

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

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] MAY 17, 1843.

NUMBER 36.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

Original.

THE DISAPPOINTMENT AND CONSOLA- TION.

What melancholy gloom benights my soul ;
As through the wilderness of thought she strays
In mazy error lost ! While haunted close
By fiercest sceptres of still crowding woes ;
She knows not where to turn her frightened steps,
Or seek for comfort, where nought but despair !

Yet once was I not wretched . Fortune too,
Ere yet I woo'd the coy capricious dame,
Once smil'd on me ; spontaneous smil'd and gave
With lavish hand her choicest gifts uncrav'd.
Then happiness was mine, if ought on Earth
May happiness be deem'd : for yet not care,
Corroding care, like canker worm, had fix'd
On Youth's fast fading bloom ; and drank unscar'd
The early spreading purple of her cheek :
Nor life in turbid stream roll'd widdly on
Its devious course ; but glided smooth and clear ;
As gentle Fiddich ; kissing, ere it pass'd
The flow'ry Margin of my fairy haunt ;
Then sought the Spey adown his woolly vale.

O, for such peaceful scenes of rural bliss,
As Nature then for me delightful spread,
Amid my Caledonia's sheil'ring hills :
Far from the tumult of the bustling world.
The din of war, and discord's dire Alarms !

There other sounds delight, not wound the ear :
For all was harmony combin'd, and each
Was soothing : or the Plough Boy's whistle shrill,
As o'er him carrols loud the soaring Lark :
Or Shepherd's pipe ; or from the Mountain's side
Th' incessant bleatings of his fleecy care ;
Or low of herds at eve, as from their fields
And flow'ry fare they homeward slow return,
And bid us drain our meed, their milky store.

Nor less to me, reclin'd beneath the shade
Of fragrant Birch, upon his daisied brink
The brawling brook was pleasing : nor the hum
Of busy Bee, from ev'ry silky Flower,
That sips the nect'rous Dew, nor ceaseless buzz
Of Insect nations, sporting on the wing,
Nor foliage rustling in th' inconstant breeze.
While high o'er head, amid the twinkling leaves,
Conceal'd the Linnet sings, and louder Thrush.
The Black Bird whistles from his thorny bow'r,
Each Warbler sweet from bush or nodding spray
Pours forth his little throat, and swells the strain
Mellifluous. Oft between, the cooing Dove,
Breathes her soft murmurs ; and her mellow note,
The Cuckoo frequent sitting o'er the glade.

Nor yet, though harsh, ungrateful was the song
Of Raven croaking from you ruin'd Tow'r
On Keithack's height ; the warrior's once, but now
The eagle soaring I.owler's safe retreat :
Nor scream of how'ring Kite ; nor cawing hoarse
Of Jackdaw ; nor, as round in dusky train
They wheel their flight, the clamor of the Roobin

Close by yon mould'ring pile, at Midnight hour,
The Moon beam streaming through the yawning roof ;
The shatter'd casement, and the rifted Arch ;
Oft have I musing stray'd ; well pleas'd to hear
The Owl's lone Ditty, and the murmur'ing sound
Of Fiddich, fretting in his nightly course :
All silent else, save where th' unfreq'ent blast
Sighs in the grass, or shakes the whisper'ing Trees,
As if in sleep respiring nature breath'd.

What sounds, by Art melodiously combin'd,
What symphony, so soothing to the soul !
And all this rural harmony was mine ;
And more than bless'd the Ear : for I beheld
In rapture Nature's ev'ry charm display'd ;
And tasted all her free imparted sweets.
Whether the genial Spring walks forth, to smooth
The Wint'ry waste ; and bids her Liv'ry green,
Embroider'd gay with Flow'rs of ev'ry hue,
And varied beauteous form, breathing perfume
Ambrosial sweet, before her steps be spread ;
As hand in hand fast link'd with Mirth and Love
She trips it lightly o'er the dewy Land :
Or Summer's warmer Sun's gradual matures,
Whatever her nursing hand had previous rear'd :
Or Autumn from her lap profusely pours,
Her mellow store ; and to th' industrious swain
Smiling divides his Labour's annual boon :
Or Winter's ruthless sway resumes the year.
For Winter also pleas'd me, as he roll'd
His vap'ry train along, and shook his snows
In flaky show'r o'er all the whit'ning fields :
Or bade the Tempest howl, th' tua'd my mind
To solemn meditation. Nor, while snug
Beside the blazing hearth, in studeous mood
I turn'd the classic page ; or mark'd the lay
The muse had latest sung ; or cheerful sat
With Friends in varied converse, reck'd I ought
The storm, without that rattl'd on my roof.
Oft as I view'd, swept by the boistrous wing
Of toiling blast, along the troubled sky,
The snowy Deluge all o'erwhelming drive :
Or, on my soft warm couch reclin'd secure
Heard the dread Hurrican's nocturnal roar :
My thoughts have turn'd to what must then endure,
The luckless Mariner ; whose vessel frail,
The sport of Winds and Waves, now from her course
Flies devious far ; or, at that fatal hour,
Perhaps is found'ring whelm'd beneath the deep :
Or dash'd with thund'ring crash on rocks and shoals ,
Or on such wilder'd wand'rer's piteous plight,
As thou hast, Thomson, sung, has Fancy dwelt,
With all that sympathy's delight, that's found
In sad imagin'd scenes of other's woe.

To be Continued.

THE SLAVE TRADE.

Extent.—My first proposition is, that upwards of 150,000 human beings are annually conveyed from Africa, across the Atlantic, and sold as slaves ;—and for the Mahomedan market 50,000 ; making a total of 200,000.

Mode of obtaining Slaves.—The whole, or the greater part of that immense continent is a field of warfare and desolation ; a wilderness in which the inhabitants are wolved to each other. Mr. Wilberforce, in his letter to his constituents in 1807, has described the mode in which slaves are usually obtained in Africa, and he quotes several passages from the work of the enterprising traveller, Mungo Park, bearing particularly on this subject.—Park says, “The king of Bambarra having declared

war against Kaarta, and dividing his army into small detachments, overran the country, and seized on the inhabitants before they had time to escape ; and in a few days the whole kingdom of Kaarta became a scene of desolation ; this attack was soon retaliated. Daisy the king of Kaarta, took with him 800 of his best men, and surprised in the night three large villages near Kooniakary, in which many of his traitorous subjects had taken up their residence ; all these, and indeed all the able men who fell into Daisy's hands were immediately put to death.” Mr. Wilberforce afterwards says : In another part of the country, we learn from the most respectable testimony, that a practice prevails, called “village breaking.” The village is attacked in the night ; if deemed needful to increase the confusion, it is set on fire, and the wretched inhabitants, as they are flying naked from the flames, are seized and carried into slavery.”

These depredations are far more commonly, perpetrated by the natives on each other, and on a larger or smaller scale, according to the power and number of the assailants, and the resort of the ships to the coast ; it prevails so generally as throughout the whole extent of Africa to render person and property utterly insecure. And in another place, “Every man who has acquired any considerable property, or who has a large family, the sale of which will produce a considerable profit, excites in the chieftain near whom he resides, the same longings which are called forth by the wild beast, by the exhibition of his proper prey ; and he himself lives in a continual state of terror and suspicion.”

A considerable period of time has indeed elapsed since these statements were made : but it clearly appears, that the system has obtained throughout the interior of Africa down to the present time,

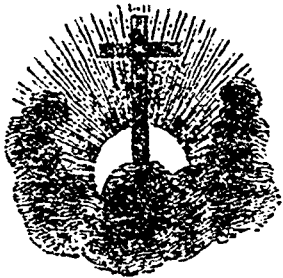
Dupius, who was British Consul at Ashantee in 1820 narrates a speech of the king of Ashantee :—“Then my fetische made me strong, like my ancestors, and I killed Dinkara, and took his gold, and brought more than 20,000 slaves to Coomassