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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] MARCH 29, 1843.

NUMBER 29.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE
OF KENT. CANTO II. MONEY'S MENTAL REIGN.

Continued.

What monstrous madness this, that man has seiz'd,
Which ne'er the brutes have felt? Say from what source
Has sprung th' unnatural ill? from, Money, thine:
From thine it most proceeds, and love of thee
Immoderate grows. When once thy magic chain
Has caught, and bound, and warp'd the affection close,
Leaving no room for other tie to cling,
His fetter but with life, can ne'er be torn
From th' aching, bleeding heart, that throbs for thee.

Yet man is rational found, and sole to him
Her voice does wisdom raise, and bids him read
In Nature's wondrous volume, broad display'd,
His Maker's sure existence and his pow'r.
Dares then the puny atom so defy
His pow'r supreme, as spurn the life he gave;
And giving, bade the gift be careful kept
More than ought precious else, for 'tis himself,
His all; nor e'er he idly risk'd; as loud
And earnest, instinct warns, when danger's nigh;
Dares then the puny atom so defy
His might omnipotent, and set at naught
His wrath, as thus to scorn his mandate clear,
The clearest, strongest of his mandates giv'n,
Self-preservation; and into his house
A guest unbidden, unprepar'd, may worse,
All recking in his gore, and frantic rush
Upon his holy feast! nor dread withal
The crush tremendous of that potent Arm,
That wheels the reeling planets in their spheres;
And on his finger th' universe immense
Poises, as grain of sand, or wat'ry drop,
Through microscope view'd curious so enlarg'd.
Else plac'd diminutive beyond our ken!
And all this might does man, though rational, brave
Fearless for greed of thee! Thy gait'ning charin
To him is, Money, dearer far than ought
In earth or heav'n he hopes, or can enjoy.
Witness for thirty mites the Lord divine
Sold by th' Iscariot; though the precious blood
So meanly priz'd, in smallest drop effus'd,
Were more than ransom of ten thousand worlds:
As felt the traitor hopeless, when the noose,
Urg'd by remorse, he tighten'd round his neck,
And launch'd him desperate on th' eternal world.

So dire thine influence, Money, on the mind
Of man is seen, when full exerted found.
For thee alone his heart incessant heaves
Its ardent wish: for thee its yawning void
Like gulf, expands, thy substance to receive.
And though not all thou yield'st that void can fill,
No room for ought besides can there be spied.
Depriv'd of thee, not life to him were sweet,
Not sweet were paradise, with thee not there:
For thou'rt his god and only saviour known,
As erst thy molten calf, by Israel hail'd

His sole deliv'rer, surest, wisest guide,
In all his wand'rings through the desert drear.
Thy ponderous weight upsets his reason quite,
And drags him down to th' earth, thy native seat,
By suicidal blow, for sudden slight
From thee perceiv'd, or dreaded thy caprice:
Though, in the plunge, his best immortal part,
That's born aloft to rise, is further hurl'd.

From the U. S. Catholic Magazine.

VOIGT'S HISTORY OF GREGORY VII.

Histoire du Pape Grégoire VII., et de son siècle, d'après les monuments originaux Par J. Voigt, profess. a l'université du Hall. 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.

THE age of Pope Gregory VII, was one of peculiar interest, crowded with great and important events. It was an age of transition, After the civil convulsions which followed the subjugation of Europe by the northmen in the fifth century, society, as if exhausted by over exertion, seems to have settled down into a species of lethargy in the tenth century, allowed by all to have been the darkest and most dreary of all the period called the middle ages. The eleventh century presents us the picture of society again struggling into form. To attain this form, it was necessary again to pass through the storm of revolution. Commotions in society are sometimes as necessary for its moral health, as storms are in nature for the purification of the atmosphere. Whoever will take the trouble to compare the tenth with the twelfth century, must be convinced that during the intervening period 'a great man has passed,' and that his passage has been marked by great events. That great man was Hildebrand, afterwards Gregory VII; and the great events are those which Mr Voigt so graphically describes in his history. This embraces the period of 39 years, from the birth of the emperor Henry IV, in 1046, to the death of Gregory in 1085.

Mr Voigt could not have chosen a more interesting or important subject, and few could have done it greater justice. His history is not confined to Gregory; along with him he portrays the various remarkable personages who flourished at the same time, and with most of whom Gregory was thrown into frequent contact. Among these, the chief is Henry IV, of Germany, the exact antithesis of Gregory in all things,—*infamous* for every thing for which he was famous. He and all the others appear before us like finished *tableaux* from a master hand—their features and forms so clearly marked, that they remain fixed in the memory, and will ever after be recognized as old acquaintances. Great men often appear in groups, like the stars in heaven; and, among the great cotemporaries of Gregory, we may mention St Peter Damian, St Anselm, bishop of Lucca, and Desiderius, abbot of Monte Cassino, in Italy; St Hugh of Cluni, and cardinal Hugh de Die, in France; Lanfranc, archbishop of Canterbury, and William the Conqueror, in England; and Anno of Cologne, Rodolph duke of Suabia, and Otto of Nordheim, in Germany. In the south of Italy, the famous chevalier Robert Guiscard is seen extending the Roman power almost as much as William the Conqueror does in England; and the attentive reader will not fail to remark a great similarity in the

characters and fortunes of these two fierce but chivalrous Norman chieftains. He will also detect in the life, position in relation to Henry IV, splendid designs, varied fortunes, and remarkable death of the great Anno, archbishop of Cologne, many traits common to him with the great cardinal Wolsey of England; though, if the comparison be strictly followed out, the palm will perhaps be awarded to Anno. Had Henry IV listened to his counsels, and not been guided too much by the ambitious Adalbert, bishop of Bremen, and others, the history of the eleventh century would have been very different.— If the reader be fond of drawing parallels, he may find many things in the life, character, and varied adventures of the great Otto of Nordheim, to remind him of that pink of medieval chivalry, Richard Coeur de Lion. Finally, in the excellent empress Agnes, the mother of Henry IV, he will discover the most estimable traits of character; and in the famous Matilda of Tuscany, the particular friend of Gregory, he will find all the qualities which constitute a great and good princess. She combined in a remarkable degree the coolness, firmness, and zeal of Gregory, with the warlike talents and impetuous bravery* of Otto of Nordheim.

All the characters reappear under the pen of Mr Voigt fresh, and, as it were, instinct with life; and it requires but little exertion of fancy, to behold them again acting over before us their respective parts in history. Gregory VII being the great master spirit and actor, whose influence is felt by them all. Few men perhaps have been more differently-judged by their cotemporaries, and by posterity, than this great pontiff. That he was a great man with transcendent genius, and that he did great things, all readily admit; and Napoleon, an excellent judge of human greatness, showed his discrimination when he said—"if I were not Napoleon, I would wish to be Gregory VII."

By his enemies he has been represented as an ambitious man, who aimed at universal dominion, both civil and ecclesiastical, reckless of the means for attaining his object. Many Catholics have thought that he pushed the claims of his see too far. The church has erected altars to his memory, as to one of the most devoted champions of her liberty and rights, and one of the greatest promoters of stainless purity among her clergy. It is a singular stroke of divine Providence, that perhaps the best apology for the course thus pursued by the church, comes to us from a Protestant pen, and from that Germany too with which Gregory sustained so long and arduous a struggle. Mr Voigt has defended him, not, as he had been attacked, by mere declamation, but by the evidence of facts drawn from cotemporary writers, such as Lambert, Paul Bernier, Dominico, Berthold of Constance, Leo Osiensis, Herrman, Forenuni, Aventin, cardinal Arago, and others. He has thoroughly sifted the testimony of these authors, and presented the facts in a chronological order, but yet woven into a narrative almost as interesting as any work of fiction. Though a Protestant, yet he is so just and moderate, and withal so accurate, that the severe critic, Abbe Jager, who translated his work into French, found little of importance to correct, and less to add to the narrative; and besides a remarkably well written well reasoned, and highly wrought introductory essay of one hundred pages, his notes are chiefly valuable, as exhibiting the original text where Mr. Voigt had only referred to it. The manner of Mr. Voigt is very similar to that of the great

* See Voigt, (vol. ii, p. 436), for a curious instance of her skill in arms, when, at the head of her troops, she surprized and defeated Henry's troops in Lombardy.

English historian, Lingard, embracing many facts and little theory; while his style, though less terse and condensed, is perhaps more lively, and his narrative more detailed and interesting.

It is not our purpose to write a lengthy review of Mr. Voigt's work, which we hope soon to see in an English dress. We wish merely to direct attention to the new light which so unexceptionable a witness has shed upon the character and actions of a man than whom few have been less known, or more misrepresented. Gregory had to sustain a two-fold relation to the world; the one *spiritual* to the Church, of which he was the visible head, the other *temporal*, to civil society, in the framework of which he was an important part. Our object is to show, from the facts which Mr. Voigt alleges and proves, that in both these capacities his influence was highly beneficial, which his motives were of the purest and most exalted nature. His great idea was, *to purify the Church, and through its agency to reform and civilize society*; and his acts were just such as the condition of the times required for the attainment of these two great objects. The chief fault of those who have censured him has been that they have judged his conduct, not by the circumstances of his own time and the jurisprudence which obtained then, but by the maxims and ideas of the present day, than which nothing could be more unjust.

[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, C. D.

WEDNESDAY, MARCH 29, 1843.

Some of our subscribers complain that they have themselves to forward their subscriptions, free of postage, owing to our appointed Agents not taking the trouble to call and receive their money when due. This, we are sorry to observe, betrays an unlooked-for indifference for the holy but much calumniated cause which we are bound to defend.

Of the numberless vituperative appellations with which Protestants are wont to dub us Catholics all over, we shall notice here some of the most common; and show if they be not suggested by the spirit of Malice and Falsehood, rather than by the spirit of Charity and Truth.

First.—It must be taken for granted, upon their constantly repeated though unproved assertions, that we are *downright idolaters*. Now, downright idolatry is the weightiest charge that can be laid to any one's account. It were then but just in them, before stamping us with such ignominy, to show clearly in what sense we deserve such treatment. But no; like the Pagan priests of old, they seek only to stir up the roar of the ignorant multitude against us. *Christians ad Leones* Send the Christians to the lions. This base trick of Paganism answered well the purposes

of the first Protestant Reformers. In the days of Knox and Cromwell, the outcry raised against Popish idolatry enabled them to lay hold, on scriptural feigned pretences, of what they chiefly coveted, the religious lands, establishments, and preferments. It was the business then of those fierce apostles to root out from the land given to them, (the true Israelites;) utterly to destroy and bring to nought the Popish "Amalechite, Hethite, Jebusite, Moabite," &c.;—and it is still, in the same slang, the duty of our blood-thirsty Orangemen to do the same. It is not then for nothing that the most evil-minded and interested Protestants endeavour to keep up the cry against us of *downright idolaters*. After all that they have robbed us of, there is yet something of the *good things* left within our rightful grasp, and which they sore begrudge us. But the day of their mischievous power is past. The light of truth shines fully forth from the long obstructing, but now evanescent clouds of error. Catholics are now allowed to speak for themselves; and they gladly every where avail themselves of the finally granted freedom.

Let us see, now, why Protestants accuse us, Catholics, of idolatry.

1. Because, as we learn from their manifold lucubrations, we honor the saints and angels; keep their festivals; pray to them; and consider them as mediators between us and God;—supposing them endowed with knowledge greater than mere creatures can possess: that is, the capability of hearing the prayers, and attending to the requests of every one all over the world.

2. Because we thereby derogate from the all-sufficing mediation of Christ.

First—"Honor to whom honor is due." Will Protestants say that no honor is due to the special friends, the chosen favourites of God; the immortal and glorious princes of his kingdom; and yet allow honor and reverence to be due to the worldly great? They celebrate festivals in commemoration of the great and glorious actions of their sinful fellow-mortals; but refuse by such means to recal to our grateful remembrance all that the saints have done and endured here on earth for our instruction, edification, and salvation. They solicit the prayers of one another here below, making them thus mediators between themselves and God; and they blame the Catholics for soliciting the prayers of the saints in heaven. True, say they; but the Catholic gives thus to the creatures omniscience, an attribute which belongs only to God, and thus holds them as Gods.—Is not this, therefore, idolatry? Omniscience, or infinite knowledge, is indeed the attribute of God alone. But a knowledge, embracing all things within the creation, is not an infinite but a finite knowledge; for the whole creation is but finite; and who shall say that God cannot give to finite creatures a finite knowledge to any extent he pleases? We read in scripture how, by shedding a ray of prophetic light on the minds of his holy servants here below, he gave them to see and know, and enabled them to foretell events which had not taken place, and

would not be realized for ages to come. And surely he can manifest to those to whom his glory is fully revealed, all that happens or is to happen in any portion of this universe. Besides, the Saviour has told us, that "there is more joy before the angels in heaven for one sinner who repents, than for the ninety-nine just;" and also, that "the saints are like the angels in heaven." Now, can the saints and angels rejoice at what they have no knowledge of? They do, then, hear our prayers, and interest themselves in our behalf, wishing, what God wills, our salvation. Will Protestants say they cannot help us, and yet believe that the Devils can harm us?—That we have no blessed invisible friends to protect us, while we are surrounded by cruel invisible enemies, who seek to ruin us? What a disheartening doctrine were this in our present critical state of existence!

Second.—If our praying to the justified in heaven, requesting them (our beneficent fellow creatures) to use their great influence with God in behalf of us poor, sinful, and unworthy mortals; if this be derogating from the all-sufficing mediation of Christ; how much more must our prayers, addressed to one another here below, derogate from the same all-sufficing mediation? The Protestant, when he asks his minister to pray to God for him, derogates from the Saviour's mediation by so much the more, as the one he invokes is less worthy of being heard by the Deity. Besides, the Catholic is taught by the Church, that whatever good he himself solicits, or may hope to obtain through the intercession of the Just on earth or the Justified in heaven, is all to be asked and expected only through the Saviour's sovereign mediation. And therefore does His Church conclude her every prayer in the following or similar strain:—"Through our Lord, Jesus Christ; who, with the Father, and the Holy Ghost, liveth and reigneth one God, world without end.—Amen." Is this derogating from the mediation of Christ, or showing our dependence on the creatures more than on the one true and living God?

We beg to acquaint our correspondent from Prescott, that the reason why we reproduced some of our original articles and poetry in our present publication, we gave in the 86th page of our second volume, No. 11. Many, who had not had, like our correspondent, a copy of our first volume, published 12 years ago, wished for themselves, and for the numerous new Catholic emigrants, to see them renewed, as instructive and interesting; and surely a second edition of them need not offend. Besides, we judged that two-thirds of our first subscribers, who never paid for the first Catholic, had not thought its numbers worth the preserving.

We hear complaints again from our subscribers in *Richmond, Huntly, Ramsay, and Frank Town*, of the irregularity of the receipt of their papers. We assure them that they are mailed here punctually for those respective places, and where the fault directly lies we cannot discover. We shall feel obliged, however,

to those Postmasters who have the distributing of these papers, if they will be a little more particular in exercising their prerogative of accommodation, since we are threatened with the loss of several subscribers in consequence of the careless manner in which their papers are used.—If any of our Subscribers, after this notice, find their papers delayed, we will thank them to acquaint us at the time, and of the particulars, that we may be enabled to appeal to the Deputy Post Master General.

THE "TORONTO CHURCH" AND PARKER'S CONSECRATION.

To the Editor of the Catholic.

REVEREND SIR,

The editor of the Toronto Church having satisfied himself that the "documentary evidence in support of the reality of Archbishop Parker's consecration" is unquestionable, and quite sufficient to establish the fact; has decided in his paper of the 10th inst., that "no enlightened Roman Catholic can deny that it actually took place, however stoutly he may choose to impugn its validity." Thus it matters not, it would seem, howsoever learned or "enlightened" Catholics may be upon other points,—the worthy editor will not allow their claim to "enlightenment," if they do not admit this "documentary evidence" or take his view of it.

The editor of the Church doubtless considers Courayer, Dr. Lingard, and two or three other *Romanists*, to be very superior, learned, and "enlightened" Catholics, because they do not deny the fact of Parker's consecration; but the mass of Catholics who have not yet arrived at this standard of perfection, are of course in his eyes, perversely ignorant papists, who will not see the light when it shines upon them.

One would imagine from the confident tone which the Church assumes, that Parker's consecration had never been doubted by the learned; the "documentary evidence" never called in question; that no charges of forgery had ever been afloat; no Nag's Head stories, or the like; but that the said affair was as much a settled thing, as the coronation of Her Majesty Queen Victoria. Had the learned editor been fully aware of the facts of the case, I am satisfied he would have written less positively. It is to be expected however that Anglicans will speak in some degree positively upon the subject, as it is natural that they should close their eyes to doubts as to the validity of their "orders"—the lawfulness of their position and indeed their very hopes of salvation, according to their own principles, depending almost altogether upon this. And it is not at all strange, therefore, to find the Church representing Parker's consecration as a fact of History, though it is rather strange to see it represented in such a way as to lead to the belief of its being a determined and indisputable fact; so strange, that I very much fear, if the editor be not really ignorant of the points in controversy, he is at least, wilfully or not, blinding himself and his readers to the truth.

The editor of the Church refers his readers to Percival on the Apostolic Succession, for the 'full documentary evidence' of Parker's consecration.

Now, the only evidence worth any thing which this work adduces in proof, is a record in the Lambeth Register. Percival does indeed allude to the Nag's Head story, which he ridicules; but this of course is nothing. No testimony upon the affair has never been disproved; besides, could the story be shown to be wholly false, this would not advance any

icans one step towards proving the Lambeth consecration. With respect to this latter, there are many reasons why the Register cannot be admitted in evidence; and as it is necessary to refresh the Church Editor's memory, I will now give him some of these reasons.

1. Fifty-three years elapsed between the said consecration and the first public reference by Mason to the Record; yet Anglican ordinations had been contested from the very infancy of the church. Had the Register existed, would it have been left 'under a bushel' all this time?

Not only was the validity but the fact of Parker's consecration denied. The assertion indeed was frequently made, that the first Bishops (Parker, Horn, &c.) were consecrated without any ceremony. This assertion could never have been repeated nor would the Protestant clergy have remained silent during 53 years, without any public reference to the Register, had such Register existed.

2. Upon the publication of the Nag's Head story, in 1603, had the Lambeth Register existed at the time, it certainly would have been referred to. It was not, however, all ten years after this that the world was made aware of the existence of the document.

3. According to Mason, whose statement must be bound up with the register, Parker was elected about December 1559, but in an authentic Royal Commission of 20th October, he was styled absolutely "Archbishop of Canterbury" two months before he was said to have been elected!

4. According to Hollinshed, Parker was in possession of Lambeth Palace and was "Bishop of Canterbury" in November 1559; he had therefore obtained the restoration of his temporalities at that time; a restoration which was never made till after consecration; hence Parker's consecration, if he had any, must have been previous to December 1559. It is not pretended however that he had any before the 17th of this month.

5. Parker is called "Archbishop elect of Canterbury" in a royal commission of 9th September, but in another commission of 20th October, before mentioned, he is addressed absolutely "the most Reverend Father in Christ, Matthew, Archbishop of Canterbury." Now as this commission of 20th October was issued, to empower the persons therein named to present the oath of supremacy to all persons ecclesiastical, or lay, within their respective jurisdictions; it follows that Parker, Grindall and Coxe, named therein, must have been then regarded as Bishops. Whatever consecration therefore Parker received must have been between the 9th September and 20th of the following October.

6. The pretended commission of 6th December, from which it is said followed the consecration of Parker, on the 17th December, had no mark, by which Rymer could distinguish it from spurious documents; it must consequently be rejected, as not authentic.

7.—Upon the "birth" of the Register in 1613, so great importance was attached to it, that the then Archbishop of Canterbury, with six Bishops, had the same paraded before a few Catholic priests, taken from their prisons, to satisfy them of its existence;—when however, these priests desired a second look at the Register, it was denied them.—This fact of itself is almost proof positive of the spurious character of the document!

8.—The Register is suspicious, in that the wording differs from all entries that precede and follow it;—and because those who quote it, give us five different accounts of the same facts,—it is suspicious too, because it enters into particulars altogether out of place, and improbable. Thus it tells us of "a red cloth on the floor," "Tapistry," Miles Coverdale's "woolen gown," &c. &c. while there was a concourse of people, &c. although the

ceremony commenced two or three hours before daylight! Yet this was at a time when no importance whatever was attached to the rite of episcopal consecration.

Lastly, let it be borne in mind, that Mason was chaplain to the Archbishop of Canterbury; as such it was both in his power to falsify the records at Lambeth and his interest to do so, and then, let the acknowledgment of the Protestant Whitaker also be borne in mind. FORGERY, I BLUSH FOR THE HONOUR OF PROTESTANTISM. WHILE I WRITE IT, SEEMS TO HAVE BEEN PECULIAR TO THE REFORMED.' (Vindication of Mary Q. of Scots.)

But enough, all that I have here said will be found fully stated and supported, in Bishop Kenrick's book on 'Anglican Ordinations,' to which admirable work I would refer your readers; in the meantime however, I think it will be granted, that if the objections above given, do not wholly nullify the testimony of the Lambeth Register, they at all events render it more than extremely doubtful; and consequently not to be depended on in a matter of such vital importance.

In conclusion, I would observe, that as it is not at all necessary to disprove Parker's consecration, in order to defeat the Anglican's claim to a commission or succession; so, Catholics have no interest whatever in denying that it took place. They do not deny the consecration of Downham, or Stanley or May, altho' no records exist of these. They do not deny that of Parker, solely because they believe the Register spurious; but they deny it because all the facts of the case go to show its extreme improbability at least if not its impossibility.

Parker's consecration, be it remembered, unlike that of Downham, Stanley, or May, was contested from the first by Catholics; while Protestants were suspiciously silent upon the subject for the space of fifty-three years. Parker, moreover, was the first Protestant Archbishop of Canterbury. His consecration therefore requires to be PROVED. Before Anglicans attempt to support the validity of their orders, they must establish the fact of Parker's orders. Thus we say they cannot do. They cannot even show probability on their side. Their Bishops, then, (even setting aside the question of validity) are at best improbable Bishops, and their claim to Apostolic Succession vain and foolish.

Believe me, Rev. Sir,
Yours Respectfully,
A LAYMAN.

Kingston, March 20, 1813.

ORIGIN OF THE PROTESTANT EPISCOPAL CHURCH.

Or the American Branch of "the English church Catholic."

Mr. Editor,—Our separated brethren of the "Protestant Episcopal Church," in part, seem ashamed of this name. In right of their English Mother, they now claim to be a branch of the "English Church Catholic." Certainly they are welcome to the honor of the descent. T. Babington Macaulay, one of the ablest Protestant writers of the day, in the *Edinburg Review*, for 1828, gives the following history of the origin of this same "English Church Catholic." After stating that "the work which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest," he continues as follows:

"Mr. Hallam has been severely censured for saying, with his usual placid severity, that if we weigh the character of this prelate (Cranmer) in an equal bal-

ance, he will appear far indeed removed from the turpitude imputed to him by his enemies. Yet not entitled to any extraordinary veneration, we will venture to expand the sense of Mr. Hallam, and to comment on it thus: If we consider Cranmer morally as a statesman, he will not appear a much worse man than Wolsey, Gardiner, Cromwell, or Somerset. But when an attempt is made to set him up as a saint, it is scarcely possible for any man of sense, who knows the history of the times well, to preserve his gravity.

..... The shameful origin of his history, common enough in the scandalous chronicles of courts, seems strangely out of place in a hagiology. Cranmer rose into favor, by serving Henry in a disgraceful affair of his first divorce. He promoted the marriage of Anne Boleyn with the King, and on a frivolous pretence, he pronounced it null and void. On a pretence, if possible, still more frivolous, he dissolved the ties which bound the shameless tyrant to Anne of Cleves. He attached himself to Cromwell, while the fortunes of Cromwell flourished. He voted for cutting off his head, without a trial, when the tide of royal favor turned. He conformed backwards and forwards as the king changed his mind. While Henry lived, he assisted in condemning to the flames those who denied the doctrine of transubstantiation. When Henry died, he found out that the doctrine was false. He was however, not at a loss for people to burn. The authority of his station, and of his gray hairs was employed to overcome the disgust with which an intelligent and virtuous child regarded persecution.

Intolerance is always bad. But the sanguinary intolerance of a man who thus wavered in his creed, excites a loathing to which it is difficult to give vent, without calling foul names. Equally false to political and religious obligations, he was first the tool of Somerset, and then the tool of Northumberland. When the former wished to put his own brother to death, without even the form of a trial, he found a ready instrument in Cranmer. In spite of the canon law, which forbade a churchman to take any part in matters of blood, the Archbishop signed the warrant for the atrocious sentence. When Somerset had been in his turn destroyed, his destroyer received the support of Cranmer, in his attempt to change the course of the succession.

The apology made for him by his admirers, only renders his conduct more contemptible. He complied, it is said against his better judgment, because he could not resist the entreaties of Edward! A holy prelate of sixty, one would think might be better employed by the bedside of a dying child, than in committing crimes at the request of his disciples. If he had shown half as much fairness when Edward requested him to commit treason, as he had before shown when Edward requested him not to commit murder, he might have saved the country from one of the greatest misfortunes that it ever underwent. He became, from whatever motive, the accomplice of the worthless Dudley. The virtuous scruples of ano-

ther young and amiable mind were to be overcome. As Edward had been forced into persecution, Jane was to be seduced into usurpation. No transaction in our annals is more unjustifiable than this. If a hereditary title were to be respected, Mary possessed it. If a parliamentary title were preferable, Mary possessed that also. If the interest of the Protestant religion required a departure from the ordinary rule of succession, that interest would have been best served by raising Elizabeth to the throne. If the foreign relations of the kingdom were considered, still stronger reasons might be found for preferring Elizabeth to Jane. There was great doubt whether Jane or the Queen of Scotland had the better claim; and that doubt would in all probability have produced a war both with Scotland & France, if the project of Northumberland had not been blasted in its infancy. That Elizabeth had a better claim than the Queen of Scotland, was indisputable.* To the part which Cranmer, and unfortunately some better men than Cranmer, took in this most reprehensive scheme, much of the severity, with which the Protestants were afterwards treated, must in fairness be ascribed.

The plot failed; Popery (Catholicism) triumphed; and Cranmer recanted. Most people look on his recantation as a single blemish on an honorable life, the frailty of an unguarded moment. But in fact it was in strict accordance with the system on which he had uniformly acted. It was part of a regular habit. It was not the first recantation that he had made; and in all probability, if it had answered its purpose it would not have been the last. We do not blame him for not choosing to be burnt alive. It is no very severe reproach to any person, that he does not possess heroic fortitude. But surely a man who liked the fire so little, should have had some sympathy for others. A persecutor who inflicts nothing which he is not ready to endure, deserves some respect. But when a man, who loves his doctrines more than the lives of his neighbours—loves his own little finger better than his doctrines—a very simple argument a fortiori, will enable us to estimate the amount of his benevolence.

But his martyrdom, it is said, redeemed every thing. It is extraordinary that so much ignorance should exist on this subject. The fact is, that if a martyr be a man who chooses to die rather than to renounce his opinions, Cranmer was no more a martyr than Dr. Dod. He died solely because he could not help it. He never retracted his recantation, till he found he had made it in vain. The Queen was fully resolved, that Catholic or Protestant, he should burn. Then he spoke out, as people generally speak out when they are at the point of death, and have nothing to hope or to fear on earth. If Mary had suffered him to live, we suspect that he would have heard mass, and received absolution, like a good Catholic, till the accession of Elizabeth; and that he would then have purchased by another apostasy, the power of burning men, better and braver than himself.

* This however is not true.—Ed.
(Continued on Page 230.)

THE JESUITS.

[We are glad to find, after all, that the *Montreal Herald* admits impartially into its pages the defence of the Jesuits, as well as the attack.]

Quicumque bellum vult, quantumvis.
"Who seeks for war shall have enough."

"Look on this picture and on that."

To the Editor of the MONTREAL HERALD.

Sir.—Since the publication of my last letter I have met with the following Protestant testimony in favour of the Jesuits, which I deem too important to be withheld from the public, and which I will accordingly introduce, previously to entering upon an examination of the charge of Regicide, as promised in my last.

In a letter addressed in the year 1825 by M. Kern, Professor in the University of Gottingen, to Doctor Tzschirner, in answer to certain strictures published by the latter against the Jesuits, the writer thus speaks:—

"But who are at this day the enemies of the Jesuits? they are of two classes? those who do not know them, and Atheists Revolutionary Philosophers, but every minded man should admire that which is the object of the hatred of such characters; for we may be assured that then, either religion, or justice, or subordination, is at stake. The re-establishment of this celebrated order, so far from causing us any inquietude, should, on the contrary, be regarded as a happy omen for our times. In its organization and its tendency is to be found the most powerful safeguard against the assaults of the doctrines of impiety and insubordination: and this is constantly allowed even by Protestants themselves. John de Muller goes so far as to say that 'it constitutes a common bulwark of defence for all lawful authority.' The Jesuits attack evil in its very root by educating youth in the fear of God and in obedience. It is true they will not teach Protestantism, but, have we a right to enquire that Catholics should teach other doctrines than those of their own church? Have we seen in times past doctrines issuing from the colleges of the Jesuits similar to those of our modern schools? Have they preached up the sovereignty of the people and all its mournful consequences as is done in the present day in our Protestant universities? Hostility to kingly authority has been imputed to them, but of this charge they have been wholly acquitted by Henry IV., by an assembly of Bishops convened by authority of that Monarch. Experience proves to us what rapid progress revolutionary doctrines have made since the suppression of the Jesuits; the English Protestant writer, Dallas, declares that everywhere on the Continent the colleges of the Jesuits are replaced by Philosophical Universities, in which faith and reason have ceased to be united in education. Reason, with all its errors, is preferred as being that which is most noble in man. Faith has been abandoned, and impiously derided as superstitious. In 1773 Clement XIV. suppressed the order of St. Ignatius. In 1793 a King of France was beheaded, and Tem-

ples were opened to deified Reason.—During two centuries the elite of the French Noblesse were educated by the Jesuits in their college of Clermont at Paris, in a love of religion, of science, and of country. In a brief space after the dismissal of these skillful masters the same college cast upon society a Robespierre, a Camille, Desmoulins, a Talien, a Noel, a Frenon, a Chenier, with a host of others similarly corrupt. Can it then after all this be a matter of astonishment that the Pope and Catholic Princes should recall men whose services are so much required, and whose high worth has been acknowledged by the great Leibnitz,—by Frederick the Second,—and of whom Bacon has said, "TO DISCOVER THE BEST MODE OF EDUCATION THE SUREST WAY IS TO CONSULT THE SCHOOLS OF THE JESUITS."

The learned and impartial GROTIUS in his work "Annals de reb. Belg." page 194, renders a tribute to the Jesuits which will be best read in the original:—

"Mores inculpati, bonæ artes, magna in vulgum auctoritas ob vite sanctimoniam—Sapienter imperant, fideliter parent.—Novissimi omnium sectas priores famavere, hoc ipso cæteris invidit."

The charge against the Jesuits of holding a "doctrine," that the murder of Kings in certain cases is lawful, put forth by you as the copyist of other and earlier accusers, is one well calculated to excite particular attention. It is above all other crimes imputed to that order, one which, if established against it, would render it not only obnoxious to proscription by all monarchical governments, but deserving of absolute exclusion from all trust and confidence in civilized life.

Happy, however, for the Jesuits as well as for mankind at large, we are living in an age in which the mere advancement of a charge is not sufficient to ensure it public credence. ENQUIRY, Sir, is the order of the day; and to the just anger of that ordeal must be subjected even statements stamped with your authority, all "Sir Oracle" though you are. Upon enquiring, then, into the history of the hateful doctrine of Regicide, we find that about the middle of the sixteenth century, certain writers, prompted, as we are told "by the constant progress towards absolute monarchy which was then observable in the principal Kingdoms of Europe," entered into very free discussion on the nature of Governments, and on the abuses of kingly power. First in the order of publications on these questions was the *Francis Gallia* of Francis Hotoman, one of the most eminent lawyers of that age. The chief aim of this work was, it appears, "to prove the share of the people in Governments, and especially their rights of electing the Kings of the first two races," a competent reviewer has said of it, that "it had the defect of great partiality, and an unaccountable extension of the author's hypothesis." Next came the famed treatise of Hubert Languet,—commonly termed the "Vindiciae of Languet,—which breathes the stern spirit of Judicial Huguenotism. "Kings," says the author, "that lay waste the Church of God and support idolatry; Kings that trample upon their subjects' privileges, may be depos-

ed by the states of their kingdom, who, indeed, are bound in duty to do so." He also speaks honourably of ancient tyrannicides, and remarks, that, as Kings derive their pre-eminence from the will of the people, they may be considered as feudal vassals of their subjects, so that they may forfeit their Crown by felony against them." Hotoman and Languet were both Protestants, and it was not long ere their bold theory was adopted and enlarged by many of their brethren of that Faith. The treatise produced in Scotland by George Buchanan, a scholar, a Protestant, and the subject of a very limited Monarchy, entitled "*De Jure Regni apud Scotos*," proves most conclusively the Regicidal tone which almost immediately spread over the Protestant mind of Europe. This work is in the form of a dialogue, elegantly written, and designed, "first, to shew the origin of Royal Government from popular Election; then the right of putting tyrannical Kings to death, according to scripture, and the conditional allegiance due to the Crown of Scotland, as proved by the Coronation oath, which implies that it is received in trust from the people." The following is a specimen of Buchanan's reasoning which goes very materially further than Hotoman or Languet had presumed to do.

"Is there then," says one of the interlocutors, "a natural compact between the King and the people? Thus it seems. Does not he who first violates the compact, and does anything against his own stipulations, break his agreement? He does. If then, the bond which attached the King to the people is broken, all rights to be derived from the people are forfeited! They are forfeited. And he who was mutually bound becomes as free as before the agreement? He has the same rights and the same freedom as before. But if a King should do things tending to the dissolution of human society, for the preservation of which he has been made, what name will we give him? We should call him a tyrant. But a tyrant not only possesses unjust authority over his people, but is their enemy! He is surely their enemy? Is there not a just cause of war against an enemy who has inflicted heavy and intolerable injuries upon us? There is. What is the nature of a war against the enemy of all mankind, that is, a tyrant? None can be more just. Is it not lawful in a war just commenced, not only for the whole people but for any single person to kill an enemy? It must be confessed. What then shall we say of a tyrant, a public enemy, with whom all good men are in eternal warfare?—May not any one of all mankind inflict on him every penalty of war? I observe that all nations have been of that opinion; for Theba is extolled for having killed her husband, and Timoleon for his brother's, and Cassius for his son's death."

Another work appeared at this time written by Poynt, Bishop of Winchester, under Edward VI., professing to be an answer to seven questions respecting kingly authority, the sixth of which questions is: "Is it lawful to depose an evil Governor and kill a tyrant?" Hallam tells us that this question with all the others are determined upon principles adverse to kingly power, and that the author contends in the 6th chapter, that "the manifold and continual examples that have been, from time to time, of the ceasing of Kings and killing of tyrants, do most certainly constrain it to be most true, just and consonant to God's judgment." This work first appeared in 1553, and was reprinted in 1642 "to serve" says Strype "the turn of those times." The doctrine of Regicide thus broached and extended by Protestants, was of course warmly opposed by the equally unreasonable advocates of the preposterous doctrine of the "Right Divine," and it was during this fierce contest that the book

from which you have so triumphantly quoted 'De Rege et Regis Institutione' by the Jesuit Mariana, appeared, in which the views of the Reformers were certainly espoused; but in so guarded and indeed metaphysical a manner, that Philip III., the then absolute monarch of Spain, actually permitted the work to be dedicated to him. And Hallam in speaking of it in his chapter on Political Philosophy, says—"The whole work, even in its reprehensible exaggerations, breathes a spirit of liberty and regard to the common good." "Nor does Mariana," continues this discreet reviewer, "though a Jesuit, lay any stress on the papal power to depose princes, which I believe he has never once intimated through the whole volume. It is absolutely on political principles that he reasons, unless we except that he considers impiety as one of the vices which constitute a tyrant."

Hallam, however, conceives it proper to quote some strong passages from Mariana, but with that justice which so prominently distinguishes his work, he immediately adds; "This language whatever indignation it might excite against Mariana and his order, is merely what we have seen in Buchanan." Comparatively unexceptionable however, as were the views of Mariana for the age in which they were published, still did the brethren of his order condemn them as anti-christian. Already had the Holy Catholic Church by the general council of Constance unequivocally and *in toto* condemned such views, and it was not for the Jesuits who were her divinely chosen champions to tolerate them: nor did they. Promptly was censure called for, and as promptly was the Censure pronounced by the General of the order, Aquaviva, whose solemn decree I will here give in full length as I find it in the original French.

"Nous enjoignons," dit-il, "par ce present decret, en Vertu de la sainte obeissance, sous peine d'excommunication et inhabile a tous offices, et de suspension a divinis, et autres peines arbitraires a nous reservees, qu'aucun religieux de notre compagnie, soit en public, soit en particulier, lisant ou donnant avis, et beaucoup plus, mettant quelques œuvres en lumiere, n'entre prenne de soutenir qu'il soit loisible a qui que ce soit, et sous quelconque pretexte de tyrannie, de tuer les rois ou princes, ou d'attenter sur leurs personnes; afin que telle doctrine n'ouvre le chemin a la ruine des princes, et trouble la paix, ou revoque en doute la surete de ceux lesquels, selon l'ordonnance de Dieu, nous devons honorer et respecter comme personnes sacrees et etablies de Dieu, pour heureusement regir et gouverner son peuple. Pourtant, nous voulons que les provinciaux qui auront eu la connoissance d'aucune des susdites choses, et n'auront corrigé les delinquans, ou n'auront pourvu a tels inconveniens, et procure l'exacte observation de ce decret, non-seulement encourent les susdites peines, ainsimeine soient prives de leurs charges et offices; a ce que chacun sache quel est la judgement de la compagnie en tel cas: et que la faute d'un particulier ne reconde a tous les autres, et les rende suspects; jucoit que devant tout homme de bon judgement, il est netoire que la faute d'un membre ne doit pas etre attribuee a tout le corps. En outre, nous voulons que tous ces provinciaux nous rendent compte de la reception du present decret, et qu'ils le fassent savoir et annoncer par toutes leurs provinces, puis inserer es archives de chaque maison et collegé, afin que la memoire et observation en demeure inviolable a perpetuite. CLAUDE AQUAVIVA."

A Rome, le 6 Juillet, 1610.

Notwithstanding this disclaimer,—clear and uncompromising as language could render it, there were still to be found Protestants who would impugn the integrity of the Jesuits *in globo*; but, these accusers were of a class, at

all times too numerous in the world,—who like the fiendish Richard of Shakespeare could not "entertain fair, well-spoken days" and were therefore, ever ready with their "inductions dangerous,"—their "drunken prophecies, libels and dreams," to set parties "in deadly heat, the one against the other;" of such I repeat were they, and whose doubts it, has but to consult the Protestant authorities of that day, HUSSER, GREYER, and KELLEN, each of whom declared himself scandalized by such brazen injustice.

After this true historical exposition of the extent in which the Jesuits were concerned in the doctrine of Regicide, I will not enter upon the question of the acts ascribed to their agency, which I might easily indeed controvert from the abundant material within my reach: Every one whose reading has extended beyond apocryphal history knows well the share which the Jesuits had in the murder of Henry IV, in the St. Bartholemew Massacre, and the English Gunpowder Plot, which was in reality about as much as that of a certain gentleman in the Moon. I cannot however dismiss the subject without particular reference to two events touched upon in your notable chapters, and the allusion to which appears to me to betray a degree of blind zeal in your Crusade against the Jesuits. I mean the massacre of the Sicilian Vespers and the Irish insurrection of '98. The Editor of a Contemporary paper, the Messenger, has shown that the former occurred just 200 years before the Establishment of the order of Jesuits; and until I read your paper of the 9th instant, I could not have believed you ignorant of the facts, that the Irish insurrection was originated by the Presbyterians of the North of Ireland, was fomented by PITT, and was conducted in all its practical parts by Protestants of various denominations. In order however that you might be satisfied upon the later point I would respectfully recommend to your perusal the "Historic Memoirs of Ireland" by that highly respectable author Sir Joseph Barrington; a work to be found in the Mercantile Library of this city.—In my next the questions of thirst of worldly gain and relaxed morality will be examined.

OBSERVER.

February 19.

OREGON TERRITORY.

The discussion now going on in our National Council, about the occupation and settlement of Oregon Territory, and the effort at present being made by the Order of Jesuits for the Christianization of the same Territory, combine to render particularly interesting the following extract from European settlements in America, by an unknown author, but whom Dr. Robertson says ought not to remain unknown, as his work would do honor to any man in England.—*Catholic Herald*.

"Early in the last century, the Jesuits represented to the Court of Spain, that the empire of the Gospel might be extended into the most unknown parts of America, and that all these countries might be reduced to his Catholic Majesty's obedience, without force and without expense. The remonstrance was listened to with attention: the sphere of the Jesuits was marked out (Paraguay, a province of South America); an uncontrollable liberty was given to them within those limits; and the Governors of the adjacent provinces had orders not to interfere. The Jesuits entered upon the scenes of action, and opened their spiritual campaign. They began by gathering together about fifty wandering

families, whom they persuaded to settle, and they united them in a little township. Upon this slight foundation, they built a superstructure, which has amazed the world, and added so much power, that it has brought great envy and jealousy on their society. When they had made a beginning, they labored with such indefatigable pains, and with such masterly policy, that by degrees, they mollified the minds of the most savage nations; fixed the most rambling, and attracted the most averse to government they prevailed upon thousands of dispersed tribes of people to embrace their religion, and submit to their government. When they had submitted, the Jesuits left nothing undone that induced them to remain in subjection, or that could tend to increase their number. It is said that from such an inconsiderate beginnings their subjects amounted to three hundred thousand families. They accomplished a most extraordinary conquest on the bodies and minds of so many people, without arms or violence, and different from the methods of all other conquests; and not by cutting off a large part of the inhabitants, to secure the rest, but multiplying the people, whilst they extended their territory.—*Volume ii., p. 278.*

BIBLIOTHECA SACRA: or Tracts and Essays on Topics connected with Biblical Literature and Theology. Editor, EDWARD ROBINSON, D. D., Professor of Biblical Literature in the Union Theological Seminary, New York.—A. D. 1843. No. 1. New York and London: Wiley & Putnam.

This is certainly an age of wonders, and the latest is that the distinguished Professor of the Theological Seminary at Andover, Mr. Moses Stuart, should have volunteered an elaborate defence of that consoling doctrine of the Catholic Church which ascribes the success and defence of the Saints on Earth to the ministry of guardian angels.*

"They (Good Angels) are the guardians of particular individuals, especially of Saints;" "It is a Scriptural idea, that angels are the guardians of particular nations and kingdoms;" "Angels are intercessors for men;" these are some of the positions which Professor Stuart lays down in a very able essay in this number of the *Bibliotheca Sacra*, and fortifies by an induction of Scriptural proofs. "In what other way," he asks, "can we reasonably interpret this, [Matt. xviii. 10.] except as assigning to little children " " " presence angels, or angels of the highest order as their guardians and protectors?" "On the whole, the impression is strongly made upon my mind * * that the Scriptures are designed to teach the doctrine of special guardianship to the good, on the part of the holy angels." And in reference to the intercession of angels in addition to the usual arguments from the Canonical Scriptures, the Professor quotes the celebrated passage from the Book of Tobit, "I am Raphael, one of the seven holy angels [archangels] who present the prayers of the saints, and have access before the glory of the Holy One."

* See the Collect for St. Michael and All Angels.

"The substance of the matter seems to be, that angels 'who are all ministering spirits to the heirs of salvation,' take an interest in all which concerns the Saints; that among other objects of concern and interest, the supplications of the Saints, which are acceptable to God, are observed and reported (so to speak) with strong desires that they may be heard." Finally, every thinking reader will see how many seemingly obscure texts of Scripture are placed in a clear light by such views as have been exhibited above.

When Paul says of himself and his fellow sufferers, "We are made a spectacle unto the world and unto angels: 1 Cor. 4, 9; when it is said that Christians are compassed about by a great cloud of witnesses," Heb. 12, 1; that Christ, when he had "spoiled the [evil] principalities and powers, made a show of them openly," Col. 2, 15, viz., to the inhabitants of the heavenly world, Eph. 3, 10; these and other like passages stand in the light of open day, when connected with the considerations that have already been adduced."

These are truly Catholic sentiments, and their emanation from Andover is one of the omens of better times which are multiplying around her. Professor Stuart throws in a protest against the Romish abuse and perversion of the Catholic doctrine; and we sincerely hope that his readers, by discriminating between Catholicism and Romanism, will meet to him that justice which we should ask a their hands in vain."

Mr. Moses Stuart, in whose homage to Catholic truth the spirit of our contemporary exults, is known to the literary world for his defence of the Divinity of Christ, against Dr. Channing. He admits that angels are intercessors for men before the throne of God, and that they observe and report (so to speak) the supplications of the saints with strong desires that they may be heard. The *Churchman* has not informed us how the learned Professor (who we believe, is a Presbyterian), distinguishes these sentiments from Catholic principles: but Catholics and Protestants will agree that these things being admitted, there remains little cause for strife. The Editor despairs of obtaining justice from his Protestant friends, who, despite of his protestations, regard his distinctions between Catholicism and Romanism as ingenious subtleties, designed to conceal, for a time, his Popish predilections: but it is the penalty of this qualified advocacy of Catholic truth, to be visited with the censure of strict Protestants, and to be destitute of the interior consolation by which a simple single-minded believer is supported. "Usquequo claudicatis in duas partes?"—*Catholic Herald*.

We borrow from the *Episcopal Record* the following remarks, and fully coincide with the Editor that Oxford lies on the way to Rome; nay, in these days, wherein dissent seems annihilated, we venture to say that the University has been transferred by Angels to the gates of the Eternal city. It is, nevertheless, the misfortune of the Oxford Divines to imagine that because they are so near Rome, they may enjoy the privileges of citizens; which, however, are denied to

any who wilfully remain beyond the precincts. Alas! for the delusion!—*Catholic Herald*.

THE TRACTARIAN ROAD.

There can be no doubt it leads towards Rome. The last English papers state, that the Rev. Bernard Smith, a thorough Tractarian, late Fellow of Magdalen College, Oxford, and rector of Leadonham, Lincolnshire, has followed Mr. Sibthorp's example, resigned his living, and joined the Roman communion. A correspondent of the *Morning Herald* gives a list of conversions from Tractarianism to Popery, which are known to have taken place during the last sixteen months, amounting to ten individuals, most of them persons of considerable distinction. Among the number were three Clergymen, two Fellows, two Commoners, and one Scholar of Oxford.

In noticing the secession of Mr. Bernard Smith, the *London Record* remarks, referring to the two leading Tractarian journals, the *Times* and *Post*:

"Thus untoward event was received by the *Times* and *Morning Post* in dead silence. For more than a week they entirely withheld it from their readers. At last, on Saturday, the *Times* felt it impossible any longer to conceal the fact, and accordingly a letter appears, signed A LAYMAN, intended to palliate and account for the secession.

Several important admissions are made in this letter. We are plainly told, that the peculiar doctrines and practices generally attributed to the Oxford School, do bear a nearer resemblance to those of the Roman Church, than any others popularly taught either in the English Church or the religious world, during the eighteenth or nineteenth centuries. Again, Oxford does lie between Rome and Geneva; nay, we will say, between Rome and Exeter Hall. Who doubts it?

But then, it is argued, that the error of Mr. Smith and the other converts to Popery, is that they go too far. "Is it fair," asks the *Times*, "to conclude, that because a certain rising school or system of doctrine," "is found between the popular Protestant creed and absolute Popery," therefore all who enter that school are in the direct road to Popery?" &c. &c. We should say that it is fair: Hounslow lies between London and Windsor; therefore one who sets out for Hounslow is on the direct road for Windsor. His present intention to stop at Hounslow does not alter this plain fact.

But do the Tractarians mean to stop short at a certain point? This is a question to which they themselves have supplied a very explicit answer.

Mr. Oakley, of Margaret street chapel, is not, we believe unknown to the *Times*. Now Mr. Oakley has universally, the reputation of having written the opening article in the fifty-ninth number of the *British Critic*, in which these words occur, as to the meaning of which there can be no mistake:

We cannot stand where we are; we must go backwards or forwards, and it will surely be the latter!

Continued from Page 227.

We do not mean, however, to represent him as a monster of wickedness. He was not wantonly cruel or treacherous. He was merely a supple, timid, and interested courtier, in times of frequent and violent change. That which has been always represented as his distinguishing virtue, the facility with which he forgave his enemies, belongs to the character. These of his class are never vindictive, and never grateful. A present interest effaces past services and past injuries from their minds together. Their only object is self-preservation; and for this they conciliate those who wrong them, just as they abandon those who serve them. Before we extol a man for his forgiving temper, we should inquire whether he is above revenge or below it.

Somerest with as little principle as his coadjutor, had a firmer and more commanding mind. Of Henry, an orthodox Catholic, excepting that he chose to be his own Pope,—and of Elizabeth, who certainly had no objections to the theology of Rome, we need say nothing. But these four persons were the great authors of the English Reformation. Three of them had a direct interest in the extirpation of the royal prerogative. The fourth was the ready tool of any who could frighten him. It is not difficult to see from what motives, and on what plan, such persons would be inclined to remodel the church.

The Catholic doctrines and rites were to be retained in the Church of England. But the King was to exercise the control which had formerly belonged to the Roman Pontiff. In this Henry for a time succeeded. The extraordinary force of his character, the fortunate situation in which he stood with respect to foreign powers, and the vast resources which the suppression of the monasteries placed at his disposal, enabled him to oppress both the religious orders equally. He punished with impartial severity those who renounced the doctrines of Rome, and those who acknowledged her jurisdiction. The basis, however, on which he attempted to establish his power, was too narrow. It would have been impossible even for him long to persecute both persuasions. Even under his reign there had been insurrections on the part of the Catholics, and signs of a spirit which was likely to produce insurrection on the part of the Protestants. It was plainly necessary therefore that the government should form an alliance with one or with the other side.

To recognize the Papal supremacy, would have been to abandon the whole design. Reluctantly and sullenly it at last joined the Protestants. In forming this function, its object was to procure as much aid as possible for its selfish undertakings, and to make the smallest possible concessions to the spirit of religious innovation. From this compromise the Church of England sprung.

Thus far Macaulay. He is their own witness. A writer disposed to yield nothing to Catholicism, beyond what the active honesty of his mind forces him to yield. A sect, which, on its own testimony, was founded by murderers, and reared in corruption, now seeks for shelter and disguise under the Catholic name. In us the claim excites both commiseration and hope. We are gratified to know that the feelings of isolation begin to press heavily. That a consciousness of there being in

Religion, something better than schism, is at last manifested; and that homage is rendered, by its very enemies, to the idea of Catholicity.—Correspondence of the Catholic Herald.

FANATICISM.

One of the peculiarities of our country at the present period, appears to be a tendency to eccentricity of mind as well as moral aberration, which assume all imaginable shapes of fantastic belief as well as atrocious crime. The worst form of vice and the most morbid condition of the imagination appear to have become blended as characteristics of our people. No sooner is one strange novelty bodied forth, in some shape to work with effect on popular credulity, than it is driven from its temporary supremacy and a new fantasy usurps its place. Mormon is succeeded by Miller delusions with unparalleled rapidity, and these fancies of fanaticism or inventions of designing imposters unhinge the moral principles of the people, by destroying the equilibrium between the imagination and the judgment.

To what shall we attribute this increasing disposition to influences so destructive of the physical prosperity and subversive of the social happiness of our people?—Why is it that the most practical community in the world are driven about by every wind of doctrine, however fantastic and improbable—a prey to fanatics and imposters on matters that involve the exercise of sober judgment and rational inference? Our people in the mass are more intelligent than the nations of the old world who are far less under these dangerous influences. Is it that the unchecked license allowed to all forms of faith, and the large, unlimited freedom to invent and propagate theories of belief, gave rise to all this licentiousness of the imagination?—Is it that our people, being under no restraint in multiplying themselves into innumerable sects, leads to a prurient ambition in men with heated fancies and unregulated judgments, to become leaders of new sects and parties? If such be the solution of this phenomenon, it shows that there is no social or moral good without its counterbalancing evil. We would be among the last to limit the freedom of religious belief or impose checks even on that spirit of misguided ambition that converts liberty of thought into licentiousness of speech and action. But it is worthy of the meditations of reflecting men how this tendency to change liberty into its opposite may be restrained, not by legal checks but moral control—in what manner and by what discipline of the reason our people may be prevented from becoming more & more influenced in their daily conduct by cheats and fanatics, to the neglect of their social duties and domestic obligations.

There is an alarming spread of fanaticism in our country. It assumes all imaginable forms, with a rapidity that shows the distempered activity and ready resources of the numerous aspirants to the honours of leadership. It appears as if we had reached a crisis in the infancy of our existence, that indicates the presence of corrupt action and fantastic belief, the one the fruit of old age in nations, the other the offspring of a morbid manhood.—Charleston Patriot.

CASH RECEIVED FOR THE CATHOLIC

- Alexandria—V. Chisholm, 10s. Do. Rev John McDonald for Archibald McDonald, 7s 6d, John MacLachlin, 2s 6d, Ronald McDonald, 2s 6d, and Angus McGillis, 7s 6d. Beverly—P O'Connell, 7s 6d. Eirockville—Rev P. O'Rielly, M. A. 15s, and for Mrs Hubbell, 15s, George Northgraves, 15s and Roderick McSween, Henry Walsh, A. McMillan, Edward Caulfield, Francis Hackett, each 7s 6d. Do. Mr C. E. O'Keefe for Mrs. O'Keefe, Montreal, 15s. Richmond—Rev T. Smith, 7s 6d, and for the Revs. T. O'Rielly and P. Lamb (Ireland) each 7s 6d; also Joseph Quinlan, Peter Cavenagh, Patk. Hellefman, James Rourke, John Tierney, Jeffrey O'Donohoe, Paul Shurly, Wm. Walsh, James Malone, each 7s 6d. Prescott—Mr Jobson, 15s also for Mr Moran, 15s Wellington—J. O'B. Scully, Esq. 15s

DIED, at St. Andrew's, on the 31st Dec. 1842, Alexander McLachlin, aged 15 years, deeply regretted by a large circle of friends and relations. His death was caused from a severe cold caught about six weeks previous. Retaining his faculties till the last, he was continually engaged in devotional exercises, and yielded up his soul to his Saviour in the full hope of eternal salvation.—May he rest in peace.—Com.

POSTSCRIPT.

By the arrival of the Columbia at Boston, in 16 days from Liverpool, we have CHARLES WILLMER'S EXPRESS of the 4th instant, from which we extract the most important items.

Sir Charles Metcalfe and suite have arrived safely at Kingston; but not being in possession of any Kingston papers, we cannot give the particulars.

It is said that Sir Francis Bond Head has gone outas Gov. of Cape of Good Hope.

GENERAL SUMMARY.

From Willmer's American News Letter.

SIR CHARLES METCALFE.

This distinguished personage leaves England to-day in the Columbia, to assume the functions of Governor General of Canada. No appointment of recent occurrence has afforded more unequivocal satisfaction. Sir Charles had the good fortune in early life to attract the favourable notice of the Governor General of India, the late Marquis Wellesley, one of the most profound statesmen and accomplished scholars this country ever knew. He was subsequently entrusted by Lord Bentinck, when Governor General, with high important offices, and it is an acknowledged fact, that his consummate skill and masterly policy extricated his Excellency from difficulties, under the pressure of which he must otherwise have sunk. That Sir Charles, when elected to the Governorship of Jamaica, displayed the exalted talent and the dignified discretion which the perilous condition of the colony demanded—the unanimous opinion and cordial acknowledgements of the West India merchants most eloquently prove. It has been his fate through life to be placed in the battle front of most perplexing difficulties, and most nobly has he invariably overcome them.

The character of the incidents which have occurred since the date of our last publication, is neither cheering nor satisfactory.

The condition of the working classes in our own country is truly deplorable. The lengthened and unwelcome continuance of easterly winds, as it has prevented the arrival of homeward bound vessels, deprives of their means of subsistence the mass who depend upon the shipping for their daily bread, whilst this unhappy contingency has not been atoned for by a revival of trade in the manufacturing districts. At other periods the briskness of some particular branch of trade has been cited

as a contradiction to the assertion that "times are bad," but at the present juncture the most tortuous ingenuity fails to convince us that the condition of the labouring classes is not fearfully and unequivocally wretched. Over the entire length and breadth of the community, one wide cloud of gloom is spread.

The auspicious circumstances, from the operation of which a beneficial change may be anticipated, few even venture to predict. That distress—deeply seated, widely extended, and long endured, does exist—the admission of the Ministry themselves—the men whose purpose and policy it would be to gloss over or to conceal it—sadly and surely proves. In the debates on the state of the country they did not even venture to deny it. Perhaps we are doomed to await, as the Premier significantly hinted, the slow and uncertain development of those advantages which our recent conquests in the East may secure to us, before a material and sensible amendment can be felt. For speedier relief he bids us not to hope.

A circumstance occurred in the course of the debate on the state of the country which appears to have revived the spirit of the Free Trade party. The Vice President of the board of Trade emphatically declared that between the opinions entertained by the Ministry, and those avowed by the opposition the difference was not so great as was generally supposed. That an alteration in the commercial code was necessary, he was not only ready to admit, but prepared to prove. The only question actually pending between them was at what time should the alteration be attempted, and to what extent should it be carried out.—The dispute, therefore, is not so much of principle as it is upon the most expedient means of developing it. The Anti-Corn Law league are untiring in their exertions to agitate the country. They have convened meetings in the principal towns and if they have gained no proselytes they have, at least, mustered numerous audiences.

The trials of the Chartists, among whom is the would be famous Feargus O'Conner, are proceeding at Lancaster.

We regret to learn from the tenor of advices which are tolerably extensively accredited, that the mission of Mr. Ellice to the Brazils is likely to be productive of no beneficial result. The Brazilians refuse to enter into a negotiation with us except upon terms so decidedly disadvantageous to Great Britain that it would be impolitic, and perhaps dishonourable to this country to accept them.

A Lecture on Phrenology Magnetism will be delivered on Thursday Evening at 8 o'clock, at the Court House, by J. L. Spaul. Admittance 1s. 3d.

FOR SALE.

EAST Half Lot No. 1, 2d Block, in the 1st Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton. Dec. 14, 1842. 6m14ct.s.



WINER'S Canadian Vermifuge. Warranted in all cases.

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

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.

TERMS TO COUNTRY SUBSCRIBERS. One copy, \$8 per annum, payable invariably in advance in funds, current in New York. Two copies for \$15, or one copy for two years \$25; four copies for \$29, twelve copies for \$50.

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 1/2s. 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 Houses.

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 regard to literary merit and mechanical execution shall equal the best three dollar magazines. Each number will contain at least 48 (Sev.) 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 Loyal, Mrs. Pierson, Mrs. C. Theresa Clark, Tuckerman, Conroy, 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, when applied for 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

PRIVATE CONTRACT.

By the Subscriber, Trustee of the Estate.

Home District.

Table listing land parcels with columns for Township, Lots, and Acres. Includes entries for Markham, Uxbridge, E. Gwillimbury, Whitelchurch, Scott, Albion, Caledon, Medonte, South Orillia, North Orillia, Mono, Mulmur, Posorontio, Mersea, Johnstown District, London District, Carradoc, Wellington District, Erin, Newcastle District, Percy, Niagara District, Gainsboro', Ottawa District, Plantagenet, Midland District, Marysburgh, Pittsburg, Rawdon, Richmond, and Kingston.

—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.

OF LAND.

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

No Money is Required Down.

TO OLD SETTLERS, EMIGRANTS,

AND OTHERS.

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

NO MONEY BEING REQUIRED DOWN.

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

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

Table showing rent calculations for 100 Acres at various rates (2s. to 15s. 9d. per acre) and the resulting annual rent and interest amounts.

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

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

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

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

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

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

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

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

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

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

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

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

FOR SALE

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

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

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

GREAT IMPROVEMENT 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!

A 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 honored 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, bring the commencement of its XIIIth volume, issue the Philadelphia Saturday Courier in a greatly enlarged form, with New Type, New Paper, and 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, per money and postage free, we will receipt for one for each. Seven copies for \$10 three copies for \$5, or one copy three year or 5

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 establishments 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, Pillcases, 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 unfrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage.

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.

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.]

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms

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

PRICE OF ADVERTISEMENTS.

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

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

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

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

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

* * * Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

NOTICE.—It is confidently hoped that the following Reverend gentleman 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, Dundas
Rev Mr. Mills, Brantford
Rev. Mr. Gibney, Guelp
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., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr McDonagh, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Streetville
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, Ops
Rev. Mr. Dolau, Cobourg
Rev Mr Butler, Peterborough
Rev Mr. Lallor, Picton
Rev. Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonald, do
Rev Mr. Bourke, Camden East
Rev Mr O'Reilly, Brockville
Rev J. Clarke, Prescott
Cornwall
Rev Alexander J. McDonell, do
Very Rev P. Phelan, Bytown
D. O'Connor, Esq., J. P., Bytown
Rev. J. H. McDonagh, Perth
Rev. George Hay, [St. Andrew's], Glengarry
Rev John Macdonald, [St. Raphael], do
Rev John Macdonald, [Alexandria], do
James Doyle, Aylmer
Mr Martin McDonell, Recollect Church Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Epsl Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia