; which exhibits to us the intercourse existing between the blessed in Heaven and the just on earth: or what we profess in the creed to believe, "the communion of Saints."

VERSE xii.—"And the Lord leaning upon the ladder, said to him, I am the Lord God of Abraham, thy father; and the God of Isaac; the land wherein thou sleepest, I will give to thee, and to thy seed. And thy seed shall be as the dust of the earth. Thou shalt spread abroad to the East and to the West; and to the North and to the South; and in thee and thy seed all the tribes of the earth shall be blessed." &c

This promise of the Lord was fulfilled in the first place by the possession which the children of Jacob obtained, and held for so many centuries of the land of Canaan; and that of the Redeemer, in whom "all the tribes of the earth were to be blessed," being verified; his descendants were forthwith for rejecting him, deprived of their possessions, and scattered as outcasts all over the world.

"The Lord," said Jacob, awakening from his dream, "Is indeed in this place, and I knew it not. And trembling he said, how terrible is this place! This is no other but the house of God, and the gate of Heaven.—And rising in the morning, he took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it; and he called the name of the city Bethel, or the house of God, which before was called Luza." The chief stone, on which he rested his head, he set up for a title; and sanctified it with unction. For Jesus Christ, on whose word we wholly rely, was the anointed of God, set up for a title to his followers, who from him are called *Christian*: and it remains in his church, "the house of God," or spiritual *Bethel*, as a fixture to the end of the world; for lo! said he himself, "I am with you, even to the end of the world." MATT. xxviii. 20.

This is the earliest instance mentioned, though, we must suppose, not the first in practice, of unction used in the consecration of persons or things. This rite of anointing whatever is consecrated to God; and so constantly prescribed in the old law by God himself; and practiced in the new; is not, as we have shown above, without its instructive and edifying meaning.—For, as oil is a searching substance, which diffuses itself over and deeply penetrates those bodies, on which it is poured; rendering them soft and pliant, provided they are not cold or frozen; for with such it will not amalgamate; so the grace of God, which it represents, diffusing itself over the human heart, when warmed with the sacred spiritual fire of charity, renders it soft and pliant to the divine will; and fit for receiving every virtuous impression.

VERSE 20.—Jacob's vow, approved of by God, and afterwards rewarded, shews that the Catholic practice of vowing is neither unacceptable to God, nor unscriptural.

EXTRACTS FROM THE LIFE OF LUTHER.

BY J. M. V. AUDEN.

[Continued.]

LUTHER IS MADE DOCTOR—1508-1516.

Frederick, the elector of Saxony, was a patron of literature and the arts; he was a skilful musician and a scholar, who knew the classic poets of antiquity by heart. To him Wittenberg owes her university, which in the 16th century emitted so bright a light; he had founded it in the year 1582. Staupitz whose name will frequently recur in the history of Reformation, was then vicar general of the Augustinians, professor of sacred eloquence and dean of the faculty of theology. The prince consulted him on the choice of professors for the new institution, and Staupitz recommended Luther as one of the young priests on whom Germany grounded her most brilliant hopes. Luther accordingly received his nomination to the chair of philosophy at Wittenberg. So pressing was the invitation of the prince that he had not time to take leave of his friends—"Scarcely" writes he to one of them, "could I take up my trunk and embrace those whom I love," and yet his trunk was not very large; it only contained a coarse woollen habit, two bibles, one Greek, the other Latin, a few ascetic works, and some linen. On leaving Erfurth, tears moistened the eyes of the young religious; perhaps he had a presentiment of the future, and foresaw that he should be exposed to turmoil and chagrin; but he dared not disobey. He set out, and on arriving, took up his residence at the convent of the Augustinians.

On the recommendation of Staupitz, the senate of Wittenberg named him city preacher; and the bishop approved of the choice. This was a new mission for Luther, the responsibility of which terrified him: he feared lest he should sink under it, and made known to his friends the terror that beset him. Staupitz encouraged him, Luther pressed his views and was almost angry, "You wish then my death doctor! I shall not sustain

that charge three months." "Well,"—replied the divinity professor. "to live or to die for the Lord, would be a good sacrifice." Luther submitted.

He accordingly ascended the pulpit and preached by turns in the convent, in the castle-church, and in the collegiate chapel. He had no reason to distrust his powers, for his success was great. His voice was clear, loud and harmonious, and his gestures at once natural and dignified. He told Staupitz that when he preached, he would imitate his predecessors; and he kept his word. For the first time, the Christian orator appealed not to the masters of scholastic theology, and drew his arguments, and illustrations exclusively from the inspired writings. In this affected contempt for the forms of the school, it was easy to perceive the first germs of revolt against authority.

His most ardent wishes were now about to be gratified. He received the office and the degree of bachelor of divinity; and, without abandoning the pulpit, he was enabled, thenceforward, to Lecture on the sacred text. Luther promoted this science of interpretation which protestantism has since so much abused. In the hands of his successors it has spoiled and sullied every thing; substituted investigation for faith, heartlessly analyzed inspiration, sacrificed the spirit to the letter, and treated the gospel as a book of human origin. A protestant writer has described this vaunted science as a pestilential blast, which affects to draw life from death itself.

The daily practice of speaking prepared Luther for these great contests which he was, one day, to sustain against the papacy. His auditory was numerous and consisted, in a great proportion, of young scholars, who were familiar with the writings of Hutten, and had taken part in the literary disputes which agitated Germany since the year 1500. The University of Wittenberg increased daily in reputation; it owed its celebrity to the lectures of the Augustinian monk. Erfurth grew jealous, and repented of having lost Luther; and indeed, not without reason, for there had not been before heard from the professor's chair so luminous an exegesis as that of the lecturer on the Old and New Testament. He explained the text of the Vulgate,—that very Vulgate which he then esteemed a beautiful production, but which he subsequently decried. He became enamoured of his philological labour; to it he devoted his days and nights, and scarcely allowed himself time either to eat or sleep. Doctors sometimes attended his lectures and retired quite amazed at his erudition. Old Mellerstadt, known by the soubriquet Lux Mundt, (the light of the age) heard him with admiration; and cried out on coming from his lecture:—This monk has a sharp mind and a fine fancy, he will confound the scholastics and make work for all the doctors.

Staupitz watched over Luther, and spared not counsel, advice or applause; for he foresaw the future fame that awaited him. To reward him for his labours, and probably to dignify him in the mission he had marked out for him to the capital of the Christian world, he offered him the degree of "Doctor." This title would cost something considerable and Luther possessed nothing, as his lectures were gratuitous. He had not even always for himself a professor's gown. The elector had taken on himself the charge of his wardrobe, and when his habit began to wear out Luther received a fine piece of cloth, which he gave to the tailor whom the prince even paid for making it. To make this transalpine journey would require some money, Staupitz took on him to defray the expenses. Luther then directed the dean's attention to his wan cheeks and attenuated frame. "What do you mean to do," asked he, "with a poor friar who has only a few days to live; you have here in the convent some fat and florid monks, who would much better answer your purpose." Staupitz laughed and significantly shrugged his shoulders.

On the 18th of October, 1512, Luther received the degree of licentiate, and on the following day that of doctor of divinity. Andreas Bodenstein (Karlstadt) examined him and pronounced him to the degree of master in the sacred science of the scriptures. It was the same Karlstadt whose genius he then extolled, to whom

he listened as an oracle, but whom he afterwards rendered an object of laughter, at table and during his excursions throughout Germany. "This poor devil," said he in his Tisch Reden, "never knew any thing; he is a pitiful sophist, an ignorant rhetorician, who would count the degree of doctor in theology for two gouldes; although he knew that the 'nolite vocari Rabbi' of the sacred text deprived him of the right to do so." On that day Luther pronounced the ordinary formula of obedience to the church and its canons. To justify his subsequent revolt, he said, "I was then in the swaddling clothes of the papacy: God had not as yet opened my eyes."

Luther, for a moment, exchanged the duty of public preaching for other occupations which were imposed upon him by Staupitz who was obliged to absent himself for some time and who charged his young friend to visit the convents of the province. This visit was for Luther an occasion for moral reflections on the interior life of the cloister. If we believe him "the Bible was a book but rarely found in the hands of the religious, who knew much more of St. Thomas than of St. Paul." This is, however, the greatest reproach he makes of the monks.

His powers were very extensive, he could name priors and depose such as scandalized their brethren. At Erfurth he made John Lange superior of the convent; this man was, subsequently, one of the first to cast away the monastic habit and take a wife. The monastery of Neudstadt was distracted by divisions, which destroyed all observance of rule. This Luther restored, by prevailing on the prior, whose feeble administration had convulsed at these disorders, to resign his office. His letter on this occasion is an admirable specimen of mildness and firmness; if he opened wounds he had balm wherewith to assuage their painfulness. Humility and charity are the virtues he especially recommends: "humility," says he, "is the mother of charity,"—and as his decision might afflict the prior he hastens to console him, by attributing the troubles of the convent to the multiplicity of his occupations, which did not permit him to separate the tares from the wheat, in this field of the Lord. Perhaps, also, because he had not prayed before the Lord, our Father and Creator; "because," he writes, "with joined hands you have not asked of Him to direct your ways, and to enlighten you with his justice."

