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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] APRIL 19, 1843.

NUMBER 32.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE
OF KENT. CANTO III. MONEY'S RATIONAL AND BENEFI-
CENT REIGN.

Continued.

Thus all the knowledge, that exalts the man
O'er brute superior, that awakes his hope
Of future bliss and sweetens present pain,
Flows copious from thy source, to such wise end
When careful led along its precious stream:
Which else with Miser stagnates, and the mind
With shiv'ring tertian shakes, like fume exhal'd
From putrid lake, or pestilential bog;
Rank smelt and rich, to surfeit all, but those,
The grov'ling reptiles, born to court its slime.
Not less with profligate the current rolls
Like torrent wasteful on; till sudden drain'd
It leaves a rough and barren track behind;
Still hurtful shown, save where 'tis guided on
With studied skill, and taught life's scenes t' adorn,
Till all, like blissful Eden, smile around.

Nor but t' exalt our nature, and the mind
With wisdom's lore replenish, while our homes
Thou stor'st with comforts, was thy treasure giv'n:
But in their exile here as all are doom'd
To partial pain, 'twas lent that pain to soothe,
And mitigate, if not preclude our woe.
This Charity best knows, whose gen'rous breast
Her bounteous God has fir'd with love to man,
His image: whose delightful task is still
Her suffer'ing fellow mortals to console
In sickness, want or grief, how'er so seen,
Lib'ral to all and each, far as her means
Extending furnish ready the supply.

Oft has she call'd thee forth in all thy might
T' assist, else vain, her efforts to provide
For poor humanity, diseas'd and lorn,
Th' asylum's refuge sure, and hospital's;
Where she might nurse and lodge with pious care
The homeless, hopeless outcasts of their kind,
Unheeded like the birds of air, that roam
O'er Nature's common; piteous forced to crave
Of their own richer brother some small share
Of all her bounty lent him; yet that share
So slender crav'd, so needful, oft withheld,
And bitter taunt and sharp rebuke, bestow'd.

Mourn not, ye poor! nor at your lot ordain'd,
Though seeming hard, impatient e'er repine!
Time yet shall be, when they who slight you so,
Shall wish their fate were yours: theirs but a dream
Of pleasure passing soon, nor void of pain.
Yours of unmix'd, supreme and endless joy.

Bless'd are you styl'd, did you your bliss but know,
By Him, who for our sake, though God, became
A suffering man by choice, and ev'n of men
The outcast and reproach. Nor home had he

Though Nature, all his own, stoop'd at his call;
Nor cov'ring left to screen him from the blast.

What though not yours the pomp and pride of wealth
Not yours are then its cares, its dangers not,
And all its duties in proportion great.
For think not Pleasure's cup, when sweetest pour'd,
Untemper'd e'er with gall, and though her strain
Delights the ear, and fair her form is seen;
'Tis all seductive snare of Syren fell;
Who but th' unthinking crew, an easy prey,
From Virtue's arduous path would thus decoy,
With meteor gleam of unsubstantial bliss,
Though seeming near, that from th' immediate grasp
Still flies evasive; or, when haply seiz'd,
Straight vanishing in Sorrow's deepest gloom
Immers'd and hopeless quite its dupes forsakes.

From the U. S. Catholic Magazine.

VOIGT'S HISTORY OF GREGORY VII.

Histoire du Pape Gregoire VII., et de son siecle, d'apres les monuments originaux. Par J. Voigt, profess. a l'universite du Hal'. Traduite de l'Allemand, par M. l'Abbe Jager. Paris, 1838. 2 vols. 8vo.

History of Pope Gregory VII., and of his age, from original documents. By J. Voigt, Prof. at the University of Hall. Translated from the German by the Abbe Jager. Paris, 1838. 2 vols. 8vo.

[CONTINUED.]

His activity was prodigious. By means of his legates he was every where actively engaged by means of councils, provincial and national, in reforming abuses, and restoring ecclesiastical discipline. His vast mind grasped the whole world, and yet entered every where into the most minute details! He has left nine books of letters written to every class of persons, from the prince on his throne, to the monk in his cell. His penetrating eye reached even Africa, where the few Christians that were left were trampled under foot by the Moors. He was very solicitous about the reunion of the Greek with the Latin Church. He was the first to conceive the project of a crusade, one great object of which was to aid the Christians of the east, and to heal the Greek schism. This conception alone would show how vast was his mind. He made two efforts to arouse Europe to a sense of its importance—but Europe was not yet prepared to throw herself on Asia. Hungary, Bohemia, Russia, Denmark and Spain were all sharers in his pastoral solicitude. He seemed to attend to each thing, as though he had nothing else to do; and even when beset by the greatest difficulties, he relaxed in nothing his ceaseless labors for the general good of the Church. He celebrated in Rome no less than eight councils, all of which were very numerously attended.

His letters exhibit perhaps the best portrait of his mind and heart. His style is similar to that of St. Gregory the Great, whom he greatly admired. Those who accuse him of worldly ambition have not read, or have not understood his letters. They all breathe higher motives, and a spirit not of this world. Mr. Voigt has exhibited a condensed analysis of his principles and maxims from his letters, which evidences great industry, and a thorough acquaintance with his subject.

But the quality which most distinguished Gregory was his moral courage. No dangers appalled him—no obstacles nor difficulties deterred him from doing what was right. His soul grew with the events through which he had to pass. Who will not admire the calm compo-

sure which he evinced, when he was seized on Christmas night at the very altar by an armed band of assassins led on by Cencius, when he was cruelly beaten; his hair plucked out, his pontifical robes torn off, and himself dragged off a prisoner to their leader's castle? Who will not admire the forbearance which requited this outrage, with so effectual an interposition, as screened its perpetrator from the effects of popular indignation? Who will not be struck by the noble courage manifested by him in the last council he held in Rome, in 1083, when, beset on all sides with difficulties innumerable—with Henry's victorious troops threatening Rome, he rose in the council, and, with the face "more of an angel than of a man," spoke with an eloquence so stirring as to move all who were present to tears! This noble courage was his great ruling feeling, strong even in death; and the memorable words, which were the last he uttered before he expired an exile at Salerno,—"*I have loved justice and hated iniquity, and therefore I die in exile,*" contribute much to give us an insight into his character.

II. Such were the qualities of Gregory—such the difficulties he had to contend with in fulfilling the duties growing out of his spiritual relations to the Church. He had to encounter obstacles yet more fearful in his temporal relations to civil society. He could not expect to carry out his favorite plan of reformation, without being thwarted at every step by the princes of the earth. Besides the pernicious influence of their example, their claims in regard to investiture were as we have seen, at war with the liberties, and subversive of the dearest interests of the Church. Gregory saw fully the difficulty of his position. He perceived the storm which was gathering, and was prepared to endure its most merciless peltings! He quailed not, either in the anticipation, or, when the fearful reality more than justified his worst forebodings!

The charges brought against him by his enemies may be reduced to these two heads: 1. He is accused of ambition, in seeking to make the kings of Hungary, Dalmatia, Sardinia, Spain, and England take the oath of fealty to the holy see: and he is charged with aiming at universal dominion in civil as well as in ecclesiastical matters. 2. He is greatly blamed for having attempted to depose Henry IV. emperor of Germany. We will endeavor to meet both these charges, and to prove that in his relations to princes, his influence was highly beneficial to civil society.

1. All the writers of the eleventh century paint Europe as being in a most distracted condition. England was passing through the revolution under William the Conqueror, and the south of Italy was also being revolutionized by Robert Guiscard; while Spain was struggling with the moors, and Germany was torn by the most fierce civil wars between Henry IV. and the princes of the empire. France was not free from internal troubles, while its southern frontier was threatened by the Saracens; and in the east, Constantinople was tottering to its fall, and the rising dynasty of the Turks menaced with extermination the Christian name, in places where it had been once so illustrious. In civil society every thing was in a state of disorder; the laws were trampled under foot with impunity; and might and right were viewed as almost synonymous terms. The weak were oppressed by the strong; and the feudal system which had just obtained a firm foothold in Europe, was bringing forth its bitter first fruits—of anarchy, petty civil wars, and bloodshed. St. Peter Damian draws a graphic

picture of the manner in which the feudal chieftains robbed one another, and then recklessly "set fire to the cottage of the poor laborer." And Gregory VII, in many of his epistles, weeps over the murders and confusion of his time, calling it appropriately "THE AGE OF IRON."

In this distracted condition of things, only one power was universally acknowledged and respected—that of the Church, and of its visible head, the sovereign pontiff. And we are not to be surprised at seeing princes often invoking this power whenever they got into difficulties with their subjects, or with one another. Nor was this always a mere mark of respect to the holy see—it was oftener a prudential measure for their own security. When by taking the oath of fealty to the pope, they became the feudal subjects of the holy see, they had a right to expect from it protection against foreign invasion of their kingdom or domestic usurpation of their throne. Thus, in return for a fealty, which included chiefly spiritual obedience to the Pope, with a very small annual offering to the papal treasury, they often received from the holy see the most substantial favors.—Any one who recklessly invaded a state thus placed under the "protection of St. Peter," after having been admonished to desist, incurred, if he persisted, the sentence of excommunication.

Such being the case, we are not astonished that kings and princes in those troubled times often placed their crowns at the pontiff's feet. Thus Demetrius, king of Russia, sent his son all the way to Rome to implore Pope Gregory VII, to receive his kingdom as a fief of the holy see; and Gregory in his answer, seems to grant his request with some reluctance, and requires of him what was usually required in such cases, that he should promise to assist his liege sovereign, (the holy see) "in all things just." Many kings in dying left their kingdoms under the protection of the Pope; & whenever a powerful baron or neighboring prince sought to violate this testamentary disposition, to the prejudice of the infant heir, the Pope interposed, as in the case of Vezelin, who attempted to usurp the throne of Dalmatia. Thus also Henry III, left his infant son Henry IV, under the guardianship of his widow, the empress Agnes, and of Pope Victor II.

It is not necessary to multiply facts to prove that one great feature of medieval jurisprudence was the express or tacit acknowledgment of a kind of universal protectorate in the Roman Pontiff. We find even the fierce Robert Guiscard bowing down and taking the oath of fealty to the holy see. It is proper however to observe here, once for all, that the oath of feudal vassalage did not imply unlimited obedience—much less did it enforce a slavish submission in all things to the will of the liege lord. Feudal allegiance was very different from that of modern times. The former was peculiar to the middle age, and its duties were few and clearly marked, requiring at the same time as a condition *sine qua non*, the compliance with certain correlative duties on the part of him to whom the oath was taken.

(To be Continued)

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, APRIL 19, 1843.

The following pretended *Jesuit's Oath*, copied into that foul amalgama of rank fanaticism, the so-called *Christian Guardian*, of the 12th instant, is one of the most barefaced forgeries ventured upon the ignorant and uninformed credulity of the Protestant public, by a set of remorseless villains—the hired scribes of the Lying Spirit Catholics all know, that according to the immutable doctrines of their church, such an oath would subject any one who should take it to excommunication *ipso facto*; and leave him thus doomed to eternal damnation, unless he truly repented and retracted the hideous anti-Christian and unprincipled engagement.

But this is all a Protestant fiction, like the diabolically invented *Secreta Monita*, and more recent Maria Monk's edifying legend; all got up by a set of shameless impostors to scare their ignorant and unenquiring dupes from ever listening to those capable of undeceiving them. This is the chief weapon yielded by the interested enemies of Catholicity: by whom, as St. Peter says, *the way of truth shall be evil spoken of*.—2nd Peter, ii. 2. This is the last shift which the agents of the *Father of Lies* have recourse to, in order to secure his bite, of which the growing spirit of enquiry and enlightenment is threatening to deprive them soon.

We would ask the Editor of his *Christian Guardian*, who receives our numbers in exchange, whether or not he has seen in our pages, that *all secret oaths*—and consequently such a secret oath as the pretended one of the Jesuits—are, and ever have been prohibited in the Catholic church, under pain of excommunication?

From the *Christian Guardian*.

Jesuit's Oath.—A correspondent of the *Western Christian Advocate* furnishes the editor of it with the subjoined copy of the secret *Oath* by which the Jesuits bind themselves to the Roman Pontiff; and as a number of such men have, not long since, found their way to Canada, and are about to establish themselves, it will not be unwise for us to publish the oath, that the Colonists may be aware of its mischievous and dangerous character.—We have no fear of truth—her triumphs will be multiplied; but her votaries are to act wisely and firmly.

Oath.—In presence of Almighty God, and of all the saints, to my ghostly father I do declare that his Holiness the Pope is Christ's vicar-general, and the only head of the universal church throughout the earth; and that, by virtue of the keys given him by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments; all being illegal without his

sacred confirmation; and that they may safely be destroyed. Therefore, and to the utmost of my power, I shall and will defend this doctrine, and will defend his Holiness' rights and his customs against all usurpers. I do renounce and disown any allegiance as due to any heretical (i. e. Protestant) king, prince, state, named Protestant, or obedience to their inferior magistrates or officers. I do further promise and declare, that though I am dispensed with to assume any religion heretical for the promotion of the mother church's interest, to keep secret and private all her agent's counsels, &c.; all which I, A. B. do swear by the blessed Trinity, and the blessed sacrament, which I am now about to receive. And I call the heavenly and glorious hosts above to witness these my real intentions to keep this oath; in testimony hereof I take this most blessed sacrament of the eucharist, and set to my hand and seal.

We beg to acknowledge the receipt of two copies of the *U. S. Catholic Magazine* for March. The following are the contents:

- I.—Sketch of the Life of St. Thomas of Canterbury, by W. G. Lead, L. L. D. (Original)
- II.—Poetry.—Virtue and Vice.—Eternity.
- III.—The Episcopalian Church a modern sect.
- IV.—The priesthood in the Church, No. 3 (Original).
- V.—Ceremonies of Holy Week at Rome, No. 3.
- VI.—Catholic Melodies, No. 3. Intelligence. Notices of Books, &c.

"Parker's Consecration again" in our next.

EUCHARIST.

The difficulties which the mystery of the Eucharist presents to a Protestant mind are set forth, and met by the *British Critic* in a manner to satisfy us that the writer holds the Catholic faith on this subject to the extent of the Tridentine definition.—*Catholic Herald*.

Mr. Goode will himself give us some assistance in our present task; though the reflections, to which the considerations now about to be adduced lead the mind, are of a very melancholy nature. He considers himself justified on the ground of Scripture evidence in rejecting the Catholic doctrine on the Eucharist. His own opinions he thus expresses, and we commend them to the consideration of those who may be inclined to regard him as a serviceable auxiliary against the extravagances of the "Tractators," but as orthodox on main points of doctrine.

"The flesh and blood of Christ offered on the Cross become life to the soul when we rest upon them by faith as the foundation of our hopes before God. . . . He who by faith eats the flesh and drinks the blood of Christ [possesses] spiritual life; but at the same time 'there may be such eating and drinking by faith only without the external symbols;' though 'doubtless the effectual operation of this spiritual food upon the soul may be more especially looked for [his italics] in the celebration of

that sacramental rite which is an ordinance of Christ's own appointment for the faithful, and thankful commemoration of His death." (vol. ii. p. 244—246.)

In what respect this differs from plain Zuinglianism we are at a loss to conceive. And now in the very outset of his Scripture discussion he shows the extravagant unreality and impracticability of his whole professed principle. "The inquirer," he says "staggered as he must naturally be with the notion," &c. Why, let us ask, will he be staggered? Because he has been educated in disbelief of it; the prejudices of his education must be admitted, Mr. Goode cannot avoid it, in determining his interpretation of Scripture. On the other hand the believer in the sacred truth which Mr. Goode impugns finds every day a deeper harmony between it and scripture. The whole Scriptural idea, e. g. of the union of Saints with Christ and with each other, acquires an awful reality through the consideration of the Eucharistic Presence, which will make all the Protestant attempts to prove that such is really not the Scripture doctrine fall powerless upon the ear. Such arguments as this, however, Mr. Goode from his system is obliged wholly to discard, and would urge the importance of divesting one's self of antecedent prejudices, and regarding the question as a mere matter of external evidence. How then, upon Mr. Goode's principles, how is it that an "inquirer will be staggered," at being told of Christ present in the sacrament, and not be startled also at hearing of "God manifest in the flesh?" The idea that to a Christian believing all the astounding mysteries which are contained in the doctrine of the Incarnation, the further belief in the Real Presence, even to the extent of the Tridentine definition, is a serious additional "tax on his credulity" is not tenable for a moment. It could not, indeed, ever have prevailed, but for the fact that we are educated to believe the one and disbelieve the other, and, moreover, that it is so little the habit of the present generation to realize by meditation the fulness of those truths which they profess to hold. But let any one try to imagine himself not to have imbibed the former doctrine in his whole education; nay, more, to have been habituated from infancy to hear it associated with those harsh and contemptuous expressions, those impassioned exhibitions of its apparent contradiction in terms, those comparisons from profane and carnal images, with which we are unhappily so familiar on the subject of the Real Presence; and then let him set himself seriously to consider all that involves of mystery and apparent contradiction, when we think, e. g. of our Lord's infancy and "growth in wisdom," and many other particulars which might be mentioned; he may then form some notion, though probably but a faint one, of the indefinite *a priori* improbability which an unbeliever would perceive in the sacred doctrine in question. What then would be the result in the case of this imaginary person, with this sense of its utter strangeness and apparent childishness vividly before his mind, should those texts be put before him as plainly teaching it, which

Mr. Goode considers as so amply sufficient and demonstrative? It will be a painfully interesting task, to compare their cogency with that of the Scriptural proof, which the same author thinks wholly inadequate, for the Eucharistic Presence. They are in all four (John, i. 1; Rom. ix. 5; Heb. i. 8; Rev. i. 8.) in three of which, our Lord is expressly called God; but then it is no less expressly said, "This is my Body," "The bread which we break is it not the communication of the Body of Christ?" nor do we think it a less forced and violent rule of interpretation which refuses the literal sense in the former than in the latter series of passages. We feel that our present course of argument needs an apology; but we can assure our readers, that as we write, we honestly endeavour to impress adequately on our minds the exceeding sacredness of the subjects which we are obliged to discuss for the very sake of faith.

Mr Goode excuses himself from receiving our Lord's words of institution on their *prima facie* sense, by a comparison with the texts, "I am the door of the sheep," "I am the true vine;" but it is too often overlooked that these parallels go exactly the opposite way. "Figures and metaphors," says Frönde on this subject, "are not chosen by inspired writers to give elevation to plain matters, but because the matters, of which they speak are so elevated as not to admit of being expressed plainly." The full account of our Lord's office and relations to His Church is so wholly above our comprehension, that He graciously used figures and analogies to assist us in forming some faint conception of their true nature.

Does Mr. Goode consider then, as is required for his parallel, that the consecrated Bread is so mysterious and unspeakable a gift, that it needs metaphor to enable us to advance towards its full comprehension? He has quoted indeed one other (and but one other) passage from Scripture in support of this scepticism; "that rock was Christ;" on which it is obvious to remark, without discussion on the real bearing of this difficult passage, that on his own showing he is drawing us back, who are born under the Gospel, to the allegories and empty shadows of the Jewish covenant.

Every fresh illustration of the intimate connection between Protestantism and Judaism is valuable and instructive. But if on such grounds Mr. Goode may be defended for declining the literal sense of the texts bearing on the Eucharist, how much more is to be said in support of a similar procedure on the other still more awful & sacred doctrine which we have named: if "My Body" may be taken as "the representative and sign of My Body," how much more may "God" be understood to mean "the representative & moral image of God," for the word *actually* was used in this sense under the Old Covenant. Nay, more, the author's application of the former analogies, whatever its merits, is at least conjectural, while the application of the latter passage to our Lord's nature is made by Himself. Again, there is no one passage in the New Testament which alludes to the Eucharist at all, which is otherwise

than most naturally consistent (to say the least) with the idea of its mysterious and miraculous character; whereas several passages in Scripture appear, at first sight absolutely contradictory to the allegation of our Lord's divine nature. It may be said, indeed, that Scripture is silent upon the Eucharist where we should expect mention of it; but he must be strangely constituted, or have read the New Testament in a very stiff and narrow spirit, who has not been frequently startled also by the omission of all allusion to our Lord's Divinity, where the whole context seemed naturally to introduce the idea. Lastly, there is no difficulty, whatever regards Scripture history in the Catholic doctrine of the Eucharist, while on the other subject there are very considerable historical objections, which seem to require an answer, and are commonly made in the Socinian controversy.

From the Catholic Advocate.

THE GREEK SCHISM.

The great Greek schism, by which nearly the whole oriental church was cut off from the Roman See, was brought about by Photius, a man very much distinguished for his intellect and his literary acquirements, but equally remarkable, also, for his ambition, and his unscrupulous and skilful use of every species of fraud and dissimulation. Having in the year 857 intruded himself into the Patriarchal See of Constantinople, to the prejudice of the legitimate Patriarch, St. Ignatius, whom he had invidiously supplanted, he was condemned by the Popes Nicholas I. and Adrian II. This condemnation, far from humbling his pride, only served to call it into action; and with wonderful audacity he made an assault upon the authority of the Roman See, inveighed against the whole Latin church, bringing forward various heads of accusation, which however, for the most part, concerned merely the ceremonies in use, and ecclesiastical institutions. Only one point directly impugned faith, which was the question concerning the procession of the Holy Ghost.

Michael was then Emperor of the East, and this prince favored the usurper Photius. At the death of Michael, St. Ignatius was restored to his See, and Photius, having been again condemned at a Council held at Constantinople in the year 859, by authority of Pope Honorius II., was banished by a sentence of the Emperor Basil, the successor of Michael. But the cunning Photius, whose ingenuity at fraud and dissimulation could not easily be excelled, was able to ingratiate himself with the Emperor; so that on the death of Ignatius, he was recalled, in the year 878, placed upon the See of Constantinople, where he remained securely during the lifetime of Basil. But in 886 this Emperor died, and Photius was again exiled by Leo VI. known as the Philosopher. Photius did not again return to Constantinople, but dying in exile, the church was thereby in some measure restored.

The seeds of dissension, however, had been broadly scattered over the eastern church, and continued to grow. Discord still troubled the faithful, and things gradually were being prepared for the event which occurred under Michael Cæsar.

us, when in the eleventh century the unfortunate schism was completed, and the disorganizing principles were widely disseminated through all the churches of the East, infecting nearly all the Greeks.

Much regret and sorrow were felt by all true Christians on account of this serious injury done to the fold of the Great Shepherd, and in consequence, various were the attempts made to bring about peace and harmony. Among others, may be specified the effort made by the Council of Lyons, in the year 1274, and that made by the Synod of Florence, in 1439. But although some hope of success appeared at first to cheer and encourage these laudable efforts, this was soon destroyed by the perceptible insincerity of the Greeks, and their persevering obstinacy. Not long after the failure of the effort made by the Council of Florence to restore unity and peace, the city of Constantinople, and the larger portion of the Grecian Church, was brought under the dominion of the Ottomans, when by the victorious Mohammed the Second, the Eastern Empire was subverted, and the last Paleologus Constantine XI., perished beneath the ruins of his throne. This event took place in the year 1453.

From the same.

THE SCHISM OF THE MUSCOVITES OR RUSSIANS.

The Christian faith had been carried in the tenth century, from the East to the Russians; and when first converted to Christianity, those people became Catholics, and were in communion with the See of Rome. But it was not long before they were infected by the pernicious principles of the Greek Schismatics, many of them having adhered to the schismatical Patriarch of Constantinople. Their separation from the church was not, however, general, since at the period of the Council of Florence, we find among the Russians about equal numbers of Catholics and Schismatics. In the fifteenth century a Russian Archbishop, having the name of Photius, certainly a name of no good omen for unity, succeeded in propagating the schism throughout the whole nation.

Towards the end of the sixteenth century, about the year 1583, at the instance of the Patriarch of Constantinople, Jeremias, Bishop of Moscow, was created Patriarch of the Russians. But the new dignity flourished and grew to the great prejudice of the See of Constantinople, and we find that about one hundred years after its creation, under the Patriarch Nikon, it withdrew itself from under the authority of that Patriarchal See.

At a later period, under the reign of Peter the First, surnamed the Great, this Patriarchal dignity of Moscow was suppressed, this prince having decreed that ecclesiastical affairs should be administered by an ecclesiastical council, of which he constituted himself the head or president.

The Greeks have the same faith as the Catholic church, except that they do not admit "the supremacy of the Pope," and "maintain that the Holy Ghost proceeds from the Father only."

The Russian Church, being a scion or

offshoot of the Greek, has the same doctrine, and rites with it. The celebrated canonical or ecclesiastical statute of Peter the Great, is the authentic monument from which we are to learn the doctrines of the Russian church. An examination of this will show that they admit all the dogmas of the Catholic church, with the exception of the Pope's supremacy.—They pass over in silence the question concerning the procession of the Holy Ghost.

NEW ZEALAND.

THE MISSIONS.—Dr. Dieffenbach, Naturalist to the New Zealand company, in his two volumes, just published by Murray speaks very disparagingly of the Missionary Societies. After speaking of the evil tendency which the introduction of European civilization has commonly had among the natives of such islands, and the dissensions and demoralization which it has frequently produced, he refers more immediately to the Church Missionary Society. He informs us that the expense of this mission is £17,000 a year. He states as a fact, that eleven missionaries—the only ones that had given in their claims to the land-commissioners when he left the island—demanded as their share 96,219 acres of land; and that four others had not yet submitted their claim, which would be equally large. Some of these persons, he says, are now retiring on their property, and their sons have become so independent as to refuse lucrative situations under government. This fact speaks loudly us to the kind of soil which these clerical speculators are prepared to cultivate.

Dr. Dieffenbach's language as to the Catholic Priests is somewhat different:—"The humble and disinterested manner of living of the Priests, and the superior education which they have generally received, have procured them many friends, both amongst European and natives, and also many converts amongst the latter." Vol. 2, p. 169.—*Tablet*.

ROMAN CATHOLICISM IN STAMFORD.

Much excitement is caused by the conversion of Miss Amelia Perkins, niece of the Rev. Denis Edward Jones, Rector of St John's church. She left Stamford on the 14th inst. for the house of the Roman Catholic Bishop at Northampton (Dr. Dowling) and made a public declaration of faith at the chapel in that town on Sunday. This is the third conversion to the Romish faith which has taken place in Stamford within a few years by ladies connected with the families of Clergymen of the Establishment; the first being Miss Sanders, daughter of the Rev. Chas. Sanders, who afterwards married a gentleman of large fortune near Liverpool; the other is the widow of the Rev. T. C. Wilkinson, the late Vicar of All Saints; the last named lady is now at Erdington, near Birmingham, doing much good by attending at the schools, giving alms, &c.—Miss Perkins is now in London; and we hear she will shortly proceed to Brussels, to join her relatives in that place.—*Stamford Mercury*.

"He that is without sin among you, let him first cast a stone at her."—John viii, 7

TO A PROTESTANT.

Sir:—The Sacred text which heads this article, is a beautiful commentary on the folly and temerity of those, who are so ready to rebuke in their fellow-man, the sins of which they are themselves most guilty of. As such I cannot too earnestly recommend it to your attention, confident as I am that after you have studied well the conduct of the Heavenly Father of us all, in the instance of which it speaks, you will know more of the duty of a Christian, and better understand the true principles of justice. So much Sir, by way of introduction to you.

In a communication to the last "Hawkeye," you have made the alleged outrage of Catholics, in burning the Bible, somewhere in Champlain County, New York, the theme of most indignant and, I must say, intemperate declamation. And, carried away, I suppose, by your heaven born hate of "the Scarlet lady," you have assailed the Catholic religion as the religion of persecution, and warned your Protestant Brethren, "to beware how they embrace the viper." Although I cannot see any connection whatever, between the "hellish Inquisition," or the persecutions in the days of Louis the XIV., and the Bible on this side of the Atlantic, I do not complain of your allusion to them. I, too, shall have something to say on these heads, nor shall I forget to notice as I go along, the barbarous cruelties inflicted on those who were guilty of reading, thinking and praying for themselves." But to the Bible burning

In the first place, I would ask any candid man, I care not what are his religious opinions, if there is sufficient evidence of the fact itself? It is true that a letter from Chezy and a meeting at Plattsburg assert the fact; but is the assertion of a single individual at one place, or of a meeting at another, proof? Neither of those assertions amount to anything; yet from the manner in which it is charged, it is probable that something of the kind did occur. But why are not the names of the Catholic priests, and of the Catholic laymen who were present aiding and abetting at the outrage, set forth? They are of no little importance, as regards the fact itself, and surely they were within the reach of its careful chroniclers. Here let it be borne in mind, that neither the Chezy letter, nor the Plattsburg meeting presumes to speak, except on rumor, and that rumor however plausible, is not always the most correct narrator of facts. But there are circumstances published as a part of the register of "the outrageous transaction," which tend still further to make me incredulous. First, it was done at a protracted meeting, a thing unheard in the religion of a Catholic. Secondly, it was done publicly in the open streets; a thing altogether improbable, especially in a thickly settled Protestant community. Do you think sir, that I would attempt to burn the Protestant Bible publicly in our streets? Oh! no sir, however great my Catholic ignorance and Catholic fanaticism, I would not thus voluntarily sacrifice myself on the Altar of

Protestant toleration. The fact that others have met for less offence would deter me from the undertaking. These are the objects I make to the reality of this alleged outrage.

I want facts, well attested facts, coming from liberal minded Protestants. I prefer them to mere assertions based on rumor, whether of a prejudiced letter writer, or of bigoted public meetings.—And at this you should not wonder, when you recollect that for three years, the beautifully written narrative of Maria Monk, was the text book of every pulpit orator and every class-leader who sought to bring Catholicism into disgrace, and that a Protestant library was considered incomplete if it graced not the shelves. It was in vain Sir, that Catholics cried out against the injustice, the wrong that was done them. It was in vain, that Protestants of the first respectability, standing among the foremost of the land, in talents and intelligence, pronounced it a miserable imposture.

The Sanctimonious Dr Brownlee and his coadjutors in slander, declared it to be true, and stamped it with the seal of their approbation. That was sufficient to put down all opposition;—with protestants it made a harlot pure, and Catholics sensualists and libertines. That was sufficient to carry it into the pulpit, to clasp it to the bosom of the credulous, and the vicious, and even to make room for it in the boudoir of the Protestant lady. What a humiliating Spectacle! But time exposed the infamous plot, and the Rev. Dr. Brownlee came out and acknowledged the imposture; and in order to escape with some show of decency from the dilemma in which his unchristian conduct had placed him, declared that he had been duped by a brother Clergyman and the starveling lawyer, who wrote it.—These things are fresh in the remembrance of us all. Well sir, Dr. Brownlee was just as good authority in that matter, as the Chezy letter, and the Plattsburg meeting are in this. Indeed he was seemingly better; for every letter in the book was vouched for on his reputation as a minister of the Gospel, and proved by the testimony of unimpeachable witnesses,—at least we had his word for it. Now, as I rejected the Maria Monk story on the testimony of one reverend gentleman and his unimpeachable witnesses, you will pardon me, I hope, if I reject the Bible burning outrage, maugre the authority of other reverend gentlemen and their unimpeachable witnesses. I cannot believe it Sir, on hear say evidence alone. However, admitting it to be true, I protest against it as an act unworthy of a Catholic. With Bishop Hughes as my exemplar, and I am proud to own him, I protest against it as an outrage on the feelings of my Protestant fellow-citizens, and I protest against it, as an infringement of the freedom of religious opinion. And be it as it may, I ask you if it is right, that the whole Catholic body of the United States should be held responsible and denounced for the acts of its individual members?—Have not Catholics the same right to charge Protestants in general, with the burning of the Charlestown Convent, with destroying the property of the helpless

females who inhabited it, and with driving them at the dead hour of the night, half naked, and some of them in feeble health with insult from their home?

And can I not with more propriety than is to be seen in your case, turn to my Catholic brethren, and exclaim: Catholics, think you they, who sack your Convents desecrate your Altars and violate your Sepulchres, "would hesitate to consign your bodies to the flames had they power!" Can I not with equal justice point to the blackened walls and smouldering ruins of St. Benedict, and tell them, to beware how they embrace the viper? But I forbear; Christian charity teaches me to spare your feelings, however rudely you have assaulted mine, and I obey. As a Catholic I do not charge Protestants with that deed of vaandal infamy, yet I am willing to bear all the odium of the Bible burning outrage, if you sir, will acknowledge the burning of that Convent, in behalf of the Protestants.—otherwise not.

I come now to the Inquisition, the frightful horrors of which seem so familiar to you. It is no part of the Catholic religion, nor was it a religious tribunal; it was always a civil tribunal in which Clergymen examined as jurors as to the truth of a fact. They condemned no one to death, and none were condemned for the mere expression of opinion as some Protestant historians would fain make the world believe. The committee of the Cortes, who suppressed the tribunal in the year 1842, give it these distinctive features. But bad as it was, (and I do not pretend to defend it) it bears no comparison with the Court of the Star Chamber, that darling offspring of Queen Elizabeth. You will pretend to be startled at this, but my assertion is easily proved. I am not without testimony, for the most competent judges among Protestant historians sustain me. "It was," says Hume, "a real Inquisition with all the iniquities, as well as cruelties inseparable from that tribunal." c. xi. The primary model of this Court the Inquisition itself.—Hal. Const. His. vol. 1. p. 272. McIntosh says, "it is comparable only to that celebrated tribunal, which in England has been regarded as the most odious in the world." p. 433. And Naclain in his notes on Mosheim tells us: "It was empowered to make inquiry not only by legal methods, but also by rack, torture, inquisition and imprisonment; and the fines and long imprisonments to which it condemned persons were limited by no rule but its own pleasure." Vol. 4. p. 395. We see here the Spirit of the reformers, in all its bitterness and blindness, and bigotry, and their utter hatred of religious liberty. We see them crushing every effort of private judgment, not in unison with their own, and armed with the power of a tyrannical Court, we see them searching into the hearts and consciences of men for their thoughts, that if opposed to theirs, they might visit their presumption with heavy fines and imprisonments, and with the rack and torture bend them to their will. And yet sir, this was your meek and gentle religion, this was enlightening

the human mind and extirpating the errors of the dark ages, those ages so replete with the superstitions of the besotted papists!

Why, sir, the Inquisition when compared with the Court of the Star chamber, is a puling infant, by the side of a full grown man. Look into history and you will find that your Protestant Inquisition was an instrument of persecution the most severe, and the most practically cruel, that was ever forged in any age from the workshop of bigotry and intolerance.

With regard to the persecutions in the time of Louis the XIV., I condemn them as much as you. It was persecution for political and not for religious purposes, as all who are conversant with the history of that day, know. Catholics are no way censurable [for it unless it be, because a Catholic King sat upon the Throne. I have no history of France by me, and the only reference I can appeal to, is Russell's Modern Europe. From that I do not see that the Catholic Clergy bore any part in those transactions. And although my Protestant historians condemn them in unmeasured terms, and declare that they throw peculiar disgrace on the polished Court and enlightened reign of the ruling Monarch, I have searched in vain for a passage that charges them on the Catholic religion. I should therefore like to know the chapter and page of the history to which you are indebted for the graphic illustration you have given us of the cruelties, that disgraced that memorable epoch, in France. Until you can show sir from a responsible source, that the Popish Clergy "feasted their eyes on scenes of desolation and horror," I shall be compelled to think that you are less indebted to your knowledge of history, than to your fancy for your facts.

But, the Protestant heart sickens and the Protestant blood curdles at the recital of the cruelties inflicted on those, who were guilty of reading, thinking and praying for themselves. Very well, it is my turn to speak of these things now, and if you have a heart to feel, or a pulse to beat, your Protestant blood ought to chill with horror, at my 'recital' of your Protestant cruelties. You declare that freedom of opinion is an 'inalienable right,' and yet none ever dared to exercise it under Protestant dominion without suffering death as the penalty. Why, I ask you, did Calvin burn Michael Servetus? Why did Henry the VIII. burn every body who differed with him in matters of religion? Why did he send Sir Thomas More, and Fisher, the Bishop of Rochester, to the block, for denying his supremacy in the Church? Why was the axe crimsoned with the blood of Martyrs in the days of Edward the VI? Why did Cranmer wring from the youthful Prince, the death warrant of the maid of Kent? Why did the Virgin Queen, (I like to call her virgin,) invoke the rack and the stake, the block and the gallows, against her Catholic subjects, who to the eternal honor of their faith, maintained their loyalty to the Crown, in the darkest hour of their trials and their travail? Why did she condemn the Queen of Scots? What is

ask you Sir, were these victims of your cruelty guilty of, but simply reading, thinking and praying for themselves? Let us pursue the inquiry a little further. Why did Knox, and Luther, and Wesley, and all the Evangelical makers of religion, teach the duty and necessity of persecution?—Why did the sanguinary Presbyterian put his fellow Protestant to death in England, in Geneva, and in America?—Why did the Episcopalians persecute the Puritans, and why did the Puritans persecute the Quakers? What but Protestant persecution brought the Presbyterian to seek protection under the Catholic banner of Maryland? Why did Gustavus base-ly force his religion, the Lutheran, on the people of Sweden? Why did Christian the III. following his advice and assisted by his arms, establish the same religion in Denmark? Why was all this done, unless to check the growth of religious opinions, and to root out the spirit of religious freedom? There is however one fact apparent in this 'recital' which is, I confess, above my dull comprehension. Your persecution of the Catholic for standing firmly to his religion is perfectly plain. That is your vocation, your rule of faith, and your unerring rule of action. But your persecution of one another, where you all singly and in a body assert the right of thinking for yourselves, staggers me. I can account for it no other way, than as a Protestant mystery, which poor, deluded Catholics cannot see into. I will thank you to explain to me, if you should write again, these gross inconsistencies between profession and practice. If you will look through the history of England, during the days of the reformers, eye through that of every country in which Protestant principles took root, you will see what I wish you specially to know, that they have ever been nourished by the blood of Catholic Martyrs. Yes sir, you will see that the history of your religion is a history of blood, of murder, and arson; that it was founded in rapine and sacrilege; that it has been enriched by robbing the patrimony of the poor; that it has destroyed the schools of the indigent, the asylum of the aged and afflicted, and spared not even the very temples of the Almighty,—monuments of piety and love. If there be any thing in my language that wounds your Protestant feelings, or 'sickens your Protestant heart,' you must not censure me, for I speak of historical facts; I speak on the authority of the statutes of England; I echo but the sentiments of your Protestant friends, McIntosh and Burnet, Collier and Soames.

I am sorry sir, that I am compelled to leave you; I should very much like to break to you some more of the truths of history. However, I am sure you are convinced by this time, that it does not become you to reproach the Catholic, with what does not belong to his religion, the Inquisition and the persecution of the Huguenots. In conclusion sir, I must say, what I have written has been dictated by no spirit of malevolence, or retaliation. I speak in vindication of my religious opinions, and my only aim has been to show that Protestants have no just claim to boast of liberality and toleration in mat-

ters of religion. I regret that my ancestors and yours have sinned by lighting up the fires of persecution and by invoking the holy name of religion to sanction the excesses of their misguided-zeal and the prompting of their erring hearts. I mourn over these infirmities of human nature, and yet I fear not a comparison of Catholicism in that respect, because I know that to triumph, she needs only to be tested by the touchstone of truth. I abhor persecution whether of the sword or the faggot, or of the tongue and the pen, yet nothing shall make me shrink from the defence of the rights guaranteed to me by the Constitution, let them be assailed by whom, and by what they may. I know my rights and dare to maintain them. I understand my religion and am able to defend it.—From the Catholic Telegraph, by a correspondent.

THE URSULINE CONVENT.—The bill introduced in the Massachusetts Legislature, making provision for an inquiry into the destruction of the Convent, with a view to ultimate remuneration for the acts of the mob by which it was destroyed, was rejected by a vote of 63 to 204.

The *Freeman's Journal* remarks as follows on the above:

"Just as we expected. The claim has now had a hearing from both political parties, "Whigs" and "Democrats;" (the present Legislature being strongly democratic) and by both has it been rejected, this time we believe by a larger and more hopeless majority than ever before.

Shame on dishonest Massachusetts! They call her the "Bay State,"—rather let her be hereafter known as the "BASE STATE"—base *par excellence*. Disgraced Massachusetts! Mr. Webster once styled her "Glorious Massachusetts."

"Doff, doff that lion's hide
And hang a calf-skin on thy recreant limbs.

PRUSSIA.—The king of Prussia has restored to Catholic priests the liberty of assisting criminals at the place of execution. This privilege had been refused them by his predecessor.

The King of Prussia has given a donation of \$20,000 from his private purse, for the repairs of the ancient cathedral of Aix-la-Chapelle.

ST. PATRICK'S DAY.—The anniversary of the Patron Saint of Ireland was celebrated in a truly splendid manner by the Catholics of the Territory at this place. Twenty-four different congregations were represented in the celebration.—*Milwaukee Courier*.

[Among the Marshals in the procession we noticed the name of Mr. McLachlin, late of St. Andrews, C. E.]

"IS IT PROPER?—There is a questionable practice in some churches, which we think a moment's reflection would correct—that is of the members of the church in social meeting, praying for the pastor in his presence, in the use of terms commendatory of him. The church cannot pray too much for their pastor. And if he be a faithful one, they cannot be too grateful to God for the blessing. But there is manifest impropriety in flattering him in an address to God. If he be a man at all worthy of commendation, such expres-

sions must be painful to him; and if he be not, they surely should not be used. When addressing the great God, human excellence, real or supposed, should dwindle and be forgotten. And if the one who leads in prayer has a high esteem of the person whom he is commending to the favor of God, he should spare his feelings, and those of others present, who must feel an unpleasant sensation at such a departure from Christian delicacy and propriety."—*N. E. Puritan*.

SPIRIT OF THE AGE.—A correspondent of the *U. S. Gazette* writes thus:

"This "spirit of the age" is but a humbug in many of its movements—let us but glance at some of its prominent manifestations, and first, its operation on the social system; we see its marvellous tendencies in forming new communities, as wild and visionary and no less irrational than and of ancient Heathenism. Witness the new lights called Shakers—the exclusive "Christian"—the deluded followers of the most unworthy Matthias—the Mormonites of the West, and the Millerites of the East—and as if to shame all others by open and avowed infamy, the impious Battle axe Society lately arrested at West Chester, an excrescence, it would seem, of the Owenites, all claiming to possess the true religious spirit of the age—not to mention the old leaven of discord occasionally manifesting itself among all the older sects with a bitterness of tolerance scarcely surpassed in the darker ages, were it not more under the subjection of legal restraints than formerly.

GALVANISM.—Fifty-one years ago, an Italian priest, Galvani, preparing some frogs for his frugal meals observed, as doubtless many thousands had observed before, that the muscles of the animals quivered as the nerves connected with them happened to be touched by a metallic substance. He lived in an age of chemical and electrical discovery, and he traced by successive experiments the principle of a *phenomenon*, for which, simple and indifferent as it seemed, he could not account by any law of nature. The investigation led to the development of that amazing power, which, from the name of that discoverer, is called *galvanic electricity*—a power, which, in the hands of Sir Humphrey Davy, analyzed substances thought simple into previously unknown metals; which within 50 years has supplanted telegraphs in some places, superseded steam in more numerous instances: superseded the printer's, engraver's, and sculptor's labor; which (the least honorable of triumphs) enables the engineer at a safe distance—a distance of miles, if necessary—to spring mines, or enables him, as in the case of the *Royal George*, to violate the peace of the great deep with tremendous explosions, himself remaining all the while in perfect security.

The last of the achievements of this mighty power is so wonderful, that though a little beyond our present purpose, we cannot forego the opportunity of mentioning it for the gratification of our fair readers. It is *electrotyping*. A drawing is made—no matter how simple—no matter how complicated: the task of copying and perpetuating it is the same to the marvellous agent employed: and from this drawing alone, without any recourse to etching ground or *burn*, a perfect copperplate is, we may say, copied by the hand of nature, certainly by a natural operation, and therefore more exquisitely faithful to the original than the most accomplished artist could execute.

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

(Continued.)
XIV.—WHY, AND HOW ABSURDLY PROTESTANTS HAVE DERANGED THE DECALOGUE.

And here I cannot help noticing the miserable and absurd, yet boldly-ventured shift of the Protestant Reformers in order to make their ignorant, uninvestigating and wilfully blinded dupes, imagine that the Catholic practice of keeping holy images, though but for the edifying and instructive purposes above mentioned, is condemned as idolatrous by an express commandment. They, for this purpose, have deranged the decalogue, making two commandments of the first, though the least reflection shows that the two are but one. For surely to make and adore the graven things, is to have false Gods. Their second commandment is therefore only, as in some of the other commandments, a more explicit recital of the sins it forbids. Having thus, so absurdly, made two commandments of one, they, in order not to exceed the original number, ten: were obliged, as absurdly, to make one of two. Thus fitting, right or wrong, the subject to the measure, as Pocrustes did his victims to his bed; they repair the redundancy at the beginning of the decalogue by the retrenchment at the end. But sins, which are quite distinct in deed, are surely as distinct in thought. "Thou shalt not commit adultery, thou shalt not steal:" these, Protestants allow to be two distinct commandments, because they forbid two distinct sinful deeds, adultery and theft. But to covet a neighbour's wife, is adultery in thought: and to covet a neighbor's goods, is theft in thought.

If Protestants, then, cannot make one commandment of the two, prohibiting the distinct sinful deeds; how can they make one of the two, prohibiting the corresponding distinct sinful thoughts?—As if one could not covet his neighbour's ox or ass, without coveting his wife, and vice versa. Or, having joined into one commandment, the two prohibited distinct sinful thoughts, why do they not, for consistency's sake, join also into one commandment the two corresponding and prohibited sinful deeds. Then, in spite of the redundancy at the beginning of the decalogue, there would still be, according to their arrangements, a deficiency in the end.

The fact is, as acknowledged by all, by the Jews as well as the Christians, there are two distinct tables of the law; the one exclusively prescribing our duty to God, the other as exclusively our duty to our fellow creatures. Nor is it without a mysterious meaning that the first table, regarding our duty to God, contains but three distinct commandments; thereby affording us an emblem of the Deity, in essence one, in persons three. The second table regarding our duty to man, contains seven commandments, a number which, Protestants themselves must own, includes in it some important mysterious meaning: since God, from the beginning, in his revealed injunctions to man, so frequently regulates his dispensations by it. Thus our time was measured out to us by the *hebdomadal* term. The house of wisdom, or the Church of Christ, was built on seven pillars, Prov. 9, her seven sacraments. To omit the many other instances recurring in Scripture, where this mysterious number is mentioned.

The number three is the divine number, even in the opinion of heathens: as Virgil testifies in his Eclogue: *numero Deus impare gaudet*—to God belongs the unequal number. It was accounted in all nations, the all powerful magical number; which notion could never have been so general, had it not been transmitted down from Adam, and through Noah to the whole human race. This number, joined with the number seven, which is invariably used in something regarding mankind, makes, in the decalogue the number ten complete: the mystic *decimal* expressive of our whole duty to God and man.

In the Protestant division of the decalogue, the whole mystical allusion, together with the distinction of the two tables, is lost: for if the distinct duties may, as in their form, be blended; the distinction of the tables would be useless, and hence absurd.

XV.—ON HOLY RELICS.

The dislike of Protestants to the Saints and their resemblances, of course extends to their relics, and to all that ever belonged to them. Yet how fondly do they cling to those of their relations, friends, and benefactors! Such as their hair, letters, rings, brooches; and every thing that serves to remind them of their dear departed acquaintance; in doing which they only yield to the endearing sympathies of human nature; in which it is not against right reason to indulge. And why should it be against reason in the Catholic to shew a similar and an enhanced regard to the relics of our best benefactors; those eminent servants of God; who, by their writings, exhortations, and holy example, have pointed out to us the path of truth and virtue; and led the way for us to endless bliss? The doctrine, however, and practice of the Catholic Church on this head is as clearly sanctioned in Scripture as any other article of her belief.

Elisha, for instance, received with the mantle of Elias, the double spirit and inspiration of that holy Prophet: and smiting with that precious relic, the Ri-

ver Jordan, divided its stream, and so passed on.—4 Kings, ii. 10. The bones of the Prophet Elisha raised to life a dead man, whose body had but touched them. Ibid. ch. xiii. v. 21. The hem of our Saviour's garment cured the woman touching it of her issue of blood.—Matt. vi. 50. "The handkerchiefs and aprons, which had touched the body of St. Paul, cured all diseases, and cast out devils."—Acts xix. 12. Nay, the very shadow of St. Peter cured the sick; who were laid in the streets, that, as he passed he might overshadow them.—Ibid. v. 15.

XVI.—THE CROSS.

Even the cross of Christ is to the Protestant an object of disgust and derision. The sign of the Son of Man, which shall be borne before him, when he cometh at the last day, in great power and Majesty, to judge the world! His royal standard! The instrument of our redemption! and wonderful weapon, with which, as man, he avenged man's wrongs upon the mischief-maker's head; turning our very ban to bliss, and the tree of death into the tree of life! The sign set up, at the sight of which those mortally stung by the fiery serpents are cured.—Numb. xxi. 8, John iii. 14. To whom, but to the lying serpent and his seed, can such a sign be odious! Yet Protestants view it with as much aversion and pain, as if they shared in the adversary's disappointment, and grieved at his discomfiture: for to him, indeed, and to his brood, it must ever appear the most hateful object in nature; "a stumbling block to the Jew; and a folly to the Gentile."—1 Cor. i. 23.

Whereas it is the Catholic's crest, his distinguishing symbol, his paternal trophy, his lawfully inherited, and highly prized badge of honour. He exclaims with the Apostle: "far be it from me to glory in any thing else, save in the cross of Christ, and in Christ crucified!"—Gal. vi. 14. It is the mysterious rite, the protective mark and saving sign, T. imprinted in baptism and confirmation on the forehead of those in the city of God, who sigh and mourn: the sign which stays the uplifted arm of the destroying Angel; imprinted by him who stands by the altar; that is, by a Priest who has an Altar to stand by; who is clothed in linen, which was ever the Priest's officiating dress; and who has a writer's ink-horn at his loins: viz. his pen of holiness, with which, at the command of God, he writes the hallowed hieroglyphic on the foreheads of such as are presented to him, to be so signed and sealed.—1z ch. ix. 4, Apoc. vii. 3.

XVII.—ON HONORING THE BLESSED VIRGIN MOTHER OF GOD.

It would ill become those who will have nothing to do with the Angels and Saints; who demolish their images; destroy or profane the temples raised in their name; to the worship of the true God, abolish their festivals; plunder their sacred shrines; dig up and burn their blessed remains, and scatter their holy dust in the wind; who mock and pollute every thing consecrated to the service of the Deity; and fling from them with disgust and derision the very cross on which the God incarnate completed our redemption: who, besides, con'tem and ridicule the virgin state of celibacy recommended by Saint Paul, 1 Cor. vi. 26; and embraced by those who dedicate themselves exclusively to the service of God: the voluntary Virgins mentioned by our Saviour, "who make themselves such for the Kingdom of Heaven;" Mat. xix. 12. It would become such, "the seed of the serpent," to venerate and honor the woman destined to crush the father's head: Gen. iii. 15, the spirit Eve, whose obedience restores to her children that bliss entrusted, when the disobedience of the natural Eve had lost to hers; the virgin mother of God; and hence the Queen of Saints and Angels: the first of creatures in the order of grace; and consequently the next in dignity and glory to her divine Son: she whom an Arabi get greets as his superior, with the usually respectful salutation, "hail," declaring her full of grace; assuring her that the Lord was with her; and pronouncing her the most blessed of woman-kind: whom her holy cousin, the inspired Elizabeth, on being honored by her with a visit, saluted in a similar strain, crying out, says the Evangelist, "with a loud voice and saying, blessed art thou amongst women! and blessed is the fruit of thy womb! And whence is this to me; that the mother of my Lord should come to me! For behold! as soon as the voice of thy salutation sounded in my ears, the child in my womb leaped for joy." Luke i. 41. Who in her own humble and inspired canticle amid the overflowings of her gratitude to God, prophecies, saying, "From henceforth shall all generations call me blessed," ibid. v. 43; which prediction is fulfilled in the Catholic Church, the Church of all generations; yet, with all this Scripture testimony to her transcendent worth and dignity under their eye, Protestants not only forbid any honors to be paid to her; but, like the real offspring of the adversary, they feel a particular antipathy to her on all occasions. They can never bear to hear her well spoken of. They constantly "lay snares for her heel!" hissing and darting forth at her their stings, full of venomous slander; vilifying her immaculate person; and comparing her, in order to to debate it, with the most common and worthless of Antec.

CASH RECEIVED FOR THE CATHOLIC.

Hamilton—Peter Cronan, 7s 6d. Peterboro'—Dr. Connin, 10s. Norwich—Nicholas Halligan, 7s 6d. Streetsville—Thos. O'Shanesey, 7s 6d. Lancaster—Kenneth McLaughlin, 7s 6d; also for Kenneth McDonald, (Williamstown) Daniel Heenan, Angus McDonald, (Charlottenburg) Duncan McPherson, and John McDougall, each 7s 6d. Perth—Rev. J. H. McDonagh, for Patrick Ward, 15s; J. McCaffry, Esq., Philip McGowan, Donald McLennan, Edward Hudson, Martin Doyle, John McDonnell, Simon McEachan, Patrick Leonard, Edward Burke, (Smith's Falls,) and George Dixon, (Carlton Place) each 7s 6d.

SPRING GOODS.

THE SUBSCRIBERS

RESPECTFULLY inform the Public, that they have closed the store, formerly carried on by them, under the Firm of W. G. Price & Co., on the corner of King and Hughson Streets, and removed the stock to their new premises, on the CORNER OF KING AND JAMES STS., where they will sell, at and below cost, to enable them to run it off, during the next two months, before the arrival of their

NEW GOODS.

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

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

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

THE STOCK OF HATS

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

A great quantity of Ready-made Clothing.

PRICE & MITCHELL.

Corner of King and James Streets. Hamilton, 7th April, 1843. 31-6

EDUCATION

IN THE

PRICE OF TAILORING !!!

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

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

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

The price of Cutting is also reduced. SAMUEL McCURDY.

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

Hamilton April, 6. 1843. 31

POST OFFICE NOTICE.

MAILS for England will be closed at this Office on the following days: via Halifax—Saturday, 15th inst. via Boston—Tuesday, 25th inst. at 6 o'clock P. M.

EDMUND RITCHIE, Postmaster.

Hamilton Post Office, } 5th April, 1843. }

FOR SALE.

EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Blainbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton. Dec. 14, 1842. 6m14ot.

WINNER'S

Canadian Vermifuge.

Warranted in all cases.

THE best remedy ever yet discovered for WORMS. It not only destroys them, but invigorates the whole system, and carries off the superabundant slime or mucus so prevalent in the stomach and bowels, especially those in bad health. It is harmless in its effects on the system, and the health of the patient is always improving by its use, even when no worms are discovered. The medicine being palatable, no child will refuse to take it, not even the most delicate. Plain and practical observations upon the diseases resulting from Worms accompany each bottle. Prepared and sold wholesale and retail by J. WINNER, 10 CHEMIST, King street, Hamilton.

THE WONDER OF THE NINETEENTH CENTURY.

A NARRATIVE of the Miraculous Virgins of the Tyrol, as seen and described by numerous eye witnesses, by Bishops, Earls, Counts, Barons, philosophers, men of science, lawyers, doctors, travelers of all countries, languages and various denominations; particularly by Geotes, one of the most eminent men in Germany, by Dr Binn of London, by Mr. Connelly (formerly Protestant minister at Natchez,) by Lord Salisbury, Premier Earl of England, by persons of the most unblemished reputation, the most unimpeachable integrity, of the most undoubted veracity and exalted piety. To the truly religious man or the firm believer in Revelation, as well as to the unhappy sceptic, wandering without hope in the world, this interesting pamphlet will afford an infallible guide to the One True Fold; from the amazing testimony of these standing miracles of the Catholic Church. Two fine copper plate engravings from drawings made on the spot, are given in the work, illustrating of the usual appearance of these extraordinary beings, whether in a state of ecstasy or self-rings. Conversion of Rati nonaz, soon. CASSERLY & SONS, 108 Nassau, N. Y.

TYPE AT REDUCED PRICES.

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

Table with 2 columns: Type Name and Price. Includes Small Pica, Long Primer, Bourgeois, Brewer, Monon, Nonpareil, Azote, and Pearl.

Placing the Book and Newspaper fonts as follows: Small Pica 34 do, Long Primer 35 do, Bourgeois 40 do, Brewer 46 do, Monon 54 do, Nonpareil 66 do, Azote 85 do, Pearl 91 do. for approved paper at 6 months, or 6 per cent. less for cash. Wood Type, Printing Ink, Presses, Cases, Brass Rules, Composing Sticks, Chases, and other Printing materials, furnished with promptitude and at the lowest prices. Printers of Newspapers who publish this advertisement with this note three times before the first of June, 1843, and send one of the papers to the Foundry will be entitled to pay out of their bill on buying four times the amount of it. New York City, March 24. 1843

THE U. S. CATHOLIC MAGAZINE

A MONTHLY PERIODICAL, CONTAINING Chiefly selections from the best Catholic Reviews and other Publications. Published with the approbation of the Most Rev. Archbishop.

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

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

The risk in the transmission of subscriptions by mail will be assumed by the publisher, providing the persons transmitting, sends the money, regularly under the postmaster's frank. All letters must be post paid, (or they will be taken from the office,) and directed to JOHN MURPHY, Publisher, 146 Market-street, Baltimore, Md. Mch 11,

THE PHILADELPHIA SATURDAY MUSEUM

Triumphant success! and a New Discovery in the Printing Business. A most important and invaluable discovery has been made by a gentleman of this city, by which newspapers may be printed in their present form and, at the same time, capable of being converted at pleasure, into a Magazine form, for preservation. This grand improvement, which is destined to form a new era in the business, effecting an entire revolution in the art of printing mammoth newspapers will be introduced, by permission of the printer, into the Philadelphia Saturday Museum, commencing in May next.

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

IMPROVEMENTS IN "THE MUSEUM"

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

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

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

COLD WATER MAGAZINE.

EDITED BY N. MOORE AND A. FITZ. The publishers of the Cold Water Magazine, encouraged by the success of their efforts in publishing a work which is not local in its character, but calculated for the benefit of all in every part of the country, give notice that it is their intention to commence the year with an

EDITION OF 10,000 COPIES. A step which the constant and increasing demand for the work seems to require. We promise nothing which we do not mean to fulfil. The work has become a favorite wherever it has found its way; and the friends of the clear cold water have not been slow in recommending it for the stationary which has been displayed in its editorial department, and the good influence which have followed its introduction into the family circle. The New Volume will be issued in the same superior style, each number containing 32 large 60 pages, with Original Illustrations, and 1 engraving. Set to music, composed expressly for the work. ADDRESSED TO DREW & SCAMMELL, Publishers, 67 South Third Street Philadelphia

THE CATHOLIC EXPOSITOR

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

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

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

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

TRANSATLANTIC NEWSPAPER
AND
GENERAL AGENCY OFFICE,
LIVERPOOL.

CHARLES WILLMER,
Newspaper, Forwarding, and General Agent,

SUPPLIES to order with greater promptitude and regularity than any other house) and on the most reasonable terms, (a London Daily Paper for £6 10s. Sterling per annum. Newspapers, Price Currents, Shipping Lists, Magazines, and Books, to all parts of the United States, Canada, Nova Scotia, and New Brunswick, by the Mail Steamers, sailing on the 4th and 19th of each month from Liverpool, as well as by those from Bristol and Southampton; and to all the West Indian Islands, Mexico, and Texas by the Royal Mail Steamers, sailing every fortnight from Falmouth.

C. W. will receive consignments of Goods, or small Parcels sent to his care shall be punctually forwarded to their destination. Any description of Goods purchased and forwarded to order.

Next of Kin, and all other description of Advertisements, received for insertion in all European Publications.

N.B. All orders should be addressed "CHARLES WILLMER" in full, and none will be attended to unless accompanied by a remittance, or reference, or payment on some Liverpool or London House.

THE LADY'S WREATH,

AND
YOUNG LADY'S MAGAZINE
Is the Title of a New Work, published bi-monthly, in Philadelphia, at the extremely low price of
ONE DOLLAR A YEAR,

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

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

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

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

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

Specimen numbers will always be sent to postmasters and others desirous of acting as agents, or when applied post paid. Address
DREW & SCAMMELL, Publishers,
67 South Third Street Philadelphia.

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

LANDS FOR SALE EIGHT HUNDRED THOUSAND ACRES

BY
PRIVATE CONTRACT.

By the Subscriber, Trustee of the Estate.

Home District.

Township.	Lots.	Con.	No.	Acres.
Markham	N. 1/2 of 59 on Yonge-st.	1	95	
Uxbridge	W. 1/2 half of 25	1	100	
do	36	1	200	
do	West halves of 16 & 17	2	200	
do	East half of 10	4	100	
do	9 and 10	6	400	
E. Gwillimbury	East halves of 12 13 14	7	300	
do	19	8	200	
Whitchurch	East half of 29	6	100	
do	25	6	200	
Scott	26	3	200	
do	22	5	200	
do	21	6	200	
Albion	25	6	200	
Caledon	29	1	200	
Medonte	15	3	200	
do	W. halves of Nos 2 & 12	4	300	
do	15 17	5	400	
do	7 16	6	400	
do	20	7	200	
do	18	8	200	
do	7 3 9 11	10	300	
South Orillia	18	1	200	
do	3	5	200	
North Orillia	North 1/2 of No 8	1	150	
do	5	4	200	
do	2 5	6	400	
do	1 13	8	400	
do	14	10	200	
do	8 10 and W 1/2 of 13	12	500	
do	11	16	200	
Mono	E. 1/2 29 & 30, W. of Hur-	1	200	
do	ontario Street	1	160	
Mulmur	Part of 25 do.	1	172	
Tosorontio	Do. 7, East of do.	2	200	
do	10	3	200	
do	10, & west half of 11	4	300	
Western District				
Mersca	6	4	200	
do	2	6	200	
Johnstown District.				
North Crosby	24	9	200	
do	16	6	200	
London District.				
N. Dorchester	5 6 7 8 10	2	1000	
Aldborough	2 4 6	6	600	
do	Front or NE 1/2 Nos 11, 12	3	300	
do	N.W. half of No. 3	3	100	
Carradoc	13, in the 11th range, or 10	10	200	
do	S. E. half of 9, in the 9th range north of Longwood road, or	8	100	
Wellington District.				
Amaranth	13	1	200	
do	West half of 23	3	100	
Gore District.				
Errn	S.W. half of 29	17	100	
Newcastle District				
Percy	North half of 23	11	100	
Niagara District				
Gainsboro'	25	11	200	
Ottawa District				
Plantagenet	22	11	200	
Midland District				
Marysburgh	41, and east half of 42	1	150	
Pittsburgh	18	3	200	
do	11 13	6	400	
do	13	7	200	
do	15	9	200	
do	31, 32, and the brok-	12	950	
do	en lots 31 35 36			
do	37 & 33			
do	10	13	200	
Rawdon	12 and west half of 17	11	300	
do	23 24	12	400	
Richmond	21	3	200	
Kingston	17	7	200	

—ALSO—
Several Village Lots in the Towns of Dundas and Simcoe.

Written applications to be post paid.
W. W. BALDWIN,
Trustee, &c.

Toronto, February 27, 1843.

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

No Money is Required Down.

TO OLD SETTLERS, EMIGRANTS, AND OTHERS.

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

NO MONEY BEING REQUIRED DOWN.

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

The Lands offered [excepting only the Park and Town Lots in Guelph] vary in price from 2s. up to 13s. 9d. per Acre—the Rents upon which would be respectively as follows, viz:—

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

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

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

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

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

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

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

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

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

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

Some conception of the style of this Work may be known from the fact, that the British publishers have expended no less a sum than £30,000 on the illustrations alone.—Price 3s. each No.

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

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

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

FOR SALE

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

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

A. H. ARMOUR, & Co. Hamilton, March, 1843. 27

GREAT ENLARGEMENT OF THE PHILADELPHIA SATURDAY COURIER.

The largest circulation in the world! A new and splendid suit of type! A new and capacious printing machine! A new tale by the authoress of the "mob cap!"

A new tale by professor Ingraham! A new tale by Mrs Hale, editor of the lady's book!

A new series of domestic tales, by T. S. Arthur, Esq!

A new American tale of the Florida war. A new Irish tale by Dr. James McHenry. An American Portrait Gallery—gems of American and European art.

A new series of tales by W. H. Herbert, Esq!

rich array of contributors!

A greatly increased edition! &c. &c. &c. Altogether Forming The Greatest Newspaper Enterprise of the age!

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

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

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

TO AGENTS—TERMS.

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

Address, M. MAKIN & HOLDEN, Philadelphia.

SHIP & 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.

PAPER HANGINGS.

2,000 PIECES of English French, and American PAPER HANGINGS, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by THOS. BAKER. Hamilton, Aug. 1, 1842.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared. N. B. Cash paid for Bees Wax and clean Timothy Seed. Hamilton, Dec, 1842. 13

CABINET, FURNITURE OIL AND COLOUR WAREHOUSE,

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

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

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

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

SAMUEL McCURDY, TAILOR, JOHN STREET, HAMILTON.

Cure for Worms. B. A. FAHNESTOCK'S VERMIFUGE; Prepared by B. A. FAHNESTOCK & CO. Pittsburgh, Pennsylvania.

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

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

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

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

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

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

FALL AND WINTER FASHIONS For 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him. S. McCURDY. Hamilton, 1st Oct., 1842.

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

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

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

PRINTERS' INK.

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

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

WEAVERS' REEDS

600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by THOS. BAKER. Hamilton, August 1, 1842.

THE CATHOLIC.

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

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

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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.

PRICE OF ADVERTISEMENTS.

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

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

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

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

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

** Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dunelm
Rev Mr. Mills, Brantford
Rev. Mr. Gibney, Guise
Rev. J. P. O'Dwyer, London
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburg
Mr Kevel, P. M., do
Rev Mich. MacDonell, [Maidstown], Sandwich
Very Rev Augus McDonell, Chatham
A. Chisholm Esq., Chippewa
Rev Ed. Gordon, Niagara
Rev Mr McDonagh, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Rev. Mr. Snyder, Wilmot, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev Mr Hay, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charest, Penetanguishene
Rev Mr Proulx, do
Rev Mr. Fitzpatrick, do
Rev. Mr. Dolau, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lallor, Picton
Rev. Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
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Rev. Angus MacDonald, do
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Rev John MacDonald, [St. Raphael], do
Rev John MacDonald, [Alexandria], do
James Doyle, Aylmer
Mr Martin McDonell, Recollect Church, Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
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