

**Technical and Bibliographic Notes / Notes techniques et bibliographiques**

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.

- Coloured pages/  
Pages de couleur
  - Pages damaged/  
Pages endommagées
  - Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
  - Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
  - Pages detached/  
Pages détachées
  - Showthrough/  
Transparence
  - Quality of print varies/  
Qualité inégale de l'impression
  - Continuous pagination/  
Pagination continue
  - Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
  - Caption of issue/  
Titre de départ de la livraison
  - Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

# THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] MAY 24, 1843.

NUMBER 37.

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

Original.

### THE DISAPPOINTMENT AND CONSOLA- TION.

(Continued.)

Ay me! The scene how changed! no longer now  
Of fancied woe, but real, and my own!  
For real woe is surely bliss when lost;  
And vain regret; that yield: me in distress  
No cheering hope, to make the present pain  
Less painful—ever whisp'ring as it chides  
My folly past, that I shall ne'er again  
Taste joys so sweet; joys permanently mine:  
Had ne'er ambition bid me stake the whole  
For fame uncertain, and but hop'd renown:  
Nor fortune witch'd me with her treach'rous smile.

Yet I the mischief courted not; it came  
Unlook'd for. Much was promis'd: honours; wealth;  
And all the honours Monarchs can bestow,  
To tempt me to forgo' a life obscure,  
Though happy; and but risk one noble deed,  
Which, more than most I then with safety night;  
And Britain gave the means to ensure success,  
Her fleets her treasures, all at my command.

Nor was th' attempt not glorious to restore,  
Snatch'd from th' usurper's thrall a captive King,  
To freedom, and his throne, and anxious wish  
Of dutious subjects; who, so loyal prov'd,  
Were bravely struggling in his righteous cause.  
Then who so deaf to honour's call; so dead  
To gen'rous feelings; and so unconcern'd  
For public weal; as would not glad like me,  
His all, ev'n life, have ventur'd in such cause!

Or was it rash, so ready at thy call  
To yield me, Wel'sley, to thy purpose plann'd  
Obsequious? Nor the previous written boon  
To claim, of thee distrustful? O, I scorn'd  
Th' ignoble thought, and blush'd thou e'er should'st deem  
My service venal; me a hireling vile!  
Ought, but th' equiv'lant of my loss sustain'd,  
Through quick compliance with thine urgent call,  
I sought not: and, if dash'd my ev'ry hope,  
And daring project by misfortune marr'd;  
Still, yet remain'd my fancied firmest stay,  
The honour unimpeach'd of one so great.  
On this alas! depending too secure,  
My all I ventur'd, and my all I've lost.

Spoil'd was the scene, that first so well divin'd,  
Exertion cheer'd with probable success.  
The wily stranger's treach'rous plea prevail'd,  
And Kolly's artful, unsuspected tale:  
Else from the tyrant's grasp had rescued been  
Iberia's monarch; like *omana* freed  
With his brave fellow's lace from *Finnen's* I, &c.

### SCOTLAND.

**GREAT CHURCH MEETING.**—On Wednesday, 24th ult., a great meeting was held in the Waterloo-rooms, to hear the deputation recently sent by the special commission to London, and adopt measures consequent upon the recent decision in Parliament. The meeting commenced at one o'clock P. M. the room being filled to overflowing. A letter having been read from the intended chairman, the Marquis of Breadalbane, apologizing for his Lordship's absence on account of the illness of the Dowager Marchioness, the Right Hon. Fox Maule, M. P. was unanimously called to the chair.

The Right Hon. Chairman addressed the meeting, observing, that "this was the first time that he had the privilege of uniting with them on this great question. He had abstained hitherto solely from a feeling that, as a member of the Legislature, it might fall to him to take part in the discussion of this question in the House of Commons, and he therefore, thought it better for the Church and the cause to abstain from mixing himself up with the controversy at public meetings. But now the time had come when the House of Commons had given a decision that it would neither maintain the Church in her independent jurisdiction, nor grant the right of the people to a voice in the election of their ministers. The Prime Minister of England, in his place in the House of Commons, says, in words which he feared would create a broad fire of discontent throughout the land, "I will not consent to entertain or recognise such a jurisdiction as the Church has claimed; not, mark, because I deny, or even go into the consideration of that claim on the ground of Scottish law, but because, if I were to grant it on that side of the Tweed, it would soon spring up on this." "What, then," continued Mr. Fox Maule, "has it come to this? In the year 1843 do we see an absolute realization of all the fears with which our ancestors were filled at the Treaty of Union! Do we see a distinct announcement on the part of the people of England, through the Prime Minister of England, that the time has now arrived when the jurisdiction secured to Scotland in ecclesiastical matters by the Treaty of Union, and for which they struggled so nobly and so well, is to be made of non effect, because, forsooth, it may interfere with Church government in England! Such is the state of the case—let Scotchmen mark it—let Scotchmen act upon it." (Tremendous cheering.)

Dr. Gordon placed sternly the duty of suffering for conscience sake. "He trusted none would be so far left to themselves as to sacrifice their principles for the sake of any temporal advantage, or to avoid any temporal suffering. God knows, he did not boast of any firmness; he was not forward to encounter danger and distress, or afflictions of any kind; it was painful enough even to contemplate them; but, spite of all the alarming prospects, he was 'shut up' to follow the course of his convictions by stern necessity."

Rev. Dr. Chalmers, at the conclusion of a very able speech, set Dr. Gordon and his brethren at ease upon this score. "He was delighted to say that in virtue of what had been done in direct contributions to the general fund, they had a sum amounting to £40,000 (great applause); and, in making this statement, he was keeping out of view what he considered to be of more importance, namely, the product of the various Associations. There were already one hundred of these Associations; and if the contributions were made at the same rate

throughout Scotland, as in the parish with which he was connected, they would produce half a million of money, or the whole expenses of the present establishment twice over! For his own part, he would go forth, resolved to assist in forming such associations over all the land."

Thanks then having been voted to the Right Honourable Chairman, and the blessing pronounced, the meeting separated.—(Abridged from the *Witness*)—such is the condition of the Kirk.—*Tablet*.

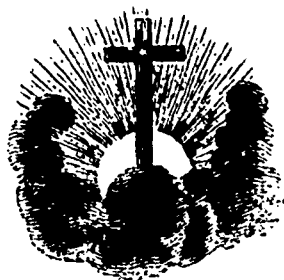
**THE REV. THOMAS MAGUIRE ON CONTROVERSY.**—In one of the discourses which this clergyman has been delivering during the Lent to crowded congregations in the Church of St. Dominick, Dublin, we were struck with many matters of more than ordinary interest. Whilst recently dilating on the value and spirit of true Christian controversy, he observed, that he could not avoid noticing a remark attributed to the Rev. Tighe Gregory, a Protestant minister, at a meeting recently held in Dublin. That gentleman is reported to have said that, on viewing some notices in the streets, he was reminded of a saying of the late Rev. Mr. Roe, that "where controversy begins charity ends." So far as the Rev. Mr. Rice was concerned this might be perfectly true. For more than twenty years before his death he had foully attacked and grossly misrepresented the Catholic faith, and no doubt he felt, perhaps before his departure for judgment, that the sooner he had ceased such unprincipled slanders the sooner might charity prevail. The same might be said by many other Protestant ministers, who, for various human motives, had so long reviled and misrepresented the Catholic doctrines. Where such controversy as this began, charity and justice too, had ended. "But, my brethren," exclaimed the preacher, "what is controversy with us Catholics? We do not assail, much less misrepresent, the creed of others. We are placed on the defensive, and are satisfied to maintain the truth of our tenets against our maligners. Ours is a work of mercy, of justice, and of charity, for "Charity" (says the Apostle) "rejoiceth with truth." We seek, we pray, we desire the conversion even of our calumniators. Let no pretender to charity assail us for this. This was the controversy for which Christ, his Apostles, and his faithful followers ever contended—to lead men to the one sheep-fold and the one Shepherd. It was this spirit of truth and charity made Athanasius desire to confute and convert the Arians; and St. Augustine to confute and convert the Manichians, the Donatists, and other Separatists of his day. Let no Catholic, therefore, be ever seduced or misled by mistaken charity to condemn such controversy as this.—*It*.

**THE PROPAGATION OF THE FAITH.**—The Central Committee in Dublin have received £538 for the last month. Although this is somewhat less than received during the preceding one, yet, considering the collection of the means of erecting the Mathew Testimonial—which, it is hoped, will be general and respectable—it is creditable to the piety of the people.—*It*.

**CONVERTS TO CATHOLICISM.**—On Sunday seventeen persons at Taunton were admitted into communion with the Catholic church, the whole of whom had formerly been Protestants. A numerous congregation witnessed the interesting ceremony of their recognition as members of the faith.—*Sherborne Journal*.

**CATHOLICS IN ENGLAND.**—London and its vicinity contain 230,000 Catholics, and Lancashire 260,000, whilst the whole number in England is nearly 2,000,000.

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, MAY 21, 1843.

We regret to announce to our readers the demise of His Excellency the Right Hon. Sir CHARLES BAGOT, which melancholy event took place on Friday last, at the Government House, Kingston, in the 64th year of his age.

There is a wonderful congruity in the doctrines of the Catholic church—a constant harmony and perfect agreement—as every one, who either attacks or defends them, must feel;—a mutual, self-sustaining sympathy throughout, which, to the sincere seeker of truth, demonstrates her divine origin; and shows her, in whom all is invariably consistent, to be the spotless favorite of the beloved in the Canticle of Canticles—the chaste spouse of Christ, whom St. Paul designates “without spot, or wrinkle, or any such thing; whom he has presented to himself holy and without blemish.”