Our poor monk, who, shortly before, reckoned the days he had to live—who was terrified at the immense responsibility of the ministry of the word, to which Staupitz condemned him—who knew not where to find money to pay for his doctor's cap,—was now overwhelmed with business.—In a letter to Lange, he draws an amusing picture of his occupations. "I have need of two secretaries, as I am not able, by myself, to keep up my correspondence. Compassionate my unhappy lot. I am preacher at the convent, lecturer at table, parish preacher, rector of the studies. I am vicar, that is to say, a species of factotum; conservator of the ponds at Liackau, pleader and assessor at Torgau, expounder of St. Paul and commentator on the Psalms. Add to all this, the temptations of the flesh of the world, and of the devil!"

All kinds of temptations simultaneously assaulted him. This was what he gained by the glory which sought him even in his cell; he could not purchase the fame he was to acquire in the world, but by mental and corporal sufferings. But what will it be when he openly rebels; with what tempest will he not then be agitated? Glory is his first chastisement, and he now suffers so much that he can no longer sustain it. He is forced to beseech his friend Christopher Scheuri, to have pity on the monk of Wittenberg;

to give over exposing him to the allurements of that seductress of youth, mentioned by Solomon in his book of proverbs, whose poison ferments in the veins, and whose name is—worldly vanity. He begs of him to close his lips; and not to praise one who is nothing but misery and sin,—the unhappy Luder, who rejects the praises which force themselves upon him.

These delightful details form a page which we would not tear out of the biography of the Reformer. Timid as he was before the glory that thickens around him, he was no less courageous before another enemy, that kills only the body: this moment in the life of Luther is still more beautiful. The pestilence raged at Wittenberg. The friends of the doctor conjured him to accompany them in their flight. "Fly," said brother Martin, "no! The world will not be lost, if a monk dies: I am at my post, and I will remain here through obedience, until I shall be ordered hence. I cannot say with St. Paul that I have no fear of death; but the Lord will deliver me from fear."

This was the language of a Catholic priest. When Luther laid aside his habit, he spoke not in this manner. When the pestilence appeared once more among his flock, he repelled those who approached the holy table to strengthen themselves against fear. "It is enough," said he, "that they publicly receive the body of Jesus four times in the year: the church is not a slave. To give the sacrament to whoever approaches the holy table, especially in time of pestilence, would be too great a burden to impose on the minister."

ENGLAND AS IT WAS AND IS.

Towns still bear no other name but that of the saint or martyr who first gave them renown,—a St. Alban, a St. Neot, a St. Ives, or a St. Edmund. Our lonely mountain sides still have crosses, whose rude form attest their Saxon origin, and still are there pious hands among the simple people of those wild hills, to guard them from profanation. The sweet countenances of saintly kings and holy abbots, carved in stone, are still remaining over the solemn gates of venerable piles; and by the side of the pompous inscription, in more than pagan vanity, the antique slab is often discernible, which humbly invokes the prayer for a soul's rest. There too still flow the same dark waters, o'er whose wave so often swept at midnight the peal of the convent bell, or was heard faintly chaunting the man of blessed order, as he hastened on the errand of charity. Lo, yonder are the shattered arches of some abbey, on a river's bank, more lonesome than the roads that traverse desert wilds. It is Crowland, and at that calm and solemn hour

When near the dawn, the swallow her sad lay,
Remembering haply ancient grief, renews;
When our minds, more wand'ring from the flesh,
And less by thought restrain'd, are, as 'twere, full
Of holy divination.

You approach and kneel upon the spot, and the long deserted walls of the ruined sanctuary wonder at the pious stranger, who seems to bear alone, through a benighted world, the torch of life. Where is now that devout assembly for the early sacrifice; where that rich and varied order, the gorgeous vestments, and the bright gems, and all

The brauteous garniture of altars on a festal time?

Our old historians dwell with delight upon the glory of this place. They de-

scribe at length the altars of gold, the richly painted windows, the solemn organs placed on high over the entrance, the candelabras of solid silver and the processional cross, the splendid presents of the Mercian kings, of the emperors of Germany, and princes of France, the beautiful buildings, the great hostel for the poor, and the hall for noble guests. They leave us to picture to ourselves the benign countenance of meditative age, the cheerful grace of angelic youth, the innocent joys of study, the delights of unity and peace, the psalmody, the sweet entonation of sublime prayer, the silence, the charity, the faith so oft attested at St. Guthlac's shrine, the lives of the saints, and the death of the just! Alas! all are gone, and nothing remains but a desolation, the mere view of which, chills the heart; some mouldering arches, which each succeeding winter, threatens to lay prostrate; a line of wretched cabins, which shelter some wild people, that seem ignorant of God and Christ, untaught and sensual, like those who know not whether there was such a thing as the Holy Ghost, prepared to assure the stranger that these walls were once a gaol, or a place built by the Romans, while all around you lies a dark and dismal fen, where a gibbet is more likely to meet your eye than a cross, the image of death and not of redemption! The very earth seems to mourn.—"Terram tenebrosam, et operam mortis, caligine terram miserie et tenebrarum, ubi umbra mortis, et nullus ordo, sed sempiternus, horror inhabitat." Alas! what remained for the sad pilgrim, but to smite his breast and continue the accustomed chaunt. "Quid faciam miser? ubi fugiam? Anima mea turbata est valde; sed tua, Domine, succurre ei. Ubi est nunc prestolatio mea? et patientiam meam quis considerat? Tu es, Domine, Deus meus."

Yet he who hath made the nations of the earth curable leaves no man without the sustenance which is required for the peculiar wants of his soul, and without the means of salutary exercise. In the worst of times there are redeeming features, and objects of imitation, such as what the Roman historian specifies "ipsa necessitas fortiter tolerata; et laudatis antiquorum moribus pares exitus."

And though our pomp must needs admit the pale companion, though in desiring the return of the reign of truth, we have but "wishes and tears, poor fancy's followers;" yet still are left some of those that have St. Thomas for a guardian, to comfort and direct us on our way.—We may not be able to enjoy the lot of Samuel, who departed not from the temple; but there are chapels on the distant hills from before whose bright altars, setting forth into the darkness of night, having the stars for companions, and no other solace but to chaunt again by the way some of the sweet melodies which seem still to linger around us, we may travel homewards, and hope that each step has been reckoned by an angel. We may not be able to frequent the assemblies of the holy people who worship in vast cathedrals, and repeat with innumerable voices the solemn hymn which marks the

yearly return of some most holy time, but we can walk alone in the woods and sing the Stabat Mater, while the nightingale will lend her long and plaintive note to deepen and prolong the tones of that sweet and melancholy strain, and then our tears will fall upon the wild flowers, and we shall feel in communion with the holy dead; with those who so oft had sung it, sad and sighing, like the Beatrice of Dante, in such a mood "that Mary, as she stood beside the cross, was scarce more changed." Yes, beloved land, that would so smile on gentle, lowly spirits, land twice converted, too fair to be forever lost, thou art still dear to all thy sons, but doubly so to such of them as lament thy sad destiny; for thy sweet meadows would cover themselves with the enamel of flowers to grace the progress of Jesus Christ in the victim of the altar; thy solemn woods would give shelter to the lonely eremite, and thy bright streams would yield refreshment to the tabernacles of the just;—thy gardens would give roses to scatter before the adorable sacrament, and thy towns and hamlets would send forth their cheerful youth, children fair as the race of primeval creatures, to commence their flowery sprinkling. Thou art still a noble instrument, though now mute or discordant. Ignorant and unskilful hands have played upon thee till they broke thee into a thousand parts; but, though thus broken and disarranged, let but the master arise who can revive the Catholic chord, and thou wilt again send forth the sweetest music.

It is the remark of Frederick Schlegel that a love for the romantic world of the middle ages, and of their chivalry, has continued to characterize the poetry of England, even while the negative philosophy of her sophists has maintained its ground. And though, at the same time, for reasons which do not require a Sphinx to explain, the complaint of learned foreigners is most just, that the literature and antiquities of our ancestors have been no where throughout the civilized world more neglected than in England; yet it is equally true, and still more remarkable, that in this country several old Catholic customs of the middle ages have been transmitted down to us, as if protected in ice, to be the astonishment of other nations. It is true they have lost all the qualities of life; there is no spirit to vivify, no mind to direct them, but still the form, though dead and motionless, has something in it imposing and majestic; nay, even pleasing and amiable. Indeed, a book might be composed on the latent Catholicism of many natives of this country, where every thing solid and valuable is, after all, either a remnant or a revival of Catholic thinking or institution. Methinks it would not be too much to suggest, from general principles, that youth, at least even in such a country, can never be essentially opposed to Catholicism. Cold, dry negations, and that disdainful mood, however well it may suit the beasts that wear it, are not congenial with its warm and generously confiding nature.

If it has heard the words of the blessed Gospel, which children can understand better than proud scholars swollen with

vanity; if it has been familiarized with the paintings of Catholic artists, which a taste for the fine arts may have incautiously suffered to appear before it, if it has had on all sides the images and memorials of saints and martyrs; if it has been reared in a land abounding, in spite of fanatical and commercial Vandalism, with the ruins of sacred edifices and memorials of ancient faith; if it has visited the desolate cloister, and beheld the lofty cathedral, and heard the solemn bell; and if it has learned by accident to repeat some affecting incident connected with the sanctity and grandeur of times gone by, some beautiful passage in the wondrous lives of the meek men of God, and to feed its imagination with the mysterious lessons of sweet Christian poesy, in vain will pedagogues and worldly teachers of men who doubt and deny and refuse to hear the Church. It is Catholic in heart, in genius, in modes of thinking, and even in many of its habits of life, and it must continue to be so until age and the world shall have tarnished its golden nature.—These considerations again will justify my former position, that the study to which I purpose directing attention in these sheets will have a peculiarly domestic interest. Some, indeed, their conscience dimmed by their own or other's shame, may feel that parts are sharp, but notwithstanding, as Cacciaguada says to Dante, the whole vision shall be made manifest.

