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THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. JANUARY 26, 1842.

NUMBER 20.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XIX.

Exodus.

CHAPTER xi. verse 19.—“And Moses took Joseph’s bones with him.” Did Moses act wrong in taking with him, and keeping with honour, the sacred remains (what Catholics would call the relics) of the Patriarch Joseph? If not: why are Catholics blamed by our pretended Biblicalists, for keeping with honour during their spiritual pilgrimage through the desert of this world, the precious remains of their illustrious saints? Did not the first Christians so keep the very “handkerchiefs and aprons that had but touched the body of Saint Paul?” And did they not, with these, “cure all diseases and cast out devils?” Acts xix. 12. Did not the Prophet Elisha divide the waters of the Jordan with the mantle of Elisha? 4 KINGS ii. 10. And did not the bones of Elisha by their touch, raise a dead man to life, &c. ib. xiii. 21.—This shows from Scriptural authority, to be truly apostolical the Catholic doctrine on relics.

Verse 21.—“And the Lord went before them, to shew the way, by day in a pillar of cloud; and by night in a pillar of fire; that he might be the guide of their journey at both times. There never failed the pillar of cloud by day; nor the pillar of fire by night before the people.”

“The cloud by day,” is the emblem of the whole revealed mystery or of revelation. It is during the day, that is, during this life, an impenetrable cloud to the human intellect, the eye of the soul; but it shews itself from God; and serves to guide us on our journey towards the land of promise. At night or the end of that day, given us to work our salvation; JOHN ix. 4, it is suddenly changed into brightness. “The pillar of cloud by day becomes a pillar of fire by night.” In times of persecution too, when the people of God are hard pressed by their enemies; the cloud throws itself between; darkening and confounding the camp of the adversary; but shewing a bright side, towards those, who march under God’s direction; and shedding light on the ways of all, who follow their proper guides by him appointed

Chapter 14.—The Israelites, hemmed in between the Red Sea and the whole host of Pharaoh, see no possible way to escape destruction. Yet, they had no cause to despair, as they were under the guidance of God himself the Omnipotent: who, to shew us how we are to rely upon him in all our difficulties, in the discharge of our duty however insurmountable they may at first appear, delivered the Israelites in the moment of their despair; and destroyed the Egyptians, already exulting in the sure and anticipated capture of the fugitives.

Chapter xv. verse 25.—“The Lord shewed to Moses a tree; which when he had cast into the waters, they

were turned into sweetness. The bitter waters of *Mara*, which the Israelites could not drink, represented the bitter potion of sufferings and sorrows, which is offered to all in this mortal pilgrimage. These waters are unpalatable and disgusting, till seasoned with the wood of the cross. This is the tree shewn by God, which turns those waters of bitterness into sweets; stops all the murmurings of the multitude; and makes them be more re-lished by the sojourners in the wilderness than the choicest streams of pleasure so coveted before. Of the waters of *Mara* we are all doomed to drink, but nothing can sweeten, and render them palatable but the cross of Christ, and the consideration of his sufferings. It was this that made so many in the Catholic Church, lay down their earthly crowns; divest themselves of all their worldly dignities; scatter their treasures among the poor, or employ them in permanently useful benefactions to the community: and renouncing all the vain enjoyments of this short passing life, embrace a course of penitential suffering and privation.—It was this that made Saint Paul exclaim, “God forbid that I should glory save in the Cross of Jesus Christ; by whom the world is crucified to me and I to the world!” GAL. vi. 14.

Chapter xvi. verse 2.—“And all the congregation of the children of Israel murmured against Moses and Aaron.”

We are astonished at the proneness of the Jews to murmur in all their wants, dangers and difficulties; when, in the stupendous wonders wrought in their behalf, they had all along such unquestionable proofs that they were under the immediate care and special guidance of the Almighty. But this only shews us that even the greatest miracles would lose their effect upon the human mind were they to become common and ordinary. We may judge of the truth of this by our daily experience. For do we not daily witness in God’s administration of the universe, wonders as great as any wrought in favour of the Israelites? The only difference between them is, that what we behold happens according to the usual course of nature, and the established order of things; whereas, what they beheld, and what is called miraculous, happened in a new and unusual manner, such is therefore apt to strike and amaze us the more, by its wonderful singularity. But, is for instance, the raining down *Manna* from heaven, a greater wonder in itself, than the raising up bread and so many other productions from the bosom of the earth? Is the restoration of life to the dead, even equal to the giving of it to those, who never were among the living? Which is that portion of nature, which does not proclaim to us an all-wise infinitely good and Omnipotent Providence? And yet we are nothing moved at the sight of all these wonders. And why? Because they are constantly in our view; because they are daily recurring; because they are common and ordinary. For the same reason did the many prodigies witnessed by the Jews, make so slight and transient an impression upon them. Wherefore, God, who wastes no wonder, having once sufficiently proved his Revelation in an extraordinary manner by miracles; leaves his people to the ordinary guidance of his own lawfully appointed pastors; whom he commands us to hear, as we would himself: LUKE x. 16. Leaving us the whole merit of believing without seeing; for *Blessed* said he, “are they, who have not seen and yet have believed;” JOHN xx. 29, and reserving it to himself, as he thinks fit, to support their testimony by extraordinary signs and wonders.

Verse 14.—When the Israelites saw the manna, in the morning, “like a dew lying round their camp; appearing small, and as if beaten with a pestle, and like the hoar frost on the ground; they said one to the other *MANNU!* which signifieth what is this: For they know not what it was. And Moses said to them, this is the bread, which the Lord has given you to eat.”

The mysterious and inexplicable nature of the thing, signified by the *manna*, is here well portrayed by the enquiring exclamation of the Jew; *What is this?* Nor could more be told them concerning it, than what Moses, God’s interpreter said, “This is the bread which the Lord hath given you to eat.”

Verse 17.—After being commanded to gather of it “for every man according to the number of souls, the measure of a *Gomor*, one gathered more; another less.” But when they came to measure it afterwards, “neither had he more, who gathered more; nor he less who had gathered less.” In this again is discerned another precious resemblance to the thing signified, the *Blessed Eucharist*; for in it also, he who receives more of the species has no more, than he, who receives less; for both receive, under the external forms, Him entire, who declares himself to be “the living and life giving bread.” JOHN vi. 36, 51; the Saviour himself, who cannot be divided.

Verse 31.—“And the house of Israel called thereof the name *Manna*. They gave it the mystical name, *WHAT IS IT?* For who can explain it, till the power of God, and his wonderful works are manifested to us in Eternity? Till then, it forms the inexplicable puzzle of our proud presuming reason; and the most trying test of our reliance on God’s word revealed.

Verse 34.—The *Manna* was kept by the command of God, in the Jewish Tabernacle; as a figure of the reality,” now kept by his command in the Christian Tabernacle.

Verse 35.—“With this meat were the children of Israel fed until they reached the borders of the land of Canaan.” With the real *Manna the true bread from Heaven*,” JOHN vi. 32; are the Christians fed, until, at the hour of death, they reach the borders of a happy eternity.

Chapter 17, verse 6.—“Behold I will stand there before thee upon the rock *Horeb*; and thou shalt strike the rock; and water shall come out of it that the people may drink.”

The rock was Christ, says Saint Paul; 1 Cor. x. 4; the divine rock, on which his Church is founded; and, as the figurative rock when struck with the rod of Moses, poured forth refreshing streams of water; so the pre-figured rock, when struck with the spear, sent forth from its side the water of life, the ablusive and refreshing stream, which in baptism gives life to his chaste spouse the Church; and opens in the sacrament all its soul refreshing springs of grace to her children, the pre-figured Israelites; dying also for thirst in the wilderness.—“Now these things were done,” continues the same Apostle, in a figure of us; ib. verse 6. We too, in the spiritual sense, like those “in Moses are all baptized in the cloud, and in the sea; and do all eat the same spiritual food; and all drink the same spiritual drink; that is, of the spiritual rock which follows us; and the rock is Christ; ib. verse 2, 3, 4.

Verse 9.—“And he called the name of that place *Temptation*, because of the chiding of the children of

Israel; and because they tempted the Lord, saying:—Is the Lord amongst us, or not?

The Eucharist, which this figure particularly represents, under the liquid, as the Manna did under the solid species, is the severest test and trial of our faith;—and therefore proves to all, not taught of God—John vi. 4, 5—the main temptation and obstacle to their belief. It makes them, like the Israelites, *hide and tempt* the Lord, saying—“Is the Lord amongst us or not?” although he had assured them that “where two or three are gathered together in his name, there he is in the midst of them.”—Matt. xviii. 20.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JANUARY 26.

☞ “A Protestant,” who flourishes in the last *Canada Inquirer*, shall be answered through the medium of *The Catholic* next week.

We have shown in our last number from well known facts, the dangers to the community from *secret sworn Lodges of every description*. No one can tell what public, unsuspected mischief, may some day suddenly burst forth from them, as from the deeply covered workings, and boilings, and sudden eruption of some widely spread desolating and destructive volcano. Such was that of the Jacobinical French Revolution in 1791, known to have originated in the Freemason conspiracy of Wishop's Ledge in Germany; and which aimed at nothing less than the overturning of the Altar and the Throne; of Religion and Monarchy. Alas! how many millions of the human race have thus been hurried into eternity before their time, during the longest war ever recorded in history, which this infidel and disorganizing conspiracy had created!

Now, the surest preventative of such future evils is, that all well-meaning Christians, of every denomination, should set their faces against every description of societies acting under the obligation of secret oaths; for, if their intentions are good, why conceal them from the eye of the public? Where there is such deep secret, there is reason for distrust.—As they, therefore, enrol themselves as an association, under the cover of an impenetrable secret, let the whole body of the public unite themselves in one publicly solemn engagement to discountenance and to oppose by every means in their power, all such secret societies, under whatever name or appellation they choose to be designated.

The following article from the *Guardian* needs no comment; unless we add the description given by St. Peter of such preaching beggars, in his second epistle, chap. ii; v. 2, 3; and what Saint Paul says in his first epistle to Timothy, ch. vi; v. 9, 10.

☞ Will our Ministers, Collectors, and friends, permit us to make a suggestion or

two? We wish the motto which the Rev. Egerton Ryerson borrowed from Dr. Clarke, and recommended to our Missionary meeting in this city, to be *universally* adopted:—“A BEGGING WE WILL GO.”—Let all become beggars—Preachers, Collectors, Local Preachers, Exhorters, Stewards, Leaders, Fathers, Mothers, Sabbath School Teachers, and Children. The gratifying, important, and necessary duties of collecting should not be left entirely with the officers called “Collectors.” In some places there are no Collectors; they should be appointed at once. In other places the number is insufficient; there it should without loss of time be made ample. Have the number sufficient for visiting in a few days EVERY family and individual in EVERY NEIGHBOURHOOD. Suffer not a school to be without Collectors. Our ingenious friends would acquire a pious fame, were they to begin the manufacture of “MISSIONARY BOXES” on a large gratuitous scale; and have one placed in every house and school-room. And why should we not have Missionary fields, apple-trees, cows, sheep, &c. These are friendly hints; “But let ‘NO DELAY’ be inscribed on every thought, every plan, every determination, every act, every offering. The business of the God of Canadian Missions requires haste; the Missions of our church require help now; Indians untaught require instruction now; destitute white settlements require the Gospel now;—prophecies require action now; the authority of God is imperative now, the work of benevolence demands our anxieties, co-operation, and gifts now.”

☞ “There has not been a reign since the days of the wife-killing, church robbing Henry VIII. of polluted memory, down to that of George III., that Ireland has not bled at every pore, particularly that of the sanguinary and brutal butcher, Oliver Cromwell of merciless memory; it was in the days of this remorseless tyrant, that the green and fertile fields of Ireland were deluged with the blood of her slaughtered sons: neither age nor sex were spared in accomplishing the work of destruction and wholesale murder; the dwellings of our forefathers were committed to the flames, our churches demolished, our altars profaned, our monasteries plundered and polluted, our priests banished, and such of the native sons of the soil as had not experienced the sweet comforts of the rack, the gibbet and the scavenger's daughter, were forced to roam over the wide world, to seek that which they had been denied in their native land.

To show the spirit in which these truly tyrannical proceedings were enforced during this reign of terror, and the bitter hostility manifested by Great Britain towards Ireland on all occasions, particularly on account of the immense resources of the latter country since the last of the Stuarts yielded up the throne to the Brunswick line of princes, the shameful violation of the treaty of Limerick, the most disgraceful on record, might be deemed a sufficient specimen.

In the year 1691 at least a considerable part of the Catholics of Ireland, on

condition of their surrendering to the generals of King William that city, and above one-third of the kingdom then in their hands, and which they were in a condition well to have maintained, were secured in all and every one of their estates of freehold and inheritance, and all rights, titles, interests, privileges and immunities which they and every or any one of them held, enjoyed or were rightfully and lawfully entitled in the reign of King Charles II., or at any time since;” and this treaty was confirmed with as much solemnity as any in the records of history, by the lords justices of Ireland, by General De Ginkle on the 3d of October in the same year, by King William and Queen Mary, April 5th in the succeeding year, and finally by Parliament in 1697, whereby the public faith was pledged in the strongest and most binding manner.

Yet, notwithstanding the solemn and sacred obligation, the cruel penal code of laws were passed soon after, containing about sixty clauses, statutes unexampled for their inhumanity, their unwarrantableness and their brutality, which were adapted to exterminate a race of noble-minded men, already crushed and broken down by the iron heel of oppression and despotism, the greatest which one nation ever had the opportunity of inflicting upon another, or that disgraced any age, many of which were in full force and vigor, down to the last day of George III., abolishing and restraining the rights and privileges of all Catholics indiscriminately and without distinction, and more particularly depriving them of the elective franchise; and this glaring infraction of the law of nations, and of the first principles of natural justice, a violation which should call down the vengeance of heaven on those guilty thereof, was perpetrated in honor of full and perfect security, as a wanton act of power, and without any delinquency alleged or proved on the part of the Catholics, to afford a pretext for so infamous and notorious a direction of every thing like public principle or national honor.—*Extract from the Speech of Mr Tuomy, at a Repeal Meeting in St Stephen, N. B.*

☞ Who is the worthy who writes for the Orangeman of the Gazette? for it is not the Editor, we are sure. He seems to have some smattering of Ecclesiastical knowledge. We should not say knowledge; but, we suppose, of some tract-matter information, which has led him into the most egregious inaccuracies as to the history of the Fathers and the Church; for, according to him, every Bishop was a Pope within his own jurisdiction, who could then and there teach whatever he pleased—no one having any right to call him to order. This indeed was a Protestant principle never recognized in the Church of Christ. How does it happen that no Bishop but Photius, the first Greek schismatical one, ever denied the supreme directing power of the Bishop of Rome, the successor of St. Peter? He alone, and afterwards those of his vain and fickle nation, withdrew themselves from his jurisdiction. Was there ever a general council held without the presence of the Bish-

op of Rome's legates, or representatives, presiding in it? “The Saints reigning with Christ.” Do they not reign with Christ? Then surely the supplications of such, joined with ours, are better and more efficacious than those of the Emperor's parson in our behalf. The proud Pharisee in the Gospel dared to address God directly; but the humble Publican durst not look up to Heaven; but, beating his breast, exclaimed, God be merciful to me a sinner! Which of the two were justified?

Who ever doubted that the proud Photius was the first to deny the supreme jurisdiction of the Bishop of Rome. But he was the first, and this was the occasion of the Greek schism. What is the use of precedence without power? mere etiquette. Pope Stephen's decision was finally acknowledged by the African Bishops, as it had been, and is to this day, by the universal Church.

The argument of the Greeks for making Constantinople the rival of Rome, was never acceded to by the rest of the church. It was a political one, the residence of only a temporal prince, which, except in the Anglican sect, can have no such paramount weight in the Church of Christ.

☞ DICTATES OF GREGORY VII.—The Editor of the *Hamilton Gazette* has mustered up from some lying tract-maker, (his only source of information,) a series of forged articles concerning the powers of the Pope. But forgery, according to the Rev. Whitaker, is the damning sin of Protestantism. How can it be otherwise? *The Devil is a liar, and the father of lies.* The same Whitaker declares he has sought, and sought in vain, for such damning falsehoods and forgeries in Catholic writings.

☞ THE CIGAR GIRL.—Here is still the same animal's muzzle in the mud. What is this *Cigar Girl*? *The inuendo is a mystery* to us. Out with it, for shame's sake.—Let us see how big and ugly a lie you can forge. You have the Maria Monk story for a successful precedent. Poor Protestant simpletons! how easily you are gullible by ignorant, interested and malevolent scribblers!

And now we bid this Orange sworn champion adieu. Were it not beneath us (who have frequented the most celebrated universities in Europe; who have moved in the most exalted sphere of educated society,) to enter the lists with such a narrow minded, prejudiced, and untaught party bigot, as the Editor of that coarse sheet, the *Hamilton Gazette*? There is no clean fighting with a chimney sweep.

Come to the point, and prove by fair argument, if you can, and not by new un-called for abuse, that the defence of our several doctrines is unscriptural, fallacious and vain.

We must here observe with what bad grace the editor of the *Gazette* complains of our personal attack upon him; he who could dare, unprovoked, to style us in his paper a liar and a hypocrite. But the one who could do so, is a secret sworn enemy of Catholics, even to the knife. *Fenum habet in cornu; hunc tu, Romane, caveto.*

Puseyism and High Churchism at Cheltenham.

We have received a letter from Mr. Borington (containing some interesting particulars as to the spiritual condition of this town), from which we make the following extracts:—

"Of Mr. Close, in conjunction with M^r. Neil, Stowell, and O'Boirno, you have doubtless heard much. For several years past he has lost no opportunity, either in the pulpit or on the platform, of misrepresenting and villifying our holy religion, and his constant endeavour has been to make his classes believe that Catholicism and infidelity are synonymous. Under his patronage M^r. Neil thundered away at the Assembly Rooms, the apostate Crotty bullied at St. Mary's, and at his invitation O'Boirno delivered his stock of lies and indecencies (so indecent were the pretended disclosures he made, that none but married men were allowed by his patron to be present at the recital of them). At Bible and missionary meetings which here are neither few nor far between, he never fails to have a collection, to enable him, as he says, 'to make inroads on the stronghold of popery,' and not content with all this polemical warfare and religious contention, he has, for the last three years, fixed upon 'Cecil's Holiday' as the most fitting one for 'brawling and stirring up strife.' On the 5th of November, 1839, he held up the Catholics as murderers and idolaters, and concluded by calling on his hearers to support Tory candidates as the grand means by which Popery must be annihilated.

"In 1840, he lamented the increase of Catholicism, talked about 'pulling the ears of the Popish privy councillors,' and 'blowing up the Papists,' entreating his congregation 'to contribute largely, and outvie in zeal the deluded Papists, who he saw with sorrow, in every part of the kingdom, were raising stately edifices for the worship of Satan and error.' But the bubble has at last well nigh burst, and the 5th of November 1841, saw him mount the pulpit to deliver his 'gunpowder plot' discoursing to an auditory which had 'grown small by degrees, and beautifully less.' But on that occasion no denunciation of 'Popery' was heard from his *charitable lips*. No; he had been crying 'wolf' when there was no wolf; and now that the wolf had effected an entrance, there was none to heed him! Mr. Close declared 'that it could no longer be concealed, that there was an enemy much more formidable than Popery now to contend with, in her twin sister Tractarianism, which had already eaten into the very core of Protestantism!' After lamenting over 'the apostacy of the Rev. Mr. Sibthorp, whom he was once in treaty with to serve St. Paul's church in this town, but whom he would have soon turned out, for his chapel at Ryde had been for some time desecrated with Popish ornaments and *traditionary rubbish*,' he declaimed against Puseyism and its followers, and concluded by giving the Catholics the gratifying intelligence that 'the ministers of the Church of England in these days never met a clerical brother after a few weeks' separation, without express-

ing their mutual doubts and fears that some change, some new doctrine, or a wish to return to Rome, had not taken possession of their mind!' Here then, we have the admission of this determined opponent of Catholicity that the Law Church is really in danger; that 'the house is divided against itself;' that none of its guides know what to believe; and that the portion of them whom the 'reformation plunder' has enriched are fearful; that the majority of their brethren are about to return to the 'one Holy and Apostolic Church,' and deprive them of the spoil. So that in spite of all the rev. gentleman's assertions, and the labours of Stowell, M^r. Neil, &c., Catholicism is likely to become again universal in this country, after two centuries of persecution, defamation, and calumny. 'The affairs of 'his household' now require attention, and the 5th of November will in future pass by unheeded and destitute of the eloquence of a Close!' Mr. Borington then introduces us to another kind of Clergyman, "the Rev. A. Watson, M. A., formerly of Leeds, and now minister of St. John's Cheltenham, a gentleman, to whom, in ecclesiastical knowledge, argumentative powers, and simple eloquence, Mr. Close must be content to give the palm, for, indeed, 'comparisons are odious.' Mr. Watson has for some time been set down as a Puseyite, and having announced that it was his intention to deliver 'a lecture on the errors of Romanism,' on the evening of the 5th inst., I felt great anxiety to hear him, and accordingly attended.

"The rev. gentleman commenced by condemning 'political parsons' and 'platform orators,' and those of his brethren who endeavor to make the transaction commemorated that day a pretext for denunciation and uncharitableness. He declaimed against those who thought themselves qualified to interpret Scripture and defend religion without being appointed to do so, contending that such a doctrine was erroneous, and that the pastors of the church alone had that authority, and were specially empowered to do so. He said, 'he had no sympathy with those of his clerical brethren who abused a portion of the clergy for going as far towards Rome as they themselves had towards Geneva.' (Mr. Close, in the morning, extolled the piety and learning of Calvin, whom he styled 'the great doctor of Geneva,' and in fact, he is little else than a Calvinist, completely denying the necessity or merit of good works.' Mr. Watson said, 'he agreed with Dean Field, who said the Church of Rome was 'very ecclesia, sed non vera ecclesia,' and Archbishop Laud who declared she was 'vera ecclesia, sed non recta ecclesia;' and he also believed 'she was a branch of the true church.' The rev. gentleman then went through the 39 articles; and though my limits will not allow me to follow him through his discourse, I conscientiously declare, in common with many others who heard him, that his sermon throughout was rather a vindication of the doctrines of the Catholic Church than a denunciation of them.

"On the following Sunday he delivered a discourse on 'Transubstantiation,' when he quoted the very words from the holy gospels which a Catholic would in defence

of that doctrine; and though he did not admit, neither did he deny, the real presence, but exhorted his hearers 'to believe with the eye of faith,' and not to question too far, lest they should approach the altar, 'not discerning the body of the Lord.' Both these discourses gave the greatest dissatisfaction and uneasiness to the Closeites, 'making them quake for fear.' Thus you see, sir, that the doctrines taught by the Rev. F. Close and A. Watson are widely different, which shows at least that the Church of England, having no real head, no unity, and being as Cobbett justly said, 'engendered in beastly lust, and brought forth in perfidy and plunder,' is now divided with contentions, and 'tossed about by every wind of doctrine,' so that in this very town five minutes' walk will enable you to attend two churches, having pastors ostensibly belonging to, and sworn to believe in the same creed, but yet teaching directly opposite doctrines."—*Tablet*.

THE PUSEYITES.

The University of Oxford is quite in a ferment on the subject of the late conversions of clergymen of the Established church to the religion of Rome. Many of the students, it appears, are shortly expected to declare themselves Catholics;—while not a few of the professors are suspected of having recently reconciled themselves to the Papal See. To every well regulated mind nurtured in the principles of the Reformation, such a state of things in an English University must be a source of sincere sorrow. Pitying, as we do, these dupes of their own credulity, it is not our intention to join issue with our cotemporaries in abusing them, or calling in question the purity of their motives. The agony of mind which the sincere convert to any creed, if he be a good man, must feel before he can bring himself to renounce the religion of his fathers, of his childhood, and of his country—before he can, by implication, denounce as unhalloved by true faith the temples in which he worshipped—before he can bring himself to gladden the hearts of his enemies, and fill with sorrow the breasts of his friends by renouncing his religious fellowship with them; is at least deserving of Christian forbearance, if not of pity. Nor is such a man likely to be moved by revilings for having taken such a step. The conflict through which he must have passed must have rendered him altogether indifferent to what the world thinks or says upon the subject. But while we are for avoiding everything like a persecution of the converts to Romanism, it becomes a serious question how we are to close the flood gates which admit the pestilent stream into our Universities. Unless proper means be taken to arrest in time the progress of the evil it actually threatens to overflow this country. Some of the divines at Oxford are assuming all the functions of Roman Catholic priests, without going through any form of conversion, so that there is a positive danger of the Established church being overthrown without the people knowing anything about the

matter. Thus for example, auricular confession has been introduced into the University, and there are many persons in Oxford who can testify to such confessions being made to, and absolutions for sins given by, clergymen of the church of England! This may sound monstrously improbable, but we have among others, the testimony of the Rev. Baden Powell, Savilian Professor of Geometry in the University of Oxford, that it is quite true, nevertheless. This distinguished divine, in a sermon preached on Sunday, the 7th instant, before the mayor and corporation of Oxford, gives an account of the recent doings of the Professors of Puseyism.—*London Sun*.

PUSEYISM IN ENGLAND.

An article, which appears in another column of the *Sun*, indicates the feeling with which the revolution silently but not the less progressively and triumphantly, working in England in favour of the ancient faith, is regarded by a portion of the English people. The conversion of the Rev. Mr. Sibthorp has been followed by many other ministers of the Establishment. The Catholic colleges in Lancashire, Cheshire and Staffordshire contain, at this moment, many postulants undergoing probation previous to their reception into the bosom of the Catholic church, and the greater number of those postulants are clergymen ordained according to the Protestant formula. Auricular confession, it appears, has been introduced into Oxford—and the distinctions that separate the communion of Anglicanism from Rome, are daily dwindling, to the amazement of some and the horror of others. But why this amazement and horror? How can this revolution, in this onward march, be stayed? Is it anything more than a return to the old and venerable ways, in which peace and charity, and the most exalted sentiment of pure philanthropy and unadulterated religion were found? The students at Oxford had every inducement to remind them of those days previous to the so called Reformation. They could not move without meeting some object calculated to conjure up the memory of the past. Their halls were built with Catholic hands; their endowments were the contributions of Catholic munificence; their very plate contained the names of Catholic donors, with those words engraved—those words which after all, tell so much of Catholicity—'Pray for the souls of the givers.' We are not surprised at the progress made in Oxford—nor should we be astonished if, in the course of a few years more, the doctrines of the reformation had given place to those which they supplanted by violence, confiscation, spoliation and blood.—*Limerick Reporter*.

MADRID, Nov. 11.—A systematic persecution of the clergy appears to be organized. Several priests of Doreca have been condemned to detention for various terms, without being able to find advocates to take charge of their defence. So great is the terror now substituted for justice.—*Correo Nacional*.

Original.

MAN CONFORMABLE TO THE IMAGE OF CHRIST.

God made man to his own image and likeness. The eternal Son, by his Incarnation, made himself to man's image and likeness, in order to repair, in that image and likeness, what had been disfigured by sin. Now, if man even here in his imperfect state is made, and again restored by the sanctifying grace of the Saviour to the image and likeness of God—how much more perfect in him must the image and likeness of his Maker be, when he is at last admitted into heaven. Above all, when, at the last day, his soul shall be reunited with his glorified body, now become immortal and impassible; and his whole being be thus made, according to St. Paul, *conformable to the image of his Son.*—ROM. viii. 29. The whole man shall then put on immortality, and be endowed with the qualities of a spirit. No obstacle can then bar his flight; nor will he require time (for time is no more) to reach the utmost bounds of creation, and admire the wondrous works of the Omnipotent.

The Saviour's humanity, in its mortal state, found access to his Apostles, though closeted up for fear of the Jews. "And, when they were troubled and frightened, supposing that they saw a spirit, he said to them—why are you troubled... see my hands and feet, that it is I myself: handle and see; for a spirit hath not flesh and bones as you see me to have.—And when he had said this, he shewed them his hands and his feet."—LUKE xxiv. 37, &c. Nay, to convince them that he was not a spirit, he eat before them "a piece of broiled fish and a honey comb and gave to them the remains."—*Ibid.* v. 43.

Now, as we in our glorified state are to be made conformable to his image, similar powers will be granted to our glorified humanity, though in a subordinate degree. Anticipating in thought the enjoyment of this spiritual, unimpeded, and instantaneous self-transporting power, the royal prophet exclaims: "I shall behold thy heavens, the works of thy fingers; the moon and the stars, which thou hast founded." P. s. viii. 4. What a source of enjoyment will not this prove for eternity to the rational and glorified beings, in which the reprobated portion of our race can never participate!

Nor need this instantaneous self-transporting power, imparted to a spiritual being, surprise us, when we consider the inconceivable velocity of light, a material body, traversing, as is ascertained, in seven minutes, the immense distance between us and the sun. Nor in considering that, whatever distance we are removed from places where we have been, our minds, when we choose, are instantaneously there. Now, our minds are our souls; and when we put on immortality, our bodies, like the Saviour's, will be spiritualized, and fitted to be wherever the soul is, as soul and body, finally united, are forever inseparable.

What then must we think of the Protestants' unphilosophical, as well as unchristian denial, in the very teeth of the Saviour's most explicit and repeated declaration, that his humanity, inseparably united with his divinity, can be present at the same time, however he pleases, and wherever he pleases?—The earthly worm will call impossible the evident revelations of God, and set bounds to the power of Omnipotence!!!

To the Editor of the Catholic.

FAREWELL TO SCOTLAND.

On board the Bark *CLYDE*, off the coast of Scotland—
August 30th. 1841.

Ye hills in magic beauty piled!
Ye mountains of my native land!
While the loud blast is howling wild,
And shiv'ring on the deck I stand,
I raise my moistened eye o'er ocean's swell,
And strive to bless you ere I say Farewell.

How lovely o'er the deep they rise,
With wildness grand—with beauty gay!
Around their summits light'ning flies,
While round their base the lambskins play;
And sweetly in the lowly vales between
The wood-bine twines—the ivy mantles green.

How sweet in yonder flowery vale,
To sit and hear the linnets sing!
Or skylark's notes—the morn to hail—
Come floating on the breeze's wing;
While morning's rosy beam comes thro' the bower
Exhaling dew drops from each tree and flower.

How brightly gleams the summer sky!
How rich and fair th' autumnal eve!
When Tay's broad stream is stealing by;
Where rapt in bliss, the heart will grieve
To wander from a scene, so calmly fair—
But feel as if 'twould ever linger there.

And light steps roam thro' yonder bowers!
And music swells thro' yonder hall!
And sweetly smiling summer flowers
Are clamb'ring o'er the garden wall!
While o'er the scene the fading sun-beam strays,
And Boatland's charms, Tay's mirrored stream
displays.

How sweet the hour! when evening steals
O'er sweeping Dee's refulgent wave!
When scarce the twilight gloom reveals
The varied banks its billows lave;
When dreamy stillness o'er the forest creeps,
And nature, clothed in charms, in beauty sleeps.

How throbs my beating bosom yet,
When oft my frequent prayer ascends,
To bless that spot I'll ne'er forget;
Where purity with beauty blends
In one fair form; while memory of the past
Sends forth—e'en now—my sighs upon the blast.

Not this my theme—away—away—
To other scenes my muse retire,
Let other strains beguile to-day,
Let other numbers swell my lyre.
See, where Edina's smiling turrets gleam!
See, where the Forth slow winds his mazy
stream!

There often, Scotia's warrior lords
Have seen proud Denmark's hordes retire!
And oft beneath their dreadful swords
Rome's Legion's, in the strife, expire!
There too they've taught proud England's hosts
to feel
Th' awakened vengeance of the Scottish steel.

But now no more the war cloud lowers,
And all the lovely landscape smiles;
Save, where from Stirling's aged towers
The pibroch's martial strain beguiles;
And Bannock's brawling brook, still bounding
nigh,
Yet wakes th' memory of days gone by.

Yes! dearly do I love to stray
O'er scenes that tell of ages gone,
Where patriot chiefs—in firm array—
For freedom fought, and glory won!
Their spirit still, perhaps, pervades the scene,
And I inhale it, though their graves be green!

But oh! than these—than all more dear,
Romantic Morar's cliffs arise!
Her silvery Lake is crystal clear,
Her steepy mountains scale the skies,
E'en now, above the deep their summit hang,
The same as when the bard of Selma sang.

Though wildly thus the mountains loom,
And heave to heaven their giant forms;
Yet sweet below the vallies bloom,
While high above them roll the storms;
And shepherds and their flocks, secure from ill—
Wind thro' the vale, or clamber o'er the hill.

There o'er the lake, or thro' the wildwood,
Or o'er the mountain's grander scene,
I have roamed in joyous childhood,
Ere distance threw a veil between;
But years have gone—and years will roll again,
Ere (as of old) I wander there again.

Yet there, shaft winged fancy rove
When many a fleeting year hath passed;
No change of clime shall change my love,
What had the first shall have the last;
And there, when death's cold hour hath closed
my eye,
My spirit on the pinioned gale shall fly!

O'er ocean then—impassive borne,—
Ye tempests, on your wings I'll ride!
I then may laugh your wrath to scorn,
And, borne above the whelming tide,
O'er forests—earth—and sea—and sky above,
Bear back my spirit to the land I love!

Wm. McD. D.

Byrown, Jan., 1842.

THE

TOUCHSTONE OF THE NEW RELIGION;

Or, SIXTY ASSERTIONS OF PROTESTANTS
tried by their own Rule of Scripture
alone, and condemned by clear and ex-
press Texts of their own Bible.

To which is added,

A Roman Catholic's Reasons Why he cannot conform to the Protestant Religion.

I.—Protestants, in order to justify their new religion, affirm, that before their pretended Reformation, laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children, of whole Christendom, were at once drowned in abominable idolatry; and that for eight hundred years and more. Homily of Peril and Idolatry, approved by the 35th of the 39 articles, part 3; and consequently they must hold, that for all that space of time, the gates of Hell prevailed against the church of Christ.

Their own Bible, in plain and express terms, declares the contrary. St. MATT. xvi. 18. Upon this rock will I build my church, and the gates of Hell shall not prevail against it.

II.—Protestants maintain, that for many hundred years before Luther, there was no church upon earth, with which a christian might lawfully join in communion; that all were notoriously gone astray from the purity of the gospel; and consequently, that Christ, who is the way, the truth, and the life, St. JOHN xiv, 6, was not with any church, before their Reformation, because they were all gone astray from the way, the truth, and the life.

Their own Bible expressly assures us, that this could never be.—St. MATT. xxviii, 19, 20. Go, teach all nations: and lo, I am with you always, even to the end of the world.

III.—Protestants teach, that the spirit of Truth was not promised to the church of Christ, to be with her teachers forever, and to guide them into all truth.

Their own Bible, in clear and plain

terms, contradicts this their assertion.—St. JOHN xiv, 16, 17, I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth. And St. JOHN xvi, 13—When the Spirit of Truth is come, he will guide you into all truth.

IV.—Protestants assert, that the church of the living God is not the pillar and ground of truth; but may, and often does, uphold damnable errors.

Their own Bible expressly declares, 1 TIM. iii, 15, that the church of the living God is the pillar and ground of the truth; and consequently cannot uphold damnable errors.

V.—Protestants maintain, that God has not made any promise to his church, that his spirit should never depart from her; and that his words, which he at first put in her mouth [that is, the faith and doctrine at first delivered to the Saints] should never depart from her mouth, through all generations.

Their own Bible, in plain terms, delivers this promise, ISA. lix. 20, 21—The Redeemer shall come to Zion, &c.—This is my covenant with them, saith the Lord; my spirit which is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.

VI.—Protestants, to justify Luther, (who, when he first began to set up the Protestant religion, stood alone against all the Bishops and clergy upon earth) deny that there is any command in Scripture to hear the church, or submit to her decision; or that such as, like Luther, stand out against the established doctrine of the whole church, are thereby condemnable before God.

Their own Bible, in plain words, teaches them another lesson: St. MATT. xviii, 17—If he neglect to hear the church, let him be to thee as an heathen and a publican.

VII.—Protestants will not allow that there is any need of adhering to the pastors and teachers of the church, in order to be maintained in unity and truth; and preserved from being carried about with every wind of doctrine, by the slight of heretics.

Their Bible expressly declares, EPHE. iv, 11, 12, &c., that Christ has not only given apostles, and prophets, and evangelists; but also pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of a stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the slight of men; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. And St. LUKE x, 16—He that heareth you (the pastors of the church) heareth me: and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. And HEB. xiii, 7, &c. Remember them which have the

rule over you, who have spoken unto you the word of God, whose faith follow—Jesus Christ, the same yesterday, and to-day, and forever. Be not carried about with diverse and strange doctrines, verse 17—Obey them that have the rule over you, and submit yourselves. If Luther and Calvin had hearkened to these divine lessons, the Protestant religion would never have had a being.

VIII.—Protestants deny that God has promised, that the children of the church should, in all ages fear the Lord, and flourish in righteousness and abundance of peace, as long as the sun and moon shall endure. Because they will have it, that the whole Christian church, before their Reformation, was fallen from her allegiance to God.

Their own Bible, in plain terms, contradicts this their assertion, PSALM lxxii; 5, 7—They shall fear thee as long as the sun and moon endure, throughout all generations.—In his days (that is, after the coming of Christ) shall the righteous flourish, and abundance of peace, so long as the moon endureth.

IX.—Protestants, to justify their revolt from the old church, affirm, that she had revolted from God, and that God Almighty had cast her off.

Their own Bible assures them, that God Almighty has made a solemn oath that this should never be. ISAIAH liv; 9, 10—As I have sworn that the waters of Noah should no more go over the earth; so I have sworn, that I would not be wrath with thee. [the church] nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kingdom shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. Here it is worthy our notice, that this whole chapter is acknowledged, by the contents prefixed to it in the Protestant Bible, to have been spoken of the Gentile church; to which St. Paul himself applies the first verse of it.—GAL. iv; 27.

X.—Protestants, to justify their revolt from the church, pretend, that God Almighty's covenant of peace with his church was not everlasting; and that he did not promise, that his sanctuary should be in the midst of his church for evermore.

Their Bible, in plain terms, contradicts both parts of this their assertion, Ezek. xxxvii. 26. where God Almighty, after having promised by his prophet the coming of Christ, and the establishment of his kingdom, that is, of his church, tells us, Moreover I will make a covenant of peace with them. It shall be an everlasting covenant with them: And I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

XI.—Protestants deny that Christ's church upon earth is always visible; because they will have it that for many ages before their religion came in, there was no true visible church upon earth.

Their Bible, in many places, expressly assures us, that Christ's church is always visible; comparing it to a mountain upon the top of mountains, exposed to the view of all nations flowing unto it. Isaiah, ii.

1, 2, 3, &c. and Micah, iv, 1, 2. To a great mountain filling the whole earth, DAN. ii. 35. to a city set on a hill which cannot be hid, St. MATT. v. 14.

XII.—Protestants maintain, that the whole church of Christ is not the one only society or religion: but that many different sects, divided from each other in faith and communion, may nevertheless all belong to the church of Christ.

Their Bible plainly teaches the contrary, in which our Saviour tells us, St. JOHN, x. 16.—Other sheep I have, which are not of this fold [viz. the Gentiles, who were then separated from the Jews] them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And St. Paul, EPHES. iv. 4, 5—There is one body, and one spirit, as you are called, in one hope of your calling, one Lord, one faith, one baptism. Nor indeed is it possible, according to the Scripture, that the church of Christ should subsist, if she were split into many sects, divided from each other in faith and communion: For every kingdom divided against itself is bro't to desolation; and every city or house divided against itself shall not stand, St. MATT. xii. 25.

XIII.—Protestants commonly teach that people of all religions may be saved even Pagans, Jews, or Mahometans, that believe not in Christ, nor receive his gospel.

Their own Bible, in clear and express terms, condemns this error. St. MARK xvi. 16. He that believeth not [the gospel] shall be damned. ACTS, iv. 12.—Neither is there salvation in any other; for there is no other name [but the name of Jesus] under heaven given unto men, whereby we must be saved. St. JOHN, iii. 36. He that believeth not the Son shall not see life, but the wrath of God abideth on him.

XIV.—Protestants teach, that it is not necessary to salvation, to embrace the faith and communion of the true church. Their own Bible teaches the contrary, when it tells us, ACTS, iv; 47—That God added daily to the church, such as should be saved. And ISAIAH, lx; 12—That the nation and kingdom, that will not serve [the church] shall perish.

XV.—Protestants look upon it as uncharitable to say, that heresy is a damnable sin, or that heretics are in a state of damnation.

Their own Bible, GAL. v; 20—expressly reckons heresies amongst those sins of which it pronounces, that they who do such things, shall not inherit the kingdom of God.

XVI.—Protestants are of opinion, that no man shall be damned for following a wrong religion, if he really judges it to be right; whether he have taken sufficient pains to inform himself of the truth, or no.

Their own Bible expressly tells them, Prov. xvi; 25—There is a way that seemeth right unto man; but the end thereof is death.

XVII.—Protestants, to justify their wide notions of salvation in any religion, falsify the Scripture, by forging a text, no where to be found, even in their own

Bible, viz. That a remnant of all shall be saved.

Their own Bible loudly condemns this forgery, REVELATIONS. xxii; 18, 19—'I testify unto every man, that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take his part out of the book of life, &c.

XVIII.—Protestants will have the trial of spirits to be made only by the written word, and not by the living voice of the pastors of the church, or by adding to them, or their authority.

Their Bible prescribes a different rule. 1 JOHN iv; 6—He that knoweth God heareth us: [the pastors of the church] he that is not of God heareth not us: by this we know the spirit of truth, and the spirit of error.

XIX.—Protestants reject unwritten traditions.

Their Bible expressly recommends them, 2 THESS ii; 15—Brethren stand fast and hold the traditions which ye have been taught, whether by word, or our epistle.

XX.—Protestants take for their rule of faith the Scripture, as interpreted by their own private judgment.

Their Bible tells them, 2 PET. i; 20—That no prophecy of the scripture is of private interpretation.

XXI.—Protestants maintain that the Scripture is clear, and plain to be understood; and that the unlearned run no risk in reading and interpreting it.

Their Bible assures them, 2 PET. iii; 16—That in the Scripture are so many things hard to be understood, which they that are unlearned and unstable wrest to their own destruction.

XXII.—Most Protestants are of opinion, that children may be saved without Baptism: and that persons grown up may be saved, though they neither are baptized, nor desire to be baptized; but even refuse it, as Quakers.

Their Bible tells them in plain terms, JOHN iii; 5—'Except a man be born of water and the Spirit, he cannot enter the kingdom of God.'

XXIII.—Protestants deny that the grace of the Holy Ghost is given by the imposition of the Bishop's hands in confirmation.

Their Bible teaches that it is.—ACTS viii, 15, 17, where Peter and John confirmed the Samaritans. 'They prayed for them that they might receive the Holy Ghost.—Then laid their hands on them, and they received the Holy Ghost.'

XXIV.—Protestants deny that the blessed sacrament, which Christ gave at his last supper, was the body and blood of Christ.

Their Bible affirms it, in Christ's own express words; MATT. xxv; 26, 28—'This is my body—This is my blood of the New Testament, which is shed for many for the remission of sins.' LUKE xxii; 19, 20—'This is my body which is given for you—This is the New Testament in my blood, which is shed for you.'

See also to the same effect, MARK xiv; 22, 24, and 1 COR. xi; 24, 25.

XXV.—Protestants deny, that the bread which Christ gave was his flesh, the same which he gave for the life of the world.

Their Bible affirms it, JOHN vi; 51—The bread that I will give is my flesh, 'which I will give for the life of the world.'

XXVI.—Protestants are apt to say with the unbelieving Jews, JOHN vi; 52—'How can this man give us his flesh to eat?' and verse 60, 'This is a hard saying, and who can hear it?'

Christ in their own Bible assures them, JOHN vi; 53, 54, 56—'Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day—He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.'

XXVII.—Protestants deny that Christ's flesh is meat indeed, and his blood is drink indeed.

Their Bible expressly affirms it, JOHN, vi. 55. My flesh is meat indeed, and my blood is drink indeed.

XXVIII.—Protestants deny, that the cup of blessing which we bless, is the communion of the blood of Christ; or that the bread which we break in the blessed Sacrament is the communion of the body of Christ.

Their Bible expressly affirms it, 1 COR. x. 16. 'The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? And what makes them more inexcusable in denying it is, that their own catechism expressly teaches them, that 'the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's supper.'

XXIX.—Protestants teach, that to the unworthy communicant the Sacrament is no more than bare bread and wine, and by no means the body and blood of Christ.

Their Bible assures them of the contrary, when it tells them, 1 COR. xi. 27, 29, 'that the unworthy communicant is guilty of the body and blood of our Lord; and that he receives damnation to himself, not discerning the body of our Lord.' For how should he be guilty of the body and blood of our Lord, if what he took were no more than bread and wine?—And how hard a case would it be that he should be damned for not discerning the body of our Lord, which, in the opinion of these gentlemen, is not at all there?

XXX.—Protestants, to excuse their unbelief of the real presence of the body and blood of Christ in the blessed Sacrament, pretend that it is impossible his body and blood should be in so small a space; or in more places than one at the same time.

Their Bible assures them, that with God all things are possible, MAT. xix. 26. even for a camel to go through the eye of a needle, verse 24. With men this is impossible, says our Saviour, but not with God; for with God all things are possible, MARK x. 27. Nor is it harder

with God for one body to be at once in two places, than for two bodies to be in one place, as when our Saviour came in to his disciples, the doors being shut, JOHN xx. 19, 26.

XXXI.—Protestants maintain that there is a necessity of receiving the Sacrament in both kinds in order to life everlasting.

Their own Bible expressly promises eternal life to them that receive in one kind only, JOHN vi. 58. He that eateth me, even he shall live by me.

XXXII.—Protestants deny that there is any true and proper sacrifice in the church of Christ, to be offered in all places to the name of God.

Their Bible affirms it, MAL. i. 10, 11, where rejecting the Jewish sacrifices, God declares his acceptance of that sacrifice, or pure offering, which should be made to him in every place among the Gentiles. I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering. Which cannot be understood of the sacrifice of the Cross, which was offered but once, and in one place, and that among the Jews and not among the Gentiles.

TO BE CONTINUED.

From the Tablet.

THE MIRACULOUS VIRGINS OF THE TYROL.

The *Morning Chronicle* has just been bringing the weight of its ponderous erudition and profound philosophy to bear (for the edification of its readers) on the recent pamphlet by Lord Shrewsbury, descriptive of the extraordinary persons to whom the above title refers. In speaking of the philosophy of our daily contemporary, we beg it to be understood that we employ the term in the same manner as we do the French *philosophe* when speaking of Voltaire and Diderot. The philosophy of the *Morning Chronicle* on any matter of higher moment than a turnpike Act is, as our readers well know, of about the same value as the scoffing and sneering jargon of that sect of enthusiasts who, in the middle of the last century, were engaged in the hopeful task of eradicating Christianity. If the writer in the *Morning Chronicle* had only a little more wit, a little more pungency of style, and a little more cleverness, he might pass for a tenth-rate imitator of Voltaire.

Now, of course, we are not going to blame any one for disbelieving the narrative of Lord Shrewsbury. According to our view of the matter, it would be rash or us, who judge merely by report, to express any positive belief or disbelief on the subject. These miraculous occurrences are indeed of a kind readily recognizable by the senses and easy of appreciation. They are attested by the direct and positive evidence of numbers of educated men of the most various orders of intellect and modes of life. They are accompanied, so far as we know, by no circumstances to stir up suspicion. They are not paraded before the world by any persons directly or indirectly connected

with the individuals concerned. They are not employed to raise money, nor in any sinister manner whatever. On the contrary, they are withdrawn from public gaze as far as possible by their remoteness from the highways of traffic and the ordinary haunts of life. They are seen only by those who are content to hunt them out with much labor and much personal inconvenience. Not a single eternal circumstance, so far as we are aware, has been mentioned to cast on them a shadow of suspicion. Still, in matters of such moment, we hesitate; and considering them meanwhile with pious reverence, we, without wishing to thrust our rule upon any other persons, desire the concurrence of two events which have not yet happened, and, by God's blessing, may not happen for many years. The first is the death of the young woman of whom these events are related, so that the circle of evidence may be complete; so that we may be sure that on this side of the grave there remains no further proof to be dragged to light on either side of the question; so that we may have a reasonable certainty that in forming an opinion we are doing so after an extensive examination of all the facts of the case, known or knowable. The second is, the unquestionable attestation of some higher ecclesiastical authority than appears yet to have concerned himself in this matter, in order that the consent of our private judgment may be fortified by the concurrence of the public judgments of those whom private persons are bound to hear with reverence even on matters on which they may lawfully judge for themselves. When these two conditions are fulfilled, we shall, by all the rules of logic, have (according to present appearances) a far more conclusive reason for giving credit to these miracles than any "private-judgment" Protestant has for believing the greater part of the miracles in the New Testament, or any one of the miracles in the Old.

To many of the best-informed, the acutest, most disciplined, and, even to some of the most wary, of our readers, we dare say we shall appear in this statement of our requirements to exhibit an unnecessary scepticism. Be it so; in a matter so likely to furnish occasion for the sneers of the scoffer, the blasphemy of the blasphemer, and even the ridicule of some of the well-intentioned but weak-minded, we are anxious to push scepticism to an extreme point. But we detain our readers too long from the following choice *morceau* of Liberal philosophy which, in Thursday's *Chronicle*, serves as an introduction to the first part of a reprint, unabridged, of the pamphlet in question:—

THE EARL OF SHREWSBURY ON THE ESTATICA OF CALDARO, &c.

From time to time we are occasionally reminded that human nature is human nature still; for, from time to time absurdities, which we have supposed to be drowned "deeper than did ever plummet sound" in the sea of the past, come bubbling up on the surface, and startle us by their appearance.

Such are the reflections excited by a sight of a new pamphlet issued by the Earl of Shrewsbury. It is entitled a "Letter from the Earl of Shrewsbury to Ambrose Lisle Phillips, Esquire, descriptive of the Estatica of Caldaro, and the Addolorata of Capriana." Our readers, no doubt, stare at this title; and their astonishment will not be at all diminished by learning that, instead of this description relating to some new district for growing

grain, or some new discovery in geology, it relates to two young women, one of whom is frequently on her knees, and the other perpetually in bed.

Let us not be mistaken. The religious faith and the religious feelings of our fellow subjects are religiously respected by us. We are not so narrow nor so near in our views of "civil and religious liberty" as to conceive that toleration lies in the mere removal of civil disabilities. But when a man—and that man a peer of the realm, recently lauded for his enlightened spirit and freedom from all bigotry, attempts to convert an entire people by old notions and gratuitous absurdities abhorrent to that people's common sense and even common decency, we are perfectly warranted in using terms not strictly consonant with the sobriety of language.

Well, then, the Earl of Shrewsbury's "Letter" (and it is a marvellous letter) relates to two young women, one of whom is frequently on her knees and the other always in bed. It is a pamphlet with a blue cover, and contains pictures of these two young women. First we read the title with a kind of incredulous wonder; then we returned over the leaves with a disposition to contempt, gradually growing into a struggle to resist bursting into immoderate laughter. But this gave way to a feeling of humbling shame, that in the nineteenth century, in such a country as this, the Premier Earl of England should put forth such a production as this. But the Earl is a lineal descendant of the Talbot of William the Conqueror, and the family motto is *Prest d'accomplir*—ready to perform; and he who went to the mountains of the Tyrol to kindle his faith by the sight of two young women, and who has written a letter to sustain the corn laws, may follow up his adventures by patronising Bernard Cavanagh, the fasting man, as a pattern both of faith and practice to a starving nation.

But before entering on the pamphlet of the Earl of Shrewsbury, let us give our readers some idea of the matter to which it relates. We are not going to inflict on them a dissertation on a subject familiar to the commonest understandings.—Every schoolboy knows that the mind affects the body, and that the brain may be brought into a morbid condition, without being in that state which we call lunacy; and the subject of oracles, spectral illusions, &c., and all the machinery of Pagan and of Christian superstition is a familiar one to all who know even the mere outlines of history. The celebrated Nicolai, the Bookseller of Berlin, in his account of his spectral illusions, tells us that his imagination attained to a great facility in picturing. When he set about imagining, for example, the incidents of a novel, the different imaginary characters would "present themselves to me in the most lively and distinct manner; their figure, their features, their manner, their complexion, were all visible to my fancy."—Now, without entering into a learned disquisition on oracles, ascetics, and quietists, carry out this instance into the history of all "pious frauds" whatever. Apollonius, of Tyana, &c.

One single instance more before we come to the Earl of Shrewsbury. Amongst the various sects of Oriental fanatics who infested Christianity, there arose, in the monasteries of Mount Athos, a sect of persons, &c.

Now for the shrewd Earl of Shrewsbury and his "Estatica of Caldaro and Addolorata of Capriana."

We cannot, by any abridgment of the noble earl's marvellous and edifying stories, deprive our readers of their interest. We therefore give entire, excepting a few notes, his narrative of a visit to the *Estatica of Caldaro*.

Now, of a truth, we do not mean to assert that Thomas Paine would have written anything so positively stupid as this; but we may venture to express an opinion that if that shrewd blasphemer had lived in our times—had been tamed down to the decency of our manner of speech—and had consented to lay aside for a moment, his own pungent racy idiomatic English, he would have written against Christianity, its author and its believers, the substance of what we have just quoted. In fact every word would, *mutatis mutandis*, apply just as well to the narratives of Matthew, Mark, Luke, John, Paul and Moses, as to the two poor ladies against whom this genius of the Stock Exchange has discharged what powers of ridicule the Lord hath vouchsafed to give him.—On the subject of miracles there is extant, in the present day, a so-called philosophy—the dribblings and drags of the cups of a by-gone generation of Atheists, and which really ought to be left to the shallow wittlings and downright blockheads for whose calibre of intellect it seems expressly formed—a philosophy which consists in taking revenge for the unwilling assent its professors are compelled to express, if not to feel for the Bible miracles, by a species of ridicule, which makes no discrimination among miracles, which is every bit as applicable to one set of miracles as to another, and would be just as sensible—that is, just as senseless—if directed against the writings of Moses and the Evangelists, had these authors

been so unfortunate as to be the contemporaries of the philosophers to whom we are alluding.

Just imagine Moses doomed to "breathe the same atmosphere" as the penny-a-liner of the *Morning Chronicle*, and to have his revelations criticised by the same practised scribe. Imagine the great lawgiver of Israel—if it were possible—living in the nineteenth century; or suppose that the sage of the strand had been born in Egypt in the year A. M. 2433, and had subsequently flourished as a "Coptic scribe" to the Pharaohs of that era. Or bring down the auspicious moment of his birth to the year one of our present calendar, and fancy the lip of contempt, the "humbling shame," with which our philanthropic Sadducee would have turned over the little pamphlet which narrates the Gospel of that day when it first issued (with or without "blue cover" and pictures) from the shop of the Bond-street bibliopole of Jerusalem. Fancy him sitting down to write for the benefit of posterity an account of the events of his own time. He begins almost in the very words of the *Chronicle*:—

"From time to time we must occasionally be reminded that human nature is human nature still. Even our enlightened age is not proof against the revival of antiquated absurdities. Such are the reflections excited in us by a sight of a new pamphlet just issued, it is said, by a man who calls himself John, under the title of 'Good Tidings' or Gospel. Our readers, no doubt, stare at this title: and their astonishment will be not at all diminished by learning that, instead of relating to some new district for growing grain, or some new discovery in the mode of catching and pickling fish, it relates to a man called Christ, who led an obscure life, and was put to a shameful death about forty years ago, and to certain followers of his, some of whom were frequently casting out their nets, and some perpetually trying to cast out devils.

"Let us not be mistaken. The religious faith and feelings [the *cant*, as in the above extract], old notions and gratuitous absurdities, abhorrent to common sense and common decency. * * Well, then, the 'Good Tidings' of John (and they are marvellous good tidings) relate to a man [as above]. It is a pamphlet written on a yellowish parchment, and contains one or two pictures in the margin. First, we read the title with a kind of incredulous wonder; then we turned over the skin with a disposition to contempt, gradually growing into a struggle to resist bursting into immoderate laughter. But this gave way to a feeling of humbling shame, that in the fortieth century, in such a country as Judæa, an educated man, as this John evidently is, should put forth such a production as this.

"But before entering on the pamphlet of this John, let us give our readers some idea of the matter to which it relates.—We are not going to inflict on them a dissertation on a subject familiar to the commonest understandings. Every boy knows that mind affects the body, &c., and the subject of oracles, spectral illusions, &c., and all the machinery of Assirian, Egyptian, and Jewish superstition, is a familiar one to all who know even the mere outlines of history. The celebrated Hippocrates, the great physician of the Greeks, believed in divination by dreams; and the tricks of the Egyptian sorcerers are well known to all the world.

* One single instance more before we

• come to our 'pamphleteer John.' [Here follows the story of Bel and the Dragon.] 'Now for the shrewd John and his Good Tidings. We cannot by any abridgment of these marvellous stories deprive our readers of their interest. We therefore give the pamphlet entire.'

Now we put it to any reader of common sense whether such balderdash as this would not stand just as well for a preface to the New Testament, as to this now pamphlet, whether its whole point does not depend upon the self-evident absurdity of all miracles; in fine, whether any human being, who attributes any weight whatever to such a string of reflections, would not be a fool to believe in Christianity? We beg this Sadducee of the nineteenth century to tell us whether he admits—we have shrewd doubts on the matter—the ordinary truths of Christianity. If he does not, there is an end of the question; we hand him over to the old standard confuters of Deism. If he does, we beg him further to tell us whether, having satisfied his mind by a mass of evidence, of which (in sense) the basis is human testimony, of the truth of those "old notions and gratuitous absurdities abhorrent to common sense and even common decency," that the great God of heaven became man, lived the life of a servant, was tried before a Roman proconsul, was stripped of his clothes, spit upon, beaten, crowned with thorns, and put to death as a common malefactor—whether, having admitted that all this happened eighteen hundred years ago, he is prepared to deny the authority of human testimony to establish the truth of facts of the present day *infinitely*—we speak literally—*infinitely* less astounding and improbable?—If he is prepared to do this, will he have the goodness to tell us why he takes upon him to believe that the human faculties are radically changed within these late centuries? Or how he comes to know—it is almost blasphemy to use the only adequate expression—that the Almighty *exhausted* his powers of disturbing the ordinary succession of nature in the days of the apostles? Or how he makes out that a great wall of moral impossibilities has been built up between those times and these? Failing in this, will he please to furnish us with his scientific miracle-guage? Will he condescend to inform us by what scale he judges of the dignity of miracles? By what process he has satisfied himself that miracles—we can hardly argue the point with such a reasoner without approaching the very verge of blasphemy—*allowable* to the Almighty in the days of St. Paul—visions, illuminations, signs in the heavens "bearing in the body" the marks of the Lord Jesus—are no longer permissible? By what logic he convinces himself that his "common-sense" is a fit judge of things *above* sense; of the events of the supernatural world? Will he inform us how he shows it to be contrary even to the common sense of any man, who believes in the redemption, to suppose (upon sufficient proof shown) that the memory of that stupendous and all-important miracle should be stamped afresh on the convictions of an unbelieving age by some extraordinary means? Lastly, will he con-

descend to point out to us in what respect the evidence of these modern miracles is so utterly defective and unsatisfactory as to be undeserving even the attention of a sane man?

When he has done these things, *he* will have done something that entitles him to the attention of reasonable and educated men. Till he shall, at least according to his humble ability, attempt this, we see no reason why we should meddle further with such an antagonist, or why we should not content ourselves with handing him over to the correction of those men who are the appointed castigators of the common herd of Sceptics and Infidels.

