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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.

Very Rev. W. P. MacDonald, V. G., Editor.

OFFICE—CORNER OF KING & HUGHSON STREETS.

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VOLUME IV.

HAMILTON, [GORE DISTRICT] DECEMBER 27, 1843.

NUMBER 15.

From the London and Dublin Orthodox Journal.

PRAYERS FOR THE DEAD AND PURGATORY.

TO THE HON. W. H. G.

DEAR SIR,—I have received your very kind letter, and hasten with infinite pleasure to give you the Catholic doctrine in reference to prayers for the dead, as you desire, and which is as follows:

The Catholic church declares that the dead receive benefit and comfort by the prayers and suffrages of the living, and that, therefore, it is a pious and wholesome institution of the Catholic church in behalf of those who died in the faith thus taught.

St. Clemens, lib. viii. constit. cap. 18.

St. Dionysius, de eccles. hierarch. cap. vii. p. 3.

Terullian in lib. de Corona Militis.

St. Cyprian, lib. i. ep. 9.

St. Basilus in liturgia instituit. orationem pro mortuis.

St. Greg. Nazian, in oratione in Cæsarium.

St. Ephrem in Suo Testamento.

St. Cyrillus Hier. Catechesi. v.

Euseb. lib. iv. de vita Constantini. Imper. ubi dicit eum voluisse sepeliri in celebri templo ut fieret particeps multarum orationum.

St. Epiphanius in fine operis contra hæreses.

Numerat inter dogma ecclesie orationem pro defunctis et Hæresi. 75 Aerium hæreticum declarat quia hoc negabat.

St. Chrysost, Hom 41 in 1 Corinth.

Et Hom. 69, ad populum Antioch.

Et Hom. 84 in Ivan.

Et Hom. 21 in Acta Apost.

Et Hom. 3 in Epist. ad Philip in Morali.

St. Ambros. lib. ii. Epist 7, ad Faustum de obitu Sororis.

St. Hieronimus, in epist. ad Pamach. de obitu Pauline uxoris ante medium.

St. Paulinus Nolanus, in epist. daphinum episc.

St. Gregorius, lib. iv. dialog. cap. 55.

St. August. decura. pro mortuis, cap. ii. et c. 4.

That this was the universal practice of Christendom, and of the primitive church, I refer you to the liturgies St. James, p. 7; also pp. 29, 34, 38; the liturgy of St. Basil, pp. 60, 61; the liturgy of St. Chrysostom, pp 74, 80, 81, 98, 99; the liturgy of St. Basil the Great, translated from the Arabic, pp. 9, 23, 31; the liturgy of St. Greg. Naz. p. 34; the liturgy of St. Cyril, pp. 60, 61, 62. All these are to be seen in the library of Oxford; and this belief is most widely diffused among all men who know any thing; and I challenge the Rev. Wm. Palmer of Oxford to find a man pretending to the reputation of a scholar who can bring himself to deny it.

THE CONTRARY, VIZ:

"That it is not lawful either to sacrifice or to pray for the dead."

This was an old heresy of the Arians, condemned by the primitive church, as is proved by St. Augustine and St. Epiphanius (St. August. 1. de Hæc. cap. 63; St. Epiphanius. Hæc. 75.) Justly, therefore, was it declared to be a pious and holy institution of the church; and the contrary declared against by the Council of Trent.

PURGATORY.

I shall now give you as you also request of me to do, the doctrine of the Catholic church on this most important point, viz. that, besides heaven and hell, there is a pur-

gatory according to the scriptures, or a third place for some souls after this life, wherein the souls of some of the faithful undergo temporary punishment, and are purged there as well for the remainder of their venial sins, as for the intermitted satisfaction which is due to mortal sin, before they can be translated into heaven, to be partakers of eternal bliss. Ps. xv.; Acts ii. 24, 27; 1 Peter. iii. 18, 19, 20. Here we behold a proof (v. 19) of a third place, or a middle state of souls; for the spirit in prison, to whom Christ went to preach after his death, were not in heaven, nor yet were they in the hell of the damned, because heaven is no prison. And Christ did not go to preach to the damned. 1 Cor. iii. 13, 14, 15; St. Matt. v. 25, 26; St. Matt. xii. 33; Revel. xxi. 27.

This is included in the foregoing doctrine, which I have extracted from the writings of those ancient fathers who have invariably taught that it was lawful, pious, and commendable to pray for the dead. I shall now produce clearer testimonies from the same fathers, who more fully and in more express terms maintain this very doctrine:—

St. Cyprian, lib. iv. Epist. 2.

Origenes, Hom. vi. in Exod.

St. Greg. Nyssen, in Orat. pro Mortuis.

St. Gregory Nazian. in Oratione S. Lumina.

St. Basilus in Cap. 9. Esaiæ.

St. Euseb. Emissen, Homil 3. De epiphania Lactantius, lib. vii. cap. 21.

St. Hilarus in psa, 118.

St. Ambrose in Ps. 36.

Idem St. Pater in locum Pauli. 1 Corinth. iii.

St. Hieronimus, lib. 1. Cont. Palagianos.

Idem, in fine Comment in Esa.

St. Paulinus, Epist. i. ad Amatum.

St. Augustin, lib. xxi. de Civit. Dei cap. 16.

Idem. Hom. 16.

Et, lib. ii. de Genes. Cont. Manich. cap 20.

Et in Ps. 39 Oratione.

Et infra Explicans, nostop, locum Apostoli, 1 Cor. 3.

Et lib. vera et falsa pœnit.

THE CONTRARY, VIZ:

"That there is no such thing as purgatory, and that it is a vain thing to pray for the dead." This was an old condemned heresy of the Arians, who were the first that ever broached that heresy, as is testified by St. Augustin, Hæc. 53, and St. Epiphanius, Hæc. 75.

1st. The Arians were the first who denied this doctrine, and were condemned by the church, and were wrote against by those two ancient and renowned fathers.

Secondly. The Woldenses would fain revive the same heresy, as is mentioned and condemned by Quido Carmelita, (in Summa de hæreticis.)

Thirdly. There were Henry and Peter de Brius who endeavored by all possible means to propagate this doctrine, but were prevented by the great labor and exertions of St. Bernard, who wrote against them (Bernard Epist. 240.)

Fifthly. The Albigenses taught that there was neither hell nor purgatory, as is mentioned by St. Anthony: and the next doctrine will be, that there is no heaven, and then we shall have neither God nor devil. See St. Ant. 4 part. tit. ii. c. 7. sec. 5. Justly, therefore, did the Council of Trent, according to the Catholic and primitive church, according to the holy word of God, according to the decrees of general and ancient councils (sess 25 de Purgatorio), and according to the faith, doctrine, practice, and tradition of the ancient fathers, who com-

mand "that there should be special care taken by all the bishops of the church that the doctrine of purgatory should be every where preached and taught as a pious and wholesome doctrine." And these are better foundations for a christian to rest his faith on than to pin his belief upon the sleeves of Arians, Brusians, Woldenses, Albigenses, Harrians, Lutherans, Calvinists, and God knows who, who derive their authority I know not whence, to make us believe I know not what. Your parson desires you to ask me, how I can reconcile the following quotations from scripture with the Catholic doctrine of purgatory. God says he will not remember our sins, that they shall not be mentioned to us in the day when we turn from our wickedness." Isaiah iv. 25. Jer. xxxi. 24. Ezek. xviii. 22; to which I answer, that all we learn of the pains of purgatory is, that they are a temporal punishment justly inflicted: and a temporal punishment of sin is as consistent with forgiveness as God's justice is with his mercy. Thus Adam's sin, as soon as he repented of it, was not remembered in the sense meant by Isaiah, Jeremiah, & Ezekiel. That is, God entirely forgave him both the guilt and the eternal punishment due to it. Yet the gates of heaven were shut for near four thousand years after a punishment of it; and Adam himself performed the penance of eating his bread in the sweat of his brow, enjoined him by God for above nine hundred years. In like manner God forgave David as soon as he confessed to Nathan, but the temporal punishment of it lasted for many years after. Yet, pray remark, though the whole sin was forgiven (for God forgives not by halves) that part of it, as your parson must confess, was punished for many years after, which clearly demonstrates the falsehood of what Protestants continually assert, that the justice of God is satisfied before the sins are forgiven, and the parties concerned received into favor. Here, in conclusion, my dear friend, I am delighted that you are determined to examine every point of Catholic doctrine, and that as far as you have gone, to use your own words, you are delighted with it, for you are sure that the spirit of God is with the church in communion with the see of Rome. Persevere then in your noble enterprise, and you will not fail to secure to yourself a crown of glory in a better world; hasten, therefore, I implore you, to enter without delay into the true sheepfold of Christ, viz. into the bosom of the Catholic church, and hearken to the wisdom of God advising you to avoid delay (St. John xii. 45) and run whilst the light of life serveth, lest the darkness of night overtake you (St. John ix.), "for night will come, when no man can work." Recollect there is always danger in delay, and in a business of this nature the greatest. Without a particular grace of God you can do nothing—no nothing; therefore let me recommend you to say, night and morning, on your knees, with perfect humility, the following prayer which was given to a Protestant lady of high rank, a much esteemed friend of mine, and who is now a member of the Catholic church, by the late saintly Archbishop of Paris, as follows: "Oh my God grant me thy grace to find out the true church, and, when I have found it, grant me thy grace to submit to its holy decisions." The effect of this short prayer is wonderful, if said with the necessary dispositions; and believe me, in haste.