And let them wince, who have their waters wrung,
What though, when tasted first, the voice shall prove
Unwelcome on digestion, it will turn
To vital nourishment.

[Age of Faith.]

THE CHURCH IN IRELAND.

"The ancient churches of the north of Europe have all vanished from the map; England, and Scotland too, have lost their hierarchy; even France and the other great kingdoms have suffered beneath the shock of revolution and infidelity; while in all these countries heresy and schism, the real visible sources of mankind, have more or less made their inroads, upsetting all the long established, venerable and beneficial institutions of those once religious happy, and celebrated nations.—Fortunate Ireland! cherished protected land? In ancient days known to Christendom as an island of saints; in this our day recognized throughout the same Christendom as a nation heroic in their attachment to the faith, invincible in their moral power to preserve it, favoured with a hierarchy pious as it is learned, firm as it is apostolical, and blessed with the possession of a church which no human power has been able to upset, and which now flourishes bright, fair and vigorous, like the never-fading green with which the lovely valleys of the country itself are so highly embellished. Providence, however, in its sublime and mysterious ways, deigns not unfrequently to operate through the medium of ordinary instruments. The inherent natural reverence of the Irish people for the ancient faith of their country enkindled within them that hallowed and ever-burning zeal which no length of time could consume—which no severity of suf-

fering could extinguish; it made them look down with pity and scorn on the ephemeral novelties of the day; it enabled them to smile on death sooner than surrender the venerable creed of their sainted forefathers. And to this, the tender and powerful ties of unionship which at all times subsisted between the Catholic people of Ireland and their meritorious priesthood. This it was which cemented the whole into one irresistible mass; it created a reciprocity of feeling; they partook of each other's joys, felt for their mutual afflictions; they were rendered compact, they became one, they became invincible. During these dark and dismal epochs, when the recesses of the mountain were prepared by nature as the grand asylums of shelter for the people, their proscribed priests, like the martyrs of primitive days, were to be seen in the midst of them; they made them the cherished objects of their thoughts, they clung to them with the affection of fathers,—they never forsook them. The people, in their turn, have gratefully treasured up an indelible everlasting remembrance of these endearing services; they have them as the darling subject of their private contemplation and of their public eulogy; they are handed down as a sacred legacy from one generation to another, and at this day there is not perhaps under heaven a nation that, in overflowing love and reverential attachment to its priesthood, can adequately compete with the high-minded, proverbially faithful Catholics of Ireland. But there is another link the most binding of any, because it is of divine foundation, it is that which connects them, priests and people, with the great centre of unity, the rock of ages, and without which the whole would have long since ended in a wreck. This is the beacon, lit by infinite wisdom, for the Christian mariner; and by keeping it in constant view, those great men who stood at the helm of the Irish church, guided the vessel in triumphant security: they set the billows and the tempest, and the terrors that compassed them, at defiance. In unabated fidelity and veneration for the chair of St. Peter, the Catholics of Ireland have never yet been surpassed by any Christian nation on earth; and for their conscientious adherence to it no other nation has suffered so much. This it was which forced James I., to exclaim that the "very atmosphere of Ireland was infected with Popery." It was this which made bigotry outrageous, generated the penal code, drew forth the sword of persecution, and at divers periods reduced the noblest country in the world to the condition of a desert."—Ecclesiastical History of Ireland, by the Rev. M. J. Brennan.

PENALTIES FOR NOT ATTENDING CHURCH.

The publication by the Manchester Guardian of the names of the magistrates at Rochdale who imposed penalties on certain individuals for not attending their parish church, or any place of religious worship on Sundays, and committed them for non-payment of the penalties, has drawn from Mr. George Ashworth, one of the magistrates in question, a letter to the editor of the Manchester Guardian, which

contains the following passage:—"I had to say, that though bad characters are occasionally brought before the magistratos on a charge of neglecting to attend a place of religious worship, and convicted, yet this is never done except where their conduct in other respects on the Sabbath has been so grossly offensive and disorderly as to render punishment absolutely necessary." It may be a question whether it is judicious to punish apparently for neglecting church, when, in fact, it is for other offences; and I confess I never cordially approved of this mode, though, in many instances, and probably in all those you have cited, it was the best that could be adopted under the circumstances. Their conduct has been so "grossly offensive as to render punishment absolutely necessary!" But that conduct was either a violation of law or it was not. If it was a violation of law, the law ought to have been looked to for the necessary punishment. If it was not a violation of law, then Mr. George Ashworth, by assuming the necessity of punishment, not only assumes to himself the functions of the legislature, but punishes on an *ex post facto* law. We know not of a worse vice in magistrates than that of punishing for what is not judicially before them. It is, however, a vice which the unpaid are supposed to be peculiarly open to. Let a fellow be suspected of poaching, or interfering in any way with the pleasures of the squire, and, though he escape detection for his suspected offence, some convenient enactment will be laid hold of to get him out of the way. Indeed, in the country, the belief is prevalent that a man is never really punished for that of which he is convicted. But the magistrates who do these things keep their own counsel. If Mr. Ashworth and his brother magistrates had been merely bigots, we could not have had a word to say against them. But Mr. Ashworth, in his zeal to prove that they are not bigots, has laid himself open to animadversion. *Hubemus rem constantem.* The knowing ones will say, "You may not be a bigot, but you are a fool. Had you kept your own counsels, you might have been invulnerable. Other magistrates every day act on your principle, but they hold their tongue; and whatever people may think, the offence cannot be brought home to them. But you have committed yourself and your brother magistrates."—*London Tablet.*

ROME.—"On account of Peter and Paul I love Rome, though I might celebrate it for other reasons, namely, for its magnificence, antiquity, beauty, population, power, wealth, and deeds of war. But passing over all these things, I proclaim it blessed, especially be cause Paul in his lifetime was so attached to the Romans and because he loved them so tenderly, and instructed them with his own lips, and closed his earthly career amongst them.—This has rendered the city more illustrious than all its other titles to admiration. The bodies of these two saints are as two bright eyes to this great body. The sun in meridian splendor does not shine with equal lustre as the city of the Roman-shooting these rays of light throughout the Universe. Paul will be snatched up hence: Peter likewise Contemplate with awful admiration the spectacle that Rome will then behold, namely, Paul suddenly rising with Peter from the tomb, and borne aloft to meet the Lord. What a rose will Rome present to Christ! How beautiful are the two crowns wherewith she is adorned! How precious the golden chains that bind her. How delightful a her fountains! I celebrate this city on this account, not for her abundant wealth, nor for her lofty pillars, nor for any other splendor that strikes the eye, but for these pillars of the Church."—*St. John Chrysostom.*

CATHEDRAL OF COLOGNE.—The King of Prussia has granted his annual donation of 10,000 crowns towards the completion of the cathedral at Cologne, on condition that the public contributions produce the same amount.

The Leipsic Gazette has an article from St. Petersburg, stating that the differences between the cabinet of St. Petersburg and the Papal government are at an end.—The Catholic Metropolitan of the Catholic churches of Russia, named by the Emperor and confirmed by the Pope, had been solemnly installed, at the Church of St. Catherine.—Two bishops of Poland were present. The new Bishop of Courland had been installed.

FATHER MATHEW.—The apostle of temperance has been appointed by the Pope, commissary apostolic, by which appointment he is released from all spiritual authority except that proceeding directly from the Holy See.

THE NIGER EXPEDITION.—On the 5th ult. the expedition of the three steamers, under Captains Trotter and two Allons, arrived in safety in Monserado Roads, on the coast of Africa; the passage had been favourable, and not a single case of sickness had occurred in any of the vessels.—*Literary Gazette.*

One week's receipts from the principal lines of railway in Great Britain, according to the last returns, amounted to £97,670 on a capital of £37,000,000. Deducting one-half for expenses, which is full as much as they average, there remains a balance for dividend of about 7 per cent.

The Abyssinian expedition, under Capt. Harris which left Bombay on the 27th of April, have paid a visit to the curious salt lake of Assal, and are now near Tadjannah. The people are prejudiced against them, as they suppose their object to be the suppression of the slave trade.

The brig Francis, Captain Roberts, arrived at New York from the port of St. Juan, in Central America, bringing intelligence from that quarter up to the 3rd ultimo. By this conveyance we are informed that an Indian Chief, who goes into the title of King of the Ma-quitos, had arrived at St. Juan on the 15th August, in company with the Governor of Belize, in an English sloop of war and laid claim to the port. His Ma-quito Majesty had ordered the Central loading Americans to abquat by the first of next March, and the *sojournant* commandant of the port had been sent to Belize to be tried for piracy.—*Montreal Herald.*

SEAT OF GOVERNMENT.—In alluding the other day to the agitation going on at Quebec and Toronto, on the subject of the Seat of the Provincial Government, we took occasion to observe that wherever the Seat of Government might be ultimately fixed, there it should remain; and that the decision of the Imperial Government upon this question, at as early a period as possible, would, in future prevent that jealous, and by no means disinterested agitation which existed on the subject. We have since been informed, on highly respectable authority, that, in consequence of despatches received in England from the late Lord Sydenham, Her Majesty's Council, had been pleased to determine that Kingston should be the permanent Seat of the Provincial Government; and should this be the case, we think it highly probable, that one of the first official acts of His Excellency Sir Charles Bagot, will be to issue a proclamation, in conformity with the Royal will. In confirmation of this report, it may be stated, that orders have been received to resign the present residence of the Governor in this city to the representatives of Mr. Bingham, from whom it was rented by Government. We understand, however, that Mr. Bingham's house is now in the course of being fitted up for the reception of Sir Charles Bagot, in the event of His Excellency being desirous of occupying it during his residence in this city.—*Montreal Gazette.*

From the Dublin Review.

DID THE ANGLICAN CHURCH REFORM HERSELF?

Hitherto it has been generally believed that the reformation in England was the work of the civil power, which ousted the old Church, and intruded a new Church by act of Parliament: and truly, when we read that the actual governors of the Church were changed, the bishops in possession being rejected, and new men put in their places; that the public worship of the church was changed, the sacrifice of the mass being abolished, and another service substituted for it; and that the acknowledged doctrines of the church were changed, many of its former tenets and practices being condemned, and new articles of religion promulgated; when, in a word, we behold bishops, worship, doctrine, all swept away, and little remaining of the old establishment but the bare walls of the religious edifices which it had raised and consecrated; we do not see how it is possible for reasonable men to come to any other conclusion. Lately, however, a new light has burst upon us from Oxford, to dispel the darkness which covered the ecclesiastical transactions of former times,—we mean those of the reigns of Henry, the meek reformer, of Edward his theological child, and of Elizabeth, his immaculate daughter. To these distinguished characters, it now appears, that much injury has been done by history, as it has been hitherto written. They may, indeed have filled their own coffers and the purses of their flatterers with ecclesiastical plunder—(that is not denied; but placed in this new light, they stand forth to our view, the two first as nursing fathers, the latter as a nursing mother, to the church of their time: they are represented as aiding her efforts with their secular influence, and respecting her spiritual independence. Instead of reforming her by force, as we have been led to suppose, they only enabled her to reform herself: so that the English church of Protestant times is the very same with the English church of Catholic times; exactly, says Dr. Hook, “as a man who has washed his face in the morning, remains the same man as he was before he had washed.” Hence it follows that the church of the Augustines, the Anselms, the Grossetests, still rears her venerable front among us: she has never been ousted of her original seat, never replaced by another: she experienced nothing more than the renovation of washing, under the pious sway of the monarchs whom we have mentioned. She had been, indeed, a true daughter of the scarlet lady of Babylon,—a daughter as deeply steeped in iniquity as ‘the foul, filthy, old withered harlot,’ her Roman mother; but she profited by the opportunity,—cast off her garments of defilement, plunged into the lavatory of the Reformation, and then came forth to the world, robed in truth and holiness, the pure and Apostolic church now established by law in this country!

We must own, that to us, Catholics, professing that faith which was formerly professed here, and priding ourselves on

our legitimate descent from that ancient Church, this tale appears marvellously strange. We can look upon it in no other light than as a theological novel, composed after the model of those historical novels, in which a few grains of truth lie concealed in the midst of immense mass of fiction. It forms, however, a very important part of the creed promulgated by the new teachers at Oxford, men of whom we are wishful to speak with respect,—honoring them as we do for their industry and piety, their candid and fearless disclosure of their sentiments, and their undisguised advocacy of certain ancient doctrines and practices, in preference to the fancies of more modern speculatists. We must, however, be allowed to suspect that they still retain some relics of that anti-Catholic leaven which Protestant education is careful to deposit in the infant mind; that they still cherish prepossessions, which, though they may permit the inquirer to see clearly on certain subjects, create a mist before his eyes, if he turn them in another direction. Of this we do not complain; it was to be expected; it arises from the position which they occupy: for, the more they approximate on some points to the Catholic creed, the more it is necessary for them to recede from it in others.—their doctrine has already earned for them the imputation of popery: the more reason then have they to labor in support of their credit for orthodoxy.

It is admitted by all parties that at the commencement of the Reformation there was a church in England which had existed here ever since the first conversion of the inhabitants to christianity. Was that church a living branch of the true apostolic church of Christ, or not? They reply without hesitation that she was; and, be it observed, they are compelled so to reply, for without such admission, what would become of their alleged claim to apostolical succession? Without it “how could the Anglican bishops of the present day shew that by ordination they derive their mission from the apostles and our Lord?” Without it “how can every bishop, priest, and deacon, trace his own spiritual descent from Saint Peter and Saint Paul?” If you reject that church the chain is broken,—you may go back to your female head, Elizabeth, or to her father, Henry; but there you stop—a chasm of fifteen hundred years opens between you and the apostles.

But how, the reader will perhaps ask, could that unreformed church be a living branch of the true church of Christ? Did she not teach doctrines which the present church condemns as errors in faith? Did she not practice a worship which the present church pronounces superstitious and idolatrous? Did she not prosecute, excommunicate, and deliver for punishment to the civil magistrate, the professors of opinions which the present church has sanctioned in her articles of religion, and which she bids all her ministers to subscribe and to uphold? Is it possible that two societies, of which, one is so opposed to the other in matters of the highest import, can be each the true church of Christ? Yes, exclaim the Oxford theologians, both

are the very same church, but in a different state; the present church in a state of comparative purity, the ancient church deeply immersed in error, yet not so deeply as to cease to be a part of the true apostolic church.

This they pretend to show by 3 reasons: 1st—“No one can prove certainly, or even probably, that those errors were universally held by the ancient bishops and clergy, or that they were viewed by them as matters of faith, and not of probability,” though every one knows that they condemned men to the stake for disbelieving them.—2nd—“Admitting that many of the British bishops were formerly infected with errors in matters of faith, yet this alone does not prove them heretics; for many illustrious fathers and doctors have erred on particular points” 3d—“Even supposing that some of these prelates were pertinaciously erroneous and actually heretical, yet as those heretics were not publicly known to be such, nor excommunicated and deposed when they acted, they had the power of conveying mission to their orthodox successors.”—(Oxford Tracts; iv. p. 10.) How far such reasons may satisfactorily solve the enigma, we leave to the judgment of our readers; but will venture to express a hope, that some share of that indulgence which is so liberally vouchsafed to our fathers, may also be extended to us, their Catholic descendants. We believe as they did; we worship as they did; we obey the same head whom they obeyed. Do not we then belong to the true Church as well as they? Oh, no, is instantly replied; their case is very different from yours. They lived before the questions in dispute had been fully discussed, you live after the discussion; they were in error, but through ignorance; you are in error, and through obstinacy; they were excusable, and therefore remained in the church; you are inexcusable, and therefore a dead branch, lopped off from the parent vine. “To call you Catholics, would be a profanation of that holy name; and to do so knowingly, would be highly sinful, and come under the condemnation of them that call evil good, and good evil.”

Well, be it so. Instead of wasting our time on matters of mere opinion, we proceed to matters of fact. It is admitted by both parties, although on different grounds, that there was established in England before the Reformation, a true, Catholic, and apostolic church. Now there is established in England a Protestant church. We are aware that our opponents reject with scorn the word “Protestant.” “Our church,” say they, claims to be reformed, not Protestant; and it repudiates any fellowship with the mixed multitudes which crowds together, whether at home or abroad, under a mere political banner.” But we must be allowed to speak a language intelligible to our readers, whom no special pleading will ever convince that that church is not Protestant, the head of which, by the law of the country, must be a Protestant. How then, we ask, happens it that the Church of England of former days was Catholic, and the church of England of the present day is Protestant? Because we are told the church reformed herself. “In the reign

of Henry VIII. the yoke of Roman dominion became intolerable, and the bishops and clergy of all England and Ireland determined that the Roman patriarch had no jurisdiction in these realms; and declining any further submission to that prelate, concurred in the several acts of the civil power by which his usurped jurisdiction was rendered illegal and extinguished.—The jurisdiction of the Roman see was therefore lawfully, rightly, and canonically abolished in the reign of Henry VIII., and was as perfectly extinct as if it had never existed: having been formally abolished by the church, it needed to be canonically created, before its exercise could be in any way permissible.” (Palmer, Antiq. i. 204-5.) “In the sixteenth century the Church of England withdrew the jurisdiction which she had for a time delegated to the bishop of Rome, and resuming her original liberties, reformed abuses, &c.” Nothing can be more vexatiously tantalizing, than the easy, off-hand manner in which Mr. Palmer throws out extraordinary statements without a hint of the sources from which he derives his information. What made the yoke of Roman dominion more intolerable during the reign of Henry than it had been in former reigns? We know of no cause but the refusal of Clement to divorce the king from his wife.

Where did Mr. Palmer learn the important but hitherto unknown fact, that the exercise of the papal supremacy in England was in virtue of powers already delegated by the English to the Roman Church? We cannot say; unless perhaps the original documents are preserved in the archives of the submarine church of Peinnanzabuloe, to which we have not access. Unacquainted therefore with his authorities, we shall venture to compare his statements with official records the authenticity of which has never been questioned.”

After an admirable summary of the history of the abolition of the papal supremacy in England, and the recognition of the supremacy of Henry VIII, the writer continues:

Such was the result of the Reformation during the reign of Henry VIII. The papal supremacy, under the name of an intolerable tyranny, was suppressed, and a still more intolerable tyranny, under the name of the king's supremacy, was established. Not only the powers formerly exercised by the pope, but the authority acknowledged to be inherent in the bishops under the papal sway, was claimed by Henry. On all these transactions the founders of the new school at Oxford look with a very indulgent eye. From their representations we should be led to conclude, that the English Church, aware of innumerable abuses with which it was doomed, assembled in council, debated every matter coolly and dispassionately, and with free and unbiassed voice resolved on the measures which we know, were adopted. The Church took the initiative, the state followed; the clergy prescribed the measure of reform, and the civil power hastened to lend its aid to the clergy. But this is a false and flattering portrait. The clergy resisted from the first—they were with difficulty brought to make qualified concessions; from the benefit of such qualifications they were excluded by the omnipotence of parliament; and at last found themselves under the necessity of complying with the will of their new head, or submitting to the knife of the executioner. Few among them had the moral courage to choose the second part of the alternative.

[To be continued.]

From the Telegraph.
UNION AND LIBERTY

Is the title of a Sermon by the Rev. Elipha White, Pastor of the Presbyterian Church, John's Island, S. C. a copy of which we have received and hereby acknowledge.

With Protestant thelogy as connected with sectarian views, we never meddle. We are content to witness the thousand and one contradictory sects rushing to the common arsenal, and marshalling their squadrons of toxics for mutual destruction: and the only question that can be asked during a moment of truce is, which has been most successful in bringing Revelation into contempt—which has done most to make the God of truth the author of contradictions?

This is a cheerless state of things, and the Rev. Elipha White feels it. It is worse—it is a low, contracted, bigoted, fetid state of warfare, and in his liberality he scorns it. Anathema, maranatha on it and us abettors! and hence he sings

Oh sinner, believe and adore, &c.

"Union and Liberty" in religion is the theme of this discourse redolent of true Protestant orthodoxy. The great impediment to union is found in the different forms of religious worship, and each considered as infallibly correct by their respective partisans. "This jargon of religious opinions too often drives him (the enquirer) to universal scepticism; or what is perhaps more common and not less fatal, he settles down with the belief that all are only pursuing different ways to the same place." What then is the enquirer to do? Universal scepticism is bad:—the belief that all sects are right, equally so: what says the Rev. Mr. White? Mr. White, we regret to say, is much more intelligible in stating the difficulty, than happy furnishing the key to solve it. He melts down into a common crucible all the "human confessions and creeds," ever framed within or without the pale of Christianity, when lo, there comes forth the pure passport to the portals of bliss, eye, and beyond them too. In other words—his "Union" on Protestant principles is rank nonsense—his "Liberality" stark staring Atheism. Take for instance the following:

As Saint Paul "depreciated these contracted views of an exclusive religion"—in accordance with the true spirit of the Apostle, the Rev. Elipha White quotes him—(Ephes. iv, 4, 5, 6,) to establish the following view:—that there "is no religion in the forms, or peculiarities of any denomination—nor will it be necessary for salvation to have belonged to any particular denomination or visible church, p. 11."—He reasons thus:

"There is one body"—or church.—One church of those, in whose hearts Christ dwells by faith; that they may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that they may be filled with all the fullness of God. All these are embraced in one body—the church of Christ. Whether they belong

to the number of those, who publicly avow an attachment to him or not—whether they are found among Christians, Jews, Mahometans or Pagans—whether they reside in this or any other land; they are members of his spiritual church—the only real church he has on earth. A church embracing every possessor of religion—every individual entitled to heaven."

We now bid a hearty defiance to Chalmers street. We have, eye that we have, lived to see the day when there is after all held out to us the hope of heaven. What! Idolaters as we are—worshippers of the beast—buried too in a most debasing superstition, still are we placed on a level with Pagans, Mahometans, Jews, and Christians—and all the church of Christ!!! But surely it becomes not us to be critical.

The author proceeds: "I am fully aware that this is a position many, who have assumed the name, and claimed to be the church of Christ, will deny. But, I am not less sure, it is the ground taken by him, who hath said, 'There is one body,—a church!!!'"

The Rev. Mr. White was right. He cannot become one of the philosophers of the Reformation without a struggle. The laurel of liberality is not so easily won, especially when there is another candidate of bolder pretensions in the field. We had not received the sermon, when we read the following on the Charleston Observer, nor did the editor enable us to know to whom allusion was made. We know better now.

"A NEW DISCOVERY.

The author of a sermon, very recently published under the title of 'Union and Liberty,' has made the novel and astounding discovery that Paul 'depreciated the contracted views of an exclusive religion, while he insists on the reality of religion.' From which it is fair to infer,

- 1st. That Paul was not a Christian, because christianity is an exclusive religion.
- 2d. That there was nothing exclusive in the religion which Paul taught; and, therefore, it must have been essentially different from Christianity.
- 3d. That the less exclusive a religion is, the better, in Paul's estimation, provided it be real.
- 4th. That such an exclusive religion as Christianity must be the offering of very contracted views, which the liberal soul of Paul depreciated. And
- 5th. That he earnestly prayed as well as labored for the subversion of Christianity, inasmuch as it is an exclusive religion.
- 6th. That Paul, in insisting upon the reality of religion, was prompted by the liberal desire of merging all religions into one, regardless of the difference between them.

These inferences are fair; from the sentiment advanced; though it is but just to say they are not sustained by other parts of the discourse, which however, is not altogether free from substantial objections, both theoretical and practical. But when a Clergyman will write and publish a sentiment so wide from the truth as the one noticed, he cannot complain of its exposure.²³

Now it is quite immaterial to the public what the author of the sermon has "discovered" with regard to the Apostle; or whether the Apostle did in his liberality endeavor to merge all his religions into one, regardless of the differences between them," because, we are entitled to ask what difference can exist between the Protestant sects, since the "Observer" himself says that all of them cannot be true, and that all may be false, and Protestantism itself is not the revelation made by God!!! We leave the Reverend gentlemen to win their way according to the merits of their respective canons. Assuredly the "Observer" is entitled to lecture his Reverend Brethren on their orthodoxy! But he is querulous by instinct, and that explains his paradoxes.

MISCELLANY.

PHILOSOPHICAL FACTS.

Sound travels at the rate of 1142 feet per second in air, 4990 feet in water, 11090 in cast iron, 7000 in steel, 18900 in glass, and from 4626 to 17000 in wood.

Mercury freezes at 38 degrees, Fahrenheit, and becomes a solid mass, malleable under the hammer.

The greatest height at which visible Clouds ever exist, does not exceed ten miles.

Air is about 816 times lighter than water.

The pressure of the atmosphere upon every square foot of the earth amounts to 2160 pounds. An ordinary sized man, supposing his surface to be 14 square feet, sustains the enormous pressure of 30240 pounds.

Heat rarifies air to such an extent that it may be made to occupy 500 or 600 times the space it did before.

The violence of the expansion of Water when freezing, is sufficient to cleave a globe of copper of such thickness as to require a force of 28,000 pounds to produce the same effects.

During the conversion of Ice into water, 140 degrees of heat are absorbed.

Water when converted into steam, increases its bulk to 600 times.

One hundred pounds of water of the Dead Sea, contains 45 pounds of salt.

The mean annual depth of Rain that falls at the equator is 96 inches.

Assuming the temperature of the interior of the earth to increase uniformly as we descend at the rate of 1 degree in 46 feet, at the depth of 60 miles it will amount to 480,000 degrees Fahrenheit,—a degree of heat sufficient to fuse all known substances.

The explosive force of closely confined Gunpowder is six and half tons to the square inch.

Hailstones sometimes fall with a velocity of 113 feet in a second—Rain 34 feet in a second.

The greatest artificial Cold ever produced is 91 degrees Fahrenheit.

Electricity moves with a greater velocity than light, which traverses 200,000 miles of space in a second of time.

Thunder can be heard at a distance of thirty miles.

Lightning can be seen by reflection at a distance of 200 miles.

ANSURDITIES.—To attempt to borrow money on the plea of extreme poverty.—To make yourself generally disagreeable, and wonder why no one will visit you, unless they gain some palpable advantage by it.—To sit shivering in the cold because you won't have a fire till November.—To suppose the reviewers generally read more than the title-page of the works they praise or condemn.—To keep your clerks on miserable salaries, and wonder at them robbing you.—Not to go to bed when you are tired and sleepy, because "it is not bed time.—To make your servants tell lies for you, and afterwards be angry because they tell lies for themselves.—To tell your own secrets, and believe other people will keep them.—To render a man a service voluntarily, and expect him to be grateful for it.—To expect to make people honest by hardening them in gaol, and afterwards sending them adrift without the means of getting employment.—To fancy a thing is cheap because a low price is asked for it.—To say a man is charitable because he subscribes for an hospital.—To arrive at the age of fifty, and be surprised at any vice, folly or absurdity your fellow creatures may be guilty of.—To vote for a candidate at an election because he shakes hands with your wife and child, and admires the baby.

A MAGNIFICENT CURIOSITY.—The great iron steamer now being built at Bristol, will no doubt, when completed, be regarded as one of the most extraordinary mechanical wonders in the world. She will carry five masts, and her tonnage will reach the enormous extent of 3500. Her length on deck is 324 feet. She will have four engines of 300 horse power each, and she is expected to be completed by the 1st of May next. She is designed in the first place, for the Archimedes screw; but should that fail, she is so constructed that paddles may be readily resorted to. Her hull is divided into compartments, so that if one should become injured, the accident would not effect the safety of the vessel. Her workmanship throughout is described as of the very highest style of art. She will be filled with water before she is launched, and thus her tightness tested. The iron (all wrought) is more than half an inch thick. She will cost something like \$500,000, and, as is supposed, will be commanded by Captain Hosken.

Mr. Stutz, the celebrated London tailor, has contributed the sum of £5560, together with a large plot of ground, for the erection of a comfortable and permanent building for thirty-three pensioners (with their wives) of the institution for the relief of aged and decayed journeyman tailors.

A Magdeburg paper gives an account of a new mode for walking on the water. A pioneer of the garrison of that place, not only goes down with the stream in the river, but crosses it with ease and safety. He makes use of a balancing pole, which at times serves to steer with, but is not indispensable. He has several times descended the river with his uniform on, and his knapsack on his back, repeatedly charging and discharging his musket. It is added that the Prussian government intends next year to have the corps of pioneers exercised in this new discovery.

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, NOVEMBER 17.

ON THE ROMISH WORSHIP OF THE VIRGIN MARY.

The profane article under this title, copied into the Toronto Church Journal from a sermon by the irreverent B. H. Kennedy, D. D. is a remarkable illustration of God's mystical address to the Serpent tempter in Paradise, Genesis iii. 15—"I will put enmity between thee and the woman, and between thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." And who is that one of all woman kind, thus destined to crush the proud serpent's head; if not the ever blessed Mary, the Virgin Mother of our Lord? But mark the hostility, the enduring antipathy, which all have against her, who have separated themselves from the Catholic church, the only church of her divine Son's establishing. Such cannot endure to see her honoured, whom an Arch-angel was sent to salute from the throne of God; to declare her "full of grace;" to assure her that "the Lord was with her in a supereminent degree, and and that she was "blessed above all woman kind," whom her cousin Saint Elizabeth, inspired by the Holy Ghost, proclaims, like the arch-angel, "blessed among women, and "blessed the fruit of her womb;" adding, "whence is this to me that the mother of my Lord should come to me? Who, in her inspired Canticle, herself declares; "from henceforth shall all generations call me blessed;" that which the members of the Catholic church, the only church of all generations, never fail to do in their daily repetition of the Arch-angel's and St. Elizabeth's salutation, THE HAIL MARY, which all sectaries so abhor. And because, excepting these, the whole Christian world has ever honoured this most pure of creatures, the woman chosen to repair the evil caused us by the sin of Eve. This profane preacher of a national sect dubs, as idolaters, the countless Catholic millions of all ages and nations, who look up to her as a more powerful advocate with the Deity in our behalf, than any mortal here below, this English Bishop himself not excepted. We ask her indeed to pray for us, poor sinners here below; and surely this without derogating more from the chief mediation of Jesus Christ, than Protestants in asking, as they do, their parsons to pray for them. She is but a creature; yet the purest and most exalted of any; the dearest to her divine Son, who took of her that human nature, in which he atoned for human guilt. But how can she hear our prayers, Protestants will ignorantly ask. How, as the Saviour tells us, do the angels in heaven know

and rejoice at the conversion of the sinner? But Catholics worship her as a goddess, together with all the saints and angels; as the pagans did their false divinities. This seems more a wilful, than an ignorantly repeated falsehood; for a reverend D. D., should not be so profoundly ignorant of a doctrine which he pretends to refute. A two-penny Catholic catechism would have shown him that Catholics are less idolatrous in honouring God's favourites in Heaven, than he, and others, all but Quakers, are, in uncovering and bowing to their fellow mortals here on earth; in bending the knee to royalty; in saluting the throne as they pass before it, in the House of Lords; and in lifting their hat to the British Jack, as they step on deck on board a man-of-war. But our Kennedy, like many such, has his own view in all this vituperative declamation, which is to keep his credulous and uninquiring followers in the dark as to all that Catholics believe and practice. Were this not done; and should he neglect thus to close up his pen, his sheep might all escape, and whose then would be the fleece? Thus B. H. Kennedy has the ignorant, or wilful hardihood, to assert the following untruth; "the invocation of Saints is contrary to Scripture, and unknown to the church in the first three centuries. It is a pagan corruption which gradually introduced itself into Christian worship in the dark ages." &c. We shall however shew that the invocation of Saints is not contrary to Scripture; and that it was practised in the church for many centuries before what is called, "the dark ages."

Now, for that invocation to be contrary to Scripture, it is necessary that some clear texts of Scripture should be produced, forbidding that invocation. Let then this Kennedy, or any other shew such prohibiting texts in Scripture, from the beginning of Genesis to the end of Revelations; and then we shall give some credit to his otherwise unproved asseverations. Did not Jacob, on his death bed, pray to the angel, who delivered him from all danger, to bless the children of his son Joseph? GEN. ch. xlviii. v. 16. Did not the Israelites often invoke the protection of God for the sake, and through the mediation of his saintly favourites, Abraham, Isaac and Jacob, though these had not yet been admitted to the beatific vision? And has God a less regard for the Saints of the new law, who, since the Saviour's ascension into heaven, are admitted to that blissful vision? The saints there, as the Saviour affirms, are "like the angels;" and consequently "rejoice as he says, at the conversion of the sinner." And can they not help us here, who wish us so well? Can the devils harm us, and they not protect us? "The communion of saints, which we profess in the Apostles' creed, shews that we have, or ought to have, such a communication with our friends in heaven. Now, as to the

antiquity and universality of his belief in the Christian Church, and particularly as to the veneration and invocation of the Virgin Mary, mother of God, had our doughy Divine been in the slightest

degree acquainted with Church history, and the writings of the ancient Fathers, he could not, unless willing to deceive, have so, boldly affirmed, that the honors paid, and the prayers addressed to the Saints and Martyrs, and the mother of God, were gradually introduced into the Church during the dark ages. The earliest centuries, the palmiest days of the Christian church—the days of the Cyprians, the Basils, the Gregories of Nyssa, and Nazianzin; the Chrysostoms, the Cyrills, the Jeromes, the Augustines, the Epiphanius, and of all the brightest luminaries of the Catholic Church—are particularly remarkable for the devotion of the faithful towards the Saints and the mother of God.

It is not unlikely that our D. D. doctor, from ignorant bias, may have confounded in his mind the Catholic with the Collyridian practices. These last were truly idolatrous, and condemned as such by the church. Those of the sect worshipped, as a goddess, the Virgin Mary; and their women were in the habit of offering up to her a flour cake. Saint Epiphanius, who repeatedly condemns this heresy, nevertheless declares that Mary ought to be placed far above all the other saints, because the celestial mystery (the Incarnation) was perfected in her womb. "Mariam longe anteponebam (dicit) ob celeste illud mysterium, quod in ejus utero perfectum est."

Saint Ephrem of Syria is endless in her praise. Addressing her, he expresses himself as follows: We fly to thy patronage, O Holy Mother of God!—Protect us under the wings of thy tenderness and mercy; and guard us," &c.

In St. Augustine we read the like earnest supplications addressed to her; which, with many others of the most illustrious Saints and Fathers we must omit at present for want of space.

The Editor of the Toronto Church, on Archbishop Laud's shewing, considers his national church as placed between two mill stones—Romanism and dissent. She is therefore in imminent danger of being ground to powder.

Two negatives, he says, make an affirmative. Query, then,—how many affirmatives will six hundred negatives make? for there are more than that number of such to be found in general Protestantism!

This is playing at puzzles with the Toronto school-boy, who walks, as he says, in the middle—between Romanism and Methodism—regardless of the left hand swarm of sectaries all opposed to him.

CAST DOWN, O LORD, AND DIVIDE THEIR TONGUES; FOR I HAVE SEEN INIQUITY AND CONTRADICTION IN THE CITY.—Psalm lv., 10.

We give the following extracts from the Christian Guardian Newspaper, on the sublime encomiums lavished by Dr. Strachan, and the green-horn Editor of his Toronto Church, on the Anglican scheme of Christianity.

We should require a page or two of our journal to make room for all the objectionable passages we have seen in the Church

for several weeks. A few must suffice to show its pretensions. Sept. 25th, it contained a Charge by the Bishop of Toronto, who in speaking of the Church of England says, "our Apostolic Church"—"the sound principles of the church as committed to her by the Apostles"—"she is and ever has been the principal asylum of the Catholic Faith"—"the acknowledged bulwark of the Protestant Faith"—"the pure light of the christian world"—"one holy and Apostolic Church"—"a spotless model of the primitive Church"—"she will never grow old, but will stand alone in the world—immutable amidst every vicissitude—immovable amidst every fluctuation—one constant star in this universe of growth and decay." Then we have "the reckless and dandy innovations of modern Dissenters," and "the crude and inconsistent heresies of Dissenters." Then comes "a high meed of praise" to the Puseyites: "The tenor of their teaching has been like their lives, holy, meek, and consistent with the spirit of Christianity; and they have by their writings, caused the voice of the Church Catholic to be heard through the whole of the British dominions." As a climax, the Bishop says, "Another emanation from that infidel spirit which seeks to separate religion from education, and little less destructive of the true faith, is that of various denominations uniting in Societies for religious purposes. Now, my brethren, the Church, and the Church only, should be our foundation and boundary for useful purposes, exertions, and operations. Our distinction should be church membership, and our Societies should be Church Societies." October 23d, the same paper has a long article on "The Danger of Dissent," the author of which says, "I consider Dissenters to be in a state of great spiritual danger." To Dissenters he says, "I express my serious apprehensions that they have never received christian baptism." Again: "The most serious and alarming consideration is involved in this doctrine: namely, whether dissenters have ever eaten the body or drunk the blood of Christ.

Whether the sacrament which they have partaken of be not a mock Sacrament, that is to say, no Sacrament at all."—"Whatever may be the blemishes which are supposed to exist, or really do exist in her, [the Church] yet, since she alone can show that she has God's commission, it is sinful and dangerous to separate from her communion." Our readers will say, "enough;" and so say we, though it was our intention to add a few more extracts from the editorials of the Church of a kindred stamp; and which we may yet do, on another occasion. The error of errors of the High Church, is the fancy that she is the ONLY christian church; and when we think of it, we cannot get out of our head Chinese geography: China covers the whole earth—except a little spot, and that begrudged! Thank God, the age in which we live, is far in advance of both Churchmen and Chinesemen. Now, we shall not take up the extracts we have made and notice them separately; but deny the truth of them in toto. We contradict the High Church in every assertion she makes, and without circumlocution affirm, that with her evil is the rule, and good the exception. The impertinence of the Church is our reason for now taking this position, and one we shall defend without shrinking. She affirms she is the true, holy, apostolic, Catholic Church. This we deny.

We deny the christianity of her polity. She has no authority from the Bible for her Establishment. They who argue from the Theocracy of the Jews make themselves ludicrous. The spirit, maxims, and usages of the New Testament are against an Establishment. The history of the Church for the first three centuries is against it; and let Mosheim, Cave and King be the judges. Paley, an

Advocate for the Establishment, does not advance a single proof from Scripture for it; but resting all the advances on expediency, and supposed utility, frankly says "A religious Establishment is no part of christianity." Locke says "The care of souls is not committed by God to the Magistrate;" thus striking a blow at the root of the evil. Richard Watson says, that the "original ground of churches was voluntary and spirital." And every body knows that Wesley when answering in one of his Conferences, the question, "What instance or ground is there in the New Testament for a National Church?" said, "We know none at all." So much for the Bishop of Toronto's "spotless model."

We deny the unity of her members.—There is not a church in existence in which the doctrines believed are so motley and contradictory. Every *ism* is there from Calvinism to Deism; and there are parties many constantly at variance, and carrying on their warfare with an unseemly and sinful virulence. The Editor of the Church in one of his late numbers unguardedly confesses, "that divisions exist among members of the church of England on certain points of doctrine." If so, how can her ministers claim to be the sole instructors of mankind? Which of the differing parties are we to look to for instruction? The Rev. John Acaster, Vicar of St. Helen's, York, honestly says, "To this (the neglect of a proper examination of the candidates for the ministry) more than to any other thing, must be ascribed that great difference of opinion which exists among her ministers on some of the most important doctrines of religion, dangerous to the souls of men, and inimical to the peace and stability of the church." Richard Watson says "All kinds of errors have broken out of the pale of the church, and every kind of heresy still remains to play the hypocrite within it." So much for the Bishop's "purest light of the christian world."

SOME ACCOUNT OF A NEW GENUS OF CHURCHMAN, CALLED THE PHILL-POT.

From the London Morning Chronicle.

As that old married pair, mother church and the state, Have giv'n birth to a new sort of offspring, of late, Call'd, by savans, the Phill-Pot,—a race which unite All that's wrong in both parents, with none of the right; And, as no one can doubt such a nicely mixed breed, Will be sure, both with sinners and saints, to succeed, We shall soon have the land blackening with swarms Of newly spawn'd Phill Potes, in all sorts of forms; Not a spot of our isle but will soon be o'er run with 'em. Lordships and Graces, each black mother's son or 'em. This being the case, and a breed now so curious, Being likely, if multiplied thus, to grow spurious, Some test is much wanted, and that too no slight one, To tell, if a Phill-Pot is the wrong breed or right one; And, anxious from all such impostures to screen us, The prudent Right Reverend head of the genus Has drawn up some Questions, so framed as to shew If one's Phill Pot is really a Phill-Pot, or no, Nor could Irving himself, with his famed Polyglottism. Evade, it is thought, this strict test of Phill-Pottism. We subjoin, just to show how they baffle evasion, The questions and answers drawn up for the occasion:—

I. What's the Church? A large mon-y-establishment giv'n To pamper up Priests for the honour of Heav'n; And inspiring a zeal in each Reverend man, Just proportioned to what he gets by it per ann.

II. Name the orders? First, Curates, the lowest in order; Then, Rectors, improv'd much in fat and in ardour And so on, through Bishops, the fervor increases, Extending its glow, eyn to nephews and nieces; Till, waxing yet warmer, as upwards its motion, In Primates it bursts, with a blaze of devotion, Of which hungry Curates have not the least notion!

III. Do you hold, that all Christians, who differ from you, Are idolaters, heathens, and so forth?—I do.

IV. Are you ready with St. Athanasius, to damn Every man, woman, child, of the Greek church?—I am.

V. Can you prove, if required, that the great Irish Dan Is the "lion's whelp" mentioned Deut. 33?—I can.

VI. Thro' the whole Book of Numbers I'll thank you to run, And say which the Parson loves best?—Number One.

So far, we've the youth in Theology tried:— We shall now see how well he's with Ethic's supplied.

1. What's your pretext for now taking orders? Devotion.

2. And what your sole object henceforward? Promotion.

3. Do you think it much matters, when good things are got, By what methods we get them? No, certainly not.

4. Have you any slight twinge of those scruples we call "Self-denial," "humility," "shame?" Not at all. That will do.—

Here 's examiner closes his task; A more promising pupil no Bishop need ask: And the church gladly welcomes, to feed on her clover, A youth who has proved himself Phill-Pot all over.

* Defence of the Athanasian Creed, in a letter addressed to Mr. Canning, by the Rev. Henry Phillpots. † "And of Dan he said, Dan is a lion's whelp." Deut. xxxiii. 22.

THE GUNPOWDER PLOT.

From the London Atlas, Oct. 2.

"Many Protestants believing that the plot was contrived by the Catholics in a body, it is perfectly natural that the author and editor of the Church History should endeavor to exonerate them from so foul a charge. They accordingly show, that the only persons who actively participated in this nefarious attempt, were—Catesby, Percy, GuyFawkes, John and Christopher Wright, Thomas Winter, Tresham Keyes, and Bates; and this agrees with the proclamation issued by King James, after its discovery, which states that "it was contrived by only eight or nine desperadoes, and he does not charge the plot upon the whole body of English papists." Besides these, Sir Everard Digby, Robert Winter, Jno. Grant, Amb. Rookhood, and Stephen Littleton, with some of their dependants and servants, were implicated in the meeting at Dunchurch on the 6th of November;

and the Jesuits Garnet, Oldcorne, Baldwin, Tesmond, Gerard, and Hammond, are accused of having been acquainted with the intentions of the conspirators. It is, however extremely doubtful if any of these, except Gerard and Garnet, had any knowledge of the conspiracy till after its defeat; and although Gerard administered the sacrament to five of the principal actors in this intended tragedy, Fawkes distinctly stated that he was not acquainted with their purpose.

"To account for the formation of such an atrocious design by Catesby, and its adoption by the other conspirators, both the author and editor assign the great disappointment felt by the Catholics on finding that James—whom they expected would have discontinued the persecutions they had suffered under Elizabeth—was as intolerent as his predecessor. The treatment of the Catholic community, even before the gunpowder plot was projected, not only as related in the work under review, but by most other historians, was so unjust and cruel, that but little surprise can be excited that it should have goaded men of strong passions into the adoption of any measures, however diabolical, to relieve themselves from the tyranny and persecution they endured."—[Review of Doctor Dodd's Church History of England.]

The following letter from General Cockburn to the editor of the London Times is not without considerable interest.

SIR,—Having read some excellent observations in this day's Times on the subject of the finance and paper currency banking system, &c., and your quotation from Lord Stanley's able pictures of the working of a paper currency during the last seven years in his late speech at Lancaster, I beg leave to inform you that as I have thought and read much on the subject, and being anxious to support the present Conservative Ministers, as far as any man not an M. P., can do, as well as from the anxiety I always feel for the prosperity of our still great country, I lately submitted to Sir R. Peel a modo by which I am convinced he could raise £30,000,000 or more without loan, or having one shilling of interest to pay.

This may startle you; and when I tell you that my profession is military, you may possibly laugh at me, and say, "No sutor ultra crepidam." To expect that at such a moment Sir Robert could possibly give the plan required consideration would be unreasonable, and, though not under any promise of secrecy, I think myself bound "not to divulge the details of my plan" at present, and should he hereafter adopt it or any part, all I ask is the credit of the suggestion; but should he reject it, which may be probable, then I shall think myself at liberty to lay it before the public. But I think I cannot be blamed for thus publicly stating, that on reading these words in your observation in the Times—"It is unquestionably a growing feeling that the Queen's government ought to keep the sole power of coin'g money, whether in gold or in paper, in its own hands subject to the constant inspection of Parliament," I cannot, I repeat it, be blamed for telling you that on those very words my plan is based.

I have the honor to be, Your obedient humble serv't. G. COCKBURN, General. Senior United Service Club, Sep. 24.

A correspondent at Tunis writes, on 26th ult., to the *Semaphore* of Marseilles:—"Yesterday being the festival of St. Louis, the inauguration of the chapel raised by King Louis-Philip, on the ruins of Carthage, at the spot where the canonized king died, took place with great pomp. A vast crowd, composed of people of all nations, assembled on Mount Saint Louis. The Neptune and Montebello were laid with their broadsides to the scene. The consul, who had done every thing that could render the ceremony imposing went with all his suite, and the two Christian ministers of the Boy were present on his invitation. It was remarked that the British consul was the only dignitary absent. At the conclusion of the solemnity the French ships fired a salute of 21 guns, which was repeated by the fort of the Goletta."

To the repeated demand for back numbers of the Catholic, we beg to ob-servato to Agents and Subscribers, that we shall endeavour to supply them before the volume is completed.

Letters and Remittances received during the week.

AMHERSTBURGH—Mr. Kevel and Mr. Caldwell, each 7s6d.

COOKSVILLE—Charles Dogherty and Gerald Doyle, each 7s6d

CARLETON PLACE—James Shanley and George Dixon, each 7s6d

GORE OF TORONTO—John McGuire, Patrick Froel, and Lawrence Gavin, each 7s6d.

ST. ANDREWS—O'Kain Cameron, 15s James McDonnell (elder) Alex. McDonald (merchant) Alexander McDonnell, (elder) Capt John McDonald, (D A) Angus Mac Donell, (letter A) Archd McDonnell, (little) and Angus McDonald, (creek) each 7s 6d

PORTRAIT PAINTING.

M R. HELY, [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 waited upon at their houses if required. Hamilton, Nov 16, 1841.

NOTICE.

LOST a few days ago, a Note of Hand drawn in favour of the subscriber, by John Miller, for £8 10s, and dated last month. This is to notify the finder that the same has been paid.

JOHN MCGLOWAN. Hamilton, Nov 4, 1841.

OYSTERS!

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

INFORMATION wanted of William Quigley, formerly of the county of Kildare, Ireland. When last heard from, about two years since, he was leaving Kingston, as a seaman, for New Orleans. Any information respecting him will be thankfully received by his father, Darby Quigley, who resides in Paris, Canada. American exchange papers will please insert the above. October 7, 1841

Original.

Mercy and truth have met each other: justice and peace have kissed.—Ps. lxxxiv. 11

Say; was it Mercy's pow'ful cry,
Or justice unappeas'd,
That bade unbounded majesty
For man be thus debas'd?

Or, say; did both, in soft embrace,
Though each to each a foe,
Here friendly meet, keen to solace,
And cancel human woe? A. C.

THE TE DEUM. •

A New Translation.

To thee, O, God! we pour our praise;
To thee our grateful accents raise,
And hail thee sov'reign Lord.
O'er all the earth thy name's revered;
Thy might, eternal Father's feared;
Thy God-head is ador'd.

To thee the vast angelic throng,
The heav'n's resounding with their song,
And all the pow'rs above:
The thought enraptur'd cherubim,
The ardent blazing Seraphim
With flames of purest love.

The tribute of their praises bring,
And holy, holy, holy sing,
Lord God of Hosts! Most High!
The heav'n's and earth thou giv'st to shine,
Refulgent with the light divine
Of thy dread majesty.

To thee th' Apostle's glorious choir,
The prophet's sacred band conspire,
And martyr's shining train,
To pour their praise in rapt'rous sound,
While thee, thy church, the world around,
Extols in humbler strain.

Father, of boundless majesty!
With thee thy son, who reigns on high,
And spirit, Three in One!
Thee, king of glory, Christ, we own—
The Father's co-eternal Son—
Who, to redeem lost man,—

His nature frail hast deign'd to take,
Nor did'st, reluctant, for his sake,
Shrink at the virgin's womb.
Death saw his rueful empire end,
When, first of men, thou didst ascend,
Immortal from the tomb.

Then to thy kingdom didst thou soar,
And heav'n's gates, ne'er unbar'd before,
To Man didst open lay,
Still from thy sire's right hand again,
Thou'lt come, and mankind all arraign,
Their Judge at the last day.

Let, then, for us prevailing plead
That blood for man, which thou hast shed,
And bid us number'd be
Straight with the Just at thy right hand,
In glory beaming bright who stand,
Thy rescu'd progeny!

Thy People bless—guide and defend!
O'er thine inheritance extend
Thy mild, paternal sway!
We ev'ry day invoke thy name,
And to thy majesty supreme,
Our dutious homage pay.

Guard us from ev'ry sin this day!
Thy mercy, Lord! on us display,
As we have hop'd in thee.
In thee our hope we place secure,
And, trusting to thy promise sure,
Shall ne'er confounded be.

* Owing to an inaccuracy in last week's publication of this Hymn, it is now reprinted in a corrected form.

SCHOOL BOOKS.

IN THE PRESS

AND SPEEDILY WILL BE PUBLISHED,

BY J. RUTHVEN,

HAMILTON,

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

By G. & J. GOUNLOCK,

Late'y British Teachers of long experience and extensive practice.

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

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

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

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

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

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

Hamilton, 3rd Sept., 1841.

INFORMATION WANTED

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

Hamilton, Sept. 15, 1841.

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.

FALL & WINTER FASHIONS

For 1841—1842.

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

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

SAMUEL McCURDY.

Hamilton, 1st October, 1841.

BRISTOL HOUSE,

King Street, Hamilton, near the Market,

By D. F. TEUKSBURY,

September 15, 1841.

EDWARD McGIVERN,

SADDLE AND HARNESS MAKER,
HAMILTON.Opposite Chapel & Moore's Tin Factory
King Street.

Sept. 22nd, 1841.

T. BRANNIGAN,

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

DEALER IN

Groceries and Provisions.

N. B.—The highest price in cash, paid for Wheat, Flour, Oats, Barley, Peas, Timothy Seed, Pork, Butter, &c.
Hamilton, Sept. 15, 1841.

THOMAS HILTON,

CABINET MAKER,

AND UPHOLSTERER,

King Street, five doors east of the Bank.

STONE CUTTING,

MONUMENT AND TOMB STONES.

THE Subscriber is prepared to manufacture every article in the above line, in a manner that cannot fail to give satisfaction.

ROBT. M'ILROY,

One door west of the Gore Bank.

Hamilton, Sept. 22, 1841.

PATRICK BURNS,

BLACKSMITH, KING STREET,

Next house to Isaac Buchannan & Co's large importing house.

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

HIDES and BARK

WANTED.

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

G. L. BEARDMORE, & Co.
Hamilton, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

SAMUEL McCURDY,

TAILOR,
KING STREET,
HAMILTON, G. D.

NOTICE.

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

AGENTS.

Rev. Mr. G. Inoy, *Queb't*
" Mr. Charest, *Penetanguishene*
" Mr. Proulx, *do.*
" J. P. O'Dwyer, *London.*
" Mr. O'Flinn, *St Thomas.*
" Mich. MacDonoll, [*Staidstown*], *Sandwich*
" Alex. J. MacDonoll, *Oakville.*
" Mr. Mills, *Dundas.*
" E. Gordon, *Niagara.*
" Mr. O. Roilly, *Gore of Toronto.*
" W. Patk. McDonagh, *Toronto.*
" Mr. Qainlan, *New Market.*
" Mr. Fitzpatrick, *Ops.*
" Mr. Korman, *Cobourg.*
" Mr. Butler, *Peterburgh.*
" Mr. Lallor, *Pictou.*
" M. Brennan, *Belleville.*
" J. Smith, *Richmond.*
" P. Dollard, *Kingston.*
Very Rev. Angus MacDonoll, *do.*
R. v. Angus MacDonoll, *do.*
Right Rev. Bishop Goulin, *do.*
Rev. Mr. Burke, *do.*
Rev. Mr. Snyder, *Wilmot, near Waterloo.*
" Mr. O'Reilly, *Brockville.*
" J. Clark, *Prescott.*
" J. Bonnet, *Cornwall.*
" John Cannon, *Bytown.*
D. O'Connor, Esq., J. P.; *Bytown.*
Rev. J. H. McDonogh, *Perrth.*
" G. Hay, [*St. Andrew's*] *Glengarry.*
" John MacDonall, [*St. Raphael*], *do.*
" John MacDonall, [*Alexandria*], *do.*
" Mr. Lolevro, *L'Orignal*

DISTRICT OF QUEBEC.

Right Rev. Joseph Signay, *Bishop of Quebec.*
M.M.Th. Maguire, *Vic. Gen.*
J. Demers, *Sup. Seminary of Quebec*
A. Parant,
Z. Charest, *Curate of St. Roche.*
L. T. Bedard, *General Hospital.*
L. J. Desjardins, *Hotel Dieu.*
T. Maguire, *Ursulines.*
P. McMahon, *St. Patrick.*
H. Paisley, *St. Catharines.*

DISTRICT OF THREE RIVERS.

M.M.T. Cooke, *Curate of Three Rivers.*
J. B. McMahon, *Sherbrooke.*

DIOCESE OF MONTREAL.

Rev. Patrick Phelan, *SEM. ST. SULPICE.*
M.M.J. Quiblier, *Sup. Sem. Montreal.*
J. Richards, *do.*

J. C. Prince, *College of St. Hyacinthe.*
P. M. Mignault, *Sup. Col. of Chambly.*
J. F. Gagnon, *Berthier.*
J. R. Fare, *St. Jacques.*
M. Blanchet, *Cedars.*
J. B. Kelly, *Sorel.*
E. Crevier, *St. Hyacinthe*

Bishop Fraser, *Nova Scotia*
Dr J B Purcell, *Bishop of Cincinnati, Ohio*
Bishop Fenwick, *Boston.*
Bishop Konrick, *Philadelphia.*
Bishop England, *Charleston, Maryland, U.S.*

LIVERY STABLES

HAMILTON.

BY HENRY TOTTEN.

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