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THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] MARCH 30, 1842.

NUMBER 29.

Original.

ON GOOD FRIDAY.

At the kissing of the Cross.

Hail, mighty Lord, of nature slain !
Our guilty race from sin to free ;
Converting thus to bliss our bane,
And death to life upon the tree !

Accept our prostrate homage paid,
Before thy cross and sacred shrine !
As dying Israel look'd for aid
To thee in thy redeeming sign. *

The church reminds her children dear
Of all, for them, thy sufferings borne ;
And bids them drop the pious tear,
As o'er thine imag'd death they mourn.

Thy wounded hands, and feet, and side,
She, pointing, bids us fondly kiss,
Whence flow'd our ransom's crimson tide,
That wafts us back to forfeit bliss.

How o'er her bloody spouse she wails,
In weeds of deepest mourning clad !
To sooth her sorrowing naught avails, †
While he lies "numbered" with the dead,

Yet soon are turn'd to gay attire,
To white, her sable weeds of woe ;
And from her lofty sounding lyre
Exulting allelujas flow.

Thus welcomes she to life restor'd
Her best belov'd from death's domain ;
And to his praise, in sweet accord,
With hymning angels pours her strain.

To God the Father, and the Son,
O'er death who did triumphant soar,
And Holy Spirit, three in one,
Let creatures all their praises pour.

Numbers xxi. 8. † Canticles iii. and v.

The Hymn for Easter.

AURORA CÆLUM PURPURAT.

TRANSLATED.

The purpling dawn with cheering ray
Now ushers in th' auspicious day ;
When Christ to life, o'er all his foes,
O'er death himself triumphant rose ;

And, freed from Limbo's drear domain,
Led forth th' exulting Patriarch train.
His praises then the angel's sung—
Whole nature with his praises rung—

Save that the infernal gulph profound,
Recoil'd abhorrent at the sound,
In vain his tomb is fast secur'd,
And round the narrow watch is pour'd :

Tho' seal'd the huge sepulchral stone,
That o'er his monument is thrown ;
He breaks death's adamant chain,
And bursts his gates—and soars again.

Cease, then, to shed the pious tear,
Nor mourn, as dead, your Saviour dear.
He lives ! the shining angel cries,
Who conquer'd death—nor ever dies.

To God the Father, sov'reign Lord,
And Christ his Son, to life restor'd ;
And Holy Ghost, dread One in Three,
Let equal praise and glory be !— Amen.

THE

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXVIII.

Leviticus.

CHAPTER XX. 25.—“ You shall not offer bread to your God from the hand of a stranger, nor any other thing that he would give ; because they are all corrupted and defiled. You shall not receive them.”—“ And shall we receive spiritual bread from the hand of a stranger ; that which he offers us as the food of the soul or the word of God?—Matt. iv. 4. No ; but from those alone whom the Saviour commissioned to feed his sheep ; “ whom he commanded us to hear as we would himself.”—John x. 16. But as for the stranger, my sheep, says he, follow not the stranger ; but fly from him ; because they know not the voice of strangers.—John x. 5.

Chapter xxiii.—If God orders so many festivals to be kept, besides the sabbath, in commemoration of all his temporal favours conferred upon the Jews ; can we suppose, with Protestants, that he wills none to be kept in commemoration of his far greater spiritual favours conferred upon the Christians ? “ See what things the enemy hath done wickedly in the sanctuary. And they that hate thee have made their boasts in the midst of thy solemnity. They said in their heart, the whole kindred of them together, let us abolish all the festival days of God from the land.”—Psalm lxxiii. 3, 8.

Chapter xxiv. 4.—The “ twelve loaves baked of fine flour, and set upon the most clean table before the Lord ; six and six, one against the other ; on which the clearest frankincense was put,” is a clear figure of the Eucharistic Sacrament, reserved under the form of bread, in the tabernacle of the Saviour's church. Their number corresponds with that of the Apostles ; who first divided, and still divide, by their lawful successors, the divine bread, renewed every Sabbath ; the inexhaustible bread of life ; as they divided in the desert to the hungering multitude the figurative loaves from their twelve baskets, which, though all had eaten and were filled from them, remained as full as ever with the fragments left.—John vi. 13. The wondering multitude were assured by the Saviour, that he would yet one day give them a more wonderful and everlasting bread—ib. v. 27—even himself, the living bread that came down from heaven—ibid. 51—better than the ancient figure, better even than the miraculous manna—ibid 59—and surely far excelling the Protestant's poor drop and crumb. This promise he fulfilled on the eve of his passion ; when he, who had given himself for our redeeming victim, bequeathed himself to us as our soul-sustaining food ; desiring his Apostles, and in them their lawful successors, to do that exactly which he himself had done ; that is, “ to take the bread, and bless it, and break and distribute it, saying, with as much truth as he himself, and in his name—take and eat : this is my body.”—Matt. xxvi. 26. The cleanness of the table, on which the loaves were placed, denotes how pure the heart should be of the christian communicant ; and the clearest frankincense put upon the loaves, how pure and perfect his prayer on the occasion.

Chapter xxv.—Besides the week of seven days ordained from the beginning ; in this chapter we see ordained the levitical week of seven years ; and the jubilee week of seven times seven years ; at the end of which, as at the end of the world, every existing grievance is redressed.

Verse 24.—“ All the country of your possession shall be under the condition of redemption.” By this law of the Jubilee, which allowed to every one the opportunity of recovering his forfeited possessions, an allusion is made to the merciful dispensation of the Redeemer, who puts it in our power, by availing ourselves of his spiritual jubilee, to recover, when lost by sin, our eternal inheritance.

Chapter xxvi.—The temporal blessings with which God promises to reward the faithful observers of his law, and the dreadful punishments with which he threatens to visit the crimes of the offenders against it : are but signs and figures of the spiritual rewards or punishments which he reserves for the virtuous or the wicked. As he rises in his threats against the growing iniquity and obstinate perversity of sinners ; he clearly foretels the rejection of the Jews at last, and all the subsequent calamities, which, like a deluge, was poured out upon them, because “ they walked contrary to him, and would not hearken to his voice.” The sufferings with which he threatens them, are so like those which they endured, before and since their final dispersion all over the world, that we cannot help copying this prophetic passage, which our readers will find exactly to agree with what their own historian, Josephus, in his account of the siege of Jerusalem, and all subsequent historians, relate concerning them. In this same passage, we see their final conversion clearly predicted :—

“ And if, even so, you will not amend, and will walk contrary to me : I also will walk contrary to you ; and will strike you seven times for your sins : And I will bring in upon you the sword that shall avenge my covenant. And, when you shall flee into the cities, I will send the pestilence in the midst of you. And you shall be delivered into the hands of your enemies. After I shall have broken the staff of your bread, so that ten women shall bake your bread in one oven, and give it out by weight ; and you shall eat and not be filled. But if you will not, for all this, hearken to me, but will walk against me ; I will also go against you with opposite fury ; and I will chastise you with seven plagues for your sins, so that you shall eat the flesh of your sons and daughters. I will destroy your high places, and break your idols.— You shall fall among the ruins of your idols ; and my soul shall abhor you ; in so much that I will bring your cities to be a wilderness ; and I will make your sanctuaries desolate ; and I will receive no more your sweet odours. And I will destroy your land ; and your enemies shall be astonished at it when they shall be the inhabitants thereof. And I will scatter you among the Gentiles ; and I will draw out the sword after you ; and your land shall be desert, and your cities destroyed. Then shall the land enjoy her sabbaths all the days of her desolation ; when you shall be in the enemy's land, she shall keep a Sabbath, and rest in the Sabbaths of her desolation ;— because she did not rest in your Sabbaths when you dwelt therein. And as to them that shall remain of you, I will send fear in their hearts in the countries of their enemies. The sound of a flying leaf shall terrify them ; and they shall flee, as it were, from the sword. They shall fall, when no man pursueth them. And they shall every one fall upon their brethren, as fleeing from wars. None of you shall dare to resist your enemies. You shall perish among the Gentiles, and an enemy's land shall consume you. And, if of them also, some remain ; they shall pine away in their iniquities in the land of their enemies ; and they shall be afflicted for the sins of their fathers and their own ; until they confess their iniquities,

and the iniquities of their ancestors, where- by they have transgressed against me, and walked contrary to me. Therefore, I also will walk against them, and bring them into their enemy's land, until their uncircumcised mind be ashamed; then shall they pray for their sins. And I will remember my covenant, which I made with Jacob, and Isaac, and Abraham. I will remember also the land.—And yet, for all that, when they were in the land of their enemies, I did not cast them off altogether, neither did I so despise them that they should be quite consumed; and I should make void my covenant with them; for I am the Lord their God," &c.

Chapter xxvii.—No Protestant who has read this chapter, will deny vows to have been lawful. And since he pretends to make scripture his only rule of faith;—where, I would ask him, in all scripture, is the doctrine of vows, which he rejects, condemned? The gifts vowed to God, which are here detailed, were, like every thing belonging to the Jewish institute, only temporal and figurative; emblematic of the spiritual, more precious, and acceptable donations vowed to God by the Christian. For all in the old law was hidden under the veil, till, at the Saviour's death, it was rent assunder, and the whole prefigured mystery of spiritual perfection, was disclosed to our view.

[End of Leviticus]

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, MARCH 30.