Yours, most sincerely,

VERAA,

A CATHOLIC LAYMAN.

State of Catholicism throughout the World.

Discourses pronounced at Rome at the opening of the Academy of the Catholic Religion in the year 1849, by the Cardinal Pacca, Dean of the Sacred College, Bishop and Legate of Velletri, &c.

Concluded from page 91.

I cannot contemplate without grief the situation of the Catholic church in these two kingdoms, in which it was heretofore so flourishing; it is with a very different feeling that I consider what passes in another country, in which for many ages religion groaned under a most bitter and relentless persecution. There they refused to the unfortunate Catholics even the consolation of freely exercising their worship; and not only was not that worship tolerated, but it was prescribed under penalties the most severe and the most cruel. At present, by a wonderful mutation, we see in those same regions new temples and magnificent cathedrals rising up; we see the building of convents and monasteries for the religious of the two sexes—and a well-wishing and generous hospitality is offered to the priests of those foreign nations who have been struck down by the persecutions of their country. It is easy to perceive that I speak of England. These facts are not a little consoling; but there is no reason to flatter ourselves with the idea which some persons do, that the Anglican sect is on the point of expiring. It is very true that it is every day losing ground, abandoned as it already is by numberless sectarians who have fallen into a complete incredulity, and by many others, who, enlightened by Divine grace, are returning to the bosom of their mother—the Catholic church, which has never ceased to feel for them the utmost tenderness. Nevertheless, this Anglican church, all tottering and shaken though it appears to be, is supported by two firm stays—the power of the aristocracy and the opulence of the clergy.

As long as it shall be permitted to the great ones of this country, to distribute to their brothers, to their children, to their nephews, the opulent revenues of episcopal endowments and the rich benefices which annually raise 6 million pounds sterling, it is in vain to hope for the disappearance of this sect. But if the Lord continues to bless the zeal and the labors of our clergy in England, we shall soon witness the abandonment of Protestant pastors by the greater portion of their flocks. It is seldom in Ireland that the Protestant minister of a parish has a larger congregation than his wife and children and clerk. As to the rest, that which the Anglicans call defection, but which we call conversion, will force the Government to make serious reflections. In other times it might be feared that it would make the persecution more violent; but in the actual state of Europe we must look for favorable results from it to the cause of the Catholics.

England, then, offers us consolation in the midst of the sufferings of the church; but our consolation and our joy increase

still more when we consider the state of the church in Belgium. I have seen, in the course of my life, four different dynasties reign successively in this industrious and interesting country. The three first rivals, and oftentimes opposed by political and commercial interests, agreed and perfectly resembled each other in one thing—in their application to trample upon and torment this good people, as truly Catholics, by religious innovations. These three first dynasties having been driven off either by foreign arms or by the insurrection and resistance of the people, Divine Providence has at length accorded peace to those good Catholics, and it has executed its design by a wonderful stroke of its omnipotence, by one of those means which the straightened ways of human wisdom might find contrary to the proposed end, means well expressed by this ingenious proverb of the Portuguese language—*Deus sacroce dirigit sobre una rega estorta*. God writes straight on a curved line. In effect, God to procure peace for the Catholics, called the fourth dynasty. He raised upon the throne a new prince, a stranger by country, born and educated in Protestantism, and attached to the sect of Luther. Who would not have thought but that the enemies of religion would have found a support in him? Well this prince, worthy to be proposed as a model to those who have had the good fortune to be born in the bosom of the true church, has perfectly learnt the truth and justice of the celebrated words of the great Olaus, Bishop of Cordova, to the Emperor Constantine: *Tibi Deus imperium commisit, nobis que sunt ecclesie creditus*—It is to you, prince, that God has committed the empire: but it is to us that He has confided the interests of His church.

When the new King of Belgium took possession of the throne, the words he addressed to the clergy expressed the same thought, and he has faithfully kept his promise, for to give to his people a guarantee and complete assurance of the attachment of the new dynasty to the Catholic religion, he desired that his children should be baptized and brought up in our holy and august religion.

But why should I forget our dear Italy, which doubtless, ought to present itself first to my thoughts? This beautiful and rich country of Europe, one of the most privileged, one of the most favoured with the gifts of nature, which has received a sweet and wholesome climate, a sky almost ever serene, a soil so fertile, as always to generously recompense the sweat of the toiling agriculturist. She has produced an intelligent people, capable of great enterprises, as the celebrated Romans sufficiently proved in ancient times, and the Sovereign Pontiffs, in modern days, who have chiefly belonged to our nation. And the popes have indeed done great things, not only in the government of the church, but also in favor of the temporal interests of the world and of civil society, by their wholesome influence and their wise authority. This

is what you have proved, illustrious and demicians! in various ways in the course of preceding years. But what are the favors of Heaven in comparison of a benefit far greater—that of having received from the East into the bosom of Italy, in our most happy city of Rome, the chair of truth, the supreme tribunal of the church, this good and tender mother who has always nourished—and who has never ceased to nourish, with the purest milk of heavenly doctrines, all the churches of Italy. It is she who has combated and who yet combats every day, to alienate far from her bosom the infernal poison of heresy and schism.— Since those ancient days when first the Emperors of Constantinople, and afterwards the Kings of the Goths protected and sustained Arianism, the Roman Catholic church has always stood in the way of heretical sects establishing themselves in this country; and in the sixteenth century in particular, when from the pit of hell so many heresies spread over the north, and endeavoured to penetrate into Italy and to take root here, it was Rome that drove from us the terrible plague of those religious wars, which inundated Germany with blood during thirty years, and France at first during forty years, and afterwards England, Bohemia, and Hungary. Nevertheless, we had also the unhappiness of seeing, in the 17th century penetrate into Italy, a hypocritical sect from Flanders, and which in order to hide the more securely its intentions and dark projects, disavowed its real existence. Though proscribed and struck with anathemas of the Holy See, it found an easy access, a well-wishing reception in certain cloisters, whose destruction it had already perfidiously meditated, and in the universities, where unnatural children of Italy, unworthy to bear its name, and ungrateful towards Heaven and its numerous blessings, embraced the errors of this sect and dared to defend them. From this double source of public instruction were spread and rapidly propagated among politicians, magistrates, and men in the bosom of civil tribunals, those principles of defiance, of jealousy, and of hatred towards the Holy See, which, even under the reign of princes, whose private and public conduct was Christian, and whose intentions were pure and religious, reduced the church to the sad bondage of Agag, she who in sacred things should be a free and independent queen.

One of the most illustrious bishops of the seventeenth century, in a discourse pronounced before one of the most powerful monarchs, the immortal Bossuet, speaking to Louis XIV., said—'Holy authority of the church—necessary bridle of licentiousness, and only support of discipline—what hast thou become?— abandoned by some, usurped by others; either it is entirely abolished, or it is in the hands of strangers. But it would require a long discourse to expose all these wounds, Sir, the times will enlighten your Majesty of it.'—(3d sermon for Palm Sunday, 2d part.)

Thus spoke Bossuet: but since his

had to our own the wounds indicated on the church in our dear country, as well as in every other, have not been healed; they bleed yet, they bleed abundantly. But let us hope, I shall say with the illustrious Bossuet, that the times will enlighten good princes, and disabuse them of their errors. Perhaps heaven destined this era of consolation and of goodness for the glorious Pontiff who now governs the church to recompense that sacerdotal firmness, that apostolic courage with which from the heights of Vatican, in presence of the great powers of Europe, he has made us hear the solemn voice of Peter—that voice which the enemies of religion feign not to fear—that voice which even now shakes the world, and which can always, if not check, in a moment, every evil, at least console and fortify the just, and prepare, for those who have strayed, the way that will conduct them back to the compassionating bosom of their mother.

Be not astonished, my well beloved colleagues, and all you illustrious auditors, if I have spoken with liberty, and frankly. I think that a man, beneath the weight of 87 years, and already near the end of his life, ought to be ordinarily deaf to the pusillanimous counsels of human prudence!

THE BROTHERS OF ST. JOSEPH—NEAR SOUTH BEND, ST. JOSEPH CO., IA.

It is not very generally known that a community bearing the name of "The Brothers of St. Joseph" has been in existence in Indiana since 1841, under the direction of the Priest of the Holy Cross and the patronage of the Right Rev. Bishop of Vincennes. The following synopsis must prove both useful and interesting to many pious Catholic families and virtuous young men, particularly with those unacquainted with the nature, aim, location, &c., of that institution.

The Brothers of St. Joseph in their institute, are nearly similar to the Brothers of the Christian Doctrine in Canada; their own salvation and the sanctification and education of youth forming the great objects of their efforts. Those who are competent to teach, give instruction in the different branches of education at the institution, or are placed over schools in different parts of the country. Those who are mechanics have separate apartments at the institution; and every facility to make their several arts useful both to the community and to the apprentices they receive. Those Brothers who are not qualified to become teachers or mechanics, are employed either on the farm or in the household.

The institution was at first located at St. Peter's, Davis' Co., but the Bishop possessing a tract of some five hundred acres of land denominated "St. Mary's of the Lake," near the South Bend, and perceiving the peculiar advantages attached to that beautiful place for the purpose of such an institution, presented it to the Brothers last autumn; they then removed there.

Those who beheld the paucity of the

members, and the almost insurmountable difficulties they had to struggle with, in the commencement of their charitable mission in this country, have expressed great astonishment at the very unexpected success they have had in the short space of two years; the result is such as to place the stability of the institution beyond any possibility of doubt. In 1841 there were only seven members, now they number nearly forty. At St. Mary's of the Lake they have opened two schools, one for the higher branches of education and the other as a free school for poor children; to the different trades they have taken apprentices, for whom they have an evening school for literary instruction. In the State of Indiana they have several free schools, and at Pokagon, Michigan, one for the benefit of the Pottawattamie Indians.

Last July, the community of St. Mary's of the Lake received an addition of three Priests, one Brother, and four Sisters, from the Parent House in Europe. The Priests devote their time not only to the immediate concerns of the institution, but also to those of several congregations.—The Sisters in their rules, are similar to the Sisters of Charity, and are making arrangements to open a school and an infirmary at St. Mary's of the Lake at a convenient distance from the residence of the Brothers.

The corner stone of the College which the Priests and Brothers are about to open at St. Mary's of the Lake, was laid last August, and the building will be ready for occupation in a few weeks; the structure is admirably calculated for its object, and it is expected that the interior arrangements will be such as to afford all the advantages usually possessed by institutions.

Since the Brothers established themselves in that part of the country, several families desirous of enjoying the convenience that it now possesses for complying with their duties as members of the Catholic Church and for having a religious education imparted to their children, have purchased farms and settled in the neighborhood of South Bend.

There are abundant resources for those who wish to settle there; farms of every description and size can be obtained on reasonable terms, and the late improvements on the St. Joseph river, together with the manufactures in course of erection cannot fail to give encouragement to mechanics and laborers.—South Bend is easy of access from the Lakes and surrounding cities, being about thirty miles from Lake Michigan, eighty from Chicago, Ill., and one hundred and seventy from Detroit Mich.

Notwithstanding the community's increase in numbers, owing to the very extended field of its labors, there is still room in the novitiate for young men desirous of entering a state life wherein they will be not only beneficially employed for themselves, but eminently so for society. Young men who wish to become Brothers, whatever occupation their tastes and inclinations lead them to, may expect to be suited, on account of the great diversity of employments the institution embraces. The superior, Rev. E. Sorin, is stationary at St. Mary's of the Lake, South Bend, and always gives such information concerning the institution as is required from him.

From the New England Reporter.

A CLERICAL LIBELLER.

We take the following paragraph from a paper published in this city, entitled the "Sabbath School Messenger,"—and edited by the Rev. D. Wise:

"You see there is a crucifix with an image of the Saviour against the wall of this cathedral. That denotes its Roman Catholic character. The Roman Catholics are idolaters, because they worship images and paintings, and old dry bones and such things. Now you know that God tells us that we must not bow down to a graven image of any kind whatever. The Roman Catholics do bow down to such images, and thereby disobey God.—They are trying to make Protestant children attend their meetings in some places; but if any of my little friends ever live where they are, I hope they will not forget that they are IDOLATERS, and must therefore be avoided."

Now, we pronounce the above to be as base and diabolical a fabrication as ever emanated from the heart of this mendacious editor, and sanctified libeller of millions of human beings. We do not wish to use strong or discourteous language; but when we see a statement as false as the Prince of Lies could make it, set forth in a grave and impressive manner, and addressed to the youth of this city, we confess that we have considerable difficulty in restraining the expression of our feelings within decent limits.—What mischief such fends as Editor Wise make among Christians, and how unscrupulously and remorselessly they violate the laws of christian charity, and with what apparent sanctimoniousness they assert the most disgusting falsehoods!

The mean, pitiful wiseacre is evidently opposed to everything that is noble, liberal, or enlightened; and one of his distinguished characteristics, one of the marks by which he may be known, is, his utter disregard for truth.—We were aware that a great deal of misrepresentation exists as to Catholic doctrine; but we had no idea, that, at this enlightened day, so foul a libel, and so revolting a falsehood, would have found its way into a public paper from the pen of a reverend coxcomb, who, by this act, has forfeited his title to the character of a Christian. In view of this lamentable fact, we cannot be surprised that the American people should entertain the most absurd notions of, and the most hostile feelings to, the Roman Catholic religion. If this bad man cannot do anything better for the minds of the rising generation, than to spread before them positive lies, he should be censured by the public voice, and contumeliously dismissed from the office which he has sullied and disgraced, and the warning of the Roman poet be inscribed on his front—

"Fœnum habit in cornu."

which, being interpreted, signifies, that he is a pestilence, and should be avoided. Whilst he teaches those children who are under his unholy charge to be false, and to violate that eternal and immutable precept—Christian Charity,—the ministers of the Catholic Church instruct their youth in the saving truths of religion; and while

Editor Wise, with cool effrontery, declares that Roman Catholics are "idolaters," and that they worship "old dry bones," the Roman Catholic Catechism denies in the strongest, clearest and most explicit terms, that such is the fact. That the inherent baseness of this Rev. libeller may appear the more glaring, we give the question and answers relative to this charge of Idolatry, from the catechism which is published by the authority and under the sanction of the venerable and learned bishop of the diocese of Boston, the Right Rev. Dr. Fenwick:—

Q. What is forbidden by the first commandment?

A. To worship false gods or idols; or to give any thing else the honor which belongs to God.

Q. May we pray to relics or images?

A. No, by no means; for they have no life or sensu to hear or help us."

These questions and answers are a triumphant reply to the virulent attack and impious outpourings of a mean, unprincipled, and illiberal fanatic, who is the calamity of religion, and a disgrace to the country which has given him birth. We sincerely trust, that, for the peace of society, there are not many like him in Boston.

MORE MARTYRS.—The following melancholy intelligence, by the Steamer Caledonia, will sadden the hearts of all who desire the advancement of our religion in the East. It is indeed a glorious thing, that our Church has had many martyrs in every age, but we almost forget the triumph of those who suffer, in our anxiety for the conversion of the living. How wonderfully does God show forth in the history of his religion, the celestial nature of its institution, and the watchfulness with which heaven guards it from the assaults of Satan and the world! Every where spoken against yet every where prevailing, maligned and insulted like its author, when dragged through the streets of Jerusalem, yet ever prepared to send forth saints from her bosom to seal with their blood, the divine character of their faith. Her missionaries are no "hirelings;" when the wolf is near they do not desert the flock, but all unite to tread in the footsteps of Jesus Christ, testifying to his divinity as they die and rejoicing in their sufferings, because they make them like to Him who suffered for us all. The Church of God is fighting a glorious battle in our times. The persecution of the sword and the persecution of calumny are making mighty efforts for her overthrow; slander and infidelity have joined their forces to destroy her, but the moment of her suffering borders on the hour of her triumph, like the darkness of Calvary preceding the brightness of the resurrection. The following intelligence is an answer to ten thousand petty declaimers, who assail her with passionate invective, mistaking the animosity of the mind for a holy zeal, or probably little caring how Truth may suffer provided that bigotry may have its momentary gratification. To all such we say—look at our martyrs—they lived not father or mother, brother or sister, and not than Christ there fore as he has promised—they were

worthy of him and he has taken them to his rest crowned with everlasting glory.

Martyrdom in Corea of the Vicar Apostolic, two French Missionaries, and two hundred and fifty Christians.

We beg the particular attention of every class of Christians to the details of persecution given in the extract from a letter, which we subjoin, and which is contained in a letter received from Paris by the Rev. Dr. O'Connell, Hon. Secretary of the Society for the Propagation of the Faith.

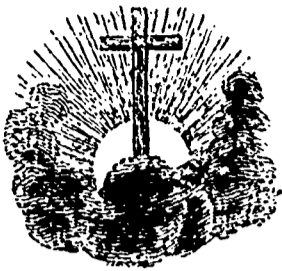
"On the 26th of May last, the Rev. Mr. Libois, Procurator of the Foreign Missions at Macao, wrote to his Lordship, the Bishop of Drusiparis:—I received yesterday very sad intelligence, which I hasten to communicate to your lordship. Dr. Ozorio, the Administrator Apostolic of Pekin, announced to me that, according to the information which reached him in January, 1843, his lordship, Mr. Imbert and Messrs Chastan and Mauban were beheaded in the month of September, 1839; seventy Christians were also beheaded, and a hundred and eighty were strangled. There are no other details. Poor mission of Corea! It is a very terrible trial. May the holy will of God be done! In China all is tranquil in regard to religion."—*Cath. Telegraph*

BOSTON (LINDSEY'S).—On Sunday last, Oct. 15, four converts were presented into the bosom of the Catholic Church by the Rev. Mr. Middlebury, officiating missionary here in the room of the Rev. Mr. Scott, who has been labouring under a long and tedious illness these several months. After making their public profession of faith according to the Roman Catholic ritual, the reverend officiant exhorted them on the happiness they had that day enjoyed. The reverend gentleman since his arrival here has been engaged in delivering a course of controversial lectures, which are tending very much to dispel the cloud that has overspread this once happy and truly Catholic town. As a proof of his zealous exertions, he is daily visited on by numerous enquirers anxiously wishing to be led into the fold of the true Shepherd. Besides those received yesterday, there are several more under instruction, who in a short time, will also have the happiness to enjoy the communion of the faithful.

CONVERSION.—We learn from the secular papers that the Rev. Daniel Parkins, curate of Marden, Wiltz, an old Tractarian, has embraced the Catholic faith. —*Cath. Herald.*

CONVERSIONS.—Derby.—On Monday last a most interesting service took place in the Catholic Church of this town, forty-nine adult converts made a public profession of Catholic faith, according to the manner presented in the ritual; it may well be supposed, that such a ceremony would attract not a few of our separated brethren, and hence the church was soon filled. The Hymn of the Blessed Virgin and Hymn to the Holy Spirit was sung, and the Rev. Mr. Singdon delivered an address to the converts, upon gratulating them on the happiness they received that evening.

He remarked that the step they were taking brought them only to the porch of the temple of religion, pointed out the way which would conduct them to the altar, and enable them with profit to kneel continually at it. The Rev. J. Daniel read the creed and praye's prescribed, and the union of so many voices returning loudly and solemnly the answers, produced a most pleasing effect. A solemn Te Deum was then sung, and concluded this happy evening.—*Cath. Herald.*



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, DECEMBER 27, 1843.

We take the liberty of reminding our Rev. Brethren of the promise they spontaneously made of contributing each a specified sum towards the forwarding of THE CATHOLIC. We never stand more in need of the realization of that promise; on which we surely may depend.

We have looked over several Almanacs of Canada, East and West, for the year 1844, and we find in them no account whatever of any Catholic Clergy existing in this Colony;—while the names of the exhorting worthies of every Protestant sect are carefully recorded in them.—We leave to the discerning public to guess the reason of the omission of noting down the Clergy of the only established, and most numerous Church in the province.

Catholics will surely abstain from purchasing any such.

We have to apologise to our Aylmer Correspondent, for the non-appearance of the following communication—at the time of its receipt the letter got mislaid.—

On Thursday the 7th inst. hand bills were circulated in the town of Aylmer, calling a meeting to be held on the following day, at the British Hotel, in order to congratulate his Excellency Sir Charles Theophilus Metcalf, on his truly British policy, alluding to the resignation of the Lafontaine Ministry; the hand bills issued for the meeting bore no signature, but were avowedly issued through the instigation of Doctor Bridges and James Blackburn, Esq.

On the day appointed a great number of men collected: although the notice was short, we perceived that the meeting would be large and numerous; but the gentlemen above alluded to, after the ordering preliminaries had been gone through, finding themselves in a minority, and attributing it to the shortness of the notice, requested that it be postponed to the 11th instant, and to be held at the Court House Aylmer, in order to afford an opportunity to all their friends, to be at their post on so important an occasion, which was willingly assented to; accordingly on the day appointed, at 12 o'clock a large and numerous meeting was held to take into consideration the above stated important object.

A late appointment of Thomas Josey, Esq., District Councillor, as

chairman, and the other preliminaries usual at such meetings—we were favoured with several speeches by Doctor Bridges, Messrs. Blackburn, and Carter the lawyer, on the occasion, and were completely defeated by the able and luminous speech delivered by Peter Aylmer, Esq. in which he has plainly shown the advantages that this province would derive from the proper working of Responsible Government, and which gave occasion for the following resolutions which were carried by a large majority.

I think, Mr. Editor, it is not out of place to mention for your information, and that of your numerous readers—how the opposition, finding themselves signally defeated in the election of a chairman, returned from the place of meeting to a Saddler's shop, in order to enlist in their ranks a few persons to sign an address to his Excellency, for his true British policy, as heretofore alluded to, and let it be said en passant as a consolation for their own discomfiture—the following resolutions were unanimously carried:—

Moved by Peter Aylmer, Esq. seconded by James Smith, Esq.

Resolved 1st—That the people of this extensive district, highly appreciate the great benefit this country can derive from the proper working of Responsible Government, as recognised in favour of this province by our most gracious Sovereign, in the resolutions passed, in the united Legislature of Canada, on the 3rd September, 1841, through her representative, the noble Lord at the head of the government.—[carried.]

Moved by John Murphy, Esq., seconded by George McGuire, Esq.

Resolved 2nd—That we have seen with deep regret that his Excellency Sir Charles Theophilus Metcalf, has thought himself justifiable in practically manifesting opposition to the principles of Responsible Government, approved of by this meeting as in the foregoing resolutions.—[carried.]

Moved by John Foran, Esq., seconded by Andrew Reim, Esq.

