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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 III.

HAMILTON, [GORE DISTRICT] JULY 19, 1843.

NUMBER 45.

THE CATHOLIC

Is Printed and Published every Wednesday, morning at
No. 21, JOHN STREET.

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

From the United States Catholic Magazine.

THE MASS.

BY WM. GEORGE READ, LL. D.

The deep toned bell hath rung its warning peal,
And joyful Christians throng the lofty dome :
Before the sacred signs they reverend kneel—
Here the good Shepherd bears his wanderer home ;
There the pure Virgin clasps her Infant God,
And there he bleeds on high beneath his Father's rod !

Thy tabernacles, Lord of Hosts ! how fair !
For thy bright courts our spirits faint and long ;
The wounded heart and wearied flesh may there
Pour to the living God a song.
Yes ! to thine altars hath the swallow hung
Her nest—and there the sparrow hides her callow
young ! [1]

Now heaves the organ with its tuneful breath,
And plaintive voices wake a solemn strain ;
While to the "dulcet symphony," beneath
Moves, with infantile grace, a white-stoled train ;
Them following slow, with measured step sublime,
The holy feebleness of age, or manhood's virgin
prime. [2]

Type of our great High Priest he pausing stands,
With many an emblem in his vesture shown ;
The robe of purity—subjections bands—
The yoke of Christ athwart his shoulder thrown—
While the bright cross upon his back displayed
Tells how the priceless debt of fallen man was paid.

Armed with the sign of grace he dares to call,
In humble trust on God's most holy name ;
Then lowly bending, for himself and all
Breathes the sad accents of remorse and shame.
Ye who rejoice repentant man to see
Your prayers in heaven unite to set the sinuer free ! [3]

Lo ! to the "holiest place" the priest ascends,
As seen by faith its mystic veil expands ;
Before the mercy-seat he humbly bends ;
The golden censor loads his sacred hands ;
Then smokes the incense, curling toward the skies—
So let our prayers, O Lord ! before thy throne arise ! [4]

Now from th' sweet founts of truth he draws
Or consolation, hope, or holy joy ;
But in the view of God's infracted laws,
Loud cries for mercy still our tongues employ—
Till the angelic song proclaims again,
Glory to God on high ! and peace to willing men !

We praise, O God ! we bless thee, we adore
Almighty Father !—Sole begotten Son !
O Lamb of God ! thy mercy we implore :

[1] Psalm lxxxiii.

[2] Apoc. xiv. 4

[3] Luke xv, 7. Apoc. v, 8.

[4] Psalm cxi. 2.

Rear from the right hand of thy Father's throne !
For thou art holy ! thou alone art Lord !
In his own glory with the Paraclete adored !

Then warning all their hearts with him to raise,
The Priest, like Moses, heavenward lifts his hands ;
For health, and peace, and innocence he prays,
Increase of faith, and light to darkened lands.
Loud peels the echo of the deep "Amen !"
And next is heard the law, from some inspired pen.

The book removed now shows departed sway
From elder Sanhedrim to Christian fold ;
The taper's flame commemorates the day
When fire baptized the twelve their message told—
Lights of the world ! "Cleanse, Lord ! my lips and
soul,
As erst thou didst Isaiah's with a burning coal !"

So prays the priest devoutly bowing low,
Ere he presumes the Gospel to proclaim ;
Repeating next the symbol, framed to show
Christ's changeless Church in every age the same—
In every clime, wherever shines the sun,
"One Shepherd and one fold," [5]—"Lord, faith, bap-
tism—one !" [6]

In secret, now, believers ! breathe your prayers !
Attentive earth ! profoundest silence hold !
For now the priest the sacrifice prepares—
That "offering clean," [7] by Malachi foretold ;
Presenting first, by institute divine,
The mystic rite, Melchisdech ! in bread and wine. [8]

The clouding censor yet again he heaves ;
Washed are his hands from every earthly stain ;
A brighter glow his kindling faith conceives,
Till rapt in prayer he joins the seraph's strain !
Thee, Lord of Hosts ! three holy they proclaim ;
Hosanna ! blessed is He that cometh in thy name !

Now, rescued man ! restrain thy struggling breath !
Ye powers of darkness ! bow the trembling knee !
For now the Church "shows forth" her Saviour's death !
His words are spoken !—God of Mercy ! see,
Thy Lamb lies slain in mystic sacrifice !
While angels prostrate fall—archangels veil their eyes !

Now may we call the "Father," free from fear ;
Thy kingdom come ! hallowed be thy name,
Thy will be done by feeble mortals here,
As in thy heavenly courts the same !
Feed us ! Unharm'd, untempted let us live !
Forgive us our sins, as others we forgive !

In penance washed, ye faithful now draw nigh,
With grateful love partake your heavenly food !
Unless you eat your Saviour's flesh you die !
"His flesh is meat indeed," and "drink his blood !" [9]
Let awful joy inflame each glowing breast,
"Our Passover is slain—come let us keep the feast !" [10]

The Mysteries are ended ; Christians, now
Depart with blessing !—but before ye go,
Your knees and hearts once more in homage bow ;
"The Word incarnate dwelt with us below !" [11]
We leave thy temple, Lord but not thy sight ;
Vouchsafe, through life's dark ways, to guide our steps
aright !

[5] John x, 16.

[7] Malachi i, 11.

[8] Psalm cix, 4. Heb. q. 6, 7,

[10] 1 Cor. v, 7, 8.

[6] Ephos. iv, 5,

[8] Genesis xiv, 18.

[9] John vi, 54—56.

[11] John i, 14.

DISMISSAL OF MR. O'CONNELL.

HIS LETTER TO THE CHANCELLOR.

It is a powerful production. Its strong common sense, irresistible argument, keen sarcasm, its ability every way, are worthy of Mr. O'Connell's best days,—*N. Y. Freeman's Journal*.

"30 Merrion-square, 27th May, 1843.

"SIR.—On my return to town from attending four meetings—peaceable and perfectly legal meetings—to petition Parliament for a repeal of the Act entitled the Act for the Legislative Union of Great Britain and Ireland, I found before me your letter of the 23rd instant. For the terms of civility in which that letter is couched, I owe you, Sir, and I hereby offer you, my best thanks.

"I would not willingly be exceeded by you in courtesy ; and I beg of you to believe that, if in the performance of a sacred duty I should use any expression of a harsh nature—which I shall studiously endeavour to avoid—it is not my intention to say any thing personally offensive. But that duty obliges me to declare that, as the restoration of the Irish parliament is an event, in my judgment, not remote, I will avail myself of the opportunity afforded by a seat in the Irish Commons, to move for the impeachment of the present Lord Chancellor for presuming to interfere with the subject's dearest and most precious right—the right of petitioning parliament—a right expressly declared to belong to the people as one of the 'true, ancient, and indubitable rights and liberties of the people of this realm.' I use the words of the statute, which, it should be remembered, settles the succession of the Crown upon the basis of those rights and liberties of the subject. Her Majesty's title, therefore, to the throne, is based upon the right of petition ; and the statute expressly declares—'That all commitments and prosecutions for such petitioning are illegal.' The deprivation of the commission of the peace may not be technically a prosecution. But it is intended as a *punishment* ; and punishment without prosecution would make the act of the Lord Chancellor only the more criminal. I mean to insist—and I think the argument will have weight with an Irish Parliament, freely and fairly elected—that the act of the Chancellor necessarily endangers the stability of the throne, and the security of the connexion between both countries.

"The commission of the peace is of very small importance to me, who never acted more than once under that commission. But the *principle* upon which the Chancellor acts I utterly protest against, as being in its essential nature disloyal, and dangerous alike to the throne and the people.

"That the Repeal meetings to petition Parliament are not illegal, is a proposition admitted in your letter to Lord French ; and really, you must permit me to say, that it is in no slight degree absurd to allege that these meetings 'have an inevitable tendency to outrage ! !' Many meetings have been held—as every body in Ireland knows, or ought to know, as numerous—aye, and as peaceably—before the passing of the Emancipation Act, as during the present Repeal agitation. There have been within the last three months more than twenty of these multitudinous meetings to petition without having caused a single offence. How, then, they can have 'AN INEVITABLE TENDENCY' to outrage, is not within the comprehension of a mere Irish lawyer, although it may be within the sagacity of an English Chancellor !

"How CAN the Chancellor be of opinion that meetings to petition are not within the spirit of the constitution, when the constitution itself recognizes, sanctions, aye, and enforces, the right so to petition? And as to the notion of their becoming dangerous to the safety of the state would in reality consist in suppressing the groans of the people: in compelling them to brood in silence over their wrongs and their sufferings; and a more wronged and suffering people exist not under the face of Heaven than the Irish people. The danger to the state would consist in suppressing the expression of popular opinion; in damming up the constitutional channels of relief; and in thereby driving the people to the wild and hideous 'justice of revenge' instead of leaving them to the fair hopes of relief from the Houses of Parliament and from the throne.

"As to the argument used in your letter to Lord French with respect to the inability of the magistrates attending meetings to repress violence, it bears diametrically the opposite way. For no individual could possibly have so direct and personal an interest in preventing violence and suppressing outrage as magistrates who are parties to, and responsible for, the calling together of such meetings.

"With respect to your assertion that her Majesty has like her predecessor, expressed her determination to prevent the carrying of the Repeal of the Union, it has filled me with the most utter and inexpressible astonishment. You must know—and indeed I much fear you must have known when you made that assertion—that it was utterly unfounded; in fact, Sir Robert Peel has himself admitted the falsity of that statement.—Her Majesty, whom the people of Ireland affectionately revere, has made no such declaration; and indeed I must say it enhances the criminality of the Lord Chancellor that he has permitted the putting forward (under the sanction of his high name) of a statement so injurious to her Majesty! and one so strongly tending in itself to expose her to the odium and hatred (if that were possible) of her brave, loyal and attached people of Ireland.

"As to the concluding paragraph of your letter, which talks of the forbearance and conciliation of the present Government, and of their desire to improve the institutions and promote the prosperity of Ireland, it is calculated only to move the risible faculties of every light-hearted man, and to excite the indignant sorrow of every thinking being that you should venture to treat the people of Ireland to a specimen of such ludicrous hypocrisy.

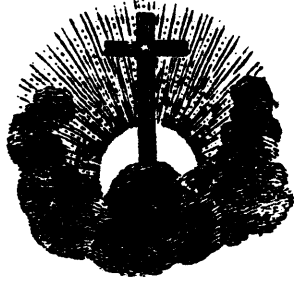
"I have the honor to be, Sir, your most obedient servant,

"DANIEL O'CONNELL.

"To Henry Sugden, Esq."

SPAIN. This Kingdom is still in commotion, rebellious breaking out in some of the Provinces, and the position of Espartero being very insecure. The French it is said, are intriguing to overthrow him, and a rumor prevails that the English government is preparing to move to his support.

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, JULY 19, 1843.

The new editor of the *Church*, as appears from his last number, seems to have inherited the whole anti-papery spirit of his predecessor in ignorance and prejudice. He seems the *ipsissimus homo* whom we have already exposed. His ignorance of Catholic doctrine and practices is such, that he supposes that Catholics by blessing their bells, believe that they confer upon them the sacrament of Baptism!!! Poor Protestantism! that can never, or will never, guess right when there is question of Catholicity!—We beg his pardon: he names his own church Catholic—[i. e. *universal*!—as well may he name his government Catholic, or universal, as his national Parliamentary Church!

But we thought the Editor a bible man. What mummery was God guilty of by the many ceremonious consecrations of men and things dedicated to his worship? and are persons or things dedicated to the worship of the Redeemer's Church less holy or worthy of being consecrated than those in the figurative church of the old law? *Every creature, says St. Paul, is sanctified by the word of God and by prayer.*

The Editor likewise does not seem to know that Bells could not have been consecrated before their invention, in Campania, about the 4th century, from which place they took their name, *Campana*. Could the Apostles, or their immediate successors, then, have ordered a rite of consecration for things that existed not?

The present Editor, we understand, is the son of a Presbyterian clergyman, who died at Williamstown, in Glengarry, Canada West; whose mother, we are told, was a Catholic. Their children, it would seem, aspired higher than the ruffian Knox's homely Kirk, and thought that they would be more genteel and more amply provided for in the fashionable and pet church of Parliament.

Mr. JULIUS P. B. MACCABE, an Irish Catholic, is now engaged in collecting materials for a Gazetteer of the Territory of Wisconsin, in which he intends to give a history of the Catholic Church in this Territory; and has already written to the Rev. Mr. Bonuel, the Pastor of St. John's, Green Bay, (at which place the first Missionaries were stationed) for the date of the establishment of the first

Mission, and the names of the Jesuits who successively had charge of that mission up to the time of their removal from thence, and he has been referred to the Clergy of Canada for the information required. The Rev. Mr. Bonuel has furnished him with the following copy of an inscription found on an ostentorium now in his possession at Green Bay, which goes to prove that the Jesuits were stationed at *Rapids des Peres*, five miles above the village of Green Bay, and that the Church was dedicated to Saint Francis Xavier:

"† *Ce Soleil a este donne par Mr. Nicholas Perrot, a la mission de St. Francis Xavier, en la Baye des Poants, 1686.*"

The Rev. Mr. Bonuel observes, that the orthography of the above inscription corresponds with that used in the age in which it was written.

Wisconsin is, no doubt, destined to become the most Catholic state in the Union. Already the Catholics number 20,000, or about one-half of the population; and are rapidly increasing by emigrants from Ireland and Germany—no fewer than 500 Catholic families from each of these countries being expected this spring. —*Correspondent.*

[Mr McCabe will feel obliged by any of our brethren of the Clergy communicating to him any information relative to his interesting contemplated work.]

Having given admittance in our last to a paragraph out of the *Toronto Constitution*, of the drowning of a man in a well in the Provincial Penitentiary, we hasten cheerfully to give insertion to the following letter of the Warden, condemnatory of the article in question. It is addressed to Mr Parent, M. P., one of the Inspectors of the establishment.

Provincial Penitentiary,
10th July, 1843.

SIR,—I have the honour to acknowledge the receipt of your letter of this date, and I beg to state that a more infamous falsehood respecting the drowning of convicts in the Provincial Penitentiary of Canada, as appears in an editorial of the *Toronto "Constitution"* of the 8th instant, has never been invented. The prisoner referred to (Bailey) has not been punished since he has been under my charge, nor has he ever "manifested a disposition to insubordination," but is quietly, and in good health, following his employment as a Carpenter in this establishment.

I have the honor to be, Sir,

Your most obedient servant,

H. SMITH,
Warden

E. PARENT, Esq.

The Editor of the *Constitution* remarks—

"During our necessary absence from Toronto, an article was put into our columns by a person entirely unconnected with the establishment, which article we find to be wholly unfounded. We cannot sufficiently express the regret we feel at being thus innocently led to injure the character of the Warden of the Kingston Penitentiary, Mr Smith; and our only hope is, that any such stigma as that

sought to be attached to him, must have at once met a refutation in his established character for humanity and extreme kindness in his arduous situation."

EARTHQUAKE AT MALBAIE.—The *Canadian* states, that on the 9th June, about 9 o'clock in the evening, a violent shock of an earthquake was felt in that parish. The inhabitants, accustomed as they are to frequent earthquakes, do not recollect having experienced such a strong shock for the last ten years. It lasted about a minute. The noise resembled the rumbling of a heavy carriage over the pavement, and was as loud as thunder,—and died away with the prolonged sound of an echo. We have learned this fact from a gentleman who was on the spot and who felt the shock. Men of advanced age state that an earthquake took place there fifty years ago, which lasted forty successive days, and was felt once or twice every day for one or two minutes. —*Montreal Transcript.*

The London Correspondent of the *Dublin Evening Post* states that Sir Robert Peel has expressed his decided reluctance to extreme measures in Ireland; he was almost the only member of the Cabinet who was of that opinion. It is likewise stated that the Queen is decidedly opposed to coercive measures.—*Id.*

We learn from the Spanish papers that a serious insurrection against the regent, Espartero, and his measures, has taken place in Catalonia. A Junta is formed at Sabadell, from whence it issues its orders.

Sir James Graham has been compelled, by the voice of the majority of the people, to abandon the odiously partial Education clauses.

The following is a list of the Magistrates for the Gore District:

Hamilton—Miles O'Riley, Wm B. Van Every, Alexander Roxburgh, Edmund Richie, Colin C. Ferrie, Sir Allan McNab, Andrew Steven, Arthur Bowen, John Davidson, John Young, Samuel Mills, Daniel McNab, John Winer, Alexander Campbell, Archibald Kerr, George H. Armstrong, Ebenezer Stinson, Edward Jackson, Esquires.

Saltsfleet—John Willson, Hugh Willson, John Williamson, Wm Goulay, John Colville, Henry Van Wagner, Esquires.

Brantford—James Racey, James Winnick, Henry Moyle, John A. Wilkes, Dr. Alfred Digby, Nathan Gage, Edward Vanderlip, Abraham K. Smith, P. D. Hart, Herbert Bigger, William Walker, Esquires.

Barton—John Secord, William Proctor, Elijah Secord, Daniel K. Servos, Dr. H. Smith, Wm Macklem, Esquires.

Nelson—Wm McKay, Nathaniel Bell, John Wetenhall, Caleb Hopkins, Asahel Davis, David R. Springer, Peter Fisher, James Cleaver, Burge McCoy, Esquires.

Trafalgar—Alexander Proudfoot, Geo. Chalmers, George Brown, Henry Harwood, Peter Kinney, John T. Howell, John White, Gabriel Hopkins, John Bush, Charles Sovereign, Samuel Bowman, Hugh

Mason, James Applebee, Samuel Clark, Esquires.

Wellington Square—Hiram Smith, J. P. Gage, Dr. J. W. Hunter, Esquires.

Esquising—Thomas Fisse, Hugh Crene, Charles Kennedy, Wm Barber, Alexander Robertson, Findlay McNaughton, Esqrs.

Dumfries—Absalom Shade, George Stanton, Hiram Capron, Robert Christie, Wendel Bowman, Alexander Buchanan, Esquires.

Flamboro' West—Andrew T Kerby, Joseph Spencer, Robert Hesslip, Esqrs.

Ancaster—John Aikman, Junr. Thos. Hammill, Preserved Cooley, Philip Spaun, John Binkley, Wm Craigie, Robert W. Suter, George Hagboom, Esquires.

Dundas,—James B. Ewart, Thomas Racey, James Durand, John Paterson, Benjamin Overfield, John Leslie, Robert Holt, Esquires.

Flamboro' East—Ebenezor C. Griffin, Levi Willson, James K. Millard, James Lafferty, Edward Evans, Esquires.

Glanford—Elisha Bingham, James Wetenhall, Henry Smith, R.N., Esquires.

Oakville—Justus W. Williams Esq.

Binbrook—Henry Morgan, Esq.

Owen's Sound—A M J Durnford, Esq.

Mount Pleasant—Abraham Cook, Esq.

Nassagiveya—Donald Black, Alexander McCann, Edward Thomas, Senr, John Sherwood, Esquires.

Beverly—Steven Nesbit, Esq.

Erin—Wm Howe, James Smith, Esqrs

Paris—David Buchan, John Smith, James Charles Wyld, Esquires.

Galt—Andrew Elliott, Esq.

CURRENCY.—The Lords Commissioners of Her Majesty's Treasury have given orders that the gold doubloon of Spain or the South American States, shall be received by the Customs officers at sixty-four shillings sterling, and the silver dollar of the same countries and of the United States (and the proportionate parts of the dollar) shall be received at the rate of four shillings and two pence sterling. This order to extend to all the North American Colonies.—*Mon. Her.*

WRECK OF THE STEAMSHIP COLUMBIA.

The steam ship Columbia, which left Boston for Liverpool on Saturday, 1st inst., has been totally wrecked. The following information in regard to this disaster, is from the Bangor Gazette:—

The schooner Three Sons, Capt. Kendrick, arrived at Mount Desert, with the important information that the Royal Mail Steamer Columbia, while going at the rate of ten knots, in the fog, struck upon Black Ledge, near Seal Island, Nova Scotia, on the 31 inst. with so much violence that the vessel was driven out of water five feet. She is reported to have had 180 persons on board, one of whom was missing. Among them was Hon. Abbott Lawrence, who paid Capt. Kendrick \$100 to bring the news to the nearest port in the United States.

The passengers were waiting upon Seal Island for a steamer for which they had sent to Halifax, by brig Arcade to take them off. Baggage, freight, &c., saved.

Several letters were received at Boston, among which was one from Hon. Abbott Lawrence to his family, giving details of the accident.

Seal Island is off Townsend Bay, on the south west coast of Nova Scotia.

THE KING OF HANOVER.—The arrival of this person in England was celebrated in a manner that must have proved any thing but gratifying to his feelings. We quote as follows:—

Thursday afternoon, as early as 2 o'clock, a large crowd assembled at the Marsh-gate, and Westminster-bridge-road, with the intention of waiting for the King of Hanover's arrival, and giving, as far as could be surmised from their language and deportment, His Majesty a reception more boisterous than welcome. The language employed by many was of the most violent order, and cabbage-stalks, with other missiles still more offensive, were provided by others, who seemed intent on realising what a witty periodical in the morning (*Punch*) threw out, doubtless as a joke, about the application of unsavory eggs. Be this as it may, mischief was evidently in the wind, and measures were in consequence taken by the authorities to prevent it. The lancers, stationed along the road as an escort, continued in their position at the part where his Majesty was expected to pass; but it was privately understood that the royal cortege would avoid the road and take the quieter route by Vauxhall-bridge. About eight in the evening this arrangement transpired, and it being rumored that the King had then passed, the mob quietly dispersed.—*London Morning Herald, June 2d.*

Precisely at twenty minutes before four yesterday afternoon, his Majesty the King of Hanover and suite landed at the Custom-house quay, from the Eagle government steamer, having the royal standard at its mainmast. His majesty appeared in health, but more than usually pale. Indeed the reception he met with was not calculated to raise his spirits. The number of persons assembled was about 700; and his Majesty, followed by a Hanoverian officer, walked uncovered through the crowd, which formed two lines to admit of their passage. Not a hat was raised—not a single cheer greeted his arrival on the shores of his native land. At length hisses and groans commenced, and became general. As his Majesty ascended the steps of the Custom-house a respectable looking man exclaimed, with a strong voice, "Don't hiss the poor old man; let us be thankful to God he is not king of England." This remark was loudly cheered.—We have witnessed the arrival of many noble personages, but never witnessed such a reception as the present, and never wish to see such another.—*London Globe.*

BISHOP PEARSON'S EXPOSITION OF THE CREED;

A Confutation of the hypothesis that the Ever Virgin was the mother of other children besides Our Lord.

"We believe the mother of our Lord to have been not only before and after his nativity, but also forever, the most immaculate and blessed Virgin. For although it may be thought sufficient as to the mystery of the Incarnation, that when our Saviour was conceived and born, his mother was a virgin; though whatsoever should have followed after, could have no reflective operations upon the first fruit of her womb; though there be no further mention in the CREED, than he was born of the Virgin Mary; yet the peculiar eminency and unparalleled privilege of the mother, the special honor and reverence due unto that Son and ever paid to her, the regard of that Holy Ghost who came upon her, and the power of the Highest who overshadowed

her, the singular goodness and piety of Joseph, to whom she was espoused, have persuaded the Church of God in all ages, to believe that she still continued in the same Virginity, and therefore is to be acknowledged the Ever Virgin Mary. As if the gate of the sanctuary in the prophet of Ezekiel were to be understood of her: "This gate shall be shut and shall not be opened, and no man shall enter in by it: because the Lord, the God of Israel, hath entered in by it: therefore it shall be shut." (Ezek. xiv. 2).

Many indeed have taken the boldness to deny this truth, because not recorded in the sacred writ; and not only so, but to assert the contrary as delivered in the Scriptures, but with no success. For though, as they objected, St. Matthew testified that Joseph "knew not Mary, until she had brought forth her first born son," (Matt. i. 25), from whence they would infer that afterwards he knew her; yet the manner of the Scripture language, produced no such inference. When God said to Jacob, "I will not leave thee until I have done that which I have spoken to thee of," (Gen. xxviii. 15.) It followeth not that when that was done the God of Jacob left him. When the conclusion of Deuteronomy was written, it was said of Moses, "No man knoweth of his sepulchre unto this day;" (Deut. xxxiv. 6.) but it were a weak argument to infer from thence, that the sepulchre of Moses hath been known ever since. When Samuel had delivered a severe prediction unto Saul, he "came no more to see him until the day of his death," (1 Sam. xv. 35) but it were a strange collection to infer, that he therefore gave a visit after he was dead, "Michael, the daughter of Saul, had no child until the day of her death;" (2 Sam. vi. 23) and yet it were a ridiculous stupidity to dream of any midwifery in the grave. Christ promised his presence to the apostles "unto the end of the world;" (Matt. xxviii. 20) who ever made so unhappy a construction as to infer from thence that for ever after he would be absent from them?

Again, it is true that Christ is termed the first born son of Mary, from whence they infer she must needs have a second; but might as well conclude, that wherever there is one, there is two. For in this respect the Scripture notion of propriety excludeth an antecedent, but infereth not a consequent: it supposeth none to have gone before, but concludeth not any to follow after. "Sanctify unto me (saith God) all the first-born;" which was a firm and fixed law, immediately obliging upon the birth; whereas, if the first born had included a relation to a second, there could have been no present certainty, but suspension of obedience; nor had the first-born been sanctified of itself, but the second birth had sanctified the first. And well might any sacrilegious Jew have kept back the price of redemption, due unto the priest, nor could it have been required of him till a second-offspring had appeared a day's redemption at all had been required for an only son.—Whereas all such pretences were unheard of in the law, because the original Hebrew word is not capable of any such construction; and in the law itself it carrieth with it a clear interpretation—Sanctify unto me all the first-born; whatsoever openeth the womb among the children of Israel, both of man and beast, it is mine." (Exod. xiii. 2). The apertion of the womb determineth the first-born; and the law of redemption excludeth all such tergiversation. "Those that are redeemed, from a month old thou shalt redeem." (Num xviii. 16) no staying to make up the relation, no expecting another birth to perfect the redemption. Being then they brought our Saviour to Jerusalem to present Him to the Lord; as it is written in the law of the Lord—every male child that openeth the womb shall be called to the Lord." (Luke ii. 22-23)—it is evident He was called holy, the first-born of Mary according to the notion of the law of Moses, and consequently that till infereth no succession, nor proveth the mother to have any other offspring.

Indeed, as they thirdly object, it cannot be denied but that we read expressly in the scriptures of the brethren of our Lord: "He went down to Capernaum, he, and his mother, and his brethren." (John. ii. 12.) and "While he talked unto the people, his mother and his brethren stood without, desiring to speak with him." (Matt. xii. 46.) But although his mother and his brethren be named together, yet they are never called the sons of his mother; and the question is not whether Christ had any brethren, but whether his mother brought forth any other children? It is possible Joseph might have children before Mary was

espoused to him; and then as he was reputed and called our Saviour's father, so might they be accounted and called his brethren, as the ancient fathers, especially of the Greek Church, have taught. Nor need we thus assert that Joseph had any offspring because the language of the Jews includeth in the name of brethren not only the strict relation of fraternity, but also the larger of consanguinity; and therefore it is sufficient satisfaction for that expression, that there were such persons allied unto the blessed Virgin. "We are brethren," (Gen. xiii. 8) said Abraham unto Lot; when Abraham was the son of Terah's Lot of Harma, and consequently not his brother but his nephew, and, as elsewhere properly styled "the Son of his brother." (Gen. xii. 5.) "Moses called Michael and Elzaphan, the sons of Uzziel the uncle of Aaron and said unto them, come near, carry your brethren from before the sanctuary." (Lev. x. 4.) whereas those brethren were Nadab and Abihu, the sons, not of Uzziel, but of Aaron. "Jacob told Rachael that he was her father's brother, and that he was Rebekah's son," (Gen. xxix. 12.) whereas R-bekah was the sister of Rachel's father. It is sufficient therefore, that the Evangelists, according to the language of the Jews, call the kindred of the Blessed Virgin the brethren and sisters of her only son; which indeed is something the later, but the most generally approved answer.

And yet this difficulty, though usually no farther considered is not fully cleared; for they which impugned the perpetual virginity of the mother of our Lord, urged it farther, pretending that as the Scriptures called them brethren of Christ, so they also shewed them to be the son of Mary the mother of Christ. For first the Jews express them particularly by their names, "Is not his mother called Mary? and his brethren, James and Joseph, and Simon and Judas?" (Matt. xiii. 55.) Therefore James and Joseph were undoubtedly the brethren of Christ, and the same were also as unquestionably sons of Mary: for among the women at the cross, we find "Mary Magdalene, and Mary the mother of James and Joseph" (Matt. xxvii. 56.) Again, this Mary they think can be no other than the mother of our Lord because they find her early in the morning at the sepulchre with Mary Magdalene and Salome; (Mark. xvi. 1.) and it is not probable that any should have more care of the body of the son than a mother. She then who was certainly present at the cross, was not probably absent from the sepulchre: wherefore they conclude, she was the mother of Christ, who was the mother of James and Joseph, the brethren of Christ.

And now the urging of this argument will produce a great clearness in the solution of the question. For if it appear that Mary, the mother of James and Joseph was differed and distinguished from Mary the Virgin; then will it also be apparent that the brethren of our Lord were the sons of another mother, for James and Joseph were so called. But we read in St. John, that "there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene." (John xix. 2, 5.)—In the rest of the Evangelists we find at the same place "Mary Magdalene, and Mary the mother of James and Joseph;" (Matt. xxvii. 56—Mark xv. 40.) And again at the sepulchre—"Mary Magdalene and the other Mary;" (Matt. xxviii.)—wherefore that other Mary, by the conjunction of these testimonies, appeareth to be Mary the wife of Cleophas, and the mother of James and Joseph; and consequently, James and Joseph, the brethren of our Lord, were not the sons of Mary his mother, but the other Mary, and therefore called brethren according to the language of the Jews, because that the other Mary was the sister of his mother.

Notwithstanding therefore all these pretensions, there can be nothing found to raise the least suspicion of any interruption of the ever blessed Mary's perpetual virginity. For as she was a virgin when she conceived, and after she brought forth our Saviour; so did she continue in the same state and condition, and was commended by our Saviour to his beloved disciple as a man only now of an adopted son.*

* The length of this quotation compels us to omit the notes.

† Pearson on the Creed—Article 2.—Born of the Virgin Mary.

From the Catholic Expositor.

A CATHOLIC STORY.

(CONTINUED.)

On the afternoon on the 29th of Jan., 1832, Capt. Sumner arrived at St. Pedro, on the coast of California, and the next morning, the prisoners were set ashore "on a barren strand, with two bottles of water and one biscuit, and there left on the very beach, without even a tree or shrub to shelter them from the inclemency of the weather—exposed to the fury of the wild beasts, which were heard howling in every direction, and for aught their merciless jailor could know, destined to perish before the morning. No habitation of man was nearer to them than forty miles, save a small hut, at the distance of two leagues: on the beach, then, with the wild surf breaking beneath their very feet, they passed a sleepless night, with the canopy of heaven to cover them, and the arm of Omnipotence to shield. Forty-eight hours from the time of their disembarkation, they were welcomed at the mission of St. Gabriel, where they received that kindness and sympathy from their brethren of the Cross, which in Hawaii had been denied them by the professed followers of the humble Jesus."

When the Commodore of the Potomac heard of this act of persecution, and saw the intolerant spirit inculcated by some of the missionaries, and the *esprit du corps* which prevented the interference of the others, "he explained to the Queen Regent Kinau (who had succeeded the old Governess, now deceased) and her chiefs, that such things were forbidden by the laws of the United States, which she was so anxious to imitate, and must be offensive to every Catholic country." The reluctance of Mr. Bingham to translate this salutary lesson to the Queen, was noticed by those present. *He sought to justify this intolerance on the score of retaliations and instanced Spain as setting the example.* The remarks of the republican commodore had great weight with the chiefs present, and those who were suffering for conscience sake were released. The brave, and much-enduring sailor, revolted at persecutions created and encouraged by the ministers of the Gospel of Mercy, and he ended them. It would be difficult to convince the officers of the Potomac, that the Protestant missionaries wished to spare their Catholic brethren. After this, up to 1836, though bitter in words, and very industrious in reclaiming Catholics, bodily torture was remitted.

In March, 1836, it was found that in spite of the absence of all instruction, many converts still held to the Catholic faith, and were even communicating religious instruction in various parts of the Island. They were instantly arraigned for this crime before the Queen, and on declining to renounce their faith, two respectable natives, Kimione Paele and Bilikon, were condemned, the former to work as a scavenger, the latter to make mud bricks for building of walls—it the same time, four females were sentenced, each one to make 15 mats, (all of them of a size to cover a large room,) which they completed in four months, and were then liberated.

Kimione Paele, not only had to perform the office of scavenger, but was loaded with chains around the neck, the waist, and the legs—he was *beaten in the most cruel manner, kicked, trampled, and spit upon, by native members of the Protestant church, celebrated for their piety and devotion to the missionaries.*

Kimione had endured his sufferings about three months, when his wife, Maria Ana Kamakai, an old woman of sixty years, was forcibly brought from the village of Waleai, about forty miles distant, and condemned by the inquisitorial court, for being a Catholic, to labor with her husband at his filthy employment. *At night, this wretched pair were chained together by the hand and the foot, with no place on which to rest, but the cold earth, and no food to sustain nature but the offals rejected by prisoners of an higher order.* In March the succeeding year 1837, Valeriano Kinapapa, an old and an infirm man who well remembers Captain Cook, was brought to the justice hall, and sentenced to work with Kimione and his wife, as a scavenger.

Kimione, his aged wife, and the still more aged Valeriano, were compelled as scavengers, to remove with their hands, the ordure and filth from a public place devoted to the use of the soldiers. This and other revolting offices forced upon them by lash, were performed for even months and years—and when their friends begged the missionaries to intercede for them, they refused, saying, "they must not interfere with the course of the laws. It is the mission and its friends who are heard by the American public, and thus truth is glossed over, almost denied; but, if the Catholics had so treated the Protestants at the Sandwich Islands, America and England would have rung with the tale. It would have made the staple for ten thousand sermons and editorials against popery, and finally, with a little varnishing, settled down as a standing item of school literature.

In September, 1836, the Rev. Robert Walsh a Catholic priest, but a subject of Great Britain, came a passenger in the brig Garafilia from Valparaiso. His arrival caused no little stir at the mission. The Queen forbade his landing, and the captain of the brig was ordered not to deliver his effects. The British Consul, however, protected him from personal violence, (though he could not from incessant annoyance,) and demanded that his right as a British citizen should be respected, although he was a Catholic priest. On the Sabbath, the people were solemnly warned from the pulpit, "to beware of the false doctrines of this impostor, and on no account to suffer him to remain on the Island. The Acteon, captain Lord Russell, put an end to open personal hostility to Mr. Walsh, and formal permission to remain was accorded him by the government, provided he did not attempt to teach his religion. They even wished to apply this restriction to a little Spanish boy he had brought along with him from Valparaiso.

On the 8th of October, the French ship of war, La Bonité, Capt. Vaillant, arrived at Oahu. Capt. V. was not long in hear-

ing of the perfidious cruelty practiced towards Bachelot and Short and their converts, and without hesitation declared that his government would not permit a French citizen, who had been invited to come to the Sandwich Islands by its sovereign, to be thus ejected without any reason except this having fulfilled the intention of that invitation. The King (now come into authority) solemnly pledged his word to Cap. Vaillant that it was not in accordance with his wishes, but was entirely the work of the Queen Governess, over whom the influence of the missionaries was absolute, and who had no regard to his opinion if it conflicted with their advice. The King also gave his free consent to the return of the banished priests, and received in good part the admonition of Cap. Vaillant, who assured him that France would not pass unnoticed a repetition of their treatment of Messrs. Bachelot and Short. The Bonite sailed Oct. 24th, the day after the arrival of the Acteon, and on the 17th of April, 1837, Messrs. Bachelot and Short arrived at Honolulu from the east of California, having been apprised of the effectual intercession of Cap. Vaillant in their behalf. The Catholic converts were still suffering hunger, thirst, stripes, and chains. The foreign residents and visitors could not, and the missionaries would not, interpose for their release.

The re-appearance of the Catholic priests on those shores was the signal for new violence and still greater enmities. Were the American missionaries, "the representatives," as they boasted themselves, "of three chartered societies," to be set at naught by two poor and friendless priests? They soon showed they were not. In the face of the assurances of the King to Cap. Vaillant, and that officer's warning that French citizens were not to be treated like felons without cause, the Catholic missionaries were ordered to return in the same vessel in which they came, the British Brig, Clementine, Capt. Hanly. Mr. Bachelot was also ordered to sign a paper admitting that he and Mr. Short had been banished from the Island for *inciting rebellion.* Mr. Bachelot refused of course to sign the paper, but promised to leave the country when a vessel should offer bound to some civilized port. The "pious" Governess then decided to put them on board the Clementine by force. The English Consul and Mr. Dudoit, the owner of the Clementine, informed the Governess that if she attempted to seize that vessel as a transport ship, they would haul down the British colors, abandon her to the Sandwich Island government, and apply to England for redress.

While this was going on every indignity and vexation was continually heaped upon the heads of the unoffending priests. The object was to worry them into a consent to depart in the Clementine, but those gentlemen conceiving the interests of the Catholic mission to be reposed in their hands, resolved to endure patiently unto the end, that it might not be said they willingly left their flock.

On the 20th of May, a number of native police officers went to the French Mission House and ordered Messrs. Bachelot and Short to go at once on board

the Clementine: now chartered by an American gentleman and partly loaded for a foreign port. Before leaving their dwelling, Mr. Short addressed a letter to the British Consul, informing him that he had been threatened to be forcibly embarked on the Clementine, against which injustice he solemnly protested, as a violation of the rights of a British subject, secured to him by the treaty of Lord Russell. "I protest against it also," continued Mr. Short, "as a violation of the common laws of humanity, to compel any unoffending individual to embark, in the low state of health to which I am at present reduced. It would expose me to an imminent danger of death. I therefore feel myself bound to claim your protection against the violence offered to my person." Mr. Bachelot, also addressed a communication to Mr. Dudoit, giving him information of the threatened outrage, in which he says, "your vessel is under English colors, I am a Frenchman, and therefore protest against the violence threatened, and against any part you might take in allowing me to be received on board against my wish, and for which I shall hold you responsible, being determined to seek for redress from my country." To which Mr. Dudoit immediately replied, "I have received your protestation of this day against the violence threatened your person by the order, to embark on board of my vessel. I declare to you, that, I take no part whatever in violence, and that I will not, by any means, receive you on board. I have given my orders to that effect, and if contrary to my expectations, my rights are violated, by forcing you on board the Clementine, I have and do declare my vessel seized by this Government, and am determined to have recourse for satisfaction to the means prescribed by the laws of nations."

The police officers tarried till about 3 P. M. when they informed Mr. Short and Mr. Bachelot, that it was time to depart; those gentlemen then gave themselves up, and were conducted like condemned criminals, through a dense crowd of natives to the wharf where a small boat had been detained to convey them on board. In the presence of several gentlemen, who were near, the Catholic priests demanded of the officer attending, if they were prisoners, he, replied, yes, and placing his hand upon their shoulders, ordered them into the boat; when they had approached near to the Clementine, the mate, in command, ordered them off, and assured the native officer, that no person could be forced on board of the brig whilst he had charge.

The boat then returned to the shore, where a force had been collected to prevent the priests from again landing; Mr. Dudoit had now arrived at the wharf and repaired immediately on board, the boat with the prisoners followed, when Mr. Dudoit, the owner, now master of the Clementine, stated to the government officer, that the persons in his custody would not be received, unless they came voluntarily; the officer, however, gave no heed to this information, but rudely forced his prisoners on board. Mr. Dudoit, perceiving that two of the guns at the fort were loaded and pointed towards his vessel, with the

slow matches burning, not willing to contend against such unequal force, and anxious to prevent the effusion of blood, seeing the murderous intention of the natives, very properly hauled down the English ensign which was flying at the mast head of his brig, and gathering its folds under his arm, left the vessel with his crew. The Clementine was thus abandoned by all but the 20 prisoners and their servant, an infirm old man, who would not desert them. The wharves were guarded by soldiers to prevent their landing and keep off visitors. None but Mr. Walsh was permitted to visit the brig, which became their prison from the 20th of May to the 10th of July, when they were brought on shore through foreign interference.

On the 8th of July, 1837, H. B. M. Ship, Sulphur, Capt. Belcher, anchored in the harbor. The same day, the situation of Mr. Short was communicated to the British commander who instantly demanded his release. On the 10th, while Capt. Belcher was preparing to bring his compatriot from the Clementine by force if necessary, the Venus, a French first-class frigate commanded by Capt. Du Petit Thouars, anchor in the outer roads. The two commanders had a conference, and resolving on prompt measures, proceeded directly to the council chamber of the chiefs, and made a formal and determined request, in the name of the sovereigns of France and England, that the imprisonment of their subjects should instantly terminate or good reason be shown for its continuance. The Governess, through her interpreter Mr. Bingham, insisted on the propriety of her course, and to the astonishment of civilized officers, the Rev gentleman warmly justified her treatment of the Catholics. He, an American citizen, thought toleration an evil not to be endured.

The Commanders of the ship of war, finding remonstrance and persuasion of no effect, left the assembly of chiefs, determined to act as the imperative sense of justice demanded. At about 5 o'clock in the afternoon of the same day, they proceeded to the wharf, accompanied by several officers from the Sulphur and Venus, attended by many of the most respectable foreign residents, where a boat which was in readiness, under charge of an officer from the Sulphur and a body of marines, was ordered to proceed to the Clementine and to bring ashore the prisoners.

In a few minutes Messrs Bachelot and Short were landed, warmly greeted by their numerous friends, and welcomed by the two gallant naval commanders, who escorted them to the residence of Mr. Dudoit, where all united in expressing their satisfaction at the event which had taken place.

The Clementine was dispatched the same evening, by order of Captain Belcher, in command of an officer from his ship, to the island of Maui, with a request to the King, that he would, if possible, repair to this place with as little delay as might be convenient.

On the 20th the King arrived, and the succeeding day gave an audience to Captains Belcher and Du Petit Thouars;—

Mr Bingham appeared as interpreter, but was positively objected to by the commanders of the Sulphur and Venus. The Rev Mr Andrews then offered his services and, we believe, officiated to the satisfaction of both parties. Captain Du Petit Thouars explained to the King the impropriety, injustice, and illegality of the first banishment of the Catholic priests, and the inhumanity of his present conduct in treating them, without any trial, like convicted criminals, and ended by demanding permission for Bachelot and Short to remain on the island. This was refused, for the King's advisers were sitting behind him, and he often turned and spoke to them in his own language during the conference, which lasted eight hours. It was at last agreed that the priests might remain until a vessel bound to some civilized port should leave, when the commanders pledged themselves they would depart without farther opposition.

At the last meeting Captain Du Petit Thouars had with the chiefs, he was asked by the King, if he was satisfied; he answered emphatically in the negative, and assured his Majesty, that a faithful representation would be made to the sovereign of France, who would not fail to manifest a sense of his high displeasure.

On the evening of the 24th, both ships sailed; during their visit no salutes had been exchanged and no civilities extended on either side; freedom however had been given to the captives, and the naval commanders carried with them the good wishes of the unprejudiced part of the foreign community at Honolulu.

Throughout the whole proceeding it must be observed, there is no pretence of any cause of complaint against these gentlemen other than their faith, and that the American mission constantly refused to do any thing in their behalf. On the 30th October, Mr Short sailed for Valparaiso in the Brig Peru, and three days after the Europa from Valparaiso, via Tahaita, arrived, having on board the Rev Louis Maigret and Mr Murphy, a layman, destined for the French mission in the Pacific. Here was another source of consternation. As soon as it was known that a Catholic priest was actually on board, the Europa was forbidden to come to anchor until the authorities were consulted. The captain, and owner, who was on board, waited on the Governess, and with great difficulty, obtained her permission to enter the harbour, even upon condition of forfeiting \$10,000 if the Catholic priest should land. Mr Dudoit, the agent for France, represented to her that she had bound herself by a formal treaty to give French citizens the same privileges of transit or residence which the subjects of other nations possessed at the islands, provided they did not attempt to give religious instruction to the natives, which he was willing to become surety Mr Maigret would not attempt. This would not satisfy the Governess and her spiritual guides—"the priest could in no wise be suffered to pollute the soil with his idolatrous footsteps."

As the Europa was not bound to a port which suited the views of Mr Bachelot or Mr Maigret, and the authorities would hear of no delay, those gentlemen were

forced to buy the Honolulu, a small vessel of 30 tons, to convey them from this land of persecution.

On the 17th of November, 1837, Mr Maigret was removed on board the Honolulu without having been suffered to land. On the 23d, Mr Bachelot, whose long continued sufferings had brought on a wasting sickness, feeble and emaciated as he was, with his reason impaired, and his very life hanging on a precarious thread, was driven by Christian men on board this miserable little vessel; the accommodations of which were better calculated for the kennel of a dog than the habitation of man. Sick as was this persecuted man, with the assistance of his friends, he succeeded in walking to the beach, not a murmur escaped his lips, and when he was placed on board the little vessel, and turned to take the last farewell of his friends and associates, it was evident that the exertion had been too much—nature appeared exhausted—the finger of death was visibly pressing hard upon this servant of God—and none who were present doubted for a moment but his voyage would be of short duration.

On the same day the Honolulu sailed with her proscribed passengers, and, as had been anticipated, Mr Bachelot hourly became more debilitated; till, exhausted with pain and misery, he finally sunk under his disease; and, in eleven days after leaving port, closed his earthly career.—His body was preserved, and finally deposited on the Island of Ascension, where it now rests. His humble tomb there stands the monument of his exalted character, and though it may seldom meet the eye of civilization, it will remain beneath the canopy of heaven an abiding testimony, that even in the 19th century, and in the hearts of American citizens, bigotry, intolerance and cruelty can find a resting place. Let none affect to doubt this simple story—the American Mission at the Sandwich Islands dare not call on the name of God and deny its truth!

DR. PUSEY'S SERMONS ON TRANSUBSTANTIATION CONDEMNED AS HERESY.—

THE CATHOLIC INSTITUTE.—The Board of Directors has condemned the sermons referred to them, without assigning any reasons, or specifying any particular passages or doctrines in it as erroneous; and they have suspended the Regius Professor of Hebrew from the office of preaching within the University for two years. Dr. Pusey earnestly requested to be furnished with a statement of the grounds of his condemnation; but this was refused. Dr. Pusey has protested against this decision. The affair has made a great sensation throughout the kingdom and especially at Oxford. A number of the bachelors and professors of civil law memorialized the Vice Chancellor for the grounds of decision, but this request was also refused. In connexion with the foregoing, the proceedings at the annual meeting of the "Catholic Institute," held in London, on Monday. Lord Camoys in the chair, present some disclosures which have excited no little astonishment. In the course of his address, Lord Camoys said

"look at the controversy now going on in the Established Church, especially at Oxford. (Cheers.) There was one Regius Professor (Dr. Pusey) just condemned & suspended for having advanced the doctrine of the real presence in the Eucharist: while another Regius Professor of the same University (Dr. Hampden) had been subjected to an action for damages for his maintenance of an entirely opposite doctrine. (Loud ironical cheers.) Now, if the action were to terminate against Dr. Hampden, he thought that the University of Oxford would be in what the Americans were accustomed to call a "fix!"—(Cheers and loud laughter.) He had heard at one of the meetings of that Institute a hope expressed that they (the Roman Catholics) might live to see that day when high mass would be celebrated in Westminster Abbey. (Tremendous cheering.) He knew not how probable such an event might be, but this they knew, that the doctrine of the mass had been preached in the Cathedral of the University of Oxford, (loud cheering); and it had been authoritatively declared that if Dr. Pusey's sermon had not been condemned (as we understand the noble lord,) six or seven colleges of Oxford University were ready to have mass said directly.—(Tremendous cheering and applause.)—There was indeed a very slender barrier between Puseyism and the Church of Rome; and, oh! what a field was now presented for the Roman Catholics to demolish that slender barrier at once, and to this great country to that Catholic union which was so exceedingly desirable! (Vociferous cheering).—*Europ. Times.*



SELECTIONS FROM THE LATEST FOREIGN PAPERS.

REPEAL IN THE ARMY.—The proceedings of Monday's association informs us, that repeal rent has been received by the wardens of Dublin from 125 soldier's children in that garrison. This is intelligence for which our readers must have been prepared. That the army feel and think on the question of repeal admits of no doubt; it is a fact of which we are afforded abundance of evidence, but which our rulers would, if possible conceal. To behold the children of Irish soldiers subscribing to the national redemption fund, is a spectacle worthy of admiration. We hail it as a glad proof of the principles with which they are imbued by their fathers, and as an example which Irishmen generally should follow in the present crisis. From recent official documents it appears that there were in January, 1830, in the so-called English army—of Englishmen, 44,329; of Scotchmen, 13,809; of Irishmen, 42,897; and in January 1840 there were in the same force—of Englishmen, 51,559; of Scotchmen, 15,282 of Irishmen, 41,218. The "Mail," and the miserable Orange Toy journals, are making a terrible noise about all this, but it would be more reasonable for them to look at facts boldly than to endeavor to deny that a national spirit has grown up in the army.—*Cork Examiner.*

EXTRACTS FROM Mr. O'CONNELL'S ADDRESS

To the people of Ireland, setting forth the object to be accomplished by a Repeal of the Union.

"The first would necessarily include the making of all laws that should be of force within the entire precincts of Ireland, by the Sovereign, the Lords, and the Commons of Ireland, and the total exclusion of any other Legislature from any interposition in affairs strictly and purely Irish. The second would necessarily include the final decision of all questions in litigation by Irish tribunals seated in Ireland, to the total exclusion of any species of appeal to British tribunals.

"It must be avowed that the simple restoration of our former Parliament would not suit the spirit of popular reform which has mixed itself up with British institutions since the passing of the Union Statute. There must, therefore, be a new distribution of the number of members, and an alteration in the districts returning members to the Irish House of Commons."

"We are thoroughly convinced that there is not the smallest possible danger of any Catholic ascendancy; not the least. But before we submit the reasons that ought to convince every intelligent Protestant of the total absence of any danger of a new ascendancy, we desire to be fully and distinctly understood upon one point; it is this:—

"There exists in the hands of the church of the minority of the Irish people the possession of the entire ecclesiastical state revenues of the entire Irish nation. We candidly and explicitly avow that this state of things could not continue to exist after the Repeal of the Union. Nay, we go further, and declare it to be our decided and long informed opinion, that one of the great advantages to be derived from the Repeal of the Union would be the reversion from the state of every church in Ireland—Catholic, Episcopal, Protestant, and Presbyterian.

"We are openly of an opinion, and it is an opinion from which we cannot depart, that there must be a new appropriation of the ecclesiastical state revenues; that such appropriation should consist in having entire respect of every vested interest; so that no person now in possession of any ecclesiastical benefice should be affected in his emoluments by the intended new appropriation. In other words, all vested interests should be fully respected. But, as each benefice fell in, the ecclesiastical state revenues should gradually, and at length entirely, be appropriated to purposes of public charity and general education, but should not be appropriated in whole or in the smallest part, to any other church whatsoever.

"Having thus candidly and distinctly stated the fixed opinion of the Repealers with respect to ecclesiastical state revenues, we come to canvass the apprehension said to be entertained by some that the repeal would lead to the establishment of a Catholic ascendancy.

"We anxiously desire that those who entertain such an apprehension should candidly and attentively canvass the reasons that appear to us to demonstrate its extreme futility. Let us reflect upon these things.

"1. The ecclesiastical temporalities being disposed of, there remains no earthly purpose for which the Catholics should seek an ascendancy. For what should they desire an ascendancy, which could not be accompanied by any one shilling of ecclesiastical revenue?"

"2. Religious ascendancies and persecutions are, thank God, passed away from the temper and manners of present times. Christians have ceased now to persecute in every clime and country. In no Catholic country has a single Protestant been persecuted for more than a century. The period of religious persecution has gone by, never to return.

"3. The Catholics of Ireland can make this glorious boast, that they are able to prove, from the evidence of Protestant historians, this ennobling fact—namely, that they have been three times restored to the supreme power since the Reformation; and, restored to power from having been themselves the victims of cruel persecution, and yet they never retaliated by one single instance of persecution. Glory be to God!

"4. Let those who make the objection recollect that a large number of the Irish House of Commons, perhaps a majority, will be Protestants; and that in the Irish House of Lords the majority of Protestants will, at the very outset, be nearly 20 to 1. The Sovereign must also be a Protestant. How, then, is it possi-

ble to dream of any act for the persecution of Protestants passing such a House of Lords? or that it should receive the Royal sanction?"

"5. Let it be recollected, even if any attempt were made by any faction in Ireland to injure any class of Protestants, the latter would be forthwith backed and protected by the people of England, the overwhelming majority of whom are Protestants.

"In short, any thing so futile and foolish, so absurd and idiotic, as the apprehension of any religious persecution following the repeal of the union, never yet lodged itself in the head of a human being.

"The second objection made against the repeal comes from the landlord class, who are alarmed at the doctrines relative to the fixity of tenure.

"This is a matter deserving the fulest consideration. It is a subject that should be legislated on with the utmost caution. We are deeply anxious to have the assistance upon this matter of several land owners; and one of our most pressing motives for desiring the concurrence in our efforts of all classes is to have the benefit of the intelligence of all in order to get rid of the difficulties attached to a subject of such portentous magnitude.

"The great object is to combine, as far as possible, the rights of the landlords with the duties which they owe to the occupying tenantry. It is a subject upon which an experiment of vast magnitude was made in Prussia, and made successfully.

"On the other hand, nothing could have a worse effect on the prosperity of the Irish nation than to check the natural inclination men have to possess wealth in its most agreeable form—that landed property.

"On the other hand it is utterly impossible, with reference to the security of persons and property in Ireland, that the relations between landlord and tenant should continue in their present form. The newspapers of the day tell us that no less than about 170 families have been turned adrift by a single nobleman—Lord Lorton—from his estates in three parishes. This state of the law cannot continue.

"It is also very observable, that what are called the rights of landlords principally consist in masses of statute law, being statutes passed by the landlord class for their own benefit.

"It is proposed by the Repealers to enact a law that should repeal much of the existing statute law in favor of landlords, but in such a manner as would give the landlords full and perfect remedies for recovering a rent adequate to the real value of the land, after allowing for the tenants' rightful and natural share of the growing produce. It is proposed to render a lease necessary for all dealing between landlord and tenant, and to give the tenant a lien on the land for all valuable and lasting improvements.

EXCLUSION OF IRISHMEN FROM OFFICE

The *Dublin Evening Mail*, the organ of the Orange party, in showing the preference which is given to natives of the other parts of the kingdom, over those of Ireland, in the services of the government, adduce the following formidable list in corroboration of its statement:—

"The Archbishop of Dublin is an Englishman. The chief administrator of the Irish poor-law is an Englishman. The paymaster of Irish civil services is a Scotchman. The chief commissioner of Irish public works is an Englishman. The 'teller' of the Irish exchequer is an Englishman. The chief officer of the Irish consular is a Scotchman. The chief officer of the Irish post-office is an Englishman. The collector of excise is a Scotchman. The head of the revenue policy is an Englishman. The second in command is a Scotchman. The persons employed in the collection of the customs &c. are English and Scotch—in the proportion of thirty-five to one.

"But the *Times* may perhaps observe—True, but all this is only the elucidation of

our plan for unbarring the gates of preferment unsparingly, impartially, and honestly.' Scotchmen and Englishmen are placed in office in Ireland, and Irishmen in return, in Scotland and England, in order to draw closer the bonds of union between the three nations' Again let us see how facts actually stand. There are—

"Cabinet ministers—Englishmen, 10; Scotchmen, 3; Irishmen, 0. Lords of the treasury—Englishmen, 4; Scotchman, 1; Irishman, 1. Secretaries of the treasury—Englishman, 1; Scotchman, 1. Clerks of the treasury—Englishmen or Scotchmen, 112; Mr. Fitzgerald (quere an Irishman) 1. Members of the lord steward's and lord chamberlain's department of the royal household—English and Scotchmen, 225; Irishmen 4. British ministers to foreign courts—English and Scotchmen, 131; Irishmen 4. Poor-law commissioners—Englishmen, 3; Irishmen, 0.

"We presume these facts show that the natives of the three kingdoms are all placed upon an equal footing: the chances of access to preferments to an English or Scotchman in Ireland, being, in the few instances that have occurred to us while writing, as 6 to 0: while the probability of an Irishman obtaining place in England appears, from an analogous calculation, to be in the proportion of 491 to 10, or as 1 to 50"

The following very remarkable article appeared in a recent number of the *National*, Paris journal:

"It were vain to disguise the fact—the declaration of Peel was received with marked applause by the House of Commons. The general feeling of parliament is decidedly favourable to the policy of the cabinet, and there is this remarkable feature in the whole affair, that the strongest incentives and provocations to the adoption of oppressive measures towards Ireland have emanated from the benches of the Commons, and will no doubt have their full effect in stimulating the ardor of the ministry. The old bigotry of the Tories is strengthened and supported by the religious intolerance of the Whig Protestants, and all parties unite in calling for the total subjugation of Ireland. It is not difficult to foresee what will result from this discussion in Parliament. The ministry, certain of the assent and sympathy of both houses, will make a merciless charge upon the Irish rebels.

If Ireland, so often decimated, could engage in the battle with any chance of success, we would almost be inclined to congratulate ourselves on the violence of England. O'Connell has long cherished the hope of being able to obtain, by peaceable means, the redress of his country's wrongs, but there can now be no longer any doubt that the English soldiers will by their sabres destroy for ever the idea of offering a legal and peaceable resistance to oppression. In this state of things, the part to be played by the great Agitator may become of enormous importance. It will soon be seen whether he is worthy of his position, and whether he has any inclination to shun the struggle, after having brought the Irish people to the field of battle by his ardent and eloquent declamations.

For our part we cannot believe that he will.

"No one can foresee what may be the consequences of this dreadful war of conquest which England has declared. But let it not be forgotten that the blood of martyrs begets avengers, and Great Britain may one day bitterly lament her having added to her manifold difficulties and embarrassments, the burthen of an impious struggle undertaken in the promotion of the most iniquitous of causes. Our sympathies shall not be wanting to our brethren in Ireland in the day of trial which the future has in store for them. Let them not censure the French people if we have nothing to offer them but our powerless wishes."

FEDERAL UNION WITH IRELAND.—A declaration in favor of a federal union between Great Britain & Ireland is in course of signature, and the names of several Whig barristers are already attached to the document. It is said that not less than thirty members of the bar have signed.

ORANGE AND ANTI-REPEAL OUTRAGE.

We have just learned that accounts have reached town from Dungannon stating that a body of Orangemen, to the number of 10 000, entered that town Tuesday morning, accompanied by fifes and drums, and bearing a large purple flag, on which was inscribed the words "no Repeal." They drew up in the Market square, where they expected to be joined by another body; but it appears this second party were interrupted at Carland, when a *meele* took place between them and the Catholic intruders. The party in Market square immediately proceeded to the assistance of their brethren. A serious collision, then, as we learn, ensued. The two parties, then returned in conjunction to Dungannon after having wrecked upwards of thirty houses in Carland, besides carrying off guns and other arms from the persons they attacked.—*Evening Freeman*.

The following is from a letter published in the *Mail of Wednesday*, and dated "London Tuesday":—"The rumors to day, in the different political clubs were more numerous than usual, and all of a conciliatory tendency. The result of the councils held lately by the ministers is said to be this—that a series of motions will be submitted to the House of Commons, which, it is anticipated, will extort further concessions from the government in favor of the so-called Liberal party in Ireland. Some say that Sir Robert Peel is prepared to sacrifice what remains of the established church, in the hope of propitiating Mr. O'Connell and the priests. Others, that a federal union is to be conceded; and the rumor to-day at Brook's and the Reform Club is, that the Queen will be advised to hold a Parliament occasionally in Collegegreen. Be these rumors true or false, it is now agreed on all hands that the Conservative party in Ireland has nothing to hope from the government!!!"

In the House of Lords June 12 Lord Campbell gave notice of motion for copies of the entire correspondence between the Lord Chancellor of Ireland and the dismissed or resigned magistrates.

In the House of Commons June 12, Mr. Blowitt gave notice that on the next stage of the Arms Bill, he would move for

committee to inquire whether the long-continued and severe laws relative to bearing arms in Ireland had not given rise to that attachment to, and desire for the possession of arms which characterized the Irish.—Mr. M. J. O'Connell gave no voice of motion that compensation should be granted to those whose arms were branded, for any injury done to them in process.—Mr. French, on Monday, asked Sir Robert Peel whether Government would object to compare the act of the Irish Parliament, 85 Henry VI., by which absentee prelates forfeited their revenues, one-half for the church endowments, and the remainder for the public service.—Sir R. Peel expressed his deep regret that any prelate should absent himself from his see and would inquire into the matter.

MISCELLANEOUS.

THE PRESENT POPE.

Gregory xvi. is about seventy-three years old although his appearance would not indicate more than sixty. His vigorous health promises him yet many years Pontificate. He is singularly gracious; his sweetness, not to say gaiety of manners, tempers the impression, which the faithful Christian experiences on beholding the successor of St. Peter—the representative of Jesus Christ on earth. Equally distinguished for his theological acquirements, and his literary taste, he causes religion and the arts to flourish. The Christian finds in him a father; the artist a protector. In the most trying circumstances, he causes his prudence and firmness to be admired.—Virtues, in appearance opposite to each other, are united so naturally in him, that he passes from one to the other without effort and ostentation. He would sport with an infant and, if it were necessary, leave him to go before Attila.

Before his exaltation to the Pontificate, Gregory XVI was of the order of Camaldoli, and he still continues to practice some of its austerities. Although his head is encircled with the triple crown, and his authority extends to all nations, he sleeps by the side of a magnificent bed on a plain couch, on which there is nothing but a pallet. His manner of living is that of a private gentleman of fortune. It is said, that when he was made Pope, his *maitre d'hotel* came to ask him in what manner he wished his table to be served—"Do you think," answered the Pope, "that my stomach has changed?" One of his relatives, who was about to marry her daughter, wished to come to Rome to have the ceremony performed by His Holiness. "She has her parish priest; that is enough," was the Pope's reply.

A dignity of the order of Malta, worth five thousand dollars a year, having become vacant, a deputation waited on the pope to obtain permission from him to present it to his nephew. "I accept it with pleasure," replied the Pope, "but only for Cardinal Odescalchi." Indeed, so far from enriching his relatives, Gregory XVI does not, probably do enough for them. He is however famous for his holy prodigalities; but his people are his family; his children, the poor. The small sum he derives from the state never reach-

es the bottom of his purse; it is disbursed in various ways as soon as it is received.

Pontiff revered, the father of the poor,
May angels hover round thy snow-white head!

Thy days on earth should be prolonged to spread

The love of God among the sons of men.

The titular bishop of Norwich, in a sermon lately preached by him in Paul's Protestant Cathedral, London, denied *in toto* the apostolical succession of the priesthood of the Law Establishment, saying that it could not be traced with any degree of certainty. What a wonderful discovery for the titular to make!

AN IRON HARBOR.—It is said that many of the ironmasters are sustaining a loss of from 25s. to 30s. upon every ton of bar iron now sold at the current rate of the market, namely £4 per ton, and that they are only prevented from "blowing out" a great many of their furnaces by a desire to keep their work-people a-going. In this state of things, there is a proposition, which finds favor with some of the leading ironmasters, and there is a probability of a meeting being convened at the Universal Hall of Commerce, to take the subject into consideration. Mr. Bush, the engineer, has submitted plans to the shipwreck committee of the House of Commons, now sitting, for the construction of a harbor of refuge upon the Goodwin Sands, either on account of government or by a private association of capitalists to be endowed with certain privileges. The leading features of the plan is the immense consumption of iron which its adoption would necessitate. It is proposed, first to commence with half a mile of embankment; and this alone would require for its completion thirty-five thousand tons of iron; which, at £5 per ton, give £175,000. Should the whole plan be carried out, for the embankment of rather more than eleven miles, about eight hundred thousand tons would be consumed, seven thousand men would be employed weekly for eleven years, and £4,000,000 sterling be thrown into the iron trade alone.

The cost of a cubic foot of iron and concrete is 1s. 4d., being no less than half the price of stone, and the working of a ton of iron gives employment to five men per week. Each caisson, according to the scale submitted to Parliament, would be 100 feet long, 54 feet high, and 36 feet at the base, and to diminish one foot in six. It would contain 172,800 cubic feet, and would weigh 1300 tons of iron, when floated off to its destination to form the embankment wall, and would be filled with concrete; each caisson, when complete, weighing upwards of 1300 tons. Weighty as this project is, we fear that it is somewhat visionary without. The Thames Tunnel would sink into insignificance before the blocking out of the sea from the Goodwin Sands by an iron embankment. But we live in an age of wonders.—*Birmingham Gazette.*

PAYMENTS RECEIVED.

Peterboro.—Francis Connin, Esq'r 5s.
Orillia.—R. McDonald 5s.
Amhersburg.—W. G. Duff R. Baby,
A. T. Lemai, James M. Deaubin,* Israel
Beniveau, each 7s. 6d.
* Amount yet due 7s. 6d.
Hamilton.—Peter Cronan, 7s. 6d.

GENERAL GROCERY,
LIQUOR,
AND PROVISION STORE.

T. BRANIGAN begs leave to announce to his friends and the public, that he has recommenced his old calling, at his former stand, next door to Mr. Ecclestone's Confectionary Shop, King Street, where he will keep for sale a general assortment of Groceries, Liquors, & Provisions.

Cash paid for all kinds of Produce at the market prices.
Hamilton, June, 1843. 40

YOUNG LADIES' SCHOOL,

UNDER THE DIRECTION OF THE SISTERS OF THE CONGREGATION.

Plan of Instruction.

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

General Regulations.

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

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

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

Payment will be required quarterly in advance.

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

There will be an annual vacation of four weeks.

DRESS AND FURNITURE.

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

TERMS PER ANNUM,

Entrance,	\$ 4
Board and Tuition, (washing not included.)	102
Half Board,	52
Day Scholars,	14
Drawing and Painting,	12
French,	6

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

REDUCTION

IN THE
PRICE OF TAILORING !!!

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

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

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

The price of Cutting is also reduced.
SAMUEL McCURDY.

N. B.—The Spring and Summer Fashions are just received, in which a very material alteration in style will be observed from that of the last reports.
Hamilton April, 6, 1843. 31

WINER'S
Canadian Vermifuge.
Warranted in all cases.

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

THE Subscribers have always on hand a large stock of such School Books as are in general use throughout the Province, which they dispose of Wholesale and Retail at unusually low prices.
A. H. ARMOUR, & Co.
Hamilton, June, 1843. 39

Stationery.

THE Subscribers are now receiving by the late arrivals at Montreal, a new supply of Plain and Fancy STATIONERY, including Account Books of every description—full and half bound.
A. H. ARMOUR, & Co.
Hamilton, June, 1843. 39

BIBLES, PRAYER AND PSALM BOOKS.

THE Subscribers have on hand a large and well selected stock of BIBLES, Prayer and Psalm Books, at very moderate prices, and in every variety of binding.
A. H. ARMOUR, & Co.
Hamilton, June, 1843. 39.

THE PHILADELPHIA

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

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

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

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

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

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

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

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Oil, Colour, Painting, Glazing & Gilding.

THE Subscribers, thankful for all past favours, desire to inform their Friends and the Public, that Messrs. HAMILTON & WILSON have recently retired from the firm...

Feather Beds, Hair and Wool Mattresses, Gilt and plain Window Curtains, &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.

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

JUST Published, No. I. 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. Davids n, Niagara; J. Craig, London; H. Scobie, Toronto; G. Kerr & Co, Perth; A. Gray, Bytown; and J. Carey & Co. Quebec.

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

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

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

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

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

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

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed.

Hamilton, Dec. 1842.

Cure for Worms. B. A. FAHNESTOCK'S VERMIFUGE; Prepared by B. A. FAHNESTOCK & CO. Pittsburg, 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 proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not unfrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage.

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

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

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

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

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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 advertisement. The circulation of the TRANSCRIPT amounts to 2 250 COPIES.

This justifying our friends in making us their advertising medium.

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

TERMS—12c in Town, and 18c. 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 10c or 20c, and the overplus 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 Reviews and other Publications.

Published with the approbation of the Most Rev. Archbishop.

TERMS. The United States Catholic Magazine, will be published regularly, on or before the first of every month—each number will contain SIXTY-FOUR PAGES, extra Royal Octavo. It will be printed in the neatest manner, on fine paper of a beautiful texture, with NEW TYPE cast expressly for the purpose.

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

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

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.

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

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A NARRATIVE of the Miraculous Virgins of the Tyrol, as seen and described by numerous eye witnesses.—by Bishops, Earls, Counts, Barons, philosophers, men of science, lawyers, doctors, travellers of all countries, languages and various denominations.—particularly by Geotres, one of the most eminent men in Germany, by Dr Binns of London, by Mr. Connelly (formerly Protestant minister at Natchez,) by Lord Shrewsbury, Premier Earl of England, —by persons of the most unblemished reputation, the most unimpeachable integrity, of the most undoubted veracity and exalted piety.

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

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

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