The "B. C." correspondent of the *Canada Inquirer* of March 25th, after being in labour for so many weeks, has brought forth at last a hopeful bandling—a wizzard imp—that speaks and argues as soon as born, in the customary cant of anti-papery declaimers, to the overweening pride and delight of its Protestant papa, from whose muddled brain it sprung forth like a modern Minerva. So, because there have been bad Popes, (few indeed, however, in their long and unbroken succession of 1842 years) their religion must be bad also. Then, according to this reasoning, the Church of England must be abominable, which could produce, from its small community, such monsters as the Bishop of Clogher, and many other Sodomites whom we could name; who, though they had, or could have had, wives, have degraded human nature by their worse than brutal propensities. Yet, is their church to be blamed for this? No. Neither is the Catholic church to be blamed for the infringement of her precepts. Man is man in every situation of life; but his guilt redounds upon himself alone, and not on the body to which he belongs. But this distinction the poor noodle in question was incapable of discerning.

The other points of vituperative argument adduced by our "B. C." antagonist

are so very trite, and have been so often refuted, that it were a work of supererogation to recapitulate the answers to them. His notions of Church history are all formed on the lying authority of tract-scribblers and the writings of those whose livings depend on keeping up the Protestant delusion. He endeavours, for instance, to prove, that "the existence of such a place as Purgatory, or a middlestate, was never heard of for the five first centuries of the church;" and lugs in even Cardinals to vouch for his opinion. This is like the criminal at the bar, who, having no witnesses to produce in his favour, turns round to the bystanders and appeals to them for the truth of his assertions. Now, this is really too bad in one who affects to be acquainted with Church history; and yet has never read in it how, in the fourth century, the blessed Monica, mother of St. Augustine, requested him in her dying moments, at Ostia, in Italy, to remember her at the altar in offering up the sacrifice: that which he himself declares in his confessions he will never fail to do.

We forbear noticing the thousand times repeated, and as often triumphantly answered, blasphemies against the Catholic doctrine of the real presence. But, pitying his ignorant assurance, we would advise him not to shoot out his tongue so, and mock at the whole Catholic world; as if he, an Orange nondescript, reared but in a cobbler's stall, were more learned, wise, upright and religious, than all whom he, and his ill-mannered brethren, are pleased to nickname Romish, Popish, children of the scarlet lady, and worshippers of Anti-christ!!

It is with much pleasure we give insertion to the following letter; and we cordially agree with the writer in the hope that similar societies may speedily be instituted among our people.

KINGSTON, MARCH 25, 1842.

VERY REV. SIR,—I beg to inform you, that a Society has been formed among the Catholic congregation in this town, by the name of "The Christian Doctrine Society of St. Joseph," under the patronage of the Right Rev. Remigius Gaulin, and the direction of the senior clergyman of the place, for the purpose of instructing the children of the congregation in the fundamental principles of our holy religion; and of establishing a *Religious Library* for the use of the Members of the Society. I am directed by the Committee to forward the account of the formation of the society, that you may, should you think proper, insert it in your paper, with a view to the example being followed elsewhere.

I have the honour, &c.

J. MEAGHAR,

Secretary.

We beg to acknowledge the sum of Fifty Dollars from the Rev. P. Dollard, for the Catholic,—the names of the subscribers shall appear next week.

We omitted to mention some time back that the Rev. Alexander J. McDonnell had been removed from the Trafalgar and Oakville to the Cornwall mission.

BROTHERS OF ST. JOSEPH.—This Order of Catholic teachers is a *desideratum* in this country. The Rev. Julian Delaune has been commissioned by his Superior, the Bishop of Vincennes, U. S., to solicit the charitable aid of our brethren towards the establishment of this precious institute in his diocese, whence it might be extended to other places requiring it. We wish the Rev gentleman success on his important mission. He is just now pursuing his charitable errand in the Canadas.

See Advertisement.

NEW AGENTS to the Catholic.—Dr. Anderson and Mr. H. O'Brien, London.

Mr. Kevel, Amherstburgh.

Rev Mr Mills, Brantford.

Rev Mr O'Flynn, Dundas.

The following also are requested to act as Agents:

A. Chisholm, Esq. Chippawa.

Charles Calhoun, and Philip Hogan, St. Thomas.

The lines on the "Three Roses," are, as the author himself expected, too numerous for insertion.

From the *Catholic Herald*.

The following admirable suggestion as to the baptism, nay, it should rather be dipping, of Protestantism, we have just been handed by a highly esteemed friend. We do not wish to claim what is not ours, therefore we sincerely adopt the idea, giving the honor of the *thought* to its originator. We shall use the term *respectfully* in future. For Romish we will reply Cranmerish—for Papists—Cranmerites.

ANGLICANISM AS IT IS,

OR THINGS BY THEIR RIGHT NAMES.

It is said, but whether in the martyrology of England we know not, that when the celebrated Cranmer, Archbishop of Canterbury under Henry VIII., having been privately married in Holland, contrived to introduce his wife into England without the knowledge of his Royal Master, who was vehemently opposed to a priest being in wedlock, she was smuggled ashore in a large trunk, and that on this occasion, the sailors, ignorant of its valuable contents set the trunk upon one end, which unfortunately happened to be that next to Madame Cranmer's head. It would seem from this Somerset, that his spiritual Lordship, the Archbishop, neglected the common precaution in the case of mystified goods, of affixing the label—'Glass—this side up!' which would indeed have been excusably appropriate, and according to the well known lines:—

"Frailty—thy name is woman!"

Head downwards and heels slouching upwards, her spiritual Ladyship remained in this very unecclesiastical posture so long, that she was nearly dying.

This condition of Cranmer's Lady may be considered as a prefiguration, and typical of his spiritual progeny, the church, which was incubated by him: for at the present moment none on the outside of its enclosure can tell where the head is, or indeed any other part, so complete is the jumble and mystification of its organs. Accord-

ing to the Oxfordists and bishop Doane, the church is in one position and claim of faith, but according to bishop Mellvaine, the *Episcopal Recorder*, and a host of others, precisely the reverse faith is the true reformed and apostolic one.

The principal intention, however, of these remarks, is to show the ground for suggesting to our Episcopal cotemporaries on both sides of the water, the propriety of a change of name, and the adoption of one more accordant with the existing state of things. Would it not be better for them to call themselves Cranmerists or Cranmerites, inasmuch as this name and the history of its original, would be an apology for all the anomalies of their establishment?

The term, church of England, is objectionable, because there are more persons of an opposite faith in England than belong to it. The name is therefore not warranted by such a case as commonly lays the foundation of genuine names, to wit, applicability to a majority, and having but few exceptions.

In this country the term, Protestant Episcopal Church, is objectionable, because there are other Protestant sects (one at least more numerous,) that have an Episcopal ordination, as the Methodists and the Moravians. The name therefore is not distinctive enough, and every one would scout the idea of Church of America, as a substitute.

An effort has been made both in England and America latterly, and is still being made to remove the difficulty, by calling themselves Catholics; but this will scarcely do, for the term Catholic has its meaning and application too well fixed for any such misappropriation of it. To call Catholic a concern which has not even a Homœopathic portion of existence in many places where the genuine Catholics are in swelling numbers, is more than will take in common language. And until the learned Editor of the *Banner of the Cross* shall be able to convince geographers that his cabbage garden, if he cultivates one, is the Celestial Empire, we may safely assert that Theologians and Historians will never call the Church of England and the Protestant Episcopal Church of this country, either separately or united, the Catholic Church.

The term Cranmerish or Cranmerite would certainly be preferable to the very dubious and objectionable ones now used, and would also be the key note for a faith so unsettled, that you may believe one thing—or its opposite thing—or nothing, and yet be perfectly orthodox. For an illustration of this dilemma, see the contradictory explanations that have been given in former and in latter times of the meaning and obligation of the 39 articles of Religion. If the churches alluded to refuse this designation, it may at least be used against their will in theological discussions, which they ought not to consider unkind, as the term Romish is used by them against the consent of the Catholic Church, in their writings and speech; with the declaration at the same time that they mean no disrespect, but merely conform to the proprieties of language.

ECCLESIASTICAL.

HOLLAND.—*Catholics and Protestants.*—Since the accession of the present king, Protestantism, or more accurately, the Oligarchical Protestant party, which, for 27 years governed the country and ill-treated Belgium, has had a monopoly of education, has thus propagated its principles, has seized hold of all lucrative employments, and now rages more bitterly against Catholicism than ever. But these are only the convulsions of a dying person; for one may truly say that Protestantism no longer exists in this country as a positive religion. The last synod of the *ci-devant* dominant or reformed (Calvinistic) church did, in the sitting of 1841, formally declare that it considered this church as nothing more than a division of the Evangelical church, professing only a general or negative Christianity faith.—The *ci-devant* antagonists of the Reformed, the Romon-strants or Arminians, the Anabaptists or Menonites, the old and new Lutherans—have sacrificed, on their side, the characteristic opinions of their sects to stretch out their hands to their old adversaries the Calvinists. All this is the fruit of the labours of an Association which bears the name of the *Society for the General Good*, established in 1785, and which openly proclaims its intention of spreading general Christianity. This Society, which boasts loudly of its philanthropy and its efforts to bring about a moral and intellectual amelioration, especially among the working classes, requires of its writers never to let it be perceived to which communion they belong. It is this body which has exercised so fatal an influence over primary instruction, of which, by help of a law passed by its influence in 1806, it has ever since enjoyed the monopoly. In fact, this society is nothing more than an instrument for propagating religious indifference—if we may give this name to a negative Protestantism, which is most bitter against Rome—and infidelity; and it labours without ceasing to pervert the youth and to de-catholicize the children of Catholics, who, as well as the Separatists, have hitherto demanded, but in vain, freedom of education.

This society has gained over positive Protestantism a complete victory, which it tries to turn to account by combining all the negative sects against Catholicism. This is no secret. The Calvinistic synod said lately in a public document, 'that they must unite all their forces to oppose a unanimous resistance to the Popish Church.'

Whilst in 1841 a heap of furious pamphlets against the Pope, against a concordat, liberty of instruction, the Jesuites, &c., were published by this society, several ministers of the new Evangelical Church met at Amsterdam, and there completed the fusion of their sects into one only and unique church, which they baptized by the name of the Evangelical Church. Some months afterwards (in July) the Synod of the Reformed Church spoke, for the first time, of his newly-constructed church, and

declared that the Reformed Church was only a 'notable division' of it. This declaration was pretty closely followed by the prospectus of a new weekly journal, called the *Messenger of the Evangelical Church*. Fifteen ministers, the most famous of their various sects, with some professors among them, declared themselves editors of this journal under the direction of three professors of Theology, whose names also figured in the prospectus.—The first number appeared on the 1st Oct., 1841, and it has since appeared regularly every Friday.

This journal is a collection of antiquated imputations and calumnies, brought forward with an inconceivable effrontery. It is the Pope, the Jesuites, who look to extend their domination over Europe, and particularly over the Netherlands. It flatters the Jansenists, whom it calls Catholics. The true Catholics, according to it, are only Ultra-Montanists, Jesuits, busy-bodies, dangerous to the repose of the country, who conspire against the religious liberty of protestants, and wish to subject Holland to the Pope, &c. &c. The stupid accusation is, to revive the old prejudices and superannuated animosity against the Pope and the Popish Church, which the Separatists on their side denounce as the anti-Christ, and the unmentionable lady of Babylon. Moreover, the Reformed Synod has re-established the use of the almost forgotten Catechism of Heidelberg which, in its 87th question, says—'What difference is there between the Lord's Supper and the Popish Mass?' and answers—'The Mass is in its essence a cursed idolatry, and a denial of the only sacrifice of Jesus Christ.' You see, then, that the progress of enlightenment is very great among the Dutch Protestants. But the greatest stroke of genius of the *Messenger* is an article on the antiquity of Protestants, in which it maintains very seriously that Saint Bernard was a Protestant! You will, doubtless, have the goodness to communicate this beautiful discovery to M. de Montalembert, so that he may with it enrich his forthcoming life of St. Bernard.

SPAIN.—*El Catalico* contains letters from Lugo and Toledo, complaining of the want of confessors for the approaching season of Lent. In the former city, only two curates have been left by the government! In the latter, 53 confessors have been deprived, by the physical exertions of the government, and the usurped authority of Golfarquer, the intruded vicar-general! This man has sentenced to the common gaol the distinguished ecclesiastic Dr. F. de Sales Crespo, for protesting that in obeying his command, and yielding up his faculties 'he recognized in him no authority but what he had in God's sight!' We are glad, however, to see that Spain is at last taking alarm. The recent project of law for separating Spain from Catholic unity was too much even for the intruded prelates to support. Accordingly, as we learn from *El Catalico*, of the 23th ultimo, S. Pedro Gonzalez Vallejo, Archbishop Elect of Toledo, has renounced his pretensions to that see. Anxious to punish him for this desertion of

the cabal, the ministry has ordered him to give his reasons for the renunciation. If he gives them, of course he will be sent to the gaol, and tried for sedition. *El Catalico* hopes that this prelate will not content himself with taking this first step towards Rome, and that he will now see the dangerous tendency of the principles he avowed in the Cortes. S. Posada, Archbishop Elect of Valencia, has also renounced his see; and not only is the renunciation of the Archbishopric of Burgos, by S. Orligosa, an ascertained fact, but that prelate has also renounced his titular governorship of the see of Melaga. S. Caldera, vicar of the Archbishop Elect of Toledo, was about to follow his prelate's example. 'Will the government,' demands *El Catalico*, 'have the obstinacy to push forward these wicked designs which have so much horrified even those who cannot surely be suspected by it? and, if it will not withdraw them, will they possibly be approved of by the Cortes? will they possibly be assented to by the regent of the realm? Forbid it heaven!'

Jan. 31st.—The *Tablet*, a London Whig and Catholic journal, mentions that it has received a letter on this subject from an English priest, which, after recounting the succours received in past days from the Spanish clergy by Irish Catholics, persecuted and exiled from their land, invites the clergy of generous Ireland to hold meetings for the purpose of drawing up a manifestation of their sympathies with the afflicted Spanish Church, compassionating her woes, and desiring her all possible consolation. We cannot do less than show our very great gratitude to this deserving English ecclesiastic, not precisely for the unmerited praise he bestows on our periodical, but most especially for the interest he takes in our Church. Equally worthy of our thanks is the quoted Catholic periodical of London, which at the end of the letter alluded to adds, that it cannot do less than give its most cordial approbation to that charitable thought. Oh, this recalls to us those goodly days of Christendom when there was only one heart and one soul, all feeling the sufferings and joys of any one of the brethren in faith as though they were their own.—*El Catalico*.

HIS HOLINESS THE POPE, Gregory XVI., held a secret consistory in the apostolic palace of the Vatican, on the morning of the 24th of January, at which, after a short allocution, he proclaimed cardinals of the Holy Roman Church; of the order of deacons:—

Mgr. Francis Xavici, of the Princes Massimo, prefect of the sacred apostolic palaces, *majordomo* of his Holiness, born at Rome, Feb. 6. 1806, created and reserved *in petto* in the secret consistory of the 12th of February, 1838.

Of the order of priests:—

Mgr. Charles Acton, auditor-general of the Rota, born at Naples March 6, 1803, created and reserved *in petto* in the secret consistory of the 18th of Feb., 1839.

Mgr. Louis Vannicelli Casoni, governor of Rome, vice-chamberlain, and director-general of police, born at Ameglin,

Apr' 16, 1801, created and reserved *in petto* in the secret consistory of the 23d of Dec., 1839.

Afterwards his Holiness proclaimed cardinals of the Holy Roman Church; of the order of priests:—

Mgr. Frederick John Joseph Celestin, of the Princess of Schwarzenberg, Archbishop of Salzburg, born at Vienna, in Austria, April 6, 1809.

Mgr. Cosimo di Corsi, auditor-dean of the Rota, born at Florence June 10, 1796.

PRUSSIA.—Mgr. Ceissel, the new Catholic coadjutor Bishop of Cologne, dined at the royal table on the 5th of January, and on the feast of the Epiphany celebrated the divine office in the Catholic church.

BELGIUM.—Three young Germans, but recently arrived at the College of Hanswyck, were lately received into the bosom of our holy religion at the celebrated church of our Lady of Hanswyck.

Rome, Dec. 10.

The sacrament of Baptism was administered to day by Cardinal Fransoni, to Adam Caviglia and sister Judith, both Jews, natives of Rome, they received the name of Francis Regis and Mary Regis. The Viscount and Viscountess de Gontant Biron were the Sponsors.

The same holy ordinance was also administered to Cisman Bey a Mohamedan, aged 23, who received the name of Peter Deodatus. His Sponsor was Count de la Ferronays. The ceremony took place at the church of the annunciation, near the convent of Dominicanesses.

THE PROTESTANT BISHOP OF JERUSALEM made known, immediately after his installation, to his colleagues of other confessions, that he desires to live with them in peace and union in Jesus Christ, and that he would never try to make converts of the Catholic or Orthodox Christians. However, neither the Greek Patriarch nor the Catholics showed much satisfaction at his appearance. The Greeks considered it an evil omen that he had come on board the Devastation, and that this vessel had been obliged, by storms, to put in three times (at Lisbon, Gibraltar, and Malta). 'As to the Jews, they are of opinion that the Bishop is blessed by the Lord, because a lady in his suite was brought to bed on board, and Madame the Bishopess herself followed the example when she reached Jerusalem.—Malta Chron.'

CATHOLIC REGIMENTAL SCHOOLS IN MADRAS.—Lieut.-Col. Breton, has introduced into his regimental schools at Belary (with the complete concurrence of Dr. Spencer, the Protestant bishop) the Irish system of education, and the Irish school books. The Catholic chaplain of the station is allowed to visit the school at least once a week, to superintend the religious instruction of his tender flock.—This regiment forms an exception to the unjust & proselytizing system of education which is still kept up in almost all the regimental schools in the Indian army.—*Madras Examiner*.

CATHOLIC JOURNALS IN SPAIN.—Besides *Catalico*, a new journal, the *Reparateur*, in continuation of the *Voix de la Religion*, has been published in Madrid from the 10th January; and at Barcelona another miscellany, called the *Civilization*, is especially devoted to the development, in the field of politics and history, of the genius of Christian institutions.—*L'Univ.*

[From the Truth Teller.]

COMMON SCHOOLS AND CATHOLIC CHILDREN.

[CONCLUDED.]

"Neither the number of Schools, nor of Scholars, nor any degree of intellectual culture is a sufficiently accurate scale, by which to measure the scale of national morality."—DUBLIN REVIEW, No. 3, vol. 2.

In this country, the idea of Catholicity and Ireland is so blended in the minds of the American people, as to be in a manner inseparable. Whether that is just or not, is irrelevant to our purpose;—the fact is incontrovertible; and so utterly impossible is it to divest their minds of this identity, that as soon as ever a child's hatred or dislike can be engendered and cherished against Ireland and Irishmen, that moment, his respect for the Catholic Religion and its professors is more or less weakened. Then by another step in the inductive process by an association of ideas, quite as natural to those of more mature as well as those of more tender years, the frailties and errors, perhaps the crimes of the man are attributed to the religion, and both become odious and detestable alike. The effects of this identification are more widely extended, more permanent, and more pernicious in its effects than can well be imagined: and all flowing from the vicious principles of education imbibed in youth and confirmed in age. They pervade all ranks, influence all minds, and pervert all sentiments of

* This identification of Catholics and Irishmen has, however, been recognized and acted upon in every age since the Reformation; by various nations; but especially by all those speaking the English language: by the Puritans, Cromwellians and Cameronians of Great Britain as well as by their descendants in America. "The mob," says the celebrated Garnet in his letter to Parsons, "was furious, looking for Priests and Irishmen!" Oh! yes, "Priests, Papists and Irishmen" in modern times, as Christians and Lions of former times, have invariably constituted the watchwords of mobs, and fanatics on either side of the Atlantic. What an unequivocal testimony to the fidelity of the Irish Catholics! Ever persecuted and ever faithful; ever allied with all that is good and great in religion; ever suffering from all that is vile and worthless in fanaticism! Yet some Catholics are found so ungenerous, so unkind, so utterly forgetful of what the world at large owes to Catholic Ireland, as to utter sentiments at variance with the finest virtues of a people so enthusiastic, so devoted in their fidelity, so Catholic beyond most others in similar circumstances,—by indirectly insinuating what they had not the manliness openly to proclaim,—"that it was inexpedient for Irishmen in future to defend themselves in a Catholic paper, notwithstanding they might be assailed and maligned as Irishmen and Catholics!" as this foregoth, was a thing altogether unseemly and untoward to those who could neither feel for their misfortunes, nor appreciate their merits! Woo worth the day, woo worth the day! and has it then come to this, that a Catholic could be found so lost to every nobler sentiment of humanity as to wish that his fellow-Catholics should be precluded from defending themselves, or their father-land from the over-venomed shafts of every casting miscreant, privileged to aland: his fellow creatures. And this is to avoid "national excitement!"—Must Irishmen then lie down like dumb dogs to be worried in silence by every mongrel, or puppy, who, like the Ass kicking the dead Lion, may bray over the victory when the noble animal is no longer capable of resistance! "Alas for poor Erin, her pride has gone by!" &c.—Our readers can find the remainder of this beautiful and expressive effusion in Moore's Melodies,

honor, of justice and of charity. Am I still to be told by the ignorant, the vain, the shallow, and the interested that these things are not so?

Whence then, may I ask, the undying hatred ever manifested by the apostate children of Irish Catholics against the creed and country of their fathers?—whence the numerous intermarriages with sectarians—that foul blotch on the virgin purity of Catholicity? Whence the consequent heart-burnings, domestic brawls, divorces, indifferentism, and final apostasy? Whence the virulence, intolerance, the bigotry and savage ferocity so often exhibited in various sections of the Union against Irishmen and Catholics? Whence the many partial verdicts of jurors even under the solemnity of an oath? Whence the iniquitous decrees of judges? Whence the unblushing slanders of legislative orators? Whence the atrocious mendacities of Rev. [?] sermonizers? Whence the tyrannous violation of liberty of conscience in compelling American soldiers and seamen who may be Catholics to attend the service or sermons of sectarian ministers? Whence the evident injustice of giving one clergyman who happens to be of the favored creed, \$1000 a year for attending to the spiritual duties of a moiety of 12 or 1500 persons, while the Catholic clergyman who attends to the spiritual wants of 12 or 1500 Catholics receives—nothing? Whence the Vandalic burning and sack of Convents tenanted by religious communities of unprotected females? Whence the ruthless warfare almost incessantly waged in different guises through various parts of the Union against Irishmen and Catholics by the majority of the American press? All, all those and numberless other evils, injurious alike to social order, sound morality and true religion, can be clearly traced as springing from the erroneous, uncharitable, and anti-Catholic educational systems predominant in city and state.

Have Catholics up to this, been entirely recognizant of, or totally reckless respecting the consequences, whereas for the last ten years, there has not been a single good Catholic School for boys—nor for girls prior to the establishment of "The Sisters?"

* The writer of course cannot mean to insinuate, that this outrageous interference in matters altogether beyond the sphere of any temporal power, had been introduced by the present administration; but he means to assert, that no steps have been taken to abolish it. "Qui facit per alium facit per se," is a maxim as sound in civil as it is in ethical and ecclesiastical jurisprudence.—What can have induced Catholic parents to send their children in so great numbers into the American navy, where they will not only have no opportunity of practising the duties of their religion, but will most assuredly be perverted? How many Catholic boys, at this moment, are on board of the North Carolina at the Navy Yard? Do their parents and friends really believe the Catholic religion the only true one;—for two true religions, each teaching opposite doctrines, involve a manifest absurdity?—or do they regard the loss of it, in comparison to their children becoming American sailors, as no great matter after all?—Such, alas, is the progress of cis-Atlanticized Catholics in the broad highways of Liberalism, Indifferentism, and All-religions-ism. Such are some of the blessings of modern education!

"Plus longe nocet falsus Catholicus, quam si verus appareat hæreticus," says St Bernard.

† Exempli gratia—Bellvue.

—in the city of New York: that is, exclusively Catholic: where Catholic children could be educated not only intellectually but religiously! In no city in the world containing 70 or 80,000 Catholics could so disgraceful an instance be recorded. On a topic so cheerless and disheartening to every sincere Catholic, and lover of literature, I cannot bear to dwell: for like the degenerate Romans in the decline of their glory, too many Catholic parents seem to regard the acquisition of wealth as the one thing needful.

Est animus tibi, auct moras, est lingua fidosque; Sed quadringentis sex septem millia desunt, P'obs oris.

Let not the writer be misunderstood, as if intending to prove, that Catholics should not, in the common and general intercourse of mankind associate with those of other denominations:—This would be at once impossible, absurd, and unchristian.—What he means to assert is this, that Catholic children should be kept aloof from all possibility of contamination either from school-mates, or play-fellows, or others, such as apprentices, until by a regular course of sound education, moral, intellectual and religious, they will, under Heaven, be rendered impervious to any thing harmful of their religion or morals; whether in jest or in earnest, in season or out of season; at school; in company, &c.;—until they will have been rendered capable by an accurate knowledge of their religious principles to be at all times ready to account for their faith; and still more, until they will have been confirmed in these principles, by a practical compliance with all their essential duties by frequently and piously participating of the sacramental graces only to be found in the Catholic Church, then may they be considered as fitted for the warfare: then will they on all occasions, instead of blushing at the scandal of the Cross, glory in the name and profession of Catholic. When their minds are thus formed to virtue, matured in knowledge, and well trained in the principles and practice of our holy religion, then indeed thus strengthened, thus fortified, thus "protected with armor of celestial kind," they can be entrusted to meet and associate with their equals in age, rank, and breeding, without any fear of the result: but under no other circumstances are parents, Catholic parents, warranted in exposing their children unformed, uneducated, and unpracticed in the performance of their religious duties to the pestiferous atmosphere, not only of the Common Schools, but of all those conducted by sectarians.

Ere we propose our remedial plan, let us see what number of Catholic children we have of an age fit to go to school.—According to the most moderate calculation, the Catholics of N. Y. may be fairly estimated at 80,000 souls: some accounts swell the number to 100,000: others again diminish it to 70,000. Indeed *Le Courier des Etats Unis*, a very well informed paper, estimates the French population alone at 20,000. In this case, the entire Catholic population of the city—from all nations—must be fully 120,000. Taking the lowest average, we give 80,000.—Now the celebrated Cousin in his elabo-

rate "Report of Education in Prussia," says that out of a population of 12,726,613 there were 4,767,072 of an age to go to school, and allowing 7 years as the initiative term, about 336 to every 1000 or nearly $\frac{1}{3}$ of the whole: then again out of every 100 from 1 day to 14 years old, he allows 3-7, i. e. 43 are of age to go to school. Assuming these data with 80,000 as our population, we have 28,225 as the entire juvenile portion; then by taking $\frac{1}{3}$ of the entire, we have nearly 10,000 children which should actually be at school. For the better elucidation of this important subject, we shall for educational purposes class the gross population into six departments; by which means it can at once be seen how many of each department are sent to school, to what schools, and how many are not sent at all. First, those who send their children to the Common or Public schools—average 2000: * Those who send their children to Catholic Free Schools or those in connection therewith—average 2,500 children 3rdly., those who send their children to the cheaper pay schools conducted by Sectarians, may average 1000 pupils; 4thly., those who send their children to pay schools taught by Catholics may possibly average 300!!! 5thly those who send their children to the more respectable Sectarian pay schools, Academies and colleges cannot average fewer than 500:—amounting to about 6,600—while 6thly., those who either do not send their children to any school, or do actually send them to Sectarian schools number from 3 to 4000!!!—or nearly 10,000 in all. It cannot fail to strike the most careless, how few out of the whole are sent to schools exclusively Catholic,—2500; and still more must it have been a cause of astonishment to find how small a fraction of the whole is found at Catholic pay schools [for boys].—the paltry number of 300!!! From this synopsis prepared with no little care, it is evident that the state of learning and I fear of religion among the rising Catholic generation must be truly deplorable. Even if all were frequenting schools conducted by sectarians, the case would not be much, if at all the better; as then their religion, by far the more important part, would be in danger of shipwreck: moreover it has been often shown, that a people may be at once highly educated and intellectual, and sunk in the depths of depravity, wickedness and immorality. In one of the early numbers of *The Dublin Review* [No. 3, vol. 21.] is a most interesting and instructive article on this subject: where it is demonstrated, by the statistical labours of Balbi and Guery, that in the department of Marne, the proportion of scholars to population was 1 to every 10, while that of criminals was 1 to 6296. In the department of Haute Loire, there was but 1 pupil to every 268 while the criminals were only 1 to every 26,000. In the department of Haut Rhin, the number of children at school was 1 out of every 13, and yet with other criminals, there was one assassin for every 94,000. See also *Dublin Review*, No.'s 1, 3, 11, &c. &c. on this all engrossing topic.

* This is something higher than a former calculation, but nearer the truth.

The great error in France was, and in this country, is, the not blending religion—the Catholic religion, with education. This was the great secret of that illustrious galaxy of saints, of sages, and of teachers—the Jesuites: whose loss was only felt, too late to be then retrieved.—While fitting their pupils for every rank and station in this life, they never forgot the still higher qualifications of the life to come: they achieved that most difficult of all tasks;—they made men learned while they made them humble: a secret, by the way, which seems never to have been discovered in this land of freedom, and equality.

Finding that my anxiety to do justice to this great and important subject has outstripped my judgment and no doubt the exhausted patience of the reader, I must confine my suggestions on the measures remedial to as brief a space as possible: leaving to those who have more time and clearer heads the honor of carrying them out to the extent necessary for securing the education of the whole Catholic population.

In the 1st. place, measures should be taken to establish a Free School for the children of indigent parents in each of the 17 Wards of the city: although even in these, it would be advisable that pupils should pay a small portion of their tuition: because what we receive gratuitously is never so much prized, as what we purchase. In these should be taught all the branches usual in schools of a similar kind with the addition of music, vocal and instrumental: of which hereafter. 2dly, there should be established at least 5 full pay schools at intermediate distances, through the city; in which together with all taught in the part-pay schools, pupils should be instructed in the higher branches of English education, Rhetoric, Composition, Algebra, Natural Philosophy, Mathematics, Latin, Greek, French, Spanish, Italian and German: with music, as before. Into these, should be annually drafted 6 of the most promising boys of the primary schools. 3rdly, should be established a Central High School, in which the elite of the boys who had passed through the full pay schools as well as those drafted from the primary should receive the finale of the highest graduations of scholastic education requisite to fit them for the College or the various avocations of a more active and bustling life: not neglecting to still cultivate the musical talents developed in the primary and full pay schools. Exclusive of giving the pupils almost another sense, we can in this way, and only in this way, always command a supply of musicians for our churches so long desecrated and disgraced by the employment of players, profligates and sectarians; who, as they cannot be expected to know, feel, reverence or respect the spirit or ceremonies of the Catholic Church, can never officiate either vocally or instrumentally as pious Catholics alone can; and in fact, have often introduced airs and music into the sacred service of the Mass, fit only for a theatre! But forsooth, we must be liberal and ape our betters! because Messrs. the Trustees, who are persons of

fine taste, would turn up their noses at the good old plain song and Gregorian chant of their simple hearted ancestors: so they must have fashionable music: and they have it with a vengeance.

To resume,—for all these schools, the very best teachers should be selected: and these can only be had by giving them respectable salaries. In no other way can or ought the services of good teachers be secured. It is an indelible stigma on our country and creed, that no teachers are worse paid than those employed by Irish Catholics.*

Funds will be doubtless wanted and might be raised if we were only earnest in the cause of education, viz. by donations, subscriptions, collections, &c. Donations from the wealthier, subscriptions from all, and collections at the different churches on stated times. Much could be effected by an "Education Society," to carry on all these under the direction of the Rt. Rev. Diocesan and the Reverend Clergy. As a portion of the ecclesiastical revenues and tithes, prior to the grand wholesale plundering of the Reformation was always devoted to the cause of education, the obligation is, although long unhappily in desuetude, and less binding now than in former times. How much of the revenues of our churches and burial grounds has been devoted to this purpose? Have even the collections made at Mass on Sundays, which in all other countries, are devoted to the poor, and which, many innocently imagine, are devoted to the same laudable purpose in this—have even these been ever devoted to educate the poor? Now, I do not hesitate to say, that from a just portion of the burial ground revenues, and the Sunday collections, 8 or 10,000 dollars annually might be collected for their only legitimate objects, the poor and the ignorant: and I hope they will be, instead of being, as heretofore, all swept away to pay the enormous debts of building magnificent churches: debts contracted without consideration and extorted without remorse. It is only in this way we can ever educate our children independently of the aid of the common school Fund or other state loans, precarious in their nature and ungracious as well as grudged in their grantal. In their next application however—and this application founded in justice and denied in fraud, should never be suffered to sleep—the Catholics should not forget to urge that, exclusive of city taxes, large sums are annually received by the corporation as Commutation money, for emigrants; averaging every 5 years beyond \$300,000!!! Let this never be forgotten: and on this, to attain success, there must be "excitement."

One moment, and I have done. Should this monitory and warning voice, exhorting the Catholics of New York to pay more attention than heretofore to the education of their children, be unhappily neglected, and should they still continue spell-bound in the meshes of a mawkish liberality, a culpable apathy, or disgraceful ignorance,—if notwithstanding the

* There are many honorable exceptions, but this is the general rule.

number of Catholics both young and old annually seduced by the evil genius of a Paganized Rationalist Pantheistic Protestantism,—if unmoved by the indefatigable exertions of the countless swarms of sectarians to extend their domains at the expence of the Catholic Church,—if I say notwithstanding all these signs, wonders and warnings, the Catholics of New-York will still continue apathetic, indifferent, and blind to the inevitable fate awaiting their innocent children and hapless posterity. let the awful accountability rest on their own heads; I, at least, shall be guiltless: and shall endeavour to console myself with the reflection, that perhaps, in the inscrutable ways of Providence, it is only another of those inexplicable hallucinations by which a whole people is rendered deaf to the—

Ora [Dei jussu] non unquam credits Teucris.

CATHOLICUS IPSE,
C. D. S. S.

Original.

ON THE CELIBACY OF THE CATHOLIC CLERGY.

I will give them in my house, and within my walls a place, and a name better than sons and daughters.

CELIBACY, or the unmarried state of life, to which the Roman Catholic Clergy are subjected, is very much censured by persons of a different persuasion. Yet the reasons which the Catholic Church has for enjoining this state of life to her clergy are such as must weigh a good deal with the unbiassed and impartial of every Christian persuasion.—I shall endeavour to set down here some of the principal ones.

1.—A priest, who serves the altar, has a right to live by the altar; 1 Cor. ix. 13.—and those for whom he ministers are bound, in as far as they can, to afford him a decent subsistence. But were it just to oblige them also to support in the same manner a wife and a family; who not only do not serve them, but who must be on many occasions a very great hinderance and drawback to the pastor in the discharge of his duty? Suppose, for instance that a priest is called upon at an untimely hour, in a stormy season, and from any distance, to visit a dying person; is it not natural to suppose that his wife and family would use their endeavours to detain him at home? Suppose, besides, that the distemper of the sick person is of a catching or infectious nature; is not the fear of imparting disease into his own family an additional motive for refusing his attendance on such an occasion?

A man will often readily expose himself to danger in the way of his duty, though the reflection that he thereby exposes others, and those too the nearest and dearest to him on earth, is capable of damping his ardour, and of causing him to hesitate in the attempt.

A physician, one will say, may have all these motives for refusing his attendance on the sick; and yet he is seldom, if ever, known to decline visiting his patients, when sent for. A physician, if a skilful one, is not exposed to such danger as a clergyman; who, being less acquainted with the nature of the distemper, is less able to

guard against its contagious influence.—Besides, the physician is sure of his fee, and what do not men venture for gain's sake? while the priest has to look for his reward only in the life to come.

2.—A married priest must also endeavour by every possible exertion to provide against the future wants of his family; lest, when he is taken away from them, they should be left destitute. This conjugal and parental concern must often engross his thoughts and attention fully as much as that of instructing and directing his parishioners. For, as St. Paul says, *he who has a wife, mindeth the things of the world, and how to please his wife: but he that has not a wife, mindeth the things of the Lord, and how to please the Lord.*—1 Cor. vii, 32, 33. The people therefore may think themselves not bound in justice to maintain a wife and a family, who can only be an impediment to their pastor in the discharge of his official duty. On this account the Church has freed them from this obligation, by requiring that her clergy continue to lead a single life, *mindeth only the things of the Lord, and how to please the Lord.* She thus also facilitates to all the benefits of religion, of which otherwise the faithful must, in many instances remain deprived. For the hearers are often so very poor, as scarcely to be able to provide decently for their clergyman alone; much less for a married one and a family. Would it then be according to the spirit of the Christian Church to leave these on such an account deprived of a pastor?

3.—A Catholic missionary priest, who has the true spirit of his vocation, ought, like an apostle, to be ready, whenever the glory of God and the good of souls require it, to go to the furthest extremities of the earth. But to the married man, the incumbrance of a wife and family renders such apostolic undertakings quite impracticable. And, indeed, had it not been for the law of Celibacy in the Church, we should never have seen the Christian faith extended so far and wide; and the most distant pagan nations brought into the one fold of the one Shepherd—John x, 16. Our Saviour himself seems to have given the express hint of this discipline to his Apostles, before sending them forth to convert the world; when he said; *He who does not leave father and mother, sister and brother, wife and children, for my sake, cannot be my disciple.*

4.—There is no saying, besides, how far a priest, who is entrusted with the secrets of confession, might be induced to reveal them to a wife, his bosom companion, in order to satisfy her restless and ever prying curiosity; which breach of confidence might be productive of the very worst consequences in a temporal as well as a spiritual sense.

5.—It may be further added, that if the married state is less perfect than that of virginal purity, as St. Paul so clearly testifies, saying: *He who gives his virgin in marriage, does well; but he who gives her not, does better*—1 Cor. vii, 38—it is not unbecoming the church to require that her priesthood should aim at what is most holy and perfect. She forbids none to marry who choose to do so. She even

declares marriage a holy state, and has raised it to the dignity of a sacrament. But she warns all those, who aspire to the priesthood, (which is a matter not of compulsion, but of free deliberate choice made at an age when one is capable of knowing one's self) that they must make up their minds to lead a single life, ere they are promoted to that dignity. If they cannot do this, they are free to marry; for it is better, says St. Paul, to marry than to burn. 1. Cor. vii. 9. Nay, in spite of all the reasons she has for enjoining celibacy to her clergy in general, she permits those of the Greek rite, who are in communion with her, to follow their own particular discipline in this respect, by marrying before they take orders, and living with their wives and families; but after ordination no one, even of these, is allowed to marry; or ever to become the husband of a second wife.

This is not then, as some are pleased to allege, that doctrine of devils, mentioned by the same great Apostle, forbidding to marry: no more than the doctrine of fasting and abstinence is that alluded to in the same text, commanding to abstain from certain meats, as unclean. 1. Tim. iv.—For if the forbidding to marry, in the sense I have mentioned, were the doctrine of devils, it is evident from the texts already cited, that St. Paul himself inculcated it, in what he says on marriage and virginity. The doctrine of devils, which he foresaw and alluded to, is acknowledged by all the learned in the Christian church to be the abominable doctrine of the Manicheans, who held two opposite supreme Beings; the one essentially good, and the author of all good; the other essentially bad, and the author of all that is evil.—They therefore forbade to marry, and enjoined abstinence from certain meats, as unclean; because they supposed such either of the creation or institution of their evil God.

The Catholic Church, on the contrary, declares marriage, as I have said, a holy state, and a sacrament; and enjoins fasting and abstinence only at certain times; and as an act of self denial, and a trial of our obedience: not as if what we abstain from were in any sense unclean.—The same trial of man's obedience was made by God himself in paradise: nor was it the apple which he eat that defiled him; but the transgression of his Maker's command. So it is the transgression of the command of the Church whom Jesus Christ has commanded us to hear and obey, (Matt. xviii. 17. and Luke x. 16.) that defiles; not the meat itself which we eat.

The practice of fasting and abstinence was always common in the Church of God under the old law, as well as under the new; and God has often shown how very acceptable it is to him. The great city of Niniveh, which, on account of the sins of its inhabitants he had threatened by his prophet Jonas to destroy in forty days, was spared by him, because its people proclaimed a most rigorous fast, to appease his wrath, and did penance for their sins in sackcloth and ashes. Jonas iii. v.—Our Saviour himself fasted forty days and

forty nights: (Matt. iv. 2.) and laid down besides rules for fasting, Matt. vi. 16.—He even told his apostles, when they could not on a certain occasion cast out the devil, that such could be cast out only by prayer and fasting. Matt. xvii. 20.

OF ANTICHRIST, AND THE IDOLATRY OF ROME.

Question 1.—Whether the Pope be Antichrist, and the Papists idolaters.

Bishop Montague is plain, as to the Antichrist mentioned in holy scripture: I profess, saith he, ingenuously, I am not of opinion, that the Bishop of Rome personally, is that Antichrist; nor yet that the bishops of Rome successively, are that Antichrist so spoken of.—Gag, p. 74, 75. And so also to the Informers: Who concluded it to be flat popery, not to believe or preach that the Pope is that Antichrist? Or to profess the contrary, that he is not that Antichrist? Who can find it to be the doctrine of the church of England? And what synod resolved it? Convocation assented to it? What parliament, law, proclamation, or edict, did ever command it to be professed, or have imposed penalty upon repugnants, or non-consentients unto it?—Ap. p. 143.

And as to any thing, Idolatry, or the common charge of Antichrist, Mr. Thorn-dike is positive against it: They, says he, that separate from the church of Rome, as idolaters, are thereby schismatics before God. Just Weights & Measures, c. 1. And again: Let not them who charge the Pope to be Antichrist, and the papists idolaters, lead the people by the nose, to believe that they can prove their supposition when they cannot.—Ch. 2.

And bishop Parker, speaking of this charge of Idolatry, is also very plain: So black a crime, says he, as this, that is no less than renouncing God, is not lightly to be charged upon any party of Christians, not only because of the foulness of the calumny, but the barbarous consequences that may follow upon it, to invite and warrant the rabble, whenever opportunity favors, to destroy the Roman Catholics and their images, as the Israelites were commanded to destroy the Canaanites and their idols. But before so bloody an indictment be preferred against the greatest part of Christendom, the nature of the thing ought to be well understood. The charge is too big for a scolding word. And how inconsistent soever idolatry may be with salvation, I fear so uncharitable a calumny [if it prove one] can be of no less damnable consequence. It is a piece of inhumanity that outdoes the savageness of the Cannibals themselves, and damns at once both body and soul. And yet after all, we have no other ground for the bold conceit, than the crude and rash assertions of some popular divines, who have no other measures of truth or zeal, but hatred to popery; and therefore never spare for hard words against that church, and run up all objections against it into nothing less than atheism and blasphemy, of which idolatry is the greatest instance.—Reas. far Abrog, the Test. pag. 27, 73.

And afterwards, more particularly ex-

amining this charge as consisting of these three heads. 1. The worship of images; 2. Adoration of the Host; 3. Invocation of Saints; he has these words worthy to be considered:—But as to the first, the use of images in the worship of God, I cannot but admire at the confidence of these men, to make so bold a charge against them in general, when the images of the cherubim were commanded by God himself.—Exod. xxv. 22. They were the most solemn and sacred part of the Jewish religion; and therefore, though images, so far from Idolatry, that God made them the seat of his presence, and from between them delivered his oracles; so that something more is required to make idolatry, than the use of images. The instance is so plain and obvious to every reader, there being nothing more remarkable in all the Old Testament, than the honor done to the cherubim, that it is a much greater wonder to me, that those men who advance the objection of idolatry so groundlessly, can so slightly rid themselves of so pregnant a proof against it.—Ib. pag. 129, 130. And again:—Till therefore it be proved that they worship images of false Gods as the Supreme Deities, or that they worship the true God by corporal images and representations of his divine nature, there is no footing for idolatry in Christendom.—Ib. p. 133.

He goes on:—As for the adoration of the Host, when they can prove it is given to it either as a symbol of a false God or the picture of the true one, howsoever it may be faulty otherwise, it can be no idolatry. And as for the invocation of saints, unless they worship them as the supreme God, the charge of Idolatry is an idle word, and the adoration itself that is given to them as saints, is a direct protestation against idolatry, because it supposes a superior Deity, and that supposition cuts off the very being of Idolatry.—Ib. p. 133.

It will be needless to cite any other of our writers upon this subject, because these were eminent persons in our church: and though this great cry of antichristianism and idolatry, is so often repeated, even in the instances above mentioned, that I could not but here take notice of it again; yet surely, what is now said by these learned men, with that before noted to the same purpose in this essay, may by the help of our rules, fairly contribute to a friendly agreement also in this point.—Vide No. 344 of the Cath. Herald.

The Rev. Mr. Matthew at Limerick.—The Very Rev. Mr. Matthew arrived in this city on Friday evening by the Cork mail, en route to Lougrea, and put up at Moore's hotel. Immediately after his arrival became known, hundreds of persons visited him at the hotel, where he administered the pledge. One circumstance which came within public observation we may mention here, as illustrative of the effects of breaking the temperance pledge:—A man named John Moynahan, a tectotaller, who worked at the butter weigh-house, got drunk on Christmas eve, and next day became paralyzed, his left arm, side and thigh being perfectly inanimate; he was removed to Barrington's Hospital, and remained there under care of the surgeons

without improvement, until last evening, when his friends having heard of Father Matthew's arrival in town, went to the hospital and brought him out of his bed on a man's back to where the Rev. Mr. Matthew was staying; a crowd had collected before the door when the unhappy invalid was carried into his presence, and the Rev. Gentleman administered to him the pledge again in a kind and impressive manner, and the man instantly stood up, and was assisted by his friends to dress, and to the astonishment of all, walked up William street to his home, followed by a crowd of people.—Limerick Chronicle.

FREE WILL.—Tertullian, in his exhortation to chastity, observes: "It is not becoming true and enlightened faith to refer every thing to the will of God, and to flatter ourselves by saying that nothing takes place except by his ordinance, in such a manner as not to understand that something depends on ourselves. Otherwise every crime will be justified, by affirming that nothing is done by us unless by the will of God; and his principle will overthrow the whole teaching even of God himself, if he produces by his will things which he does not will, or if there be nothing which he does not will. When he forbids certain things, and threatens the perpetrators with eternal punishment, certainly he does not will the things which he forbids, and which are offensive to him: as on the other hand he commands and accepts the things which he wills, and he rewards them eternal happiness. Therefore when we have learned from his precepts, both what he wills, and what he wills not, it is for us of our own will to choose either, as it is written: 'Behold I have placed before thee good and evil: for thou hast tasted of the tree of knowledge.' And therefore we ought not to refer to the will of God what is left to our choice whom He wishes no evil, wishes to exercise their will. Therefore when we will evil in opposition to the will of God, who wills what is good, the will is our own."—De exhortatione castitatis, n. 2.

AN ALARMING DECISION.—An English paper says that a decision has just been given in the Court of Queen's Bench, Ireland, which will carry alarm into many a family. All marriages in Ireland, celebrated by Presbyterian ministers, where both parties are not Presbyterians, are declared invalid. The Presbyterians in Ulster amount to upwards of 600,000, and we understand, nothing was more common than the celebration of marriages between Presbyterians and the number of other communities, by Presbyterian ministers.

Government, it is currently reported, has resolved to establish a line of steam communication between the Pacific coast of South America and New Zealand and the Australian colonies. The authorities of Panama, we may add, have invited the English engineer to survey a line of railroad across the Isthmus and are most desirous that the line should be executed by an English company, to which they are prepared to grant extensive privileges.

AN OFFICIAL REBUFF

To the Ogle Gowan Faction; or His Excellency's Reply to the Jounstown Address, praying for the dismissal of Mr. Buell from the Treasurership of that District.

GENTLEMEN,

For that portion of your Address which expresses your congratulations on my arrival in Canada, and your confidence in myself personally, I beg you to accept my thanks.

The other subjects to which you allude are of greater importance. You state that for the last few years you have witnessed a series of proceedings on the part of the Government, calculated to injure and discourage the loyal and respectable inhabitants of your district, and to benefit those whose loyalty is suspected, or who have shewn themselves to be factious partizans. These are charges of the gravest character, which I regret to see brought forward on such an occasion. Unwilling as I am in this place to notice such a matter, I should be wanting in my duty were I to pass by without declaring my conviction that no officer holding the honorable and responsible position of Her Majesty's representative could, in the discharge of his duty, have been actuated by any other feeling than a desire to promote the public welfare, and to maintain, to the best of his ability, the authority of the British Crown, and the connexion with the Mother Country.

You then call on me to enquire into the conduct of Mr Buell, during the years 1837 and 1838, with a view to his removal from the office of Treasurer of your District. In answer, I feel bound to state, that although I shall be at all times ready and anxious to enquire into any specific charges which may be brought against the official conduct of any servant of the crown, I see no sufficient grounds for interference in this instance. Mr. Buell was appointed by the Administrator of the government in the exercise of the authority committed to him by the law and by Her Majesty's Commission. You bring no charge against Mr Buell in his official capacity, and, in the absence of such charge I can never consent to subject to the general and retrospective investigation which you request, the conduct of any public officer in this country.

I observe with pleasure your declaration, that you "wholly repudiate all selfish, all factious, all national, all religious distinctions, animosity and exclusion;" and that "you desire to see all her Majesty's subjects in this country, enjoy the most perfect toleration and equality, and the distribution of the patronage of the Executive Government confined to no particular section or party, religious or political." You may be assured that it is in accordance with these principles that I am determined to administer the government of this Province; and that in so doing I do but execute the commands I received from the Queen. I therefore call on you to cooperate with me in my task, and with that view to lay aside those bygone dissensions and party distinctions to which you advert, and which have heretofore been the bane

of this fine Province. I call on you to turn your minds to the practical measures necessary for the improvement of the country, and to prove your loyalty and earn the gratitude of your fellow subjects by making this Province what it was by nature intended to be, the most valuable dependency of the British Crown—a source of wealth in peace, and a means of strength in war.

THE POPE AND THE QUAKER.—Monsignor Cappacini, Under Secretary of State of the present Pope, and now envoy to the Court of Lisbon, was recently requested to present one of the Society of Friends to his Holiness. His request was readily granted, and the honest Quaker having assured the Pope that he could not conscientiously take off his hat, was graciously received with his hat on his head.—*Western Times.*

OBITUARY.

DIED.—In this city, on the 18th inst. aged 80, the Hon. ALEXANDER McDONNELL. The deceased gentleman was a native of Inverness, Scotland, and a most exemplary member of the Catholic church, and was at one time Speaker of the House of Assembly of the Province of Upper Canada. Throughout a residence in this country, almost from boyhood, he sustained a high character for loyalty and public virtue, and has now sunk to his rest, amid the regrets of a community who loved him for the mild excellence of his domestic and private character, no less than they esteemed him as a public man.—*Toronto Mirror.* May he rest in peace.

DEATH OF THE VERY REVEREND JOHN O'REILLY.—DIED, at his residence, New Prospect, on the 2nd February, at the advanced age of 73, the Very Rev. JOHN O'REILLY, for the period of forty years Pastor of the Parish of Castleraghan, near Virginia, in the county of Cavan, Ireland, and successor to both his uncles, who had also been Pastors of that Parish. The public esteem in which this truly pious and charitable clergyman was held, was testified by the thousands who, in tears, attended his remains to the grave. He was interred within the walls of the splendid parochial church lately erected under his own superintendance, and no less than forty clergymen attended his funeral, including many of the respectable priests of the diocese of Meath, together with the Right Rev. Doctor Browne, the venerated Catholic Bishop of Kilmore, who also officiated at the solemn high mass celebrated on the occasion, and afterwards delivered to the vast assembly a beautiful and impressive funeral oration. Amongst the many virtues of the deceased pastor, he was distinguished for his patriotic feelings and unbounded hospitality, worthy of a branch of the ancient house of Bressney. This excellent man died universally regretted, not only by his own parishioners, but by his Protestant neighbors, and a very extensive circle of respectable friends and connexions. May he rest in peace.

The Very Rev. John O'Reilly, late pastor of Castleraghan, was uncle to the Rev. Philip O'Reilly, of Brockville, Canada.—*CON.*

BROTHERS OF ST. JOSEPH.

THIS is the name of a religious Order, commenced under the auspices of the Right Rev. Dr. de la Hailandiere, bishop of Vincennes, for the purpose of imparting to the male youth of the country the blessings of a christian education—similar to that received by the females of this country from the Sisters of Charity.

Six Brothers came last October from France, and opened a novitiate at St. Peter's, Daviess county, Indiana. Several candidates have already been received:—the age of admission is from 15 to 35. It is hoped that in a few years the order will be able to send to every congregation throughout the country, one or more teachers, according as circumstances may require. The field of its labours is not to be limited by the boundaries of dioceses or of States; it will embrace the whole Union.

Subjects are at present wanting. There are, no doubt, in different parts of the country, many persons religiously disposed, who may be glad to hear that a religious House is opened, where they can, without solicitude for temporal support, devote their powers of mind and body to the service of God. Candidates, whose youth and talents may enable them to become good teachers, will be most desirable. But pious men, who will be able to promote the object of the society only by manual labour, will be also admitted. The Brothers have a Farm on which such members can be usefully employed.

It is scarcely necessary to say, that the Society is poor, and in immediate want of funds to carry its object into effect.

Few religious undertakings can be conceived more meritorious than this of the Brothers of St. Joseph. Its beneficial influence will be felt by society at large, but more especially by the Catholic body.—Its success very intimately concerns every Catholic parent. No one should view it with indifference: all should vie with each other in promoting it. An appeal to the public is now made by the Brothers for aid. The Rev. J. Delaune is authorised by them, and by the Bishop of the Diocese in which they reside, to receive such contributions as Catholics may be disposed to make.

All communications must be directed to the Right Rev. Bishop of Vincennes, Indiana, or to the Rev. L. E. Sorin, Superior of the Brothers of St. Joseph, St. Peters, Daviess Co. Indiana.—*Catholic Herald,* February 17, 1842.

REMITTANCES RECEIVED SINCE OUR LAST.

- Hamilton.—Mr. Cahill, 10s. Mr McCurdy, and — McDonell, each 7s 6d
- Oakville.—Capt Boylan, 15s. Michael Butler, 7s 6d.
- Dundas.—Rev. Mr. Mills for John O'Connor, John Callahan, John Cavanagh, John Halford, and Mr Smith, each 7s. 6d.
- Brantford.—Mr D'Alton, 7s 6d
- London.—Rev. Mr. O'Dwyer for Mr. O'Flin, 5s., Mrs. Major Bennet, 7s. 6d., Denis O'Brien, 7s 6d.
- Niagara.—Rev Mr Gordon for John McKenzie, 10s. and T. Simon 5s.
- Toronto.—R. Baldwin, Esq. 15s.
- Peterboro'.—Rev Mr Butler for Michael Hanlan, (Otonabee) Patrick Young and Corneilus Crowley (Smithtown) and Mr. Morey, each 7s 6d.—Pauk Ryan, 15s.
- Brockville.—Rev Mr O'Reilly 7s 6d and for A. McMillan, Esq., Edward Caulfield, Henry Walsh, Patrick Murray, Roderick McSween, Francis Hackett, and George Northgraves, each 7s 6d.
- Prescott.—Rev. James Clark for Capt. O'Brien, Capt Rielly, Mr Jobson, Doctor Scott, Wm Trant, James Higgins, Peter Moran, Edward Conway, Joseph Cowan, Mich, Tracey, J. H. Tracey, Patk. Mooney, John McMahon, & Wm. O'Hara, each 7s 6d. and T. Buckley, 15s.

WEEKLY & SEMI-WEEKLY N.Y. COURIER & ENQUIRER

TO THE PUBLIC.

FROM and after FRIDAY the 11th instant, the Weekly and Semi-Weekly Courier and Enquirer will be enlarged to the size of the Daily Paper, and offer inducements to the Advertiser and general reader, such as have rarely been presented by any papers in the United States.

SEMI-WEEKLY.—This sheet will be published on Wednesdays and Saturdays. On the outside will be placed all the contents of the Daily sheets for the two preceding days, together with appropriate matter for the general reader selected for the purpose; and the inside will be the inside of the Daily paper of the same day. This publication will of course be mailed with the daily paper of the same date, and carry to the reader in the country the very latest intelligence.

TERMS OF THE SEMI-WEEKLY PAPER.—FOUR DOLLARS per annum, payable in advance.

WEEKLY COURIER & ENQUIRER.

This sheet also is of the size of the Daily Courier, and the largest weekly paper issued from a Daily press, will be published on Saturdays only; and in addition to all the matter published in the Daily during the week, will contain at least one continuous story, and a great variety of extracts on miscellaneous subjects, relating to History, Politics, Literature, Agriculture, Manufactures, and the Mechanic Arts.

It is intended to make this sheet the most perfect, as it will be one of the largest of the kind ever offered to the reading public; that is, a NEWSPAPER in the broadest sense of the term, as it necessarily will be, from containing all the matter of the Daily Courier, and at the same time very miscellaneous and literary, by reasons of selections and republications set up expressly for insertion in this paper.

TERMS OF THE WEEKLY COURIER AND ENQUIRER.—THREE DOLLARS per annum to single subscribers.

To two or more subscribers less than six, to be sent to the same Post Office, Two Dollars and a half per annum.

To six subscribers and less than twenty-five, to be sent to not more than three different Post Offices, Two Dollars per annum.

To classes and committees over twenty-five in number, to be sent in parcels not less than ten to any one Post Office, One Dollar and Three Quarters per annum.

In no case will a Weekly Courier be forwarded from the Office for a period less than one year, or unless payment is made in advance.

Postmasters can forward funds for subscribers free of Postage; and all remittances made thro' Postmasters, will be at our risk.

The DAILY Morning Courier and New York Enquirer, in consequence of its great circulation, has been appointed the Official paper of the Circuit and District Courts of the United States.

Prices Current and Reviews of the Market, will of course be published at length in each of the three papers.

Daily Papers TEN Dollars per annum.

Postmasters who will consent to act as agents for the Courier and Enquirer, Daily, Semi-weekly and Weekly, or employ a friend to do so, may in all cases deduct ten per cent. from the amount received, according to the above schedule of prices, if the balance be forwarded in funds at par in this city.

New York, February, 1842.

Carriage, Coach, and Waggon PAINTING.

THE Subscriber begs to inform the Public, that he has removed his Shop from Mrs Scobell's to Walton and Clark's premises, on York Street, where he continues the Painting and Varnishing of Carriages, Coaches, Sleighs, Waggon, or any kind of light Fancy Work. Also, the manufacture of OIL CLOTH.

Having had much experience during his service under the very best workmen, he is confident of giving satisfaction.

C. GIROURD.

Hamilton, March 23, 1842.

GIROURD & MCKOY'S LIVERY STABLES Near Press's Hotel HAMILTON.

Orders left at the Royal Exchange Hotel will be strictly attended to.

HAMILTON, March, 1842.

The new Gold Coinage.—A nefarious system has been carried on for some time, of defrauding the public by plugging the gold coin of the realm, which is effected in the following manner:—From the rim towards the centre of a sovereign, several holes are drilled with a very fine instrument, and the vacancies filled up with an inferior metal, so as to deceive the most experienced judges. By this process a sovereign is rendered, in many instances, not worth more than 17s., and a half-sovereign not more than 8s6d or 9s. Government has been obliged, in order to put a stop to this fraud, to direct a new coinage to be issued. For the last fortnight, the Master of the Mint and the assayer have been busily engaged in witnessing many experiments, with a view to prevent the abstraction of the gold taking place without immediate detection. Yesterday the workmen commenced casting the new coinage, which will be shortly issued to the public. The expense will be very great, but Government has been obliged to incur it, in consequence of the system above alluded to having much injured the credit and confidence in the value of our gold, not only at home but on the continent.

FRANCE.

Paris, Feb. 16.—A letter from Paris in the Augsburg Gazette, contains the following statement. "M. Guizot has lately addressed an energetic note to the English Cabinet, founded on the acquittal of the Marabout, and pointing out the modifications which must be made in the treaty of the 20th of December, before the ratification on the part of France can take place. "Fresh negotiations will be opened, and the Plenipotentiaries of the contracting Powers will apply to their governments for further instructions; so that several months must elapse before the Powers come to an agreement."

REMOVAL.

Saddle, Harness and Trunk Factory.

D. McGIVERN respectfully announces to his friends and the public, that he has removed from his old stand to the new building, opposite to the retail establishment of Isaac Buchanan & Co., on King street. In making this announcement to his old friends, he most respectfully begs leave to express his grateful thanks for past favors, and hopes that unremitting attention to business will insure him a continuance.

Hamilton, Feb. 22, 1842.

SHEEP & INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MARINER'S HOME, and TRAVELLER'S REST;—and hopes he will not be forgotten by his countrymen and acquaintances.

N. B. A few boarders can be accommodated.

Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE

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

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

ROYAL EXCHANGE, KING STREET,

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

N. DEVEREUX.

Dec 24, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR DURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

PATRICK BURNS,

BLACKSMITH, KING STREET,
Next house to Isaac Buchanan & Co's large importing house.
Horse Shoeng, Waggon & Leigh Ironing
Hamilton, Sep. 22, 1841.

OYSTERS!

Fresh, and just received,—call at
C. Langdon's Saloon.

Hamilton, Oct 13, 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

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

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

BRISTOL HOUSE,

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

REMOVED IN HASTE.

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

SAMUEL McCURDY.

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

THE FAMILY NEWSPAPER.

THE PHILADELPHIA SATURDAY COURIER,

WITH THE
LARGEST CIRCULATION IN THE WORLD.

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

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

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

FOREIGN LITERATURE AND NEWS.

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

The Markets.

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

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

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as Mrs. C. Lee Hentz, Mrs. S. C. Hall, Charles Dickens, (Boz,) Professor Duglison, Professor Ingraham, M. M. Michael, T. S. Arthur, Miss Ellen S. Rand, J. Sheridan Knowles, George P. Morris, Mrs. M. St. Leon Loud, Mrs. Gore, Douglas Jerrold, Joseph R. Chandler, Miss Sedgwick, Miss Lessli, Wm. E. Burton, Professor J. Frost, Lieut. G. W. Patten, Lydia H. Sigourney, Thomas Campbell, Hon. Robert T. Conrad, Miss Milford, Robert Morris, Professor Wines, Mrs. C. H. W. Esling, E. L. Butler, A. Grant, u Joseph C. Neal, John Neal, Thomas G. Spear, Countess of Blessington, Captain Marryatt, R. N. Lucy Seymour, R. Penn Smith,

TO AGENTS—TERMS.

The terms of the COURIER are \$3 per annum, payable in advance, but when any one will undertake to procure ten new subscribers, we will send us \$15, per money and postage free, we will accept for one for each. Seven copies for \$10, three copies for \$5, or one copy three years for \$5.

Address, M'KIN & HOLDEN, Philadelphia.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a Religious—Moral—Political—Literary—Scientific—Historical character, together with Paring 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]

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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.

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

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

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

Rev. Mr. G. Inoy, Guelph
" Mr. Charcot, Penetanguishene
" Mr. Proulx, do.
" J. P. O'Dwyer, London.
" Mr. O'Flinn, St. Thomas.
" Mich. MacDonnell, [Blastown,] Sandwich
" Very Rev. Angus MacDonnell, do.
" Alex. J. MacDonnell, Oakville.
Richard Cuthbert, Streetsville.
" Mr. Mills, Dundas.
" E. Gordon, Niagara.
" Mr. O. Reilly, Gore of Toronto.
" W. Patk. McDonagh, Toronto.
" Mr. Quinlan, New Market.
" Mr. Fitzpatrick, Ops.
" Mr. Kernan, Burg.
" Mr. Do., Peterburgh.
" Mr. Lalor, Pictou.
" M. Brennan, Belleville.
" J. Smith, Richmond.
" P. Dollard, Kingston.
" Rev. Angus MacDonnell, do.
" Rev. Mr. Bishop Goulin, do.
" Rev. Mr. Burke, do.
" Rev. Mr. Snyder, Wilmet, near Waterloo.
" Mr. O'Reilly, Brockville.
" J. Clarke, Prescott.
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