Resolved 3rd—That this meeting is of opinion that the inhabitants of this province after considering the circumstances under which the ex-Ministry had accepted office, and the obstacles thrown in their way by his Excellency, will surely congratulate them on their honesty and patriotism in resigning their situations as Executive Councillors, when holding it longer would have been incompatible with their duty as statesmen, and contrary to the good of the province.—[carried.]

Moved by Joseph Bell, Esq., seconded by Peter Aylmer, Esq.

Resolved 4th—That in the event of a dissolution of the present House of Assembly, this meeting will use every constitutional effort to return a gentleman to the next parliament, who will fearlessly advocate the principles of Responsible Government, which has been conferred upon the people of this colony by her most gracious Majesty.—[carried.]

On Motion of Mr. James Smith—That Thomas Josey, Esq., do leave the chair,

and that Mr. Joseph Bell, be called thereunto, it was

Proposed by John Foran, Esq., seconded by Mr. John Murphy—That the thanks of the meeting be voted to Thomas Josey, Esq. for his able and impartial conduct in the chair.

Signed,

T. JOSEY, Chairman.
C. McCARTHY, Sect.

Aylmer, Dec 11, 1843.

We take great pleasure in giving insertion to the following article from the *Gazette*, in relation to those promising artists the MESSRS. HARRISON.

It is seldom or ever that we have taken up our pen with more pleasure than we do at present. Talent should always be hailed with delight, and the subject of the present article, is a person gifted in no small degree. We happened to take a walk one afternoon lately into the rooms of Mr. Harrison, Portrait painter, and we were astonished at the genius and talent displayed upon the walls.—As he has been long a resident among us, it is needless to speak of him—but his brother Mr. M. Harrison, claims our praise. He is a young artist, and has only been known among us, as such, for a few short months—few perhaps have heard of him, and we ourselves were ignorant of so much talent being in this town until now,—his style of painting is good—he uses his brush freely, and catches the likeness of his subject with readiness and accuracy; his idea of coloring is extremely good, and with much of the master hand he throws his heads well out from the canvass; and we must say that, as a young man but a short time in the practice of his profession, he equals if not excels any of his brother artists of the same length of standing, and who have only had the same opportunities of study as he has had; and it is not alone as a portrait painter that we must speak in his praise, but also as an imaginative and landscape painter.

He is highly endowed with a deep and clear imagination and vivid fancy, and as the thought strikes him he will throw upon the canvass ideas that would not do discredit to the first masters—and we may safely predict that, with severe and constant study, in a few years he will bid fair to rival any painter on this continent. Those who have seen his paintings will, we think, acknowledge the justice of our remarks, and heartily lend Mr. H. their support, so as to enable him to continue in the study of his profession with more ease—as “practice makes perfect.”

TO THE PEOPLE OF IRELAND.

Corn Exchange Rooms,
11th Nov., 1843.

Fellow Countrymen—I never felt half the anxiety which I do at present to be distinctly understood in the advice which I give, and to have that advice implicitly obeyed.

The reason of this anxiety is, that if my advice be followed, the restoration of the Irish Parliament will assuredly be obtained—and obtained in a manner the most honorable to the religious and peaceable people of Ireland.

I earnestly call upon the Repeal Wardens to circulate my advice, and to be active in carrying it into effect. I most respectfully solicit the Catholic clergy in every parish to enforce my advice by their counsel and their venerated authority.

My advice, then, is this—I wish I could make it a command—that there be perfect peace, order, and tranquility in every parish in Ireland; that there shall not be the smallest plot, tumult, or violence; no public meeting, unless it be called by public advertisement, sanctioned by at least some of the clergy; and not even then except for the sole purpose of petitioning the Queen and the Parliament.

“I want the most perfect quiet, peace and tranquility, until all these trials are over. No matter what the event of the prosecutions may be, I am thoroughly convinced that in any event they will tend to facilitate the obtaining of Repeal; provided only that the people preserve the condition of the most perfect quietude during those trials. It will be easy to preserve tranquility after those trials shall—as they ought—have terminated successfully for the unjustly accused, or however they may terminate.

“Nothing could possibly injure our cause before the court and jury half so much as any occurrence of tumult, riot, or physical force of any kind whatsoever.

“If any body gives you advice contrary to mine, believe me that he is an enemy of mine and of yours. Arrest every such man and bring him before the police.

“Let there not be I conjure you, the smallest disturbance. Any man who joins in any disturbance, I proclaim to be my personal enemy. If you be friends of mine, take my advice, and be perfectly tranquil. I conjure you to tranquility, in the name of your country. I adjure you to be tranquil, in the name of the ever-adorable and living God.

“Recollect that the principle upon which we have looked for the Repeal of the Union, is—that it can be obtained only by legal, peaceable, and constitutional means, and by the total absence of violence, force, and tumult.

“Recollect also that the principle of my political life, and that in which I have instructed the people of Ireland, is, that all the adorations and improvements in political institutions can be obtained by persevering in a perfectly peaceable and legal course; and cannot be obtained by any forcible means, such means create more evils than they cure, and leave the country worse than they found it.

“This great experiment of improving Ireland by peaceable means, is what we have now in progress. We have hitherto—blessed be God!—had all our efforts marked by perfect peace and tranquility. Let there be no deviation whatever from that peaceable and tranquil conduct. I want that everybody should remain in peace at home during the coming trials, and until after they are completely over. He is an enemy who would violate this request of mine—if, indeed any body should be found so vile as to violate it, which I do not believe.

"I cannot conclude without once again adjuring the people everywhere not to be irritated, excited or provoked, by any event whatsoever, or of whatever nature that event may be; and if this advice be followed, I anticipate, and I think I can promise, that the result of these trials will be eminently useful to the Repeal cause.

"But—attend to me—if there be during the trials the slightest outbreak of violence in any parish, it will be my duty immediately to abandon the Repeal cause, and to forsake a people who at such a critical period as the present would not follow the advice I so earnestly gave them.

"I, however, have no fears that my counsel will be disobeyed. I confidently expect that the people will not injure my cause and the cause of Ireland, by disregarding my advice.

"Be therefore calm, quiet, tranquil, peaceful, loyal.—Violate no law of man—obey with devout reverence the law of God.

"You will thus mortify and disappoint your enemies. Those enemies speculate upon provoking you, to some act of turbulence. Disappoint them—mortify them by the inflexible observance of quiet, of calmness, of peaceable and legal conduct.

"Follow my council, and you thereby will serve the cause, and gratify the heart of your devoted friend,

"DANIEL O'CONNELL."

We find the following in *Tract*, No. 6 of Dr. Wiseman, occasioned by the publication of the "Remains of the Late Rev. R. H. Froude, M. A." *C. Her.*

"The state of celibacy, and with it the monastic life, seems also to have been an object of his admiration. "It has lately come into my head;" that the present state of things in England makes an opening for reviving the monastic system; I think of putting the view forward under the title of *Project of reviving Religion in great Towns*. Certainly colleges of unmarried priests (who might, of course, retire to a living, when they could and liked,) would be the cheapest possible way of providing effectively for the wants of a large population—it must go about the country, to look for the stray sheep of the true fold: there are many about, I am sure; only that odious Protestantism sticks in people's gizzards." (p. 323.) Would that these sentiments had been expressed by a Catholic, in whose mouth they would have had more consistency and promise? If an Anglican thinks that England is ripe for the diffusion of the monastic institute, and believes it to be the most efficacious means for reviving religion, how much more may we be allowed to think the same, with whom that mode of life is not an experiment, but a well-tried and already organized system. But in the latter part of his scheme, I see nothing but what has a thousand times crossed my mind, and been a subject of my earnest desires and meditations. A central college, or community of priests (the distinctive of *unmarried* is unnecessary with us,) bound together no longer than health, inclination, or other circum-

stances permitted them; living together under a mild but steady rule; who should extend their labours unto the whole country, appears to me the most effectual means for diffusing our holy religion where it is yet not well known, and anticipating to it greater fervour where it is professed. The institute which best embraces all my ideas upon this matter, is the *Oratorio* of St. Philip Neri, which both in Italy and in France has produced so many men eminent for zeal, learning, and apostolic spirit. In this institute secular clergy live together without any bond besides that of voluntary aggregation, and devote themselves to the various duties of preaching and instructing at home and abroad. It seems to possess all the advantages of the admirable institution of St. Vincent of Paul, without those severer restraints, and irrevocable engagements which may deter many from joining it. I speak not only of my own conviction, but the expressed opinion of many more experienced in the missionary life, and the result of long attention to results attained, when I say that a body of clergy devoted to the task of going from town to town, relieving the overworked local clergy of part of their labours, by giving well-prepared and systematic courses of instruction and arousing the slumbering energies of congregations in which stronger excitement is required than the voice of ordinary admonition. By this means, I have no doubt that many stray sheep would be brought back to the true fold, and "that odious Protestantism," which "sticks in people's gizzards," be thence salubriously extracted. In France, the saintly American Bishop Flaget has been visiting several dioceses to preach in favor of the *Ceuvre de la Propagation*: and though his tour has been limited, I have it on authority that it will have had the effect of raising the fund of that beautiful institution from seven hundred thousand to upwards of a million of francs. I have also reason to know that he is bent upon having such a system as we have suggested, of movable missionaries, established in America, as the only means of propagating the Catholic religion on a great scale. In fact, it is the true *Apostolic* method, first taught by our Lord, when he sent his seventy-two before his face, during his own life-time, and afterwards deputed the twelve to the nations of the earth; and subsequently practised by all those who imitating their example, and copying their virtues, have gone forth to preach the Gospel to those that sit in darkness. It was the plan pursued in our regard, not only to rescue our Saxon fathers from paganism, but what is still more in point, for undeceiving the earlier Christians as to the errors of Pelagianism: Difficulties, some suggested by timidity, others by prudence, may, I am aware, be raised against this proposal. Some will fear fanaticism, or excessive zeal; but this will be easily prevented by wholesome regulation, authoritative control, and, still more, by a mind, as well as on the outward forms to be observed. Others will say, where are the instruments, and the means, for such an undertaking? the individuals who will dedicate themselves

to the laborious, self-denying duties it will impose, and the funds requisite for conducting it? I answer, let but the word be given, by the authority under whose guidance it must be ever carried on,—let an accordant plan be concerted, giving to all the benefit of such an institution—and I will engage that no difficulties will be incurred on any of these grounds.—There is abundance of zeal and activity in the Catholic body, and especially among its clergy, to insure success to any plan, based upon experience and approved methods, for propagating truth, and combating error. While the Anglicans would have every thing to prepare, and even to design, before they could set on foot such a system as Mr. Froude proposes, we have much already in train, and should require but little for immediate execution. It would even appear that the Mendicant orders were the favorite scheme of Mr. Froude and his friends. We defy Protestantism to institute or support them."

TAHITI.

Le Canadien contains a journal of the travels of Rev. J. B. Boldue, a Missionary of the Diocese of Quebec, from which we extract the following:

"Tahiti, as well as all the Society islands, is subject to Queen Pomare II., and to some chiefs under her. On the 6th of May, the Perfect Apostle accompanied us to the mansion of the Royal family. Her Majesty was seated on the ground, her head and feet uncovered, giving suck to a new-born infant, which, however, did not prevent her giving us a shake of the hand. Her first questions regarded the object of our voyage, whereby an opportunity was afforded us of saying something of the Religion of our country, and of exposing the falsehoods of the Methodist missionaries, who constantly tell her that she should not tolerate Catholic priests in her dominions because their religion is professed by a very small number—Papist being only found in Italy and France. After an audience of half an hour we withdrew from the palace which is a very common house in size and decoration. Her Majesty Pomare II., seems to be a woman of some mind, and very crafty. Nevertheless, she would never have closed her dominions against Catholic missionaries, had she not been urged by English ministers, who incessantly speak against the priests, whom they accuse of eating children. Mr. Pritchard, who has gained an unequivalled celebrity, is in England for some time past—so I had not the pleasure of seeing him: but I saw his lady, and Mr. Darling, his fellow-laborer, who is President of the Legislative Council. I am sorry that the books which he has published here on the arrival of the French missionaries, are in the Tahitian language, otherwise I should have sent you a copy of them; they show plainly that his head is astray; nor should I be surprised, if after our departure he became altogether deranged. It may scarcely be credited that this good man has taken on himself to decide that the fruit of the bread-tree and the cocoa-nut are sufficient matter for the Eucharist, and may be used instead of bread and wine—and yet this has been decided by him in a public meeting.

The papers have spoken much of the civilization of Tahiti. The schools of the English missionaries, and especially the celebrated Academy of the South Seas, in the isle of Eimeo, about three leagues from the principal islands, have been the matter of much boasting. The sight of the place dissipates entirely the illusion. This Academy, so famous, is but a mere school, where the children of the Missionaries, and some of the natives, are taught the elements of the English language, Geography, etc. It has been stated that since 1815 most of the inhabitants had renounced idolatry. If so they have not embraced Christianity. Notwithstanding the law which obliges them to go to church, under penalty of confiscation of their property, few of them are sincerely attached to the ministers. Were the law abolished, they themselves say, the churches would be empty. One of the natives, speaking of the ministers, observed to us—"They will soon be brought to shame. They sell us their Bibles at a high price, and yet they say to us—Bring me a pig—bring me chickens and fruit.

The religion preached at Tahiti is a mixture of Protestantism and Judaism. The Lord's day is not observed—but the Jewish Sabbath is kept with extreme rigor. The law forbids to cook, to bathe, to light fire, to draw water on it. In conformity with the maxims of Wesley, the ministers forbid all kinds of games, spirituous liquor, tobacco, and superstitious ornaments—and in this last point they are obeyed most punctually. Notwithstanding their apparent zeal they are witnesses of the most shameful disorder among their proselytes. Drunkenness is general among men and women. Morals are in a frightful state. The Queen, not long ago, furnished sailors with—a stipulated sum. Adultery is forbidden under a penalty of two dollars, which is altogether without force. Although the Ministers cry out against the vice, and threaten the rigor of the law, little attention is paid to their denunciations, especially as their families are not without stain; their children being often brought before the tribunals for this crime. "Whilst I was in Tahiti, a son of the minister, who acts as English Consul in the absence of M. Pritchard, was found guilty and condemned to pay the usual fine. You may judge of the severity of their principles on the marriage tie, from the fact, that the Queen having taken it into her head to rid herself of her first husband, whom she had married publicly in the church, she was married by a minister a second time to a second husband, the first being still alive! I myself saw the two husbands. One of the uncles of her Majesty, and one of the chiefs, whom I know quite well, are in a like situation. Immorality has gone to such a pitch, that there is reason to fear the extinction of the people. A paper published at Sydney states that five out of six are affected with syphilitic diseases."

PAYMENTS RECEIVED.

Hamilton—Mr. Alton, 7s. 6s.
Amherstburg—Mr. Kevel * 7s. 6s. and for T. McGuire, 15s. Anthony Murphy, Francis Caldwell, and Henry William, R. C. R. Regt each 7s. 6s.
St. Thomas.—Mr. C. Colquhoun for Path. Beaubien, 10s. John Teehan, 7s. 6s. and Capt. McKenzie 2s. 6s.
Brookville.—Rev. P. O'Reilly, 15s. also for Mrs. Hubbell, 15s. Mrs. George Sheppard, 15s. Mr. George Northgrave, 7s. 6s. and Mr. Edward Caulfield, 7s. 6s.
Bydon.—D. O'Connor, Esq. for J. E. M. Dupuis, 15s. John McGinnis, 10s. Thomas Jones, 10s. and Thomas Hanly, Joseph Anmond, Charles Spärow, Wm. Tormey, Thos. Corcoran and John Barreille, each 7s. 6s.
Munster.—Mr. M. McDonell, for Rev. Mr. Manseau, Village of Industry, 10s.

* Israel Benitean, 3s. 9d. I. M. Doubin, 7s. 6s. Serjt. Collins, No.

From the Cincinnati Herald.
The English State Church.

"The Church of England I regarded before I left home as the bulwark of Protestantism in Europe; I still so regard it."—J. P. DUNN, 1840.

"SALVATION will God appoint for walls and bulwarks."—ISAIAH.

The English State Church has a clergy of above fifteen thousand, and a revenue of above five millions sterling, or five times ten hundred thousand pounds; a pound being an English shilling short of five dollars; yet it is computed by one of their number, (the Rev. Thomas Spenser, perpetual curate of Hinton, near Bath,) that one million pays all the clergy who work, the rest being paid to non-residents, and sinecures of one description or another.

These revenues are derived from hereditary estates; whose titles are of feudal origin: and of which it is questionable whether the fee of the soil did not originally, and rightfully belong to the serf instead of his lord: from tithes monies which by the commutation law of 1836 were made a rent charge on the land, which the tenant pays to the landlord, and the landlord to the rector; and from certain lesser tithes which are still collected in kind or money as the parties choose to agree.

The object of the late commutation law, was by concealing the tithe in the land-rent, to make it less odious to dissenters than directly giving part of their crops to a preacher whose doctrines, if indeed he preached any, they disliked and did not hear. The clergy though at first opposed to the commutation, as a change likely to be followed by others, yet made the most of their control in the government, and competent men informed me that the revenues of the establishment were greatly increased by the law, or rather, by representing the tithes above their actual value in money. A late meeting of Welch farmers declare that the law has increased their tithes fifty per cent; and many declared that they would rather give up their farms to the parson altogether than undertake to pay the tithes at the present rate.

The lesser tithes are still as I said paid in kind when not commuted for by the parties: and dining with a friend, minister of one of the London dissenting churches, I was amused, and instructed by his showing me the last receipt for tithe-mones which he himself, the pastor of a church, paid to the "Rev. H. C. Jones, vicar of West Ham, Essex," who adds to his clerical functions the somewhat equivocal one of President of a whist club, which meets for cards, oysters and wine each Saturday night; though my friend the tithe-payer vindicated him from the charge of turning back the hand of the clock half twelve o'clock should come and the sabbath begin before the rubber was finished.

The receipt ran through the whole list of edible plants, "Potatoes, Cabbage, Turnips, Onions, Carrots, Collards, Mangol-wurtzel" and of domestic animals specified, "poultry, lambs, breeding-sow, and cow," on which last the tithe-charge

was, I recollect, near four dollars per year. And the paper contained a notice appended requesting the Rev. Mr. — to send the amount to the collector's house near the Swan on or before that day week."

The operation of the "Church of England" on the people of Ireland, I propose to consider in a paper on Irish matters.—Every one remembers the affair of the widow Ryan's haggard at Rathormac several years since; where the suitors in distraining the tithes of the parish, led on by the Rector in person, shot down fourteen persons; a number just equal to that of all the members of the church of England in the whole parish; all of whom belonged to the family of the Rector in whose favor the tithes were distrained.

The members of the English church in Ireland are but eleven in a hundred of the whole population: and the eighty-nine pay tithes to support a religion for the eleven. After the Emancipation Act, there appeared 41 benefices in which there is not one member of the Established church; 90, in which there were less than 20; 124, in which there were between 20 and 50; and 120 in which there were fewer than 100.

In Kinyara, at the time of the investigation, there were Catholics 4,376; not Catholics 2. Tithes £360, or \$1,500 per year! In Kilmoon, Catholics, 796; not Catholics, none. Yet these 796 Catholics pay the Established church a tithe of £300 a year! And these enormous taxes for the support of other people's religion, are drawn from a population, of whom many have nothing to sleep on but straw spread on the earth. How can an establishment, sustained by such wholesale injustice, be the "bulwark of Protestantism in Europe?" If, by this is meant that it makes Protestantism either loved or respected or secured; he who believes it must conclude that human nature and reason are very different things beyond the Atlantic from what they are on this side. J. B.

From the Freeman's Journal.

The Headship of the Protestant Episcopal Church.

Mr. Editor.—A singular letter on the controversy now going on in the Protestant Episcopal Church, signed WILLIAM JAY, fell under my notice a few days since, and whilst reading it, I could not help reflecting on the punishment in kind, with which the Providence of the Almighty visits those who resist the lawful authority of His Church. The Church of England, in order to be free, forsooth, rejected the Apostolic authority of the Successor of Peter, in the supremacy of the Christian Commonwealth; and presently it falls under the tyrannical yoke of the boastful Harry the VIII. and his successors. The boy Edward VI. Elizabeth the virgin, Charles II. and the modern Heliogabalus, George IV., were in turn recognized as the heads of the emancipated Protestant Church of England. Who will say that they were fitting heads for such a body? It is true that one claimed the right to

"unfrock" Bishops at her pleasure; another to decide questions for the Episcopal body whilst he was still in the nursery; a third and fourth to supply successors to the Apostles by nominations to the Episcopal bench, made amidst the orgies of drunkenness and debauchery—still, who shall see in all this any thing but a fitting rule for the guidance of an Apostolic Church? But if it was necessary for the Clergy of such an establishment to crouch in silence under the profane dictation of such rulers—there was at least a *quid pro quo*.

In this state of things, there was, at least, a temporal recompense for the degradation to which the ministerial character was reduced. The Bishops and Clergy of the National Church had families—and the new head, the temporal sovereign, had gold and patronage. In fact, not only in England, but in every nation of Europe, the Clergy passed from subjection to the Apostolic authority of Peter's successors, to a shameful dependence even in spiritual matters on the sovereign of the state, who for merely political purposes regarded them as a most useful body of Right Rev. and Rev. Police.

But here—here—in this free country, can they not be free? No, no. But here there are no state bribes, no compensation for bondage under secular domination. No matter. If they were free, they might forget the first revolt against the legitimate authority which Christ established in His Church. This, His Providence will not admit. The effects of that apostasy shall follow them every where—*Subjugation to the laity* is the penalty of their crime—and it will be exacted in Wall street, as well as at Windsor.

Here, among others, is Mr. William Jay actually dictating orthodoxy to his own Bishop!! But there is this difference between him and the lay dictator in England, the latter usually pays money for the privilege of putting his clergy right; whilst the former, with that mixture of shrewdness which is said to belong to the eastern portion of the Republic, makes his refusal to contribute one penny, a pretext for lecturing his erring Bishop. Mr. Jay is called on for a subscription to a church; but Bishop Onderdonk does not conduct matters according to Mr. Jay's notions of orthodoxy—and accordingly Mr. Jay, like a prudent man, which neither Prelate nor Presbyter can mistake, says to this effect, that unless they walk in the Gospel as he understands it, they shall have none of his money! But who will say that Mr. William Jay is not as worthy to be one of the heads of the Church, as Harry VII.—and even Harry himself did not give money until he found the Bishop ready and willing to teach and do as he wished. He finds fault with the Bishop's attempt to "repudiate" the word "Protestant." He is right. The Bishop's predecessors in office protested against the Catholic Pope, and accepted their mitres from a layman, and who shall say that laymen may not teach them how the mitre is to be worn? Mr. Jay protests against the Pope, and his own Bishop too; and therefore he is a good Protestant.

Mr. Jay says—"By the Church of Rome we are consigned as heretics to everlasting damnation." Here the gentleman does himself too much honor. There is a certain measure of correct knowledge necessary to constitute the crime of heresy—and as Mr. Jay's information seems to fall below the standard, he is wrong in claiming for himself the distinction of being a "heretic." Even the Church of Rome leaves a wide door of hope open for those who pass hence in a state of "invincible ignorance." I hope this at least may not be closed against Mr. William Jay. A.

IRELAND IN THE COMMON COUNCIL OF LONDON.—At a Court held on Tuesday, the present Lord Mayor was elected Governor of the Irish Society, and promised great things for the tenants. Mr. Deputy Peacock gave notice of the following motion for a future day—"That this Court deeply deploras the present disturbed state of Ireland, arising out of the many grievances of which that unfortunate country has cause to complain, among which are to be enumerated the great anomaly of a church establishment opposed to the religious wants and feelings of the people; the exclusion of more than seven-eighths of the community from a fair and equal share with their Protestant brethren in all places of public trust, honor, and emolument, on account of their attachment to the religion of their fathers; and the severe hardships inflicted on the tenantry by the system which the absentee landlords pursue of intrusting the management of their estates to middlemen and jobbers. That this Court earnestly recommends the adoption of conciliatory measures, with a view to the redress of the grievances of Ireland, that the people may become happy, contented, and enterprising; that instead of concentrating means to obtain Repeal, they may be convinced of the advantage of directing their energies to uphold the Legislative Union between the two countries, as the surest guarantee for the peace and prosperity of the empire at large."—*Tablet*, Oct. 28.

THE MONSTER GRIEVANCE OF IRELAND.

(From the Wesleyan Chronicle.)

"Ireland must be converted," "Ireland must be governed on Protestant principles" are the cries that we hear from Tory quarters. Let those who are sincere in desiring the conversion of Ireland read what Mr. Westley says on the subject. They will find it under the head "Wesleyana." As to governing Ireland upon Protestant principles, we hardly know what is meant by it; but if it means that the Irish church shall be kept in its present state then away with such Protestantism. To guard as much as possible against such a conclusion, we revert once more to the abominable money loving of the Irish Bishops, as proved by Parliamentary documents.

If half a dozen Bishops and Archbishops can, in a few years, lay by so vast a sum of money, it can scarcely be feared by the most timid friend of the Clergy,

that there will be any lack of parsons? How, were so evil would it be for Ireland where labourers are so much needed, if surprised Ministers became scarce? But with the prospect of a rich Irish see, good Churchmen of the Sister Isle need not distress themselves with the thought of the probable extinction of the genus. There must be many blanks in this lottery; but the prizes though few, are so rich that the cursed thirst for gold may be expected to inspire many a man's breast with the wish of being inducted to a Ministry enriching to its chief pastors, if not its scanty flocks. In some schismatic mind a doubt may arise as to the motive in entering such a Ministry, whether it be a love of filthy lucre, or a desire to win souls. Luckily for State endowment Churches, this is a point of little consequence. For whereas the parson, in this enriched succession, will have received as large a measure of the Holy Ghost from the ordaining prelate as that prelate received from his predecessor; and whereas, from such ordinations, Church offices are equally efficacious, whether administered to the Household of God, in food or poison, by sheep or by goat,* it happily becomes a matter of no real consequence, whether the rightly-ordained clergyman be a Minister of CHRIST or a Priest of BAAL.

Irony aside, is not such an accumulation of wealth from ecclesiastical offices a bribe to men of worldly principles to enter the ministry? Is it not likely to induce men of rank and power, but of limited or embarrassed fortune, to bring up for the Church their needy children, who cannot be provided for out of the family property, although it may be notorious that they have not one true qualification for the Christian Ministry? Is it not likely to fill the Irish Church with needy adventurers, with men hunting for a living, with perjured knees and droves, who appropriating to themselves the emoluments of office, will leave to others the toils of duty? Does such a state of things tend to repress or encourage ambition, luxury, and love of wealth, in the servant of Him "who had not where to lay his head?" Which is most calculated to bring into the Church as the ministers of religion—men of converted hearts, or men of worldly selfish principles? What fish is this bait most likely to hook? Alas! how many a shark has it enticed into the Holy Church! They gained a living; and, this gained, the Church might go to rack and ruin for what they cared respecting her spiritual interests!

Since these Irish sees are not all of equal pecuniary value, and since they all recommend themselves to the ambitious, worldly, or avaricious, who have any chance of getting into any of them; is it not probable that the holder of an inferior one, instead of endeavoring to perform well the office of a Bishop in his own diocese, will be labouring in a very different vocation, that he may lay his grasping hand on the more valuable ones?—Prelates, if converted, are but men; and it were a severe trial of a good man's prin-

ciples to expose him to these chances of enriching himself and his family.—Will not such opportunities keep up a restless hankering among them for the superior berths? Are not ecclesiastics as easily moved by such considerations as civilians and military men, whose object is to reach a higher and more advantageous post? Is it not proverbial that few things gain by a translation except a Bishop?—And in the struggle of these birds of prey for the best feathered nests, are the means employed the most honourable? Are they anything else than the retainers of great men? Are they not in general the most flagrant and obsequious lord-eaters of the day? Can it be otherwise? Do men gather grapes of thorns or figs of thistles? As these sees are in the gift of the Crown, must not mitred heads sit at the feet of the Ministers of State, in hopes that the richest sop will be thrown to the most subservient spaniel, or the most petted lap-dog? And does not this open a wide door in the Christian Church for the play of the worst vices—ambition and subserviency, love of wealth and baseness of spirit, an assumption of spiritual offices and a pursuit of worldly objects? In all history, is there the record of more than one Bishop who declined walking up the ascending series of promotion? Will he who is on the lowest round of the ecclesiastical ladder, never cast a wistful eye to the uppermost? If, moved by ambition or mammon, he has succeeded in getting his foot on it, will he be very nice as to the means by which he may stride to its highest elevation? For the good of the Irish State Church, we would recommend, that, when next a return of the probates of Irish Prelates is moved for, all good Churchmen, who know that it is more prudent to keep the evils of all Church Establishments covered, than it is easy to reconcile schismatics to them when known, will come to the rescue of their Church in danger, by quashing the motion.

A simpleton, indeed, must he be who wonders that, with exceptions rare as a black swan, the members of the episcopate are thorough paced Tories, observe one apostolic recommendation at least, by holding in abhorrence such as are given to change, and for conserving all things, and handing them down uninjured to a long and unbroken line of worthies. Would it not be very ungrateful to their foster parent, the State, to allow one drop of liberal blood to flow in their lawn sleeve covered veins? What change for the better can they wish? Who below the race of ROTHSCHILDS can, in these times, hope by trade to leave a fortune of £400,000? Spiritual merchandize alone can furnish these returns. And as for any change for the worse, they cannot be suspected of being friendly to that; for, though sufficiently disinterested to care but little about

* Lord John Townsend is reported to have been made a Lord Bishop, though he had never so much as read Prayers. What godly and patriotic motive urged the Ministers of the day to capacitate this unordained man so speedily to ordain others? Lord John had nine votes. These nine votes constituted his qualification, and he was accordingly conducted to the episcopal throne.

themselves and their own families, it may be conceived that they have disinterestedness enough for their own order, to wish to leave the world no worse than they found it. They who can get such good things out of our present constitution in Church and State, must desire to conserve the goose that lays such golden eggs. Such fools as hard working men with large families or such wretches as the inmates of Union houses, having less income for one year than these prelates have for one day, may be so blinded to the excellencies of our constitution, as to wish to see some extensive changes; but these lordly pastors, not being Radicals, can have no worldly motive of desiring any change in a Church and State constitution which fattens so well any lean kind turned into its clover, and which remunerates with princely incomes officers whose principal business is to look well after their revenues, as they really have little else to do. What Charitist's mouth could not be instantly stopped, were he as well paid by Church and State principles for doing next to nothing?

We recommend the Friends of the compulsory Church in Ireland to get these returns printed on true blue satin paper, in letters of gold, and posted on every Irish Catholic's cabin. Truth is never ashamed to show its face. In this case, it will be an act of policy. It will inspire among the Papists of Ireland extraordinary confidence in the Irish Bishops, and cannot fail to do more than any Government Proclamation, to put down the monster meetings, and deprive O'CONNELL of his influence. For the most ignorant Papist will readily conclude, that, as the Irish Bishops have reaped such a golden harvest from the soil, these Prelates, in whom gratitude is innate, will ever be contriving to manifest it to the sons of the soil. This conviction will bind the Irish Catholics to their Protestant Bishops in bonds, oh, how indissoluble! And should some one of the mass at any time express a doubt whether all the acts of the Irish Protestant hierarchy breathe a spirit of gratitude, and evince a due sense of obligation to them, whose ancestors founded these dioceses and enriched them, and who, perhaps might not be offended to see their own ministers, as the ministers of the majority, filling the episcopal throne, and receiving the episcopal emoluments; this will be a solitary case, doubtless. The Irish Catholics will have the good sense to perceive, & the good feeling to acknowledge, that their confidence in the grateful interest which the Protestant Bishops must take in their welfare, is all the greater, on the ground that the meek and self-denying Prelates of the Irish Church have so long been permitted advantageously to hold what they never had any just claim to possess.

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December, 1842.

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King street, Hamilton.
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* See Melville's Sermon on the Priesthood.

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