Like all the other works of God, the nearer she is inspected, the more unexceptionable she appears; whereas the sects of man's invention, like all his other works, lose in our estimation on being closely examined; exhibiting nothing to our view but incongruities, contradictions, and practical as well as doctrinal deformities, which their interested inventors, propagators and abettors, well knowing to be the case, endeavour, by every possible artifice, to hide from the public view—smoothing over with the language of hypocrisy, the haggard, harlot, and vice-worn countenances of their several sects; and adding, to allure the ignorant, careless and unthinking, the heightened glow of a fictitious bloom; agreeing together in nothing but in hating, misrepresenting, calumniating, and persecuting, where they can, the beauteous and much envied bride of the beloved; the sole church of the Redeemer; ever thrusting between us and her majestic form, their various blinds and caricatures, which represent her in all the hideous and disgusting shapes that their own wicked and obscene imaginations are capable of suggesting; howling out against her with tireless malignity, and proclaiming her to all in every sense abominable. But all their spiteful efforts to traduce and vilify her, only tend to show in her a nearer resemblance to her divine founder, who, though God and satiate himself—the Lord of nature and wisdom in-

finite—was treated by his enemies as a fool; a mock king; a blasphemer; a breaker of the sabbath; a Samaritan, who had a devil; a wine bibber, an a friend of publicans and sinners.

We were led into this train of reflection on considering the wretched and deceitful shifts to which all Protestant reformers have recourse in order to captivate the multitude, and gain the ascendancy in their opinion; to get the Saviour's religion proscribed; & each his own religious scheme adopted in her stead. To effect this, not content with pouring out upon her their own calumnious accusations, in order to disfigure her quite; they rake together and fling against her all the blackening falsehoods and foul aspersions with which her ancient enemies, their predecessors, the old condemned heretics, were wont incessantly to assail her. They all delight particularly in renewing against her the long exploded clamours of the *Iconoclasts*, or image breakers of the eighth century, who accused her of idolatry on account of the respectful manner in which she always kept the images of Christ and his saints, for the instruction and edification of the faithful.

We are placed, it would seem, as a mark to shoot at between two polemical pop-guns, pointed at us with fearful aim by our law-church neighbour in Hamilton and his brother of Dundas. But they have hitherto only burnt priming, or made but a harmless flash in the pan. The dissonant crackling of their childish artillery, without harming us in the smallest degree, can only annoy and disturb the public. *Sagitta parvulorum facta sunt plaga eorum.*

We are happy to learn from a letter of a correspondent from Floral, the edifying manner in which our Catholics of that locality performed their paschal duties under the direction of their worthy pastors the Rev. Messrs. Gordon and McDonagh. Too much cannot be said in praise of the liberal and christian spirit displayed on the occasion by the contractors on the Welland Canal, Messrs. Quinn & Shupe, in allowing their men to attend their religious duties. Would that all such acted as they have done, we should not then witness so many outbreaks among our emigrant labourers.

We shall be happy to hear from our agents more frequently.

Mr. Samuel Baxter has kindly consented to act as our agent in Barra.

Subscribers are again reminded that their subscriptions must be paid up before their papers can be stopped.

Mrs. Wood has not returned to her husband, but taken a small cottage in which she intends to devote her remaining years to religious offices and meditations. She cannot return to Mr. Wood, the Catholic Church still deeming her the wife of Lord Wm. Lennox; and for the same reason she cannot be accepted as a nun.—*Buffalo Paper.*

We copy the following interesting paragraphs from the *Tablet*:

**EXPENSE OF JEWISH BISHOPS.**—Doctor Alexander, the “Bishop” of Jerusalem, went out upon a time on board the “Devastation;” he embarked at Portsmouth, and took with him one wife, one companion, one governess, six children (all his own and his wife's); one chaplain his wife and their child; Dr. Muegown; Rabbi Wolf, his wife and their two children; altogether 13 persons and one half person to make up a “Bishop,” or 13 persons with “a little one in” by way of make weight. The eating and drinking of these persons, or this Bishop corporate, cost on the way out £623 5s.; and the effect upon the people has been such, that there are already, within less than two years, 2½ conversions, making, with the “Church” as it existed before, some 24 communicants in the Bishopric for all Syria.

**ROME.**—The Protestant Bishop of Tuam has been here, and was presented to His Holiness according to his own request. He wore his apron, and knelt three times, according to usage. The Pope almost anticipated the ceremony by rising in the most cordial manner, and shaking both his hands, and told him, thro' his interpreter, that he was pleased to meet the son of Lord Plunkett, and added, that he felt a lively and grateful recollection of the services rendered to the Catholics of Great Britain and Ireland by the eloquence and the reasoning powers of his illustrious father. The Bishop retired greatly pleased, and begged of the Rev. Rector of the English College to convey his thanks to His Holiness on occasion of so complimentary a reception. This is the first instance on record of a Protestant Bishop asking an interview in half-canonicals of the Anglican denomination. May we hope that it will not be the last. The Pope continues to enjoy excellent health, and attends with wonderful punctuality, considering his age, at the principal functions. There are literally thousands of British Subjects in Rome. A stranger hears more English in the Corso and on Monte Pincio than any other language.

**CHINA.**—The *Univers* gives, in a recent number, the following extract from a letter from Rome, dated Feb. 25:—“You ask me for details of the miracle which lately took place in China; I can guarantee the authenticity of the following, which have been received from the Apostolical Vicars:—Our Saviour appeared in the heavens on the cross, in one of the provinces of the empire, at several places at the same time, before a great number of believers and unbelievers. The apparition cast out a bright glow of light. It remained two hours, and was repeated two succeeding days. Letters from Tonquin and denounced the termination of the persecutions. The sovereign of the country declares himself in favour of the Christians, and has imprisoned the minister who was most opposed to them. New missionaries have been written for, the harvest being great, and the labourers but few. Other facts have been mentioned, but I confine myself to the foregoing.”

**DISTRAINING FOR POOR RATES.**—On the 21st inst., at daybreak, a party of Military and constabulary, under the conduct of Dr. Fitzgerald, S. M., succeeded in distraining and lodging in pound, the cattle of ten of the most noted opposers to the collection of the poor-rates, in the union of Waterford. No conflict ensued. The place wherein the most determined hostility to the poor-rate has been exhibited in the county of Waterford is the barony of Gaultier, most of the landlords of which locality are Conservatives.

### IRELAND.

**SPEECH** of the Right Rev. Dr. Cantwell at a dinner given to Mr. O'Connell on the 19th March last.

“I most cordially thank you for the kindness with which you have received the toast, and I believe I am justified in saying that history does not furnish an instance on record where the hierarchy, the clergy, and people have been so strongly united in reciprocal love and attachment as those respected classes in Ireland. (Hear.) To attempt to offer any new argument on the all-engrossing question which was the object of the imposing demonstration of this day, you will agree with me, would be the extreme of folly; the late discussion in the corporation of Dublin has placed the question of repeal so clearly before the public, and the course pursued by its great advocate, your distinguished guest, was so judicious, the arguments urged in its favour were so unanswerable, & the results so favorable, that we have cause to congratulate each other on that result. These arguments were, in my mind, admirably calculated to fix the wandering and the doubtful—they are calculated to disarm the hostility and to conciliate the support even of those who were hitherto adverse to Repeal. I have the fullest confidence, and scarcely a doubt on my mind as to the result; for incredible is the number that since the termination of that debate have sent in their adhesion to the Repeal Association; and do not the remittances, and the increasing weekly receipts at the Repeal Association, prove, in a very substantial way, the growing determination of the people of Ireland not to cease until they secure that domestic legislature of which England so wickedly robbed their country? It is true that some persons, perhaps, a considerable number of men who love their country, and who are strongly attached to everything interesting to her welfare, are many of them remaining away from the Repeal agitation; but why is it that they do stay away? In my opinion it is because they do not reason or reflect on the subject, for I cannot conceive how any man who reasons and reflects on the treatment of Ireland by England can be indifferent or apathetic on the subject of Repeal.”

“Some have said, that if we were quiet England would deal out full justice to us. I think it is a good way to judge of the future by referring to the past. We may apply this argument as far as it regards ourselves by the conduct of England towards Ireland, and of England towards the English Catholics. With respect to the first, the manner in which Ireland has been treated by England in times past, I can appeal to the Liberator—I can appeal to ye all—whether it is not a fact, that whenever

we got any boon from England we were not more indebted to her sense of fear than her sense of justice? But surely, if to be quiet was a recommendation to favour, there is no people in the world who have a stronger claim, on these grounds, than the English Catholics. They make no noise, and yet how do they stand at present? Two days ago an English clergyman who lives in London dined with me; and from what he told me, it appears that there was a bell lately placed in a Catholic chapel, in the neighbourhood of the residence of Sir Hudson Lowe, who had been the keeper of Bonaparte in St. Helena. The bell, calling the people at stated hours to Catholic worship, was considered offensive to English ears; but, after a great deal of entreaty, it was permitted to be rung when all the other church-bells in the neighbourhood were ringing, so that it could not create any Catholic sound. Another instance is afforded by the present Education Bill before the House of Commons; and I believe I might say, and the Liberator can set me right on the point if I am wrong, that there is not at this moment one single shilling of British money doled out for Catholic purposes in England."

Mr. O'Connell.—No; not the one-third of a shilling.

Dr. Cantwell.—"How are the Catholics treated in the prisons of England, in the workhouses in England? Have they a single Catholic chaplain in any of their workhouses? In this country, if a single Protestant gets into prison or a workhouse, the Union must be taxed for the support of a Protestant justice that would be doled out by England to this country, if we were silent and quiescent. Hence it is that I regard agitation as the only ground of hope for Ireland; for this reason it was that, at a very early period, I was among the first who had the honour and the happiness to be enrolled in the Repeal association. (Cheers.) Every thing that has occurred since then strengthens me in thinking that the Repeal of the Union, and the establishment of a resident Legislature, is the only ground of hope for redressing the wrongs of Ireland, and the correction of the evils under which our people suffer.— (Cheers.) Hence it is, on this account, that I appear hear to-day, to tender, by my present, co-operation to the great leader of the Irish People, and to set an example to you, as far as my humble person could have political influence, to encourage the good people—though, indeed, from what I know or think of them, they hardly stand in need of such encouragement. I am sure they are all disposed to join with enthusiasm in the present peaceful and constitutional struggle to recover their domestic Parliament. There is another reason, gentlemen—and it is indeed one that has strongly impelled me—it is, that I know that we are, for whatever we have already received from the British Parliament, perhaps entirely, or at least meanly indebted to the persevering efforts, the indomitable energy, and the almost superhuman exertions of your distinguished guest this evening. The battle, gentlemen, is only half won; but his course is running towards a

close with it. His motto, gentlemen, is the violation of no law, either human or divine; the commission of no crime; the injury of no man's property. It is under that motto, and under his peaceful guidance, that we are co-operating with him. Under the same principle Ireland already achieved a splendid triumph; but, as I have already said, it is a triumph not yet completed, and which cannot be completed under the ordinary course of things; and at the age at which he has arrived it would not be fair to calculate on extraordinary exertion on his part—old age must soon render him unfit for such great exertion; and whilst he is still able to labour—and God grant that the time may be long—it is our duty to rally round him—to co-operate with him in his peaceful struggle with unceasing exertion, because, gentlemen, I think, when I picture to myself the state to which Ireland would be reduced if the restoration of the Irish Parliament were protracted to a period after his decease—when, in the wildness of despair, our countrymen might have recourse to a sanguinary outbreak and convulsion, as the means of obtaining redress of grievances that they would feel to be no longer tolerable. It is this reason that makes me so anxious on the subject. I hope we will all in our respective stations and localities exert our influences in procuring every assistance in our power to accomplish the fulfilment of that desired object, the restoration of our domestic legislature, under whose fostering care I hope we may still all live to see Ireland prosperous, and her people contented and happy." (Loud and continued cheers, in the midst of which his Lordship resumed his seat.)

From the Catholic Telegraph.

PRIVATE INTERPRETATION OF SCRIPTURE.—The extreme folly of subjecting the Holy Word of God to the various and conflicting interpretations of men, is at length attracting the attention even of those, who aided in propagating that most pestilent heresy. At the period of the reformation christianity exhibited the noble spectacle of brethren living together in Unity. There was peace in the great fold of the Redeemer; all knelt before the same altar, all believed the same doctrines, and the Christian Faith was a well defined system, honorable to man by the consistency which it gave to his hopes, and worthy of its author because it was exempt from contradictions. By this admirable system men lived together in peace, and like a country where the laws are faithfully observed, the church to its remotest bounds was a kingdom in tranquility, with its legitimate tribunals to decide every question of Faith whose agitation would be injurious to morals, or whose propagation would clash with the divine unity of revelation.

We are told that scandal must needs be, and notwithstanding the woe denounced against its authors, men were found from time to time, who hated the concord of Christianity, and imposed upon by their undisciplined minds, or fretted by their humble position in the church, or stirred up by their pride and selfishness, they wished

like Lucifer to be exalted, though the means used for the accomplishment of their designs, would tear in pieces the seamless robe of the Saviour and fill the christian world with confusion & anarchy. Luther, was one of these proud spirits; he led the way, but he has since been left immeasurably behind in the work of destruction. He claimed the right of interpreting scripture for himself, but he refused that right to others with the vehemence peculiar to his character and writings. His followers or imitators have reduced christianity, as far as men can do so, to the very lowest state of degradation. It is pitiful to contemplate Protestantism at the present day. A wrangling, heterogeneous assembly of brawling combatants, snarling at each other, urging their fallacies with texts from Holy Writ, and shaming God by pretending to defend his Word, whilst they fasten on the Bible all the ridiculous notions which cross their foolish heads. Was it thus that God designed that his revelation should be impressed on the attention of men? Did he commission his apostles to fill the world with confusion by the circulation of lies, because when men contradict each other, however the policy or courtesy of the world may soften the terms of their disagreement, it is still nothing more or less than lying. There may be difference of opinion on subjects originating with men and referring exclusively to human affairs; but there is the deep stain of hearing false testimony against God on the soul of him, who advocates a doctrine which God never intended to inculcate, or rejects one which he had revealed, not for our choice but our unconditional and entire acceptance. We have no liberty on the subject, but the liberty of sin; it is not our province to say I will believe this or I will reject that, but we must first ascertain in the way which the Lord prescribes, what he has revealed for our belief, and be it pleasing or displeasing, agreeable or disagreeable to our ideas of divine Truth, we must believe with mind and heart the sacred communication.

Protestantism rejects these safeguards; it removes every salutary curb on the licentiousness of the mind, and the example which it sets to the world, has been descending lower and lower in character, until many believe that christianity is a fable, the Bible a foolish rhapsody, and even the blessed Saviour an impostor. This is the natural result of the system which makes every mind "the pillar and ground of the Truth," instead of the Church which we are commanded to "hear" on pain of being rejected with the Heathen and the Publican.

The Vermont Telegraph, a sectarian journal whose motto is "I am set for the defence of the Gospel," acknowledges this deplorable condition of protestantism, and alludes to its disgraceful character.—But while he is so zealous to condemn the sects, he oustrips them in the work of confusion; for if his notion of the Bible be correct, then no revelation has been made at all; or if there has been a revelation, it is recorded in such a slovenly and bungling style, that the world w'd be better

without it than with it. Are we to appeal to this new critic to furnish us with a correct Bible? No, he will permit every man to enjoy the privilege of criticising for himself! So that from interpreting the scripture the Protestant is now to turn critic on the scriptures, and after he has enjoyed this fatal license for a time, verily the last state of that poor man will be worse than the first if such a thing be possible.

The Vermont Editor thus asserts his right to take improper liberties with the scriptures.

"In giving free, unrestrained and honest utterance to these views—in subjecting the Bible to criticism and examination—in pronouncing upon its accuracies and its inaccuracies its truth and its errors—what am I doing that has not been done by the devotees of the Bible who have gone before me, and that is not doing by these of them who are at work contemporary with me? What are the Baptists doing, what David Bernard leading and conducting the enterprize? They are making a critical examination of the Bible and are altering its readings in hundreds, and perhaps thousands of instances. They say, in regard to some of these instances that the common English version is not faithful to the truth. What have I done more?—If they may take exceptions and raise objections at one point, why may not I at another!"

The Editor alludes in the next place to the evil consequences which result from private interpretation, but he does not specify any remedy for the disorder.

"Now among all those who charge me with infidelity, because I will not receive the works of man as the word of God, there is not an individual to be found who takes the Bible as a rule of life and conduct! Bold and strong as this language may seem to be, it contains not a particle of recklessness or rashness. I will produce full conviction of its correctness.—There is not a fundamental doctrine drawn from between the lids of the bible on which there is not a perfect division, a radical disagreement, in the ranks of those who profess to build on that book a foundation. I challenge the theological host to produce one. This single fact is sufficient support of my allegation. These divisions in their ranks, on every main point show that they all go into their own minds for guidance and decision, and not to the Bible. In the first place, as many of them as pretend to have any mind for themselves decide for themselves or allow others to decide for them, as to what parts of the bible they will build on. This being done, they take opposing parts & make the necessary disposal of them.—Their minds are their guides, in the whole of it. True the foundation or creed chosen may be selected from the Book, because it is in the Book. But the mind makes the selection; or employs another mind to do it. And while it selects what it will receive it rejects what it will not receive. The Bible as a Bible, is not their guide. Only particular things in it are chosen and defended—while others are rejected."

## THE AVE MARIA.

Ave Maria gratia plena.—LXXXI. 28.

The sun was sinking in the west,  
Like angel spirit to its rest,  
An ocean flood of golden light  
Lay on each hill and wood and height;  
It seemed a land of fairy sprite. *Ave Maria.*

Then every convent bell did ring,  
Each hill and dale did echoing sing,  
The gentle peasants did prolong  
The sound of that fond thrilling song  
Loud chanting as they moved along. *Ave Maria.*

Oh! sweet it is, and good to see  
The glowing sun sink in the sea,  
While nature heaves with loving swell  
Of choral song and convent bell,  
All coming that one prayer to tell, *Ave Maria.*

From the Catholic Telegraph.

## INFALLIBILITY OF THE CHURCH.

I now undertake to answer your inquiries respecting the infallibility of the Roman Catholic Church. I shall endeavour to give you a clear notion of its nature, before I proceed to show you one reason for embracing it. Our first principle is, that man is not bound to believe any doctrine as of faith, unless that doctrine has been revealed by God. Thus a Catholic does not acknowledge any power or right in the church, nor in any portion thereof, nor in any Angel, nor in any being, to require his belief of a doctrine which is above his reason's discovery. When then he says that the Church is infallible in giving her doctrinal decisions, he does not mean to say, that she can make that which God did not reveal, become an article of faith. He does not mean that she can add to the Revelation of God, and will be infallibly correct in this addition. But man is bound to believe what God teaches. Yet a man is a reasonable being, and must have a sufficient motive for his assent, or belief, he is not required to believe without evidence. Thus for his faith, evidence is necessary—otherwise his belief would have no foundation upon which it could rest. We next ask what evidence is required? Certainly if our reason could discover the truth of the doctrine submitted to our minds, it would be quite superfluous for God to teach what we could discover without his teaching.—Did we discover the truth of this doctrine without the teaching of God, and so rely by the exertions of our own intellect, our belief would be founded upon the evidence of reason, and further evidence would be superfluous. But if we did not make the discovery by our own exertion, if no exertion of ours could reach so far, and that we received sufficient testimony of the truth from some person who had seen and known and testified; and that moreover this witness was as incapable of deceit as he was beyond its influence, this testimony would be to us sufficient evidence of the truth of this doctrine. We would then require evidence that such a witness gave such testimony, and that evidence would be the sure foundation of our faith. Our belief would then be rational. It will not be questioned that God is such a witness. It will be admitted that his knowledge is more extensive than ours; that his knowl-

edge is not merely rational conjecture, high probability, but it is undoubted, certain assurance of fact, and that it is unalterable. So that what he once asserts for truth will be truth forever. Those principles are manifestly true. We now come to matter of fact and deduction. God did reveal his knowledge. They to whom he revealed it had evidence of the fact.—They were bound to believe. Why?—Because they had an infallible certainty that the Lord spoke, and an infallible certainty of what he said. Thus the principle of obligation is found in the infallible certainty of God's declaration.

From this we see the indissoluble connexion of faith with an infallible certainty of truth. Take away the certainty, and upon what will faith rest? Give the infallibility, and we see the basis of faith.—Conjecture is not faith. Probability is not faith. Faith is certain knowledge resting on the testimony of God. It must be founded upon an infallible certainty that God made a revelation, and of an infallible certainty of what that revelation was. Suppose we ascertain that he spoke, and moreover that he revealed the contents of a certain book, but great doubts arise as to the meaning of certain passages of that book, and learned men give to the same passage contradictory meanings, so that of these words, "And behold I am with you all days even to the consummation of the world," one division asserts the meaning to be, that Christ would preserve the visible body of his Church, who were teachers of his doctrine in his truth all days to the end of the world. And another division asserts that such is not the meaning, but that during ages in succession, long before the end of the world, this visible body would be false guides, and teach the doctrines of antichrist. Suppose an hundred such passages can be produced upon which there are flat contradictions. Suppose that the very copies are called into question; that several passages of a most important nature are by learned men said to have been introduced in dark and superstitious times, by cunning priests to impose upon the credulity of the people, and to bring persons to believe that God had taught what he never had revealed.—Suppose equally learned, and equally numerous and zealous men assert these passages to be genuine. We are left without any infallible guide to give us certain evidence. Upon what will our faith rest?—Thus, we repeat, there is an indissoluble connexion between faith and infallibility. You perceive then my dear friend, that the infallibility of the Church in doctrinal decisions, is not similar to the decisions of the highest courts of judicature; but absolute, the dictate of the Holy Ghost, which remain with the Church forever, and guide her into all truth. Thus the Church of God is the "Pillar and ground of the truth."

This leads us to a correct view of what we hold in the Catholic Church; namely, that when God required man to believe mysteries upon his testimony, he furnished man an infallible mode of knowing exactly what he taught, and what man was to believe. In other words, that God gave to man evidence as the foundation upon

which his faith should rest. And if God did not furnish man with an infallible guide, it would be unreasonable to make faith necessary for Salvation. It would be as if God should say to man, "You must believe firmly all that I teach, but although I could establish several modes by which you could know my doctrine with infallible certainty, still I will not furnish you with an infallible guide. I shall leave you to conjecture, to probability, to speculation and to doubt! This leaves man to the guidance of his private judgment.

Our doctrine then is, that God did establish an infallible guide, and that in the new law, the bishops which succeed to the Apostolic commission with the Bishop of Rome, form this necessary tribunal.—They have no authority to change what God revealed: they have no power to add to what God has revealed. But they will in all cases of doubt lead us with infallible certainty to a knowledge of what God has taught. For according to prophecy, the words of God were put into their mouth, and are not to depart out of their mouth, nor out of the mouth of their seed, nor their seed's seed forever. Under the old law, there was a similar tribunal, of divine authority, and deemed infallible.—See Deuteronomy 17th and 28th.

We now proceed to show the grounds of our assertion, that the bishops of the Church joined with the chief Bishop of that tribunal, which will with infallible certainty, give us those doctrines which are of faith. It will be unnecessary to prove, that there can be no faith, without having an infallible certainty of what God has revealed. And we cannot have this certainty unless we can find a witness whose testimony of that revelation will be infallibly correct. Thus we are brought to the dilemma, "There can be no faith, or there must be an infallible witness of doctrine." Hence we are reduced at once to total want of evidence, or we must find an infallible witness to know what God did say; for conjecture, or opinion, is not evidence. We must place upon the same level, the Pagan, the Deist, the Socinian, the Episcopalian, the Presbyterian, the Methodist, the Baptist, the Campbellite, the Roman Catholic, the Swedenborgian, the Universalist, the Shaker, the Mormon, and thousands of others, too tedious to mention. All profess to hold the truth, and all contradict each other. Has God revealed the truth, and commanded us to believe his word, and yet placed it out of our power to know with certainty what he said? This clearly must be the case, if we have no infallible witness to tell us what he said. But a thousand various sects are ready to exclaim, "We have an infallible Guide." God is good and wise, and merciful—he has given us this witness. Stand aside—move from amongst us, you Pagans, Deists, Jews, Mahometans, and Roman Catholics—You will not receive this witness—It is the Bible."

Obedient to the mandate, we move aside with our companions. We ask not how they know that book to contain the doctrine of God to man, because the experience of centuries gives us the plain certainty of what will occur. At an humble

distance we listen. One of the great Protestant assembly calls on all his fellows, to adore the Lord Jesus, as the eternal Son of God. Another arises and protests against such idolatry, as Christ is not God, but only a glorious created being. The book is produced; passages are read; each explains them in contradiction to the other. Some interpose and endeavour to allay the strife of the disputants. Some are for referring the matter to a Council of Episcopalian Bishops. Others cry out that Synods, and Presbyteries are the constituted authorities of the Christian church. Others exclaim, let each congregation of people judge for themselves; Scripture does not warrant any clerical authority; it is contrary to the freedom of the Gospel to be under such a yoke. Others with equal propriety exclaim, why submit our judgment to a congregation? let every one judge for himself; this is the liberty of the Gospel, for every man to believe as he pleases. Some propositions are made for peace and union among all evangelical Christians who hold the fundamentals of religion. But about what are fundamentals they cannot agree. But they generally agree in anathematising all who do not believe the fundamental doctrines of the gospel. The Universalists raise their voice to the highest pitch, and proclaim that according to the Gospel, the whole human family are to be saved. All the different divisions appeal to the book, and the bible is made by each to speak in favor of his opinion. The confusion among the builders of Babel could not be greater.

The Deist calmly asks, "is this the consistency of the christian's religion? Is this the manifestation of evident truth? Is this the revelation of God, to which I am to sacrifice my reason?" "Great Allah," cries the Mahometan, "I bless thee for the words of thy Prophet; they are light to mine eyes; they are fountains in the desert; they are waters of perfume from Arabia; they are lovely as the houris of Paradise; they sound in my ears as the first music, with which thou wilt greet my soul, when it will be borne from the Angel of death." The Pagan looks at the mongrel crowd in great astonishment, and asks, whether the God of the christians, was he who sowed the teeth of the Dragon, and whether this Book partakes of the same qualities as were found in those teeth? "Friend of the old christianity," (said the Israelite turning to me) "when I shall be too idle to labor, or poor and mean enough to become a hypocrite, which of these sects shall I join?" Neither of them was our answer. A general stir takes place about the conversion of the world. And for this purpose it is proposed to circulate the Bible in every language, and in every nation. And it is proposed that all the various divisions should unite in this great and glorious enterprize. It is proclaimed that all agree that this book contains the word of God; even the Roman Catholic, let him be invited to the holy work. Let us send it to the Mahometan, to the Jews, to the Pagan, and to the poor benighted Deist. Let us have no strife—let each take and read and interpret for himself, and believe as he pleases. We will all be christians,

we will all agree. It contains one decree, which we can all practise, "Love one another." This is enough. Now (says the Deist, "There can be no necessity for the Bible." "Love one another," is, it appears, all the necessary part of its contents, then why print any more? Why, says the Mahometan, this is the great principle of Free-masonry, I have learned this in my lodge; the Koran teaches far more than the Bible. Alas, how ignorant those christians are? And brother (says the Jew to the Pagan), You know that in our lodge, we teach that Pythagorus, and the Koran, and Solomon know this principle as well as any grand master since the days of Noah, or even of Adam, of what use then is christianity?

To be serious, we must choose between an infallible guide to truth, who can speak & decide; or we must give up the cause of christianity as of divine revelation. And although it is fashionable to profess to be a christian, we unhesitatingly assert, that a vast portion of the more enlightened and intelligent of those who make this profession, cannot see their way through the difficulties which surround them, any more than the Jew, Pagan or Mahometan could know what sect to join in the contest.—And the peaceful plea of distributing the Scriptures, leaving to all the interpretation, is in other words making a compact not to quarrel about what they do not understand. But this senseless destroys the authority of Revelation.

We want an infallible guide—the Bible is not and cannot be that guide, because, although it contains the words of truth, those words are susceptible of contradictory interpretations, and in fact are interpreted contradictorily.

If we have no infallible witness to testify that the Bible is a divine communication, how shall we have this evidence.—Several of those divisions contend that this book differs in many cases from the original, which was supposed to have been given. Several assert that it contains books never given by God. Some contend that it is quite defective. What authority have we to assert with one in preference to the other, unless we have some motives superior to those which they adduce? They adduce opinion, we want fact, which will be indisputably established by unerring authority; if our authority be fallible, we might be led into error; and if we are liable to be led into error we can have no certainty that we are not so led.

This view of the want of foundation for Christianity leaves it as baseless as any chimerical vision. This view has produced and still produces more infidelity than any cause that we know of. I avow, if I had nothing more substantial than opinion to rest upon, and my soul at stake for eternity, I would not be a christian.—What then is the Catholic view? It is this.

We find an unquestionable fact, and upon that fact we build. The fact is that there now exists in the world, one very large society of Christians, spread through all its nations, and forming but one body. We build upon this fact by a series of others equally plain; that body has now

a uniform code of doctrine—that body has existed many centuries.

All the other divisions of Christians have gone out from this body, either by separating from it, or by subdividing from some division, that had previously separated. Those divisions all oppose each other upon the matter of doctrine, that is respecting the facts of what God told man to believe and practice. Though they all agree in asserting that the great body, from which the original separation was made did err in faith, not two of them are agreed as to what those errors are. Though many of them concur in stating that the doctrinal errors of this great body, are in teaching a variety of articles, which they contradict; yet one of them will always assert that, what the other calls error, in truth is the doctrine of the original code, which God has revealed. They all assert that her errors consisted in changing from what was originally given by God; they have never been able satisfactorily to state the date of those alleged changes, nor that at the period of such alleged changes there continued together any large body of christians, who condemned the alleged errors, and preserved the true doctrine. But the great body has clearly pointed out, the date of all the changes, which she alleges the separatist to have made in doctrines, also the special doctrines, the author of the change, and all the circumstances of the separation. This great body traces its unbroken existence to the days of Jesus Christ. Such of the separated divisions as attempt to do the same, are obliged to graft themselves upon the stock of this great body at the time that is pointed out as the period of their separation. Those bodies have at different times since their separation changed their doctrine. That is, at one period they stated, that he did not reveal, what another time, they stated that he did reveal; and no one of them claims to be infallible in shewing what God has revealed. This great body alleges that it has never altered its doctrine, and at this day, it holds to every doctrinal declaration, which it has made during eighteen centuries; and that it infallibly teaches what God has revealed. And an imputation which other divisions frequently make upon it, and which it acknowledges to be itself a source of gratification is, that it obstinately adheres to what it first taught, and will make no reformation in its doctrine, to suit the changes of times, and the progress of science.

To be continued.

**STATE OF RELIGION IN GIBRALTER.**

The following details from a letter in a recent number of the *Dublin Freeman's Journal*, will be read with interest; the greater, that the town has for a long time been in a state of frightful moral desolation by the workings of the Trustee system, carried out to its extent by an infamous Junta of infidels, Jews, Protestants, and bad Catholics, unworthy of the name.—*Freeman's Journal*.

"Having already given a sketch of the question between the Catholic clergy of Gibraltar and so called "Catholic" Junta of Elders, I send you the following details connected with the present state of religi-

inhere. There are about 10,000 Catholics in the fortress, and the Vicar-Apostolic, the Right Rev. Dr. Hughes, is assisted in the care of the church by the Very Rev. Dr. McLaughlin, as Vicar-General, the Rev. Padre Felix, as "cura" (parish priest), and seven other clergymen.— Since the arrival of Dr. Hughes the progress of religion has been wonderful, and instead of the church being empty as in preceding times, it is now quite full during all the religious ceremonies, and is attended by great numbers during the whole day. It is, indeed, impossible to enter the church at present without edification; and I need only state that the annual number of communicants at present is 20,000, whilst formerly they did not exceed 1,500. Some time ago few, if any, persons attended evening prayers, or at masses on week days, but at present the numbers on those occasions are very great. Clergymen are continually engaged in hearing confessions. The bishop and his clergy are late and early engaged in the labour of the vineyard, and the worldly recompense which they receive is poor and uncheering indeed. All the clergy diet and lodge with the bishop in his small and inconvenient house, some of them occupying rooms scarcely larger than their beds, and the bishop's own apartment being fully as uncomfortable and cheerless as the cell of a monastery. Some of the doors have not yet been repaired since they were broken by the junta, and I have seen one of the sledges with which the work of destruction was carried on by those good "Catholic" elders, it having been left behind in mistake in the bishop's bed-room.

Besides their meals, the bishop cannot afford to give the clergy more than a few dollars a month to pay for clothing, washing, &c; and everything, in fact, in his lordship's establishment is conducted with the most rigid, but, unappily, the most necessary economy.

Dr. Hughes has caused a very spacious school-house to be erected, and has, besides, taking the uses of two houses, which he has got fitted up for the same purpose being thus enabled to give gratuitous instruction to about 700 poor children of both sexes. The erecting of those establishments has cost upwards of 500 dollars, a part of which is still unpaid.

"One fact more I will mention before I take leave of Gibraltar. Confraternities and other religious congregations have been formed by Dr. Hughes, and have been productive of the most edifying and salutary effects. The number of members amount at present to nearly 2,500.

**CONVERSIONS.**

At Vienna a single Religious community within the last ten years, prepared 350 persons for the abjuration of their errors; 151 Jews embraced Christianity under their instruction.

The Noble Caroline Pinkovics, whom human considerations had estranged from the Church, repudiated the scandal by her public profession of Catholic faith in the principal Church of Pesth, on the feast of the Assumption.—*Cath. Her.*

**THE PROTESTANT, OR NEGATIVE FAITH REFUTED; AND THE CATHOLIC, OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.**

XXX.—OF PREDESTINATION.

(Continued.)

Is it possible for the original temper to lead man further into error and blasphemy than this? Or can he, with all his seductive powers, induce any of our race endowed with reason, to adopt a principle so contrary to what reason most clearly shows, that God, who is infinitely just, as well as infinitely good, must reward or condemn his creatures according to their deserts. This is the accusing plea of Satan and his fallen host, against the justice of their Creator, for having cast them forth, and delivered them over to eternal torments; and all those adopting it as an article of their faith; imbibe thus a kindred feeling with their unblest inspirers. At such a doctrine the common sense of any heathen would recoil; and yet this is the doctrine of those styling themselves reformed christians; our modern *Cathari*; *Puritans*, or the pure. Thus as Saint Paul avers, does "the very devil transform himself into an Angel of light."—2 Cor. xi. 14.

It is remarkable here how error refute itself, *MEN- TIRA EST INIQUITAS SUI*. "Iniquity hath belied herself." Ps. 26. xii. It is declared in this horrid article of the Presbyterian faith, that God saves or condemns his creatures, "without any foresight of their faith, or good works, or perseverance in either!" and yet in the conclusion of this same article, it is affirmed that those whom he condemns, "are ordained to destruction and to wrath for their sins!" These last words, "for their sins," are evidently put as a blind, to cover the revolting nakedness of the preceding blasphemy; but they refute at the same time the whole atrocious assertion; and upset the whole fabric which they so awkwardly prop. For, if those ordained to destruction and to wrath, are so ordained for their sins, then their sins are the cause of their doom, and not the undiscerning and capricious decree of the Creator. It follows hence by parity, that the faith and good works, and perseverance in them of the chosen in Christ, are the cause of their happy election. This is just what Christ himself assures us. "If thou wilt enter into life," says he, "keep the commandments." Matt. xvii. 19; and again, "whosoever shall persevere unto the end, he shall be saved."—Matt. 10. xxii.

Those believing in this predestinarian doctrine need care nothing what faith they hold, or what conduct they pursue. It were folly in them, from any higher motive than human consideration, to practice virtue, or abstain from vice; for nothing of theirs, as they imagine, can any way affect their future fixed and predetermined fate. Here is furnished by the enemy of all sanctity, a lulling spell, to calm the alarm of every guilty conscience; a soothing salve, to deaden the pain, and blunt the inward thrilling sting of that worm, which, if not killed in time by repentance, never dies; a sovereign antidote in fine, against all the wholesome horrors of remorse. Can the enemy of God and man carry his delusion farther; or the blind-folding spirit of error conduct to a more frightful extreme? Yet such is the detestable principle, which every Kirk of Scotland Minister must swear, and subscribe to, before he obtains a license to preach.

But in order to show, besides the impiety, the palpable absurdity of such a hideous doctrine; we shall suppose a case neither impossible, nor uncommon.

A Predestinarian returning home late and drunk, after supping with his friend, happens, in his reeling mood, to tumble into a ditch. There immersed in mud and mire, he consoles himself with the following judicious reflections: "God," says he, "from all eternity hath ordained whatsoever comes to pass; and whatsoever he hath foreordained, must necessarily come to pass." Then this mischance of mine, which has come to pass, was foreordained, and thereby was unavoidable. But "he has also foreordained whatsoever shall come to pass." Now it must come to pass that either I shall rise out of this ditch; or that I shall lie here. If then he has foreordained that I shall rise out of it; out of it I am sure to rise, without any troublesome effort of my own: "for whatsoever God hath foreordained must come to pass." But if, on the contrary, he has foreordained that I shall lie here; were it not vain for me to strive to rise: since, "whosoever God hath foreordained must necessarily come to pass?" This is good Presbyterian reasoning; and yet, whoever in such a case could use it, would be considered entirely out of his senses. And should he take no further steps to save himself, it is quite evident that he would be so, till he perished.

But the supposed case of the drunk enthusiast is the real case of the Predestinarian. For he too, drunk with the fumes of false wisdom, and reeling wide from the path of truth and righteousness, when happening to fall into the gulf of sin, makes not the least effort to extricate himself from his perilous situation; but continues thus reasoning on, till he is surprised at last by death eternal. Yet might he well have escaped this misfortune, had he exerted himself to get out of his wretched plight; and instead of reasoning himself out of his senses, done as Saint Peter exhorts us all to do. "Use diligence," says he, "by good works, to make your calling and election sure."—2 Pet. 1. x.

JAMAICA.—A correspondent of the *Pro-pagateur Catholique*, under date 12th April, 1843, gives some interesting information concerning Catholicity in the Island of Jamaica. Ten or twelve years since there was only one church on the Island, and but a single priest who resided at Kingston. Numbers of Catholics scattered through the country were deprived of spiritual succour, and many, in consequence, called upon Protestant ministers for marriages and baptisms. For first communions, they had no resource except to send their children to Kingston. The writer does not blame the worthy clergyman at Kingston, as having neglected to provide for the instruction of the dispersed Catholics. At first, he spoke nothing but Spanish, but soon qualified himself to hear confessions in French; and at length he was able also to preach in that language. He did all he could and laboured with the zeal of an apostle.

Bishop McDonald, who had been charged by the Holy See with the spiritual administration of all the English Antilles, finding his jurisdiction too extended, at length, obtained that this laborious missionary, Rev. Benito Fernandez, should be appointed Vicar Apostolic of Jamaica, with the Episcopal character.

Since that time things have changed their face. Rev. Father Duperron, whose zeal and health fit him for the task, has made missions over the whole Island travelling from village to village.

There are now two churches in Kingston, there is one in San Jago de Vega; otherwise called Spanish Town, which is the seat of government. Some have already been erected in the country, and others will soon be built.

Every where Father Duperron is received with joy, except by the Methodist and Baptist ministers; the only regret is that his sojourn must be brief in each particular place. The District is chiefly inhabited by Protestants, who, however, exert themselves to procure Catholic churches and priests. This taste might appear strange to some, but it will be explained by the following extract from a letter, written by a Protestant to his friend at Kingston: "If the inhabitants understood their true interests, they would cause Catholic chapels to be built in every parish, and in all the villages. Since a respectable Catholic priest has visited our quarters, a change has been effected among the negroes which is marvellous. By hundreds they leave the Baptists to listen to the Catholic priest, and are converted. It is observed with pleasure, that all those thus converted, are more obedient and respectful towards their masters, more industrious and laborious.—They do twice as much work, and no longer steal, as they did formerly. They are remarkable for their decent and moral behaviour."—*Catholic Advocate*.

In Hungary many remarkable conversions took place in the course of last year. Dr. John Furkes, Protestant preacher during 12 years, at Fuszta, embraced the Catholic Faith, and is engaged in preparing for the priesthood. Mr. Michael Mosey, Minister at Duna, and subsequently physician, Mr. Richter, editor of a Protestant Journal, Mr. Joseph Frederic Kopely, Student of Philosophy, Mr. John Miklo, Notary of the royal table; became Catholics.

BRUTAL EXHIBITION.—One of the most brutalizing and revolting exhibitions took place a few days since at Landbarn, England. The mother and daughter, both inmates of a respectable farm-house, had some angry words, which speedily ended in blows. The husband of the lady conceiving that ill-blood would continue between the parties, to the detriment of his business, coolly proposed to the mother and daughter that the quarrel should be settled outside doors by a regular fight. Preliminaries being agreed upon, they retired, the husband acting as second for his wife in this brutal encounter, and the eldest son second to his sister.—The minor branches of the family, to the number of eight, with the grandfather, formed a ring. A number of rounds were fought in which the mother was handled rather severely, she having been six times knocked down by the prowess of the daughter.—*Belfast Vindicator*.

EARTHQUAKE IN BELFAST.—The earthquake which was felt in Liverpool and its vicinity on the 27th inst., was also distinctly felt at Belfast and in the neighbourhood of Killeleagh. Captain Head, of the Reindeer steamer, from Belfast to Liverpool, experienced, on that night, a most unusually rough sea, though the weather was calm.

From Clerkenwell Police-office yesterday Charlotte Gardner, aged 70, the servant of Emanuel Emanuel, a Jeweller of 39, Lamb's Conduit-street was committed for trial for stealing four potatoes, value one penny, from Mr. Boshea, a greengrocer, of Tottenham-court-road.

The claims of the Puseyites on men's thoughts and minds are daily advancing in boldness and extent. Their doctrines, no longer quiescent in the pages of Frudge, the pamphlets of the Tractarians, or Episcopalian homilies enlisted in their advocacy, now begin to be practically developed, and openly manifested. Not a few churches in the kingdom burn lights at the altar: the priests neglect no genuflection or salaam, either allowed or prescribed: no Persian mufti turns more deferentially to the East than these ecclesiastical heliotropes, and even the sacerdotal surplus has become a subject of ceremonial change. Little notice would perhaps have attached to these doings, had they been confined to the clerical outskirts of some fifth rate diocese: but innovation assumes a more important shape, when it flourishes overtly in our cathedral-towns, no less than in Leeds in Liverpool, Marylebone, and Ipswich. These, nevertheless, exhibit but the first fruits of Puseyite principles; and, like Jonah's gourd, are comparatively but the growth of a night. We have now only to foster the incipient innovation, in offering no check or hindrance to its development, and England may probably sit under the shadow of Catholic rule with as much complacency and ease, as before the power of the Reformation shook its former fabrics and pomps into dust. Ab-bacy and Prelacy may again be established in their splendour, with no honest voice of a Milton to warn all Christians against them: Common prayer will be considered by spiritual advisers less wholesome than a Roman breviary, and the Gregorian chant of the Vatican waft the devotions of the pious to Heaven better than any tunes by Martin Luther. The theatre for these things may be considered as lighted up in England, for the tapers and candelabra are already introduced!—*London Sun*.

At Szomolnok, on the feast of the Ascension, two entire families, consisting of 12 individuals, made the profession of the Catholic faith.

At Zante, an Israelite named Ignatius Thellery, a surgeon by profession with

his wife and two daughters, received baptism.

At Bude, Mr. Maurice Ujhelyi, an Israelite, professor of Chemistry, and a distinguished oriental scholar was solemnly baptized,

The Great Western, Capt. Hosken, arrived at three o'clock Saturday morning, from Liverpool, which port she left on the 29th ult., by which arrival we have received our regular London files to the 28th, and Liverpool papers, with Lloyd's Lists, to the latest dates. The Great Western passed Prince's Dock, Liverpool, at 11 o'clock, A. M., of Saturday, 29th of April, Sandy Hook at eleven o'clock, P. M., on the 11th of May, and came to at the Quarantine Ground precisely at midnight—thus completing the passage in twelve days and thirteen hours—the shortest passage ever made across the Atlantic westward.

The news by this arrival is of little commercial, and still less political importance; indeed we have rarely received ten days' files of European papers, containing so very little intelligence of general importance. In commercial matters there is scarcely any change since our last advices, and little to be noted in the English Money Market. Domestic events of great interest to the British Nation have occurred since the last accounts; events with which the London papers are of course considerably occupied, but beyond this, there is really nothing.

The event, first in importance to the British Nation, is the birth of another Royal Princess which took place on the morning of the 25th, April, at Buckingham Palace. The Queen and the Royal infant were both doing well, and we need not say that the rejoicings on the occasion were warm and general.

These rejoicings, however, were somewhat tempered in their intensity, by a more melancholy dispensation which had occurred a few days before, in the death of the Duke of Sussex, the Queen's favorite uncle. His Royal Highness Augustus Frederick, Duke of Sussex, departed this life at Kensington Palace at a quarter past 12 o'clock on the 21st of April, greatly lamented by all his relatives and it may be safely said, by nearly all classes of the people, with whom he has always been exceedingly popular. He was seventy years of age.

The mammoth Iron steamer "Great Britain" will be launched in the course of next month.

Six waggon loads of silver, an instalment of the Chinese tribute or indemnity, or whatever it may be called, had arrived at the Royal Mint, amounting to one million and a quarter dollars in Sycee silver.

Mr. Webster's despatch to Mr. Everett of the 28th March in relation to the right of visit, was published in the London papers of the 27th April. The London editors appear to think it a conclusive reply to Lord Aberdeen's despatch, and they maintain that it is a right which England can never surrender. Their remarks, however are temperate.

Parliament met after the Easter holidays on Monday, and, the following night, Sir Robert Peel entered into a somewhat detailed explanation of the reasons which frustrated the commercial treaties with Portugal and Brazil. It matters little what Portugal may do; but the failure of Mr. Ellis' mission to the Brazils is considered, by the trading community, as a national calamity. England, it is contended by the free traders, has been sacrificed in this instance to the West India monopoly.

After the United States, Brazil is England's best customer; hence the fear of having its markets closed against us.—*Courier and Inquirer*.

#### LETTERS AND REMITTANCES.

Oakville—Thomas Sweeny, 15s.

Amherstburg—Mr. Keevil for Serjeant Collins, and Serjeant Phelan, each 7s 6d.

Newmarket—Rev. Mr. Quinlan, 7s 6d.

also for Wm. Wallis, James Wallis, (Bradford.) and Wm. O'Sullivan, each 7s. 6d.

#### YOUNG LADIES' SCHOOL, UNDER THE DIRECTION OF THE SISTERS OF THE CONGREGATION.

**Plan of Instruction.**  
THE French and English Languages taught after the most approved modes: Writing, Arithmetic, Geography, Ancient and Modern History, Rhetoric, the Elements of Philosophy and Chemistry, Drawing, Painting, Plain and Fancy Needle Work, &c.

**General Regulations.**  
Parents or Guardians, residing at a distance, are respectfully requested to name some individual in the city who will be charged to liquidate their bills when due, and receive the ladies, if circumstances render their removal from School necessary.

Children of all denominations are admitted, provided they conform to the rules of the Institution; uniformity requires an exterior observance of the general regulations of worship, yet it is particularly wished to be understood, that no encroachments are made upon the liberty of conscience.

No pupil will be received for a shorter period than three months.

Payment will be required quarterly in advance.

No deduction will be made for a pupil withdrawn before the expiration of the quarter, nor for absence, unless occasioned by sickness.

There will be an annual vacation of four weeks.

**DRESS AND FURNITURE.**  
Every boarder on entering, must be provided with bed and bedding, six changes of linen, stockings, pocket handkerchiefs, towels, three night wrappers, combs, tooth and hair brushes, a slate, books, paper, (and if to learn drawing,) drawing materials.

#### TERMS PER ANNUM,

Entrance,	8	4
Board and Tuition, (washing not included.)	10	2
Half Board,	5	2
Day Scholars,	1	4
Drawing and Painting,	1	2
French,	1	6

The French language will form an extra charge only for Day Scholars.  
Kingston, April 23, 1842.

#### REDUCTION IN THE PRICE OF TAILORING !!!

THE Subscriber, wishing to extend his business, takes this method of informing the public that he has made a very great reduction in his prices, amounting on some articles to one third less than formerly.

But in consideration of this great reduction, he intends in future to exact payment on delivery from all, without distinction of persons, as the time spent in collecting small debts might be more profitably employed; from this rule he will not deviate.

Those who patronise him may rest assured that no pains will be spared to have his work done in a style that will bear comparison with any in the Province.

The price of Cutting is also reduced.

SAMUEL McCURDY.  
N. B.—The Spring and Summer Fashions are just received, in which a very material alteration in style will be observed from that of the last reports.

Hamilton April, 6, 1843. 31

#### ENLARGEMENT OF THE MONTREAL TRANSCRIPT.

THE Subscriber will commence, this day, to print on a sheet equal in size to any newspaper printed in Lower Canada—thus keeping faith with our original benefactors, and not sacrificing the reading matter for the advertisements. The circulation of the TRANSCRIPT amounts to

2,250 COPIES,

Thus justifying our friends in making us their advertising medium.

No addition to the present Price will be made either in Town or Country.

TERMS—13s. in Town, and 18s. in the Country, postage included.

All orders addressed to the undersigned will be punctually attended to.

D. M'DONALD,  
Near the Post-Office

Montreal, May 2d, 1843.

# EIGHT HUNDRED THOUSAND ACRES OF LAND.

TO BE DISPOSED OF IN CANADA WEST (late UPPER Canada.)

**No Money is Required Down.**

**TO OLD SETTLERS, EMIGRANTS, AND OTHERS.**

THE CANADA COMPANY offer about EIGHT HUNDRED THOUSAND ACRES OF THEIR LANDS mentioned in the printed List of this year, which are in Blocks containing from 2,000 to 9,000 Acres each, situated in the Western District, and in Scattered Lots, containing from 80 to 200 Acres each, situated in almost every Township in Canada West, on terms, it is believed, the most liberal and advantageous that have been yet made public. By this new plan, the Company dispose of their Lands by way of LEASE for a term of TEN YEARS,—

## NO MONEY BEING REQUIRED DOWN.

The Rents payable annually being only equal to the Interest upon the present upset value of the Lands—thus for example, suppose 100 Acres, being now worth 10s. per Acre, is £50, the Interest thereon is £3, which latter sum and no more, is the amount of Rent to be paid each year—full power being secured to the Settler to purchase the Freehold, and take his deed for the Land he occupies, at any time during the Lease, when most convenient to himself, at a fixed advance upon the present upset price; and of course, thereby saving all future payment of Rents. Assuming the value to be as above, (10s. per Acre) the advance required for the Deed would be 1s. 3d., if paid within the first five years from date of Lease—or 2s. 6d. per Acre, advance, if paid subsequently and previous to the expiration of the Lease.

The Lands offered [excepting only the Park and Town Lots in Guelph] vary in Price from 2s. up to 18s. 9d. per Acre—the Rents upon which would be respectively as follows, viz:—

Upon 100 Acres upset price being 2s. per Acre,	Rent would be the whole yearly	£ s. d.	and no more.
Do. do 3s. do.	do.	0 12 0	
Do. do 4s. do.	do.	1 4 0	
Do. do 5s. do.	do.	1 10 0	
Do. do 6s. 3d. do.	do.	1 17 6	
Do. do 7s. 6d. do.	do.	2 5 0	
Do. do 8s. 9d. do.	do.	2 12 6	
Do. do 10s. do.	do.	3 0 0	
Do. do 11s. 3d. do.	do.	3 7 6	
Do. do 12s. 6d. do.	do.	3 15 0	
Do. do 13s. 9d. do.	do.	4 2 6	

In order to afford every assistance to industrious and provident Settlers, the CANADA COMPANY will receive any sum, no matter how small the amount may be, for which their Settlers may not have immediate want, on Deposit,—allowing Interest at the rate of Six per cent. per annum for the same; but it is clearly understood, that the full amount with interest accrued, shall at all times be at the disposal of the Settler, without notice. For this purpose the Company have opened an Account, which is termed "Settler's Provident or Savings Bank Account,"—thus affording to the Provident Settler every facility for accumulating sufficient money to purchase the Freehold of the Land which he Leases, whenever he chooses to do so, within the term of Ten Years; but should bad Harvests, or any other unforeseen misfortunes visit him, he has always the amount deposited, with interest accrued, at his disposal to meet them.

The Lands are also to be disposed of upon the Company's former plan, viz:—for Cash down, or by one-fifth Cash, and balance in five equal Annual Instalments with Interest.

The Company will remit from Canada any sum of money, however small the amount, to any part of the United Kingdom and Europe, free of all charge. The Company will also remit any sum of money from Europe to Canada, by Letters of Credit upon their Commissioners in the Province free of expence, thus insuring the benefit of the premium of Exchange to the Emigrant, and likewise saving him from the inconvenience and too frequent loss arising from bringing his money with him in coin.

The Company, with a view to accommodate Emigrants having no immediate use for their funds will allow interest, at Four per Cent. per annum, for money left with them for any period not less than Ninety Days—the money, however, being always at the Emigrant's disposal, without notice.

Every kind of information upon Canada, and directions, that can possibly be useful to intending Emigrants to Canada, will be readily furnished, free of all charge, by applying personally or by letter, to the Company's Office in England,—Canada-House, St. Helen's Place, Bishopsgate-Street London.

The new printed Lists of Lands, (which may also be seen in every Post-Office and Store in Canada West,) and any particulars, may be obtained, free of charge, upon application (if by letter, Post-paid) to the Company's Office at Toronto.

CANADA COMPANY'S OFFICE, FREDERICK-STREET, Toronto, 17th February, 1843.

## GREAT ENLARGEMENT OF THE PHILADELPHIA SATURDAY COURIER.

The proprietors of this time-honoured and universally popular Family Newspaper announce, that in consequence of the unparalleled patronage which has been extended to their establishment, they will, on the 18th of March next, being the commencement of its XIIth volume, issue the Philadelphia Saturday Courier in a greatly enlarged Form, with New Type, New Paper, on a New Press, and every way in such superb style as to stamp it at once as the Largest and most beautiful Family Newspaper, issued from the Press.

This is saying and promising much, but we trust that our faultless reputation for the faithful performance of our contracts, will guarantee its perfect credence.

We have entered into engagements, in every branch of our business for materials, aids, and dependencies which must fully sustain our intentions.

### 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, par money and postage free, we will receipt for one for each. Seven copies for \$10 & copies for \$5, or one copy three year or \$5

Address, M. MAKIN & HOLDEN, Philadelphia.

## THE PHILADELPHIA SATURDAY MUSEUM.

Triumphant success! and a New Discovery in the Printing Business.

A most important and invaluable discovery has been made by a gentleman of this city, by which newspapers may be printed in their present form, and, at the same time, capable of being converted at pleasure, into a Magazine form, for preservation.

This grand improvement, which is destined to form a new era in the business, effecting an entire revolution in the art of printing mammoth newspapers, will be introduced, by permission of the patentee, into the Philadelphia Saturday Museum, commencing in May next.

In announcing to the friends of the newspaper press throughout the country, a discovery which will add so immensely to the value of newspapers, the publishers of the Saturday Museum, have, also, the proud satisfaction of announcing the complete and triumphant success of their new Family Newspaper. The liberal patronage already secured for this new and popular enterprise, has not only surpassed the most sanguine expectations, but is entirely unprecedented.

### IMPROVEMENTS IN "THE MUSEUM"

"The Museum" is now so fairly and firmly established, that we feel warranted in making some very extensive and important improvements. By the first of May, we shall have completed all our arrangements. We shall have, in the first place, a beautiful, clear and bold type—in the second, a superb smooth and white paper—in the third place, we shall make an ingenious and novel change in the arrangement of the matter—in the fourth place, we shall increase our corps of contributors in all the various departments of a Family Newspaper—in the fifth place, we have secured, at a high salary, the services of EDGAR A. POE, Esq., a gentleman whose high and versatile abilities have always spoken promptly for themselves, and who, after the first of May, will aid us in the editorial conduct of the journal.

TERMS.—Two Dollars per annum. Three copies for Five Dollars, or Sixteen copies for Twenty Dollars, is the extra inducement offered at present for clubbing.

THOMAS C. CLARKE & CO., Office of the Saturday Museum, Publishers, Hall, No. 101 Chesnut Street, Philadelphia.

### TYPE AT REDUCED PRICES.

GEO. BRUCE & CO. Typefounders, at No. 13 Chamber's Street, near the Post Office, New York, have on hand an unusually large stock of their well known Printing Types, Ornaments, Borders, Rules, &c. of the best metal, set in original matrices, and very accurately finished, all of which they have determined to sell at GREATLY REDUCED PRICES.

Placing the Book and Newspaper fonts as follows:

Pica	at 32 cents per pound
Small Pica	34 do
Long Primer	36 do
Bourgeois	40 do
Brevier	46 do
Minion	54 do
Nonpareil	66 do
Agate	86 do
Pearl	120 do

for approved paper at 6 months, or 6 per cent. less for cash.

Wood Type, Printing Ink, Presses, Cases, Brass Rules, Composing Sticks, Chases, and other Printing materials, furnished with promptitude and at the lowest prices.

Printers of Newspapers who publish this advertisement with this note three times before the first of June, 1843, and send one of the papers to the Foundry will be entitled to payment of their bill on buying four times the amount of it. New York City, March 24. 1843

## SPRING GOODS.

### THE SUBSCRIBERS

RESPECTFULLY inform the Public, that they have closed the store, formerly carried on by them, under the firm of W. G. Price & Co., on the corner of King and Hughson Streets, and removed the stock to their new premises, on the

CORNER OF KING AND JAMES STS., where they will sell, at and below cost, to enable them to run it off, during the next two months, before the arrival of their

## NEW GOODS.

They also beg to intimate that they have just opened out an extensive assortment of Goods, suitable for the Spring, imported in the late Fall Ships, comprising some of the

NEWEST & MOST FASHIONABLE Fabric, both in the piece and dresses, plain and figured Silks, printed Muslins, rich Shawls and Scarfs, Straw Bonnets, &c. &c. &c.

They would particularly direct attention to the large stock of Broad Cloths, Cassimeres and Drills (in the wareroom up stairs), which purchasers will find offers very superior advantages.

### THE STOCK OF HATS

is also very large and contains the latest styles in Broad and Narrow Leaf, in Black Beaver, and Drab undressed Summer Hats.

A great quantity of Ready-made Clothing.

### PRICE & MITCHELL.

Corner of King and James Streets, Hamilton, 7th April, 1843. 51-6

## WINER'S Canadian Vermifuge.

Warranted in all cases.

THE best remedy ever yet discovered for WORMS. It not only destroys them,

but invigorates the whole system, and carries off the superabundant slime or mucus so prevalent in the stomach and bowels, especially those in bad health. It is harmless in its effects on the system, and the health of the patient is always improving by its use, even when no worms are discovered. The medicine being palatable, no child will refuse to take it, not even the most delicate. Plain and practical observations upon the diseases resulting from Worms accompany each bottle.

Prepared and sold wholesale and retail by J. WINER, 10 CHEMIST, King street, Hamilton.

## THE LADIES' WREATH.

### AND YOUNG LADY'S MAGAZINE

Is the Title of a New Work, published dimonthly, in Philadelphia, at the extremely low price of

### ONE DOLLAR A YEAR.

The design of this Work is to furnish, at a low rate, a Magazine, with, as regards literary merit and mechanical execution, shall equal the best three-dollar magazines. Each number will contain at least 48 (Svo.) pages of reading matter.

### ENTIRELY ORIGINAL.

From the pens of the most talented male and female writers of the day

### A SPLENDID STEEL ENGRAVING

Will be given in each number, and also one of a series of splendid Floral engravings, richly Colored, now in course of preparation. It will be printed upon new type, cast expressly for the purpose, and upon fine white paper.

Among those whose contributions have already enriched our pages, will be found the names of Mrs. St. Leon Lood, Mrs. Pierson, Mrs. C. Theresa Clark, Tuckerman, Coates, Welby, Drinkwater, Pike, and many others of the most prominent contributors to our periodical literature.

The liberal patronage bestowed upon the publication by a discriminating public, will but serve as an incentive to still greater efforts. We shall continue to issue, bi-monthly, a work equal in every respect to the three dollar monthlies, at the low price of One Dollar a Year, in advance.

Specimen numbers will always be sent to postmasters and others desirous of acting as agents, or when applied post paid. Address

DREW & SCAMMELL, Publishers, 67 South Third Street Philadelphia.

Philadelphia, January, 1843. Subscriptions received at this Office.



ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

JUST Published, No. 1. of this elegantly illustrated Edition of Sir Walter Scott's Novels, and will be continued every fortnight, until their completion.

No. III of the People's Edition of the Waverly Novels is just issued, and will be continued on the 1st of each month.—Price 9d.

ARMOUR & RAMSAY, Montreal. A. H. ARMOUR, & Co. Hamilton. RAMSAY, ARMOUR, & Co. Kingston.

Copies may also be obtained from the following agents:—Messrs A. Davidson, Niagara; J. Craig, London; H. Scobie, Toronto; G. Kerr & Co, Perth; A. Gray, Bytown; and J. Carey & Co. Quebec.

FOR SALE,

BY the Subscribers, a few copies of the following works of late publication: A Digest of the Criminal Laws, passed since 1835, containing also the Township Officer's Act, and some Forms for the use of Justices.—By Henry C. R. Beecher, Esquire—Price 5s.

Fame and glory of England vindicated Every Boy's Book; or a Digest of the British Constitution.—By John George Bridges, Esq.—Price 2s. 6d.

A. H. ARMOUR, & Co. Hamilton, March, 1843.

THE Subscribers have received further supplies of Catholic Bibles and Prayer Books, &c: among them will be found

The Douay Bible and Testament Key of Heaven; Path to Paradise; Garden of the Soul; Key to Paradise; Poor Man's Manual; Catholic Catechism.

Sold wholesale or retail, by A. H. ARMOUR, & Co., King Street, Hamilton. November, 1842.

CABINET, FURNITURE OIL AND COLOUR WAREHOUSE,

KING-STREET, HAMILTON, Next door to Mr. S. Kerr's Grocer MESSRS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishment in this place, under the direction of Messrs. SANDERS and ROBINSON, and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

Painting in all its branches, Gilding in oil and burnished do., Lettering Signs, &c. &c., Paper Hanging, Rooms Colored, &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing to deal with them, they would respectfully say 'Come and try.'

King street, [next door to Mr. Kerr's Grocery.]

N. B. Gold and Plain Window Curtains of all kinds, Beds, Mattresses, Pillows, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Hamilton, June 28th, 1842.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER, CHEMIST AND DRUGGIST, GRATEFUL for the very liberal patronage he has received since his commencement in Hamilton, begs to inform the inhabitants of Hamilton and vicinity, that he has just received a large supply of DRUGS, CHEMICALS, AND PATENT MEDICINES,

which he will sell as low as any establishment in Canada; and begs further to state, that he is determined to keep none but pure and unadulterated Medicines, & trusts by strict attention, to receive a continuance of their confidence and support.

A large supply of Hair, Hat, Cloth, Tooth and Nail Brushes; also, Paley's fragrant Perfume.

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed. Hamilton, Dec, 1842.

Cure for Worms.

B. A. FAHNSTOCK'S VERMIFUGE; Prepared by B. A. FAHNSTOCK & CO. Pittsburgh, Pennsylvania.

THIS preparation has now stood the test of several years' trial, and is confidently recommended as a safe and effectual medicine for expelling worms from the system. The unexampled success that has attended its administration in every case where the patient was really afflicted with Worms, certainly renders it worthy the attention of physicians.

The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not unfrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and should induce families always to keep a vial of the preparation in their possession. It is mild in its operation, and may be administered with perfect safety to the most delicate infant.

The genuine Vermifuge is now put up in one ounce vials, with this impression upon the glass, FAHNSTOCK'S VERMIFUGE, and the directions accompanying each vial have the signature of the proprietor; any medicine put in plain ounce vials, and the signature of which does not correspond with the above description, is not my genuine Vermifuge.

The Subscribers deem it their duty to use the above precautions in order to guard the public against mistaking other worm preparations for their deservedly popular Vermifuge.

We have appointed Mr C C Bristol, No 207 Main St Buffalo, N Y, our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburgh prices. Terms Cash.

B. A. FAHNSTOCK & Co. For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

PRINTERS' INK.

LAMB & BRITAIN, Manufacturers of Lamb's Blacking, begs to inform Printers in British North America, that they have, after considerable labour and expense, with the assistance of a practical and experienced workman from England, commenced the manufacture of PRINTERS' INK. They are now prepared to execute all orders which may be sent to them. Their Ink will be warranted to be equal to any in the world and as cheap.

Ink of the various FANCY COLOURS supplied on the shortest notice. Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

SAMUEL McCURDY, J. LALOR,

JOHN STREET, HAMILTON.

THE U. S. CATHOLIC MAGAZINE

A MONTHLY PERIODICAL, CONTAINING Chiefly selections from the best Catholic Reviews and other Publications.

Published with the approbation of the Most Rev. Archbishop.

TERMS. The United States Catholic Magazine, will be published regularly, on or before the first of every month—each number will contain SIXTY-FOUR PAGES, extra Royal Octavo. It will be printed in the neatest manner, on fine paper of a beautiful texture, with NEW TYPE, cast expressly for the purpose. The work will be delivered in the city, and mailed regularly to subscribers, about the first of every month. Twelve numbers make a volume: each volume will commence with the January number, at which time the year's subscription commences.

The subscription is Three Dollars per year payable invariably in advance, (except for the city subscribers, who have the privilege of paying half yearly in advance, when they prefer it.) No subscriptions will be received for less than twelve months, and in no instance will the work be sent to any one, unless the order is accompanied with the cash. The very low price at which the work is furnished, renders the payment in advance indispensable.

The risk in the transmission of subscriptions by mail will be assumed by the publisher, providing the persons transmitting, sends the money, regularly under the postmaster's frank.

All letters must be post paid, [or they will not be taken from the office,] and directed to JOHN MURPHY, Publisher, 146 Market-street, Baltimore, Md.

Mch 11, Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR

AND LITERARY MAGAZINE. With the April number the 4th volume of the Expositor will commence. The publishers cannot but return their thanks for the very liberal patronage extended to them during the past two years, and in announcing a new volume which will far exceed any of its predecessors in the quantity of matter, the number of pages, and splendid embellishments they hope to receive a corresponding patronage. The volumes of the Expositor commence with the April and October numbers, at which times subscriptions must commence and end. The expositor will be published on or before the first of each month; it will be printed on the very best quality of paper, with new type, cast expressly for the purpose. Each number will contain 72 pages royal octavo, stitched in a splendid cover, the design by Prudhomme, and engraved by Peckham. The embellishments will be of the highest order, by the best artists. Portraits of distinguished prelates and clergymen will appear during the year. We shall occasionally give fine lithographic views of the principal churches in the United States, of remarkable places, scenery, &c. The portraits will be on steel, engraved expressly for this work by Parker, in the highest style of the art.

TERMS TO COUNTRY SUBSCRIBERS. One copy, \$3 per annum, payable invariably in advance in funds, current in New York. Two copies for \$5, or one copy for two years \$5; four copies for \$9, twelve copies for \$20.

All communications must be post paid, [or they are not taken from the post office,] and directed to the publishers of the Catholic Expositor, 151 Fulton street, New York.

New York, March 11. Subscriptions received at this Office.

THE WONDER OF THE NINETEENTH CENTURY.

A NARRATIVE of the Miraculous Virgins of the Tyrol, as seen and described by numerous eye witnesses,—by Bishops, Earls, Counts, Barons, philosophers, men of science, lawyers, doctors, travellers of all countries, languages and various denominations;—particularly by Geotres, one of the most eminent men in Germany, by Dr Binns of London, by Mr. Connelly (formerly Protestant minister at Natchez,) by Lord Shrewsbury, Premier Earl of England,—by persons of the most unblemished reputation, the most unimpeachable integrity, of the most undoubted veracity and exalted piety. To the truly religious man or the firm believer in Revelation, as well as to the unhappy sceptic, wandering without hope in the world, this interesting pamphlet will afford an infallible guide to the One True Fold; from the unerring testimony of these astounding miracles of the Catholic Church.

Two fine copper plate engravings from drawings made on the spot, are given in the work, illustrating the usual appearance of these extraordinary beings, whether in a state of ecstasy or suffering.

Conversion of RATI-BONNE, soon. CASSERLY & SONS, 108 Nassau, N. Y. Subscriptions received at this Office.

FOR SALE.

EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton. Dec. 14, 1842.

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms

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

PRICE OF ADVERTISEMENTS.

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

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

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flyn, Dundas
Rev Mr. Mills, Brantford
Rev. Mr. Gibeay, Guichep
Rev. J. P. O'Dwyer, London.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburg
Mr Kevel, P. M., do
Rev Mich. MacDonell, [Maidstown,] Sandrewh
Very Rev Augus McDonell, Chatham
A. Chisholm Esq., Chippewa
Rev Ed. Gordon, Niagara
Rev Mr McDonagh, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Rev. Mr. Snyder, Wilmot, near Waterloo
Rev Mr. O'Rielly, Gore of Toronto
Rev Mr. Hay, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charost, Penetanguishene
Rev Mr Proulx, do
Rev Mr. Fitzpatrick, Ops
Rev. Mr. Dolau, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lallor, Picton
Rev Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonald, do
Rev Mr. Bourke, Camden East
Rev Mr O'Rielly, Brockville
Rev J. Clarke, Cornou
Rev Alexander J. McDonell, do
Very Rev P. Phelan, Bytown
D. O'Connor, Esq., J. P., Bytown
Rev. J. H. McDonagh, Perth
Rev. George Hay, [St. Andrew's] Glengarry
Rev John Macdonald, [St. Raphael,] do
Rev John Macdonald, [Alexandria,] do
James Doyle, Aylmer.
Mr Martin McDonell, Recollect Church Montmoy
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia