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THE CATHOLIC.

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

VOLUME IV.

HAMILTON, [GORE DISTRICT] SEPTEMBER 20, 1843.

NUMBER 1.

THE CATHOLIC

Printed and Published every Wednesday, morning at

THE CORNER OF KING AND HURON STREETS.

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

From the U. S. Catholic Magazine,

ROBERT SOUTHWELL, S. J. (1595.)

BY W. JOS. WALTER, AUTHOR OF "THE LIFE AND TIMES OF SIR THOMAS MORE," ETC.

"And smit with feelings of the olden days,
Revive the music of neglected lays."

Daniel, (1595.)

Born at St. Faith's, in Norfolk, 1561.—Sent to Paris for his education, 1576.—Enters the Society of Jesus, 1578.—Enters the Mission in England, 1586.—Suffers martyrdom at Tyburn, February 21st, 1595.

The eloquent Burke has said, that, "it is a more than pleasing, it is a generous labor to attend to the neglected, and to remember the forgotten." The charming writer, whom we feel proud to make the subject of our opening article, enjoyed the favor of the public in his day;—in those dark days of persecution, when it might have been thought, that they who held the religion of the author in such abhorrence, would not "have listened to the voice of the charmer, charm he ever so wisely."—And yet, that Robert Southwell's writings were the favorite of all creeds and professions, is evident from the numerous editions of his works, from the sale of the first publication in 1587, to his latest in 1592, numbering above twenty editions. We are credibly informed, that the great arch-persecutor herself, the stern Elizabeth, she whose hand signed the poet's death warrant, was a devoted admirer of his productions, and carried a copy about with her in her progresses; nay more, Father More and others assure us, that, in spite of her characteristic parsimony, she caused an edition of his poems to be printed at her private expense. It is matter of surprise and regret, that productions once so popular, should have been suffered to slumber among forgotten things. Let us endeavour, to the best of our power, to atone for the neglect, by making some of Southwell's beauties familiar to our readers, and at the same time, by making them acquainted with the writer.

Robert Southwell, third son of Sir Richard and Brigit Southwell, was descended of an ancient family, distinguished in the annals of his country.† He was born at

*In a letter from Bishop Milner to the writer (dated St. Mary's college, Oscott, October 20th, 1822), he says, "I return you thanks for your very acceptable present of a copy of the poems of the blessed Southwell. The smoothness of his verses, in Elizabeth's reign, is the best argument that can be found for the genuineness of Chatterton's Rowley. How that female monster could tear in pieces so sweet a Philomel (admitting her to be destitute of all religious feeling), it is hard to conceive. Accept of my best wishes for the success of your endeavors to direct attention to works that have been but too long neglected, in a well-chosen language is made the vehicle of religious sentiments, and in which to use the words of the blessed Southwell himself, "it may be seen how well verse and virtue can be made to sit together."

†The family of Southwell derives its name from the manor and town of that name, in Nottinghamshire. Two of its members were privy councillors to Henry VIII, and to Queen Mary. In 1717, Sir Thomas Southwell was raised to the peerage, and in 1776, the title was created Viscount Southwell. In the English "Catholic Directory" of the present year, the name of Viscount Southwell is seen heading the list of the Catholic clergies of the country. In 1637, the author of this article had occasion to consult his lordship respecting an

St. Faith's, in Norfolk, in the year 1561. We learn from one of his letters, preserved in the archives of the college in Romo, that, when he was little more than a year old, a Gipsy woman made her way into the room where he lay in his cradle, and stole him away; but that fortunately his nurse, who had quitted the apartment but for a moment, returned in time to perceive the vagrant and recover her charge. He is said to have been a very beautiful child,—an attraction which was no doubt speculated upon by the woman who stole him. In after years, Southwell was more than once heard to return thanks to God for his deliverance from what might have proved a career of turpitude and vice. One of his first cares after his return to his native country, was to inquire for his good old nurse, to whose watchful care he was so deeply indebted—a trait of character highly honorable to his feelings. But he did not rest content with inquiries after her temporal well-being; learning that she had fallen away from the faith, and embraced the new religion,—a system more congenial to flesh and blood, he exerted himself, and with success, in bringing her back to those ways of peace, which rendered her last moments happy.

His early years are represented as giving promise of future excellence. Obedience to his parents, docility to his instructors, and gentleness to all, won him every heart. The liveness of his manner was, at the same time, tempered by a gravity beyond his age. In his celebrated letter to his father, we have a pleasing allusion to his early years. His words are: "He may be a father to the soul, who is a son to the body. 'Let him,' says St. Chymacus, 'be thy father, who both can and will disburthen thee of thy sins.' Now, such a father you may have in your own son, to enter your family in the preconcerted affinity, of which it was happily a significant presage, or boding of the future event, that, even from my infancy, you were wont, in merriment, to call me your father; such being the customary style allotted to my present estate [Father of the Society of Jesus]."—In another part of the same letter, he beautifully observes: "God measureth not his endowments by number of years. Hoary senses are oftimes couched under youthful looks, and some are riper in the spring, than others in the autumn of their age. The Scripture teacheth us, that God unveileth to little ones that which he concealeth from the wisest sages. His truth is not abashed by the minority of the speaker; for out of the mouths of infants and sucklings we can perfect his praise."

At the age of fifteen, he was sent by his father to Paris, for his education, knowing the dangers to which his faith would be exposed in the colleges at home. "In doing this," to use the words of Father Bartole, the biographer of the order, "the father little dreamed that he was providing for his own salvation in that of his son; and yet such was the fact. Sir Robert Southwell, after the death of his first wife, had married a lady, who was one of the dames of honor to Queen Elizabeth. This brought him in contact with a court, in the looseness of whose morality, and in the contagion of whose bad example, he had every thing to fear for the integrity of his faith. The consequence was such as there was too great reason to apprehend; Sir Robert fell away from the original MS. of Father Southwell in his possession. On this occasion he declared, with much warmth, that he felt more proud in pointing to such a name in his pedigree, than of all the rest of the family hanged together.

faith of his fathers, and accepted an appointment in the queen's household. Nothing could exceed the grief of his son Robert, when he heard of his father's apostacy. Not content with pouring forth daily prayers for his return to the truth, he addressed a letter to him, which is a model of that eloquence which goes directly to the heart. His father had but to read it, in order to enter into himself, acknowledge his error, and atone for the past by newness of life."

In Paris, Southwell was placed under the care of Mr. John Cotton, a member of the distinguished family of that name. Under his roof he had the good fortune to become acquainted with Father Darbishier, of the Society of Jesus, to whom he became warmly attached, and from whom he no doubt imbibed that love for the order, which afterwards ripened into the most enthusiastic attachment. His turn of mind becoming known to the gentleman who had the charge of him, he was closely watched, and every obstacle thrown in the way of his following what he conscientiously considered to be his vocation. He, however, found means to elude the vigilance of his guardian, and not having money sufficient to defray the expenses of a journey to Rome, travelled the greater part of the way on foot.

A college for the supply of missionaries to his native country, had, by the pious zeal of the good Cardinal Allen, been recently established in the capitol of the Christian world. Anticipating, as it were, the crown of martyrdom that was to be awarded to his zeal, our young enthusiast felt ambitious to enrol his name among the members of the infant community, into which he was received, on the 18th of October, 1578, being then in his eighteenth year. In this retreat, he was enabled to satisfy that thirst for knowledge, which seems early to have taken possession of his heart. His assiduity was unbounded, and he successively outstripped his competitors in the classes of poetry, rhetoric and theology. He at the same time applied himself closely to the study of his native language, an acquirement that was, in general, but too much neglected by those educated abroad. What degree of proficiency he made, is abundantly proved by his numerous productions both in prose and verse, to make our readers acquainted with which is the principal object of the present article.

At the age of twenty-two, he was appointed prefect of studies, an office that he filled with a capability, "which," to use the words of Father More, "was rendered necessary by the number of talented youth of which the English college in Rome could at that time boast." And he adds, "He won the hearts of all by the suavity of his manners and by that modest dignity which is the best guardian of discipline and authority, and far better calculated to effect its purpose than austerity of manners."

But a new scene was opening for the labors of Southwell. He was to quit the shade of academic bowers, and to bear the heat and burden of the day in a trying field of action. In 1586, Father Persons, a name familiar to every reader of English history, wrote to Aquaviva, the general of the order, that laborers were needed for the English mission, the ranks of those zealous soldiers of the faith, who perilled life and limb to carry the succors of religion to their needy brethren, being daily thinned by the sword of persecution. The lot fell upon Henry Garnet and Robert Southwell. But in the order of God's providence, the work never was

for the workmen. No sooner was the call made than "it was promptly and cheerfully responded to." The 1st fell upon Henry Garnet and Robert Southwell; but it did not take them by surprise. These soldiers of Christ had been trained and disciplined for the field, and according to the testimony of the historian of the order, had long yearned for this day of trial, and avowed their willingness to shed their blood in the cause of the truth, and in the generous purpose of carrying spiritual succor to their persecuted countrymen.