RASCALS IN RUFFLES AND RASCALS IN RAGS.—There is much truth in the following remarks which we find in the Mississippi Free Trader—There are but few communities in which the ends of justice have not been often defeated through the instrumentality of wealth, and the rigors of the law made more severe in proportion to the poverty and the helplessness of the culprit.

"The difference between a rascal in ruffles and a rascal in rags is every day strikingly illustrated by the difference in which "justice" is meted out to the two classes of legal offenders. If a ruffled shirt offender is arraigned for a crime, the name of the offence is palliated, if it be for killing, to self-defence; or for stealing, it is characterized by the mild term of a misfortune in financial matters. Nor is he ever without his friends to bail him, plead for him, swear for him, and at last a partial Judge to decide for him and a willing jury to let him escape. As a verification of these remarks let us but ask the question, who now lives that ever saw a man with money swing for his offences or expiate his crimes in the State prison in this land of equal laws and equal privileges? But let a man steal a ham to save, it may be, from starvation an interesting family, and he is an outcast, a disgrace to his sex; awful justice, armed with the sword, demands him as a victim to appease the wrath of her offended majesty, forthwith he is arraigned, scarcely allowed a trial, and prejudged, he is hurried off to the State prison as a warning to all other offenders upon a small scale. We have frequently noticed this difference in "the administration of justice," but it was more strikingly brought to view a few days since, in looking over a northern paper we saw the following announcements:—"Mr. Semms, the young gentleman who shot Mr. Davis, one of the professors in the University of Virginia, has gone south for the benefit of his health, some say to Texas, and that his bail will have to settle the amount of his bond." "James McCorle was arraigned for stealing from the door of a retail house, a Makinaw blanket, when charged with the crime he admitted the fact and plead in extenuation the severity of the weather, the suffering condition of a wife and children, and that he would pay the bill if he could be permitted to gang about his business, but his argument not appearing very convincing to his honor, and Jemmy being a rather suspicious looking chap, was sentenced to thirty days." Thus we see in the case

where the life of a fellow being has been wantonly taken by a rascal in ruffles, money pays the forfeit, but when from dire necessity, or to protect from the severity of the weather a family dearer than life, a suspicious looking (that is poorly clad) fellow takes a blanket, money cannot atone for the offence."

THE HORSE.—The horse knoweth his owner, and he knows much more. I verily believe he knows more than many of the two-legged animals who ride on horse back, and I am quite sure there is more of the spirit of Christianity in his practice than is to be found in many of the bipeds aforesaid; for the horse, especially the carman's, rests on the Sabbath, whereas his rider often works harder for the devil on that day than he does for food to keep his soul and body together on any day in the week. Besides the horse will cross the hand that feeds him; but thousands of his riders thank not God, in whom they live, and move, and have their being. To illustrate my position let me give a few anecdotes of this beautiful and friendly animal. Of a two horse team belonging to the Earl of—, near Oxford, one was very vicious, the other quite the reverse. In the stall next to the gentle horse, stood one that was blind. In the morning, when the horses about twenty of them were turned out to pasture this good tempered creature constantly took his blind friend under his protection. When he strayed from his companions, his kind friend would run neighing after and smell around him, and when recognized they would walk side by side, until the blind friend was led to the best grass in the field.

God, speaking to Job, asks him: "Hast thou given the horse strength?—Hast thou clothed his neck with thunder? He mocketh at fear and is not affrighted; neither turneth he back from the sword." Shortly after that mighty battle which closed the career of Bonaparte, and at the disbanding of part of the British army, the remains of a troop of horse belonging to the Scotch Greys, were brought to the hammer. The Captain being rich and a man of feeling, was loth to see those noble fellows turned into butcher, baker, or beer-house drags, after helping to drive the French from Spain. He therefore bought the whole lot and set them loose in one of his fine grass parks to wear away their old age in peace. One warm summer evening, when it was just dark enough to render light visible, a vivid flash was followed by a loud report of thunder. At this moment the horses were grazing lazily, but seeing the blaze and hearing the report, they thought a battle had begun. In a minute they were in the centre of the field, all drawn up in line, their beautiful ears quivering with anxiety like the leaf of the poplar trembling in the breeze, listening for the word of the rider to lead them to the charge. My informant, who was an eye witness of this wonderful scene, told me he had often seen these horses.

PAYING DEARLY FOR A CARROT.—The French-park magistrates have committed an unfortunate man to goal, there to be kept in "durance vile" for the space of one calendar month, and at hard labour, or pay the penalty of one pound good and lawful money, for having the misfortune to pull a carrot in a field where the Rev. John French had them for his race-horses. A carrot no doubt, is a tempting thing to a poor hungry wretch, who declared he had not tasted food for the previous twenty-four hours. But why deprive the racing stud of a rich parson, enjoying secure government church livings to the amount of, at least, eighteen hundred a-year, of a single carrot, even were the unfortunate man to have perished in the field with hunger? Notwithstanding Mr. French's being at the Levee, we understand the case of this wretch, whose wife and children are thrown upon the world, will be brought under the notice of Lord Elliot; and, probably, before the two houses of parliament.—*Roscommon Journal.*

LATEST NEWS.—The last *British Whig* says that the packet ship *Mediator* has arrived at New York bringing six days later intelligence, but that it is unimportant.

REMITTANCES RECEIVED SINCE OUR LAST.
 Alexandria—Alex. McDonell and Duncan McPherson, each 7s6d
 Brantford—Mr Murphy, 15s
 Kingston—Mr Higgins 10s, Jeremiah Meagher, Mrs Lynch, Mrs Hickey, Mrs Redmand, & Mich. J. McDonell, each 7s6d
 London—Dr Anderson, 15s. Mrs Swinburne, 7s 6d, and Mr O'Flin, 2s 6d

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

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

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

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

FOREIGN LITERATURE AND NEWS.

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

The Markets.

Particular care is taken to procure the earliest advices in reference to the prices of all kinds of Grain, Provisions, Produce &c., the state of Stocks, Banks, Money and Loans, and our extensive arrangements will hereafter render our PRICES CURRENT of inestimable interest to the traveller, the farmer and all business classes whatsoever.

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

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

TO AGENTS—TERMS.

The terms of the COURIER are \$2 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, and send us \$15, per money and postage free, we will receipt for one for each. Seven copies for \$10, three copies for \$5, or one copy three years for \$5.
 Address, M. MAKIN & HOLDEN, Philadelphia

Gal. vi. 17.

LEASES OF LIVES RENEWABLE FOR EVER.—The Court of Exchequer have pronounced a very important decision, involving the rights of landlords and tenants, in respect to this peculiar tenure.—The Bill was filed by a Mr. Boyle, of the County of Derry, against the Rev. R Olpherts, to compel the execution of a renewal on the fall of life. The original lease, of 1731, contained a reservation of bog, but with liberty to the lessee to use it for fuel, and the tenants had ever since gone on encroaching, and converting it into arable land. In this manner they had reclaimed between one and two hundred acres, and on replying for a renewal, in 1840, the landlord insisted on excepting from the grant all the reclaimed land. This was resisted, and a bill having been filed, the case came on before the court of Exchequer of Thursday. The Court decreed, that the bog having been excepted in the original grant, with a right of fuel to the tenants, that the sub-soil belonged to the landlord, and that all the reclaimed land was the estate of Mr. Olpherts. They therefore decided that he was entitled to except it out of his renewal. This decision is a most important one.—[Ulster Times.]

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

THE Subscriber having completed his new Brick Building, in King Street, (on the site of his old stand) respectfully informs the Public that it is now open for their accommodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.
N. DEVEREUX.
Dec. 24, 1841.

INFORMATION WANTED,

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

**SAMUEL McCURDY,
TAILOR.**

KING STREET, HAMILTON.

GRAND RIVER HOTEL,

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

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

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

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

P. McCLUSKY

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

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

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

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

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

PORTRAIT PAINTING.

M R. HELY, [late from Europe.]

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

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

OYSTERS!

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

INFORMATION WANTED.

OF Jeremiah and Philip Brown, who came into Canada from Hagarstown, Maryland, U. S. about eight years ago. One of them was understood to be a sailor on Lake Erie. Their mother who lives in Hamilton, Upper Canada, would be grateful to obtain any word respecting either of the above, or their sisters Caroline and Harriet.
December 6, 1841.

NEW HARDWARE STORE

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

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

**REMOVED
IN HASTE!!!**

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

SAMUEL McCURDY.

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

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

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

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841. ;

**TO THE READERS OF THE
CATHOLIC.**

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

THE EDITOR.

HAMILTON, JANUARY, 1842.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT.

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

THE CATHOLIC.

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

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

TERMS—THREE DOLLARS
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**LETTER-PRESS PRINTING
OF EVERY DESCRIPTION
NEATLY EXECUTED.**

AGENTS.

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

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