(To be Continued)

All letters and remittances must be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, SEPT. 20, 1843.

We have had the pleasure of receiving the September number of the *Catholic Magazine*, a very select and beautiful publication, containing subjects very important and tastefully chosen. Every Catholic, who can, should put himself in possession of that interesting monthly periodical, which costs only \$3 a year.

In commencing our fourth volume, we give from the *Magazine* the Life of Robert Southwell, who suffered martyrdom under Queen Elizabeth.

We recommend in like manner, to public attention and support, that other excellent Monthly publication—the *Catholic Expositor*—a copy of which for this month we have duly received. It always abounds with very select and instructive matter, well worthy of the small sum of \$3 per annum. Orders for either of the above through this office will be punctually attended to.

We regret, however, not having received the last August number of either of these publications.

Reckless Falshood.

THE ANGLICAN CHURCH is growing every day with the growth of a giant. Look at this heretical (!) communion now, and look at it ten years ago. Then it was broken, discomfited, trampled on, despised, and its apologetic end foretold; now, we verily believe it is stronger than it has ever been since King William's revolution. In all quarters it is becoming more efficient, more respected, more powerful.—*The Tablet* (Romish paper.)

We cannot suppose that the editor of the *Church*, would himself have forged the above bombast and rhodomontade article which appears in his paper of the 15th instant. We receive regularly *the Tablet*, and can declare that no such article ever

appeared in that paper. It is evidently the dishonourable shift of some unscrupulous advocate of the Law Church, who, *per fas et nefas*, is ready to defend, and fight for, at all hazards, the fat livings and endowments, on which his bodily comfort depends.

Quo non mortalia pectora cogis Auri Sacra Fames?

The Rev. J. H. McDonagh, the esteemed Pastor of Perth, is now here on a visit with the Vicar General. He expects being home at the end of next week.

We learn from Belleville that the New Catholic Church lately finished there, through the strenuous exertions of the popular pastor of that mission, the REVEREND MICHAEL BRENNAN, was dedicated, and the Altar thereof consecrated on the 6th instant, by BISHOP PHELAN, assisted by a number of the Clergymen of the adjoining missions. Upwards of 1600 persons were present; 100 of whom received Confirmation. His Lordship concluded the very interesting duties of the day by erecting in the evening the stations of the Cross in the Church.

THE KINGSTON CATHEDRAL.

The Corner Stone of this building, which promises to be a great ornament to the Town of Kingston, was laid yesterday in presence of a great concourse of people, and with all the imposing ceremonies of the Church to whose service the edifice is devoted. The Right Reverend Bishop Phelan officiated in chief upon the occasion. After the performance of a solemn High Mass at the Church, a procession was formed headed by the pupils of the Kingston Nuns, all dressed in white, and making a very interesting feature in the business of the day, and followed by the Priesthood, the Bishop, and the principal inhabitants of the Town. The unfinished walls of the edifice were decorated with green boughs, and a platform erected for the accommodation of the actors and some of the spectators in the interesting scene. We need not specify the details of the ceremonial followed upon the occasion, which, like all the public observances of the Catholic Church, were of the most impressive nature. At the close, the Bishop addressed the congregated mass of people, about 4,000 in number, upon the business that had brought them together. They had assembled, he observed, to build a House for the Lord. Although the Lord filled all space,—was Infinity itself, yet he had deigned that upon Earth he should be found more especially in certain localities by those who sought him, and those were the Temples erected to the Most High, emphatically in the "House of God!" It was creditable to the religious faith and generosity of Kingston that a building so worthy of it and of the Country had been commenced. Many of those who had contributed to its erection would find their contributions returned with manifold interest in the solace and comforts they would hereafter derive from the consolations of religion administered in the building itself. The edifice in which they all look so lively an interest, was, his Lordship observed,

the work of faith, and there was no true religion without faith, for if nothing were to be believed but what was known or comprehended, then could there be no belief in God, whose essence and attributes no human power of intellect could presume thoroughly to understand. He was aware that many stood before him who belonged not to his Faith. But they were Christians, and shewed honorably the interest they felt in the ghostly welfare of their brethren in Christ by their attendance that day, and their support. He acknowledged thankfully the support received from those of a different faith, and from the depths of his heart he exhorted all the people of Kingston upon religious questions to live in brotherly love and harmony together. It was their duty as Christians and citizens to do so. He should do everything in his power to inculcate upon all minds the Christian duty of harmony, and to promote it practically by all available means, and he prayed to God he might be successful in the holy work.

The above sentences are but the merest shadowy outlines of the elaborate address of the Bishop, which occupied nearly half an hour in the delivery, and was listened to with devout attention, worthy of the many valuable practical truths of religion with which it abounded.

Upon the conclusion of the ceremony a liberal subscription was made towards the completion of the building. Upon the platform we observed the Honorable D. Daly, the Honorable R. Baldwin, Mr. Heyden, Dr. Melhior, Mr. Derbyshire, M. P., Mr. Desbarats, and many other persons of respectability.

Among the Clergymen who came from all neighbouring parts to assist upon the occasion were

- | | |
|-----------------------|---------------|
| The Rev. John Butler, | Peterborough |
| " John H. McDonagh, | Perth. |
| " Charles Burks, | Tyendinaga. |
| " Murth Lalor, | Pictou. |
| " Michael Brennan, | Belleville. |
| " William Dolan, | Cobourg. |
| " James Clarke, | Prescott. |
| " E. P. Roche, | Peterborough. |
| " Michael Tenilin, | Camden East. |
| " Patrick Dollard, | Kingston. |
| " Pierre Lafance, | " |
| " Peter M. Cooke, | " |
| " Edward Vaughan, | " |
| " M. Langevin, | Quebec. |
- Kingston Chronicle.*

THE LARGEST BELL EVER CAST IN ENGLAND.

This immense bell has just been shipped for Montreal, it being intended for the new Catholic Cathedral, where it is to be placed in a tower by itself, and to be used as a "bourdon" or alarm bell. It is to be named "Maria," the Cathedral being dedicated to the virgin.

It is the most extraordinary work of the kind ever executed in England, and was cast at the foundry of Messrs. Mears and Company, of Whitechapel. Some idea may be formed of the vast size of this bell, from its having required ten tons of fused metal to form the cast; and the time occupied in running the fused metal from the furnace into the mould was fifteen minutes. The diameter of the bell at the mouth is 7 feet 3 inches; its height is 7 feet; and its thickness at the sound bow is 6½ inches. Its weight is 7 tons 11 cwt. 2 qrs. 4 lbs.; its sound is very powerful and melodious. The wt. of the clapper is upwards of 3 cwt.

The bell will be rung by means of two wheels, one on each side of the stock or bearer, which, with its iron-work and fittings, weighs about 2 tons 10 cwt. There will be 4 ropes used in the ringing, a man pulling at each side of the wheels. The bell itself is heavier than the great Tom of Lincoln by 32 cwt.; it bears some bas-reliefs of the cardinal virtues, which are finely cast. On one side is the following legend: "Negotiamini dum venio omnis spiritus laudet Dominum: Anno Domini, 1843. Fundavit Marianapolis, 201° Greg. P. P. 16. Pontificatus, 12° . Regim. Victoriae Britanniarum 6° ."

On the other side is inscribed, "Expilissimo Mercatorum, Artificium, Agricoliarumque, Marianopoliamensium Dono;" i. e. that it has been paid for from a fund subscribed by the merchants, artificers, and agriculturalists of Montreal. Its cost, including that of the works, is upwards of £1200. On the rim is the maker's name, "Thomas Mears, Fecit, Londini, 1843.

There has been a peal of ten bells already sent out, to be placed in the sister tower of the cathedral at Montreal, a Gothic structure recently erected at the cost of £80,000. The shipment of the huge bell on board the *Lady Seaton*, bound for Montreal, and lying in the Brandy-quay, London Docks, was a labour of great difficulty; and a part of the deck of the vessel was of necessity, cut away to admit the bell into the hold of the vessel.—*London Illustrated News.*

From *The Constitution*, now published in Kingston.

We have commenced this day, the republication of a Pamphlet, printed in Dublin, in 1827, by GEORGE PERKINS BULL, Esq., in which one OGLE R. GOWAN is a principal character, and raised to that bad eminence by the commission of a forgery, as in that pamphlet appears: for on the prosecution, a Deed, purporting to be from the father of OGLE R. GOWAN, was proved to be a forgery.

If that pamphlet is true: and if the OGLE R. GOWAN of that pamphlet, is the OGLE R. GOWAN of the *Statesman*, late of M. P. P. for Leeds, and Grand Master of Orange Lodges in Canada—we do not know which to be most surprised at: the consummate effrontery of the individual meddling with political affairs in Canada; or, at the submission of such respectable parties, to the pollution of his company.

With respect to the probability of his degrading a Legislative Assembly again, we are happy to say, there is no danger of such an event. But we think we have a claim to the support of the *Press* throughout United Canada, in their approval of the exposure of such characters, and for our assistance in the purification of their body, as well as to the gratitude of our fellow-subjects in endeavouring to detach them from such contamination. If a man can commit forgery or subornation of perjury, it is needless to ask, will such a man have any moral scruples whatever?

We have not only this trial to produce, but are able to point out to our readers, one OGLE R. GOWAN, performing another part, as the annexed extract will shew, taken from the printed evidence of the

Commissioners, W. J. COFFIN and N. FULLER, Esqrs., appointed to investigate the cause of the riot that took place on the Election of Messrs. DUNN & BUCHANAN, at Toronto in 1841, on which occasion a murder was deliberately planned and executed—and all through the agency of a body of Orangemen, of whom, in this Province, one OGLE R. GOWAN is the accredited head:—

“George Nichols, of the City of Toronto, Yeoman, states as follows: I have been in Toronto nearly seven years. I come voluntarily before the Commissioners to state what I know on the subject of their enquiry. I cannot be considered as a partizan, as I divided my vote at the last Election between Dunn and Sherwood. I did so purposely and studiedly in the hopes of securing the return of one Member of either party, and then of uniting both parties in the endeavour to restore peace and tranquillity to the Country. I witnessed the Election procession of Messrs. Dunn and Buchanan from the window of Mr. Crawford’s office, at the corner of King and Church Streets: I observed beneath, a party of persons assembled—they might have been fifty in number, but I cannot be positive as to numbers. I witnessed the attack on Dunn and Buchanan’s procession; it originated with the party previously assembled at the corner of King and Church Streets.

I was and am an Irish Orangeman, under the Orange institutions of Ireland. I was admitted and have been twice Master of an Orange Lodge in this City, but I acknowledge no jurisdiction apart from that of the Orange Institutions of Ireland. I entered the orange society here principally to expose the evil influence of Ogle R. Gowan,—to destroy if I possibly could an influence which had been evilly exercised elsewhere, and which I knew would be so here. Having known the man in Ireland, I foresaw what would be the consequence of his evil influence in Canada, and I felt it a duty to frustrate it. The Orangemen of Canada are not legitimate Orangemen; they would not be admitted nor could they pass themselves as such in Ireland,—they are called Gowanites, not Orangemen. The Orangeism of Canada is a bastardized Orangeism, professing neither the correct signs nor symbols of that in Ireland, nor are they in any way engaged in the same views or objects. Orangeism in Ireland was instituted as a protection, in case of need, against the aggressions of Popery. I do not conceive that we were in any way enemies to Catholics in general. Here it is a purely political institution, introduced and abused for party purposes. I have witnessed the evils of the bastardized description of Orangeism which exists here. I do not see the necessity or the advantage of any such Institution in Canada. There can be no apprehension of any Popish conspiracy or ascendancy here, and moreover, I gladly testify to the loyalty of Catholics in Canada, having proved it here in Toronto during the revolt, both in our action with the Rebels in Yonge Street, and opposite to Navy Island. I know that Ogle R. Gowan never had authority from the Duke of

Cumberland to assume the of Grand Master, nor to use his name in signing Orange Warrants,—all such signatures are forgeries. It is in evidence before the House of Commons, and can be proved by reference to the Journals of the House, that the Duke of Cumberland never had authority to appoint Ogle R. Gowan a Grand Master; and that although Ogle R. Gowan made a clandestine application to the Duke to this effect, it was refused, partly on account of this want of authority, and further on account of Ogle R. Gowan’s notorious character, he having been expelled from the Orange Institutions of Ireland, in consequence of his having absconded with the funds and books of the Institution. I consider that if these facts were known publicly, and further that no Canadian Orangeman could be admitted to co-fraternity with the Orangemen in Ireland, that it would have great effect in deterring both the people of the country and the deluded emigrant from entering into such Societies in Canada; I believe it would have a great moral effect in suppressing a Society which has no legitimate or creditable foundation.

There are I believe seven or eight Orange Lodges in Toronto. I know an Orange Lodge was held in the Coltraine Tavern. I initiated James Bell, the Deputy Inspector of Licenses, into an Orange Lodge, or I presided at a Lodge he attended: I know him to be a Canadian Orangeman.

(Signed) GEORGE NICHOLS.

In presence of

(Signed,) WILLIAM F. COFFIN.
N. FULLER.
Toronto 19th June, 1841.

The Beauties of Protestantism.
To the Editor of the Catholic Herald.

MR. EDITOR.—From the various organs of the different religious creeds, it appears there is no little discord among the most of them. With no governing principle, they are divided amongst themselves, and their end is foretold in the text:—“the house that is divided against itself, cannot stand.”

A few years ago our city was the theatre of a most bitter (though bloodless) war, amongst the Quakers, which resulted in a division of their hitherto peaceful body. Parent and progeny denouncing each other, whilst both professed to be governed by the Holy Spirit received through the medium of the Bible.

The slamming of the gates in the faces of a portion of the General Assembly, by others of its members, some three or four years since, when a tremendous battle was near “coming off,” in Spruce Street and at Washington Square, produced not only a division, but a divorce, entailing an endless law-suit on the Old and New School Presbyterians. The Bible, the whole Bible and nothing but the Bible—is the proud source from whence they both derive their rule of faith and practice!

The Methodists, with their *Episcopal Protestant bonds of union*, according to accounts of a recent eastern Conference are horror-stricken at what they call the new heresy of *Puseyism*. They view it

as the most alarming event that has ever happened. It threatens to spread before the world the character and doctrines of the Catholic Church in such a smooth style as to shake the faith of the whole Protestant community. To counteract this, brethren must be *more united*. The old fashion must be revived, of setting apart stated days for belaboring the “Man of Sin” with “no popery” sermons—all minor differences must be forgotten—or Protestantism will soon be at an end.

The Baptists, Paedo-Baptists, Free-will Baptists, Seventh-day Baptists, and Campbellites, show in their rancorous strictures with each other on close communion, &c. that no great harmony exists among them—yet they all find their rule of faith and Practice in the Bible.

In Scotland the “Intrusionists,” versus “Non-Intrusionists”—appellations bestowed on each other by their respective assemblies—are brandishing, if not using weapons of coarser material than paper bullets—in unity on no other point than hatred towards the Catholic church, except in taking their rule of faith and practice from the Bible.

The “Church-by-law and bayonet-established” (as Cobbet calls it) in England, is fast approaching its end. Founded as it was by the civil government for the special purpose of covering the crimes of the King, who fed and fattened all who assisted in the unhallowed business, during his unnatural life—it is the more surprising it has withstood so long. The house built upon the sand is incapable of weathering the tempest. Clouds are now gathering. The temple shakes. The worshippers within are overtaken with misgivings—startled at hearing unceremoniously, and their slumbers are disturbed with uncertain sounds! In bewilderment they gaze on strange scenes.

From the threatening wreck of matter and the crush of crowding, let us propose that all who value their future safety, seek it in the only quarter where it is certain to be found—in the Holy Catholic Church, whose foundation is upon a rock that no tempest can disturb, whose duration is prefigured in this contrast, to be for ever.

FRAT.

PERSECUTIONS COMPARED.

“Talk of the persecutions of Popery! To Britons they are nothing, when compared with the persecutions of English episcopacy! The English church, we assert, and are ready to prove, is the most persecuting church that this country has ever known. Look at its persecutions for conscience sake in England—its imprisonments of the Quakers even to the death—its whippings of them at cart tails—its slitting of noses and cutting off of ears—its burnings—its torturings—its finings and banishments—its acts of conformity and five mile acts—its imprisonments for tithes and church rates—its persecutions of the Methodists, Baptists, and others, down to the present day. Look at all this in England—then at the bloody persecutions of the Scotch people in the attempt to force ‘prelacy’ on them at the point of the sword—at the racks, the tortures, the thumb screws, and the gibbets employed

by the government in aid of ‘the church’—at the terrible slaughters inflicted on the Covenanters at Pontland, at Druffclog, at Bothwellbrig; and then look to Ireland—at the dreadful persecutions by the same church of the Irish Catholics, as above recounted, and say, if there be another church in the world that has more deservedly earned the character of a persecuting church than the established church of England—of England, which is the glory of the world, and the envy of surrounding nations!”

“But it is not in episcopacy, nor was it in Catholicism, that the disposition to persecute even originated. No: but it was in their connection with the state—in their alliance with the civil power. They persecuted because they had the power and temptation to persecute. It was this power and temptation which produced the severe penal laws against the Irish Catholics. The country was at the mercy of England, and England had a church which called itself Protestant. The Catholics have never persecuted as the Protestant church has done, in Britain. As has been well remarked—were we to judge of the religious merits of the two churches by their conduct to each other, it is to be feared that the Protestant would be found far less justifiable of the two. The persecutions of the Romish church were persecuted in a barbarous age, before the very birth of the philosophy of free legislatures, and in the centre of general despotism; but Ireland was persecuted in the days of Locke, and Somers, and Addison, when the ‘free constitution’ of England was full blown, and when it was boasted that the meanest hind in England was under the protection of the laws as the subject nearest to the throne!”—*Lceds Times (Protestant Paper).*

A MARTYR.—The *Univers* gives the following account as authentic of the martyrdom of M. Baillie, the missionary at Tongking in China, whose body arrived at Paris:—“When surprised by the soldiers who went to arrest him, he rose, and, like the Saviour, asked them, ‘Whom seek ye?’ They were instantly struck dumb by his majestic countenance and extraordinary stature, so imposing in these climates. When put in irons the confessor took advantage of the eagerness shown by the people to visit him to deliver to them the words of eternal life. This he did with so much madness, his countenance being at the same time animated with so much joy and gladness, that the Pagans were moved by it, and said one to another, ‘This master has truly a heart to teach religion; if hereafter he is willing to instruct us we will embrace his doctrine.’ His execution was horrifying. The executioner, who was half drunk, scarcely knew what he was about. His first stroke of the sabre fell on the ear of the martyr, and cut him to the jaw; the second came upon the top of the shoulders, and turned the flesh up on the trunk. At this sight the criminal mandarin shrunk back with horror. It required seven strokes before the sanguinary work was finished, during which the holy priest did not utter one single cry. It is said that the Pagans went to his grave and offered victims upon it, as if he were a tutelary genius. Six months after his interment his body was found entire and fresh, without the least cadaverous odour.”

Loyalty of the Repealers.

That letter Mr. O'Connell thought met entirely every view or wish they could have. It disclaimed all intention of disturbing their loyalty to their Sovereign, and it would be impossible to disturb or diminish their loyalty. There was no portion of the subjects of the realm more sincerely attached, or more firm, in their duty or allegiance than they were to the throne of their Sovereign, and when those poor mistaken Orangemen of the north talk of supporting the Queen, they should recollect that they (the Repealers) were the Queen's best friends. (Cheers.) The Orange party calumniated her, and attempted her life over and over again, and they now had her in thralldom. It was not, to be sure, a very pleasing victory they had obtained, but the attachment and veneration they (the Repealers) felt for her, and the principles they announced, were ingredients in, and formed a portion of the public mind in Ireland—(cheers)—and if France or America, or any other power attempted to interfere with the disinterested allegiance they bore her, they should refuse their offers with scorn, and treat any attempt of that kind with the detestation it merited. (Cheers.) That was not the conduct of M. Ledru Rollin, and their other generous friends in France—that was not their object: their object was to express their sympathy with a nation threatened by their rulers with a calamity out of the ordinary bounds of the duties of the Government. (Hear, hear.) There they were to countenance them in their peaceful struggle, and it seemed they had *arrière pense* of aiding them if their constitutional liberty were assailed (Cheers.)

REPLY OF THE IRISH REPEALERS TO THE DEMOCRATIC ASSOCIATION OF FRANCE

"Merrion-square, Dublin, 4th August, 1843.

"SIR—It is my pleasing duty to acknowledge the receipt of the letter with which you have honored me, and to express my individual thanks for that letter. It is also my pleasing duty to convey to you the respectful gratitude of the Repeal Association for the sentiments of liberality and justice which you have displayed in that communication.

"We understand each other perfectly. Your present countenance and sympathy is bestowed upon men who are struggling within the limits of local and constitutional principle of the rights and liberties of their native land—of men who desire to use no other means than those which are peaceable means, have no other efficacy than that which arises from their moral force and power.

"You, indeed, allude to another contingency, in which you may be disposed to be more active in our support. But that is a contingency which we decline to discuss, because we now deem it impossible that it should arise, the British Government having retreated every menace of illegal force and unjust violence, and confining its resistance to our claims—if it shall continue to resist those claims—within the ordinary channels of legalized administration.

"That the London and Parisian journals, belonging to the class inimical

to civil and religious liberty, should misrepresent our mutual intentions and motives, is a matter of course, even when these motives and intentions are publicly expressed, and have the advantage of exhibiting the turpitude of our calumniators. But we strongly apprehend that the visit which you have intimated that you might make to this country, would whilst it would be of no practical utility, afford opportunity for further calumny, and for mischievous (though utterly false) insinuations.

"Upon these grounds we deem your contemplated visit to Ireland in anything resembling a public capacity as being, to say the least of it, premature.

"Permit me respectfully to add, that if at a more suitable period you should ever have leisure and inclination to visit Ireland, I should be very proud, indeed, to be permitted the honor and favour of exercising, during your sojourn, the rites of hospitality towards you.

"To conclude, let me assure you that the Irish people are exceedingly gratified by the sympathy for their sufferings, which you and your noble-minded friends proclaim. You do us but justice when you appreciate our principles—they are the principles of democratic liberty, mitigated and secured by the stability of a restricted monarchy—the principles of civil and religious liberty enforcing practical justice from the Government to the many, and giving perfect freedom to conscience, thus combining the freedom of religion, the freedom of education, the freedom of the press, and freedom of all popular institutions, with the fixity of monarchical authority. This genuine liberty can be maintained and secured only on the basis of veneration for the religious sentiment, and of disinterested sincerity in practical religious observances.

"Be pleased, Sir, to accept the emphatic expression of the sentiments of respect and esteem with which I have the honour to be, your faithful and obedient servant,
DANIEL O'CONNELL."

This letter was adopted, and after more contributions and enrolments, he called attention to another subject—

ENGLISH SYMPATHY—THE STATE CHURCH.

To return, said the Liberator, to a slavery nearer home. The English Parliament has refused even to discuss the greatest of our grievances. The making of the Irish people pay for a religion that they did not believe to be true was a species of cruelty equal, almost, to that of the Roman emperors, who compelled the Christians to eat in public the food that had been dedicated to idols: Every human being, be he Protestant Presbyterian, Dissenter or Catholic, must feel a repulsion in being compelled to pay for the support of what he believes to be dangerous errors. (Hear.) He eulogized Mr. Ward's speech, pitied the narrow intellect exhibited in Lord Elliot's miserable reply, and refuted some of his lordship's statements. Lord Elliot said that, but for the Union there would have been no emancipation. Why, the Union was carried to prevent the emancipation bill, in '82 it repealed the act, which prevented the Catholics from being educated, and withdrew from the Protestant bishop the power to license Catholic

schoolmasters. The Catholics were completely freed from this obligation by the Irish Parliament; and the first brief he ever got at the bar was from a Catholic schoolmaster, who insisted on obtaining the benefit of the statute in this respect. The Protestant bishop of the diocese sued him for not having a license, and an ecclesiastical court pronounced in favor of the bishop but his decision was overruled by the higher legal tribunal of the Court of Queen's Bench, which decided that it was no longer incumbent on a Catholic schoolmaster to have a licence. (Hear, hear.) He gained the point for his client, and this was the first professional triumph he ever obtained. (Hear; hear.) In '92 the Irish Parliament opened to Catholics the bar, the army as far as the rank of colonel, and the navy as far as the rank of captain, and the university in part, and no doubt the true equality was attainable—inevitable when Catholics obtained the franchise. A more monstrous absurdity, therefore, than that of which Lord Eliot had been guilty, in asserting that emancipation was obtained by means of the Union, it was impossible for human imagination to conceive: The Irish people forced the concession of this question from the English Parliament—yes, forced it; for Peel, at the time that he consented to it, admitted that his principles were not changed, and Wellington confessed that it was granted for no other reason than this, that, for right or for wrong, there was a state necessity for its concession. [Hear.] Heaven help the country governed by such men! Only imagine a man of such mental pretensions as Lord Eliot being left to govern a country in a moment of peril and popular excitement! The only member of the Ministry who meddled in the debate was Lord Eliot. Lord John Russell was absent altogether, and with him the great majority of his party. In fact, the question was discussed before empty benches. The House was counted out—the debate had died an abortion, and would any man tell him that the Irish people ought to rely for justice upon the English Parliament? What said Sergeant Murphy to that? Oh! how obliged he was to Mr. Escott, on whose motion the House was counted! He did not know to which of the Messrs. Escott his gratitude was due for having counted the house, but for fear he should not thank the right man, he thanked them both. Were Sergeant Murphy's friends the Whigs?—[Hear.] Why, Lord John Russell, the other night, went out of his way to say the Repeal Meetings were illegal.—Now, mark the strange, the startling inconsistency of the man. This very same statesman, who declared the Repeal meetings were illegal, had, on a former occasion, espoused the cause of the Irish magistrates, and denounced the conduct of Lord Chancellor Sugden in dismissing them, as illegal and indefensible. But if Lord John Russell was right in declaring that the meetings were illegal, Lord Chancellor Sugden was right in dismissing the magistrates for attending them, and Lord John Russell was wrong in having denounced the Chancellor's conduct as un-

constitutional. ("Hear, hear," and cheers.) Oh, it was delightful to see those men showing themselves up in this kind of way. (Laughter and much cheering.) He (Mr. O'Connell) hoped that they (the Association) had read the speech of his beloved friend and colleague, Edmund Burke Roche, upon the subject of the Whigs' claims to the warmest commendation, and well worthy the attention of all true Irishmen. He meant to move that an extract from Mr. Roche's speech be inserted on the minutes, and that the thanks of the Association be offered to him, as a token not merely of gratitude to the gentleman, but also in order to mark their unqualified condemnation of any alliance with the Whigs. He had repeatedly illustrated his affection for them by a familiar allegory, and declared that he supported them for the same reason that Paddy thrust his hat in the broken window—not to let in the light, but to keep out the cold. (Laughter.) That was the way he treated the Whigs. They kept out the Tories, but they let in no light, and he it known to them that Ireland disdained and despised them. If they were in power to-morrow he thought he had influence enough to kick them out before they would be six weeks in office. (Cheers and laughter.) Let the English parties fight their battles. Despite of Whigs and Tories, the Repeal was coming. The time was fast approaching when their second movement would be made. The Tory papers were cavilling at his project for an assembly of 300 Repealers, and endeavored to show that what he predicted was illegal; but he wished to have it expressly understood, the details of that plan were not yet matured. [Hear, hear.] He would consider them with the most jealous care—he would deliberate upon them by day and by night before he gave them to the world—and he pledged himself to this, that he would not violate the law in the minutest respect. [Hear, hear.] But he would rally old Ireland till they had a free chosen Parliament sitting in the halls of College-green.—(Great cheering.) The thanks of the chair to Mr. Roche were then unanimously voted. Several contributions were paid in, including letters from America, &c. Mr. O'Connell took an opportunity of expressing his regret that he had not Mr. Steele's letter on America, before it was inserted, as he might have been able to prevent its appearance. He had, however, caused it to be confined to the *Freeman's Journal*. After more contributions, &c., Mr. O'Connell begged to announce that by eleven o'clock, on the 15th inst., he would be on Tara-hill [Cheers.]

On Wednesday evening a meeting of the York Protestant Association was held in the Merchant's Hall, Foss Gate, in the City of York, for the purpose of delivering a lecture on the blessings of the Reformation, and the necessity of helping Ireland out of the hands of the Devil, who is the Pope, who is O'Connell, &c. At the conclusion of the lecture an Irishman named Hughes, a journeyman hatter, addressed the meeting. He displayed considerable

fact in asking a string of questions, which it would have been extremely incon- venient for the Reverend Mr. Myers to answer. He stated he was an Irish- man, and proud to acknowledge himself an Irish Catholic, and called upon the re- verend lecturer to say which of the Refor- mations he would have advised the Irish people to join—that which was introduced by the confiscation of the church and abbey lands—that Forty-Two Articles, which were inspired by the Holy Ghost, —or that of the Thirty-Nine Articles also inspired by the Holy Ghost. He then defied the lecturer to deny that each of these Reformation had been forced upon the Irish people under the colour of the British scimitar, the glitter of the sword, and amid the cannons' roar; and that the Pro- testant religion had been the greatest curse ever inflicted on his unhappy country; that it commenced with sacrilege progress- ed with battle blood, misery, and starva- tion. As a disproof of the alleged igno- rance of Irishmen at the time of the so- called Reformation, he asserted that as the English parsons could not preach in Irish, they were commanded to preach in Latin, as the Irish in general had a knowledge of the Latin language. He re- ferred the lecturer to "Taylor's History of the Civil Wars of Ireland." He con- cluded by boldly stating he should be glad of an opportunity of proving from histo- rical facts that Protestantism was the curse of Ireland; and called upon all who sym- pathised with poor suffering afflicted Ire- land to give three cheers for the Queen, Catholic Ireland, and Repeal, which met with a most enthusiastic response from a great majority of the meeting. Hughes throughout the whole of his address was loudly applauded, which must have spoke trumpet-tongued to the reverend declaim- ers, that their unholy calling was nearly defunct—that at least in the city of York reason and common-sense are taking place of "No popery" bigotry, and anti-Catho- lic intolerance.—*London Tablet.*

At the Grafton School Rooms, in Fitz- roy-square, on Tuesday, a meeting was held, which had for its object "the anni- hilation of the old monster Popery, and the dragging of it from its modern mantle of Puseyism." This "monster in a mantle" had sorely terrified it seems the rev. A. S. Theobald, who unlike his Christian namesake, could not frighten away the lion with his roar; nor like the heathen poet, sing his Lalage, with a clear consci- ence, to the terror of the wolf of the Sa- bine wood. He and others therefore, call- ed this meeting, that they might strip the sheep's clothing off the wolf of the Tracts. The Earl of Glenhall, and great many re- verend gentlemen and venerable ladies stayed away, and those who attended de- livered several speeches about shaking the establishment to its centre, resolved the condemnation of the Newmanites and the propagation of the Church to that state of purity and piety in which it flourished up to 1750; since when, Methodists on one side and Puseyites on the other, have tried to kill it with an infusion of new blood into its exhausted veins and other murder- ing attempts at renovation which this meeting decided should no longer be tol- erated.—*Ibid.*

MIRAGE.—The master of the American brig William Ash reports the following singular optical delusion:—"Brig William Ash, July 6, 1843, 15 min. past eight p. m. —Being at anchor of the Pilgrims, River St. Lawrence, to wait the tide, fine weather and light wind, I was called to by our pilot, William Russell, saying there was a ship sailing in the air, in the direction pointed out, I distinctly saw the appear- ance of a full-rigged ship, under full sail, passing very swiftly over the land, in a S. S. W. direction: I watched it with the spy-glass, until to my view it vanished into smoke. It was witnessed also by the pilot's apprentice, Denis Glen —Wm. Morrish Master."—*Ibid.*

THE BIBLE SOCIETY.

It is time that the good which those Societies was to produce should begin to show its fruits in the world. Some twenty years ago the grand panacea for all diseases of the mind was the circula- tion of the Bible. The world was stun- ned with the clamors of those who assert- ed that the Scriptures would revolution- ize society, eradicating all its vices, and establish in every heart a millenium such as never before had dawned on mankind. Wherever the Evangelicals directed their attention, there they found every thing, as they termed it, "white for the harvest." Money flowed in like water, pious souls were multiplied, the pulpit was in an ecstasy, the preachers gracious and the printers fat, old wo- men never saw such a revival, children gave their pennies to convert the heathen, the Pope was paralyzed, as they imagin- ed, with fear of utter destruction, and the whole Biblical Protestant world, like an opium smoker, was contemplating vision- which were taken for realities. Well, the work has been in progress ever since; the Bible has been scattered over all the earth in languages which are known, and in languages which are not known, and never will be known; the hand-press was not sufficient, so they applied the steam-power to the manufac- ture of modern Bibles as they do in spin- ning long yarns, and every body said the work is nearly done—we have made an alliance with steam—hurra for the conversion of the world—who's afraid of the Pope now!

It cannot be denied, that for many years the work went bravely on. But whispers began to flout around that the heathen did not know how to read, that the transla- tions of the Scriptures were so ridiculous that the Chinese wrapped their tea in the leaves of the sacred volume, the Egypt- ian plastered his walls with them, and the Hindoo converted them into carpets. Here was sad profanation! To remedy this want of sense, it was deemed advis- able to send out Evangelical colonies; the people were appealed to, their liberality was not exhausted, and schoolmasters, physicians, preachers, and preacher's wives, young ladies and young gentle- men, departed with trunks and handbox- es, collars and founces, to help the Bible to convert the headstrong heathen and the dark minded Papist.

The result of this master-stroke of theo- logical policy was the conversion of thousands; as the "Christian Advocate" used to say, it was a "second Pentecost;" and from Maine to Florida, and in the Broadway Tabernacle and Exeter Hall, such a shouting of alleluia was raised, that unbelievers were terrified, and it was generally suspected that Satan was regularly "used up." The foreign missionaries sent home astonishing ac- counts of their success, ending always with a special request to forward more money, more books, more trunks of clothes, cottons and broadcloths. Whilst these were ready at hand for distribution nothing could surpass the zeal of the hea- thens to become Christians. The Hin- doo woman wanted a calico dress, the naked savage had set his heart on a shirt, in the Islands of the Pacific they were in great want of pantaloons, if we may cre- dit one of the letters from the mission- ary field, and is it to be supposed that Christianity would be rejected when such prizes would attend its profession? They believed and they were clad; the clothes wore out and so did their Christianity when there was no new supply.

Why did not generous Brother Jona- than send out more? General Jackson vetoed the Bank, the Pets exploded, Real Estate tumbled down, speculation was knocked on the head and killed outright, men turned to work and learned the real value of a dollar, and began to think that sending money to convert Heathens on such an expensive scale, was a considera- ble humbug, and very like the French- man's "water lots." An effort was made to revive the old feeling by the con- version of the negroes who obtained pos- session of the vessel in which they were confined. They were converted in Con- necticut—yea, verily they learned the beauties of Christianity in Connecticut—they were sent back to their own country under the care of some Rever- end Preachers, all Southern Africa, it was imagined, would be converted through their instrumentality—but letters have been received, and it is best to say nothing about the virtues of the Connecticut neo- phytes. It is enough to know, that on their return to Africa they "wheeled about and turned about and jumped Jim Crow" for the special amusement of the missionaries.

Though the Bible Societies have been so unfortunate amongst the Heathen, per- haps they have done wonders in civilized and christian countries. In England for instance, where the laborers in the Col- lieries, as was lately stated in the House of Commons, knew nothing of Jesus Christ! Where the corruption prevail- ing in the Manufacturing districts was so horrible, that its very enormity threw suspicion on the truth of the develop- ments made by the Commissioners. In England which one of her own sons calls the "Devil's sty," on account of the disgusting vices which have overspread the land!

What have the Bible Societies accom- plished for the United States? Let the uni- versal complaint now daily told in almost every newspaper testify. Let the vast

scale on which dishonesty has been prac- tised by men in responsible situations, let the forgeries, breaches of trust, assassina- tions, murders, the conflicts of eminent men in political affairs, let the bowie knife, and the pistol, and the disposition mani- fested by the rising generation in the late riots of this city, let all these speak of the result of the scattering Bibles through the land. The Bible was once venerat- ed, now it is nothing but a stumbling- block for the sincere; it was once res- pected as the word of God, now it is made the word of man and stuck for- ward in every controversy to do the work of perjury—*to swear for both sides!* It is thrown in the dust of the Common Schools, it is looked upon as a task, and is consequently treated with the same respect as a Geography, or an Arith- metic.

Evils are every day accumulating, and men will open their eyes when the reme- dy will be, probably, too late. If the cir- culation of the scriptures as a book, was to be the means intended by Almighty God for the conversion of the world, He would not have deprived mankind, after his great work of the Redemption was accomplished, of every opportunity of procuring the sacred volume for *fifteen hundred years!* The world was con- verted before the invention of printing; the truth was known before the press was thought of, and never did the world en- joy centuries of more true religion during which every work of mercy and Godli- ness was performed, than in those ages of Faith, those middle ages at which the bigot sneers because his mind is dark, and his heart unforgetting.

The world knows, or is beginning to know what the circulation of the Bible has produced. If no other evil than the fol- lowing which we extract from the Bos- ton Christian World, a Unitarian paper, had been the result, well may every lover of Christianity mourn for the degradation to which unwise men, but wiser in their generation than children of the light, have reduced the gospel of truth—the blessed revelation of the will of God.

"Behold the Protestant churches at this moment, tossing to and fro in a state of trouble. The great family of Christians are in a lamentable state of disorganiza- tion. In Scotland the unity of the Es- tablished Scotch Church has ceased. In England, the Episcopal Church, once thought impregnable and at peace, has its opposing interests. The ancient hier- archy, and the Oxford school are at log- gerheads. In America, the old school and new school Presbyterians cannot find rest for the soles of their feet. The theo- logians at Princetown, New Haven, An- dover, Ohio, and Oberlin, once united, now entertain remarkable differences of opinion and faith. In the Episcopal Church, too, there are high church and low church parties. The Methodists have their Episcopal and Protestant Schools. With the Baptists, there are those who hold to close communion, and those who are more liberal. With the Universalists there are Restorationists and Ultraists. With the Quakers, even, there are the old school and the Hicksites.—*Catholic Telegraph.*

From the Tablet.

Rome as it was under Paganism, and as it became under the Popes. 2 vols. London. Madder, 1842

This is a very remarkable work; an erudite conscientious, and eloquent dissertation. Indeed, we have reason to be surprised at finding such a work issue from a Protestant publisher, and unadorned by a Catholic name on the title-page. We have had recently many historical treatises in which bywriters, not of our faith, a certain degree of justice is done to Catholic actors on the stage of human affairs, and a certain degree of Catholicity of tone is adopted in appreciating the course of great events. We have had Voigt and Hurter, Guizot and Pargrave, and in a lower degree Ranke. But in the works of none of them have we met with that justness of judgment, and perfect soundness of feeling which characterize the production now before us. The author—be he Protestant or Catholic—has succeeded in producing on the decline and fall of the Roman Empire, and the reproduction under new forms of Roman influence by the Popes and the Church an original and most valuable work—far more valuable, indeed, than we at first anticipated from its title and general appearance.

But, while we have been thus highly gratified, the very excellence of these volumes has in part rendered us dissatisfied. The excellent author has done so much that we can hardly help asking why he has not done more. He has produced an eloquent dissertation, a series of graphic sketches, a work of deep thought, and patient investigation—why has he not produced a history? He has shown all the power of a great historian, why have we not the fruits of that power? He has touched with a master-hand upon most of the great and difficult subjects that occur on the confines of two civilizations—the breaking up of the old Pagan and the founding of the new Christian—he has touched them, and in many instances he has even worked them up in detail with consummate ability. We suppose we must attribute it to the diffidence natural to one who knows better than the less learned, all the difficulties of his task, and who naturally shrinks from competition with the great names that have passed over the field before him, that he has chosen to cast in such a fragmentary shape a work that well deserves a noble and more enduring garniture. We humbly venture to think, however, that our author cannot stop where he is. His book is, indeed, no criticism on Gibbon's great and abominable history; it is a new and original work in every respect, and stands upon its own basis. But yet it furnishes an antidote to Gibbon's poison, and supplies a masterly outline of a history which should be written to depict for Christians those all-momentous scenes of the modern world, which Gibbon has depicted for Atheists and sensualists.

It seems clear to us, on a first perusal of these volumes, that their author, having now cast his metal for the first time into its present mould, has been not a little hampered by the very opulence of his materials, and the narrowness of the

space to which he has confined himself. Indeed, we think we discern a change of plan—very natural, and, we think very fortunate. In the earlier portions of the first volume the author has tried his hand at a sort of dramatic management, in which, though under the form of speeches and imaginary scenes, he has given us many able and learned disquisitions, he yet, as a dramatist, failed utterly. His characters are no characters at all; and his eloquence, instead of being the eloquence of the prose poet, is (what it is most naturally) the eloquence of an accomplished orator. Now, no two things can be more distinct than poetical and oratorical skill, and few are they who have been able to combine both. We respectfully suggest that our author is not of this small number. But without this, enough praise is left him. His eloquence is of that sort that well befits an historian. It is weighty, serious, and impressive; with little occasional touches indeed—not ungraceful, nor ungrateful—of what, if the book had been published in Dublin, we might have called *Hibernian colouring*, but no more than suffice to give a character to the style, and are perfectly warranted by the half-imaginative form he has chosen as the vehicle of his thoughts. His narrative style is clear, perspicuous and animated; and when quitting his fictitious scenes he comes, in the middle of his work, to the naked facts and narratives of history, he leaves little to be desired.

It is impossible, in the short compass to which we are necessarily confined, to give anything like an adequate analysis of so important a production as the one we are now treating of. Still less is it possible to give any adequate notion of its contents by extracts; but we must try what we can do in both ways. Let us take the first book for an example. It consists of thirteen chapters. The first chapter opens with the approach of St. Peter to Rome along the Appian way "barefooted and in silence." Around him are imagined embassies with costly gifts, envoys from the climes of India, astrologers from Chaldaea, merchants and magicians, priests and sorcerers. Asiatic monarchs, Moorish kings, and Parthian satraps, "bearing the tribute and the offering of all people to the queen of empires and the domicile of all the Gods." He meets coming from Rome to the suburban sepulchres by the way side, the pagans and processions of Death, in which the Epicurean population of Rome, devoted to sensuality and practical Atheism, still recognized, though after a grotesque fashion, the sacredness of death and the imperishable hopes of immortality. In the second chapter we have a description of what St. Peter, in his pilgrimage to Rome, must have seen of the various modes in which the affection of the survivors for the deceased displayed itself; and a dissertation on the "double worship" imported from Egypt, by which among the people the notion of future rewards and punishments was insidiously maintained. The third chapter treats of the initiation into the inner or more mysterious worship, the greater and the less-

er mysteries; in the later of which the popular doctrine was even more assiduously and more impressively inculcated, while in the former was imparted the "great secret" of the imposture of the popular worship, the higher dogmas of one God and the spiritual immortality, and also the infinite importance of maintaining at all hazards the imposture as a convenient political instrument. The fourth chapter describes the undermining of this old system by the "free enquiry" of Socrates and his successors, the gradual degradation of all the religious festivals into avowedly licentious and insincere mummery, and the gradual rise of the Epicurean philosophy, by which sensuality and Atheism were refined and reduced to a system, yet without extinguishing altogether that instinct of immortality which no philosophy has been able to root out of the human soul. Having shown how the holy pilgrim, then entering into Rome was prepared with a message and a secret which should prove to this dissolute and desperate Epicurean route that some one had risen from the dead and brought tidings of another world, and of the attainment of victory over death, our author carries St. Peter, and his meek companion, St. Mark, into one of the lofty Roman Palaces, the luxury and effeminacy of which are well described. In this palace "the first he met," St. Peter begins his mission, and is thrust out violently and ignominiously. The sixth chapter contains a dramatic dialogue, the substance of which is taken from the "Pusculan Questions," in which Lucan, Seneca, &c. &c. bear parts, and in which they endeavour by vague and baseless philosophical reasonings to administer comfort to Servilius Pudens, "a venerable senator, from whose embrace a son and heir, a youth of extraordinary promise, had been torn away by death." This dialogue opens the way for a delineation from Tacitus of the unutterable baseness and loathsomeness of the condition of the upper classes—the best educated and most lofty-speaking—under the tyranny of Nero, and in particular the hollow villainy of Seneca and Lucan. The seventh chapter treats of the influence of religion, the old Pagan superstitions, as the corner-stone of the Roman Empire, the binding principle of its heterogeneous elements, and the source of the aristocratic authority from the beginning. In the downfall of this religious element, our author teaches us to see the loosening of the binding principle, the destruction of aristocratic authority, the commencement of anarchy, unvarnished military violence, the reign of brute force, and the consequent downfall of the empire. The eighth chapter shows us how the writing of Cicero and "the avowed infidelity of Cæsar," tended to diffuse scepticism among all classes, and thus to revolutionize the state. In the ninth chapter the philosophical dialogue, interrupted for a time by these disquisitions, is resumed by Seneca, and by Cassius, who denounce the day-dreams of philosophy, pronounce an early death a blessing, execrate religion, utters a curse on the day of his birth, and exclaims that no one

"but a ruthless demon could have flung man into this terrestrial Tartarus." With these philosophical ravings the writer ably contrasts Christianity, in which the loftiest dreams of Plato find a perfect solution; and introduces St. Peter to the conference to proclaim his authority as the vicegerent of a crucified God, and as able practically to solve the problem of a resurrection, both by his own testimony as to Christ, and by his power to restore the disconsolate father to comfort in raising his half-corrupted child from the jaws of death. With this miracle, and a description of its various effects upon the guests there assembled, the first book closes.

In giving this analysis, we have taken the first, and, in some respects, the worst, or, at least, the least satisfactory, of the six books into which these two volumes are divided. We have selected it both because it is the first, and because even the meagre outline we have been able to give will suffice to prove how judiciously our author has selected his topics, with what a true understanding of his subject he has at the outset put his finger upon the essential conditions of the problem which was to find its solution in the destruction of one empire and the production of another. He has gone to the heart of the Roman Empire in viewing it under its religious aspect. With Gibbon, the Roman Empire is a military monarchy derived from a military aristocracy, and religion comes upon the scene as a comparatively unessential adjunct to the human elements of the drama. The present writer, with a truer insight, sees the religion of superstition as the animating spirit of Rome while it flourished; and in the decay of that spirit he sees the decay of the empire. He sees Christianity, also from its true point of view, as a great spiritual, monarchical hierarchy, at deadly war with—not an accident of old Rome—but with its inmost life-essence; and successfully struggling to replace the old body and soul with a new body and soul, restored, regenerated, and disenthralled.

The second book throws a retrospective glance over the earlier history and warring greatness of the Commonwealth, its miseries, factions, and massacres, and the final establishment of the empire. It then traces the application of the prophecies of Daniel. Afterwards it gives a lively picture of the contemporary history of Nero, the murder of his mother by the Emperor, the base servility of his courtiers and senate, the burning of Rome, the persecution of the Christians, and the outward splendour and promised eternity of the Empire. From that point it sketches, often in great detail, through the remaining four books, the leading incidents of history up to the completion of the cycle in the emancipation of Rome from the dominion of the East, the triumph of Orthodox Christianity over the barbarians, and the consolidation of all these conquests in the Coronation of Charlemagne. Through this mighty current of events we cannot, of course, linger, and we must now bid farewell, to a work which has given us very great satisfaction, with an extract, as in some soiled sample of our author's style and manner.

[Extract next week]

CONSISTENCY.

We cut the following from the "Banner of the Cross" of the 19th inst:—

"JOHN CALVIN.—We have not thought necessary to pursue *The Presbyterian* rather than we have already done, on the subject of Calvin's ordination. No proof has yet been adduced in answer to our repeated calls, that he ever received ordination. Some of our Church contemporaries, however, are supporting us in our position. The Editor of the *Church Chronicle and Record* says, "We have repeatedly said that John Calvin was never an ordained minister. Beza, the contemporary and intimate friend of Calvin, omits to mention his ordination, when writing the life of the man. In all the writings of his contemporaries there is no allusion to his ordination." The following fact is also stated by the venerable Editor of the *Utica Gospel Messenger*:—The Rev. Henry Kollock, D. D., a clergyman of the Presbyterian Church, a very popular preacher, a Professor at one time in the College, or Theological Seminary, at Princetown, New Jersey, and afterwards the Presbyterian minister at Savannah, Ga., began, as well known to his friends, the preparation of a life of Calvin. While prosecuting the undertaking, he stated to us with others, that he had not been able to satisfy himself that Calvin was ever ordained, and added, that if he could not show the fact, he would not prosecute the undertaking. *The book never appeared*, though Dr. K. lived many years after making the declaration above mentioned. We believe there is one estimable man living in New Jersey who recollects this fact."

This is all in all one of the silliest scraps that met us for some time. John Calvin's ordination—only think of it! In the name of common sense what has Protestantism to do with such a question, that Protestantism whose principle does, because it must, place Joe Smith, the Mormon leader, on the same platform of authority eye, even with his Grace of Canterbury, so far as Ordination is in the question. What has Protestantism either to gain or loose in the event of John Calvin being ordained or not?

Though we presume not to define how far the "Banner" may have pursued the "Presbyterian" on the subject, did we not live in the days we do, we would give expression to our surprise at the appearance of such a paragraph. But we are not surprised; especially when we recollect certain acts of Parliament, and how the Head of God's church in the person of the Elizabeth of England, supplied all defects and so forth, and thus manufactured a slimy veil to hide the naked features of the "Banner" school, whilst the Independent Parliament made no such ungodly provisions for the descendants of the Round-heads, who must therefore be sneered at on the subject of John Calvin's ordination! But will not unprejudiced men laugh at the empty, contemptuous pretensions of the supercilious clique to which the gentlemen of the "Banner" belongs, especially when they reflect what that genteel school—aye, with all its mawkish, apish aspirations after the real grandeur of the Prelatic heritage—what, that very genteel school would be, were it not for a mere act of Parliament, or the would be chance discovery of the Lambeth forgery! Softly: softly, Mr. Banner. Moot not such idle ques-

tions. Live in peace with your brother of the Presbyterian. You are both good Protestants enough in your own way. You both preach Protestantism—and that, according to the *Charleston Observer*—IS NOT THE REVELATION MADE BY GOD. *Proh Pudor!* After that hunt up Ordination titles!!—*U. S. Catholic Miscellany.*

CONTAGION OF PLAGUE.—Cairo, June 28.—Some very important results have been obtained by the commissioners who have been sent by the Russian Government to this country, in order to make experiments as to the contagion of plague, and the means of arresting the propagation of the virus. One most satisfactory conclusion has been already come to, and if nothing more be done, that conclusion must lead to the early modification and final overthrow of the whole quarantine system, as at present constituted; for the commission have come to the unanimous opinion that articles of any sort, after having been subjected to a temperature of from fifty to sixty deg. of Raumur, cannot communicate the plague.

The commissioners collected a large quantity of garments, of sundry tissues, and of susceptible raw materials, which were thoroughly impregnated with the supposed virus of the plague, these were placed in a chamber, heated by a stove to the temperature of between fifty and sixty degrees (Raumur,) some portions loose, some portions tied lightly, others closely pressed together, and others in cases hermetically closed; they were subjected to the heat for 48 hours.

Sixty-six persons, of all ages and temperaments, including Turks, Egyptians, Syrians, and Negroes, were clad in the garments, and put in the closest contact with the articles which had been thus heated. The board of health, and the various medical authorities at Cairo, were called in to exercise the necessary control and surveillance over these very important experiments.

The result has been, that not one single person of the sixty-six has been attacked by a plague, or his health affected in the slightest degree by the experiments to which he has been subjected.

The commissioners state that the quality of the materials has not been in any way deteriorated by the action of the heat; that the colors of the various manufactured articles have not been dimmed or changed; that the experiments have been attended with scarcely any cost, and that security may thus be obtained against the communication of plague at an exceedingly small expense.

A large volume of correspondence on the subject of quarantine has lately been presented to Parliament on the motion of Dr. Bowring. No doubt he or some other member of Parliament will ere long again call attention to a system so unenlightened and barbarous as that which now disgraces the legislation of the so-called civilized Europe. Many changes and improvements are in progress, and every change shows the little foundations for the

fears and the follies of the supporters of the existing state of things.—*London Morning Chronicle.*

ELECTRIC TELEGRAPH.—The velocity of Wheatstone's messenger has reached a maximum which can safely be said of but few human things. The speed is about 120,000 miles a second. A message could go from Bristol to Birmingham in 1,1400 of a second, or round the globe, if a wire could be laid for it to travel upon, in one-fifth of a second. The messages upon the Blackwall railway, upon part of the Great Western, and some other railways, are carried at this extraordinary rate. The bells in the House of Commons are rung by it, and its uses are extending.

TO SUPPRESS DUELLING.—A very numerous meeting of noblemen and gentlemen was held in London, on the 4th of Aug. to consider and adopt a memorial to the Queen, asking her to make some decided and public manifestation of her aversion to the unchristian practice of Duelling. Viscount Lifford was called to the Chair, and among those present were Lord R. Grosvenor, Lord H. Cholmondely, Sir Edward Parry three Admirals, and a considerable number of Army and Navy officers. The memorial was read and agreed to, and a deputation appointed to present it. A vote of thanks moved by the Chairman, he stated, in returning thanks for the compliment, that the institution for the suppression of duelling already numbered 416 members, of whom 23 were noblemen, 15 sons of noblemen, 18 Members of Parliament, 20 Baronets, 35 Admirals and Generals 32 Colonels, 56 Captains in the Royal Navy, 26 Majors, 42 Captains in the Army, 26 Lieutenants, and 28 Barristers.

PAYMENTS RECEIVED.

St. Catharines—Rev. W. Patk. McDonogh, for Messrs. A. Chisholm and Thos. O'Brien, (Thorold,) and D. McEnry, and Daniel Cassidy, each 7s 6d.
Toronto—S. G. Lynn, Esq., 84.
Belleville—Rev. Michael Brennan, for Messrs. Richard and Stephen O'Brien, each 15s. and John Donagh and James Spence, each 7s 6d.
Oakville—Mr. Charles Reynolds, 15s.
Williamstown—H. McGillis, Esq., for Messrs. John Hay, Angus McDonald, (Front No. 6), and Hugh McGillis, each 15s., all for V. 4.

CATHOLIC BOOKS.

JUST Received, and for Sale at the Catholic Office, King Street, a few copies of the following Books and Tracts: Prayer Books, Catholic Piety, Flowers of Piety, Path to Paradise, The Scapular, Think Well On't, Angelical Virtue, Meditations and Prayers.
Hamilton, September 20, 1843.

T. BRANIGAN
Is now paying

The Highest Price in CASH for
WHEAT & TIMOTHY SEED,
At his General Grocery and Liquor Store
King Street.
Hamilton, Sept. 13, 1843.

JUST PUBLISHED,
THE PROTESTANT or NEGATIVE FAITH; 3rd Edition, by the Very Rev. W. P. McDonald, V. G.

Orders for the above very interesting work are required to be sent to the Catholic Office immediately, as only a very limited number of copies are struck off—Single copies in cloth, 1s. 3d.
Hamilton, Sept. 6, 1843.

O. K. LEVINGS, UNDERTAKER,

RESPECTFULLY informs the Inhabitants of Hamilton and its vicinity, that he has opened an **UNDERTAKER'S WAREROOM** in Mr. H. CLARK'S Premises, John Street, where he will always have on hand every size of plain and elegantly finished Oak, Walnut, Cherry and Pine **COFFINS,** Together with every description of Funeral appendages.
Funerals attended on the most reasonable terms.
The charge for the use of Hearse, with Dresses, is £1.
Hamilton, Sept. 6, 1843.

DENTISTRY.

N. R. REED, M. D. Operating Surgeon Dentist, would respectfully announce to the Ladies and Gentlemen of Hamilton and its adjoining towns, that he has located himself permanently in the town of Hamilton where he will be happy to wait upon all who wish to avail themselves of his services.
Consultation gratis and charges moderate.
N. B. Persons or Families who desire it may be waited upon at the residence.
Office at Chatfield's Great Western Hotel, King St.
Hamilton, Sept. 6, 1843.

GENERAL GROCERY, LIQUOR: AND PROVISION STORE.

T. BRANIGAN begs to announce to his friends and the public, that he has recommenced his old calling, at his former stand, next door to Mr. Ecclestons Confectionary Shop, King Street, where he will keep a general assortment of Groceries, Liquors, & Provisions.
Cash paid for all kinds of Produce at the market prices.
Hamilton, June, 1843.

NOTICE,

THE CO-PARTNERSHIP heretofore existing between Henry Girouard and Robert McKay, Livery Stable Keepers, is this day dissolved by mutual consent, and all debts due to the above Firm are requested to be paid immediately to Henry Girouard or Robert McKay, who will pay all accounts due by said Firm.
HENRY GIROURD,
ROBERT MCKAY.

Witness to the signing of the above
LEGATT DOWNING.
Hamilton, July 21, 1843.

ROYAL EXCHANGE, KING STREET, HAMILTON—CANADA, BY NELSON DEVEREUX.

THE Subscriber having completed his new brick Building, in King Street, (on the side of his old stand) respectfully informs the Public that it is now open for their accommodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks;
N. DEVEREUX,
Hamilton, 1843.

UPHOLSTERY AND CABINET MAKING

Oils, Colours, Painting, Glazing & Gilding.

THE Subscribers, thankful for all past favours, desire to inform their Friends and the Public, that Messrs. HAMILTON & WILSON have recently removed from the firm—and that having considerably enlarged their old premises; and acquired greater facilities for carrying on their business, they are now prepared to manufacture any article, or execute any order in their line; and as they have assumed the entire responsibility of the business, they intend to put every kind of work at the lowest prices for Cash, or short approved Credit—hoping by strict attention to every department of their Business, to merit a continuance of the kind support they have heretofore received.

Feather Beds, Hair and Wool Mattresses, Gilt and plain Window Cornices, &c. made to order, to any design, and at short notice.

A good assortment of Looking Glasses of various descriptions and sizes kept constantly on hand, Wholesale and Retail. MARSHALL SANDERS, JOSEPH ROBINSON.

King street, Hamilton, May, 1843. 38

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

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

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

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

ARMOUR & RAMSAY, Montreal.

A. H. ARMOUR, & Co. Hamilton.

RAMSAY, ARMOUR, & Co. Kingston.

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

FOR SALE,

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

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

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

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.

December, 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

Cure for Worms.

B. A. FAHNESTOCK'S VERMIFUGE;

Prepared by

B. A. FAHNESTOCK & CO. Pittsburgh, Pennsylvania.

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

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

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

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

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

B. A. FAHNESTOCK & Co.

For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Geur, and C. H. Webster.

ENLARGEMENT OF THE MONTREAL TRANSCRIPT.

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

2,250 COPIES.

Thus justifying our friends in making us their advertising medium.

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

TERMS—12s. in Town, and 15s. in the country, postage included.

Those who wish to subscribe, will please send their orders, post paid, with a year's or six months subscription in advance otherwise the paper will not be sent. It is requested that they send 10s or 20s, and the surplus in cash, will be placed to their accounts.

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

D. McDONALD, Near the Post-Office.

Montreal, May 2d, 1843.

THE U. S. CATHOLIC MAGAZINE.

A MONTHLY PERIODICAL, CONTAINING

Chiefly selections from the best Catholic

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Published with the approbation of the Most Rev. Archbishop.

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

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

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

All letters must be post paid, for they will not be taken from the office, and directed to

J. H. MURPHY, Publisher, 146 Market-street, Baltimore, Md.

McH 11, Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR

AND LITERARY MAGAZINE.

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

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

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

New York, March 11, 1843.

Subscriptions received at this Office.

THE WONDER OF THE NINETEENTH CENTURY.

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

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

Conversion of RATH BONNE, soon. GASSERLY & SONS, 103 Nassau, N. Y. Subscriptions received at this Office.

FOR SALE.

EAST Half Lot No. 4, 2d Black, 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. 6m14.et.

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.

PRICES OF ADVERTISEMENTS.

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

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

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dundas
Rev Mr. Mills, Brantford
Rev Mr. O'Leary, Cobourg
Rev J. P. O'Dwyer, London
Dr Anderson, do
Mr H. J. O'Brien, do
Rev Mr. Veraris, Amherstburg
Rev Mevel, P. M., do
Rev Mich. MacDonell, [Maidstone], Sandwich
Very Rev. August MacDonell, [St. Catharines], St. Catharines
A. Chisholm Esq., Chippewah
Rev Ed. Gordon, Niagara
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Rev August MacDonnell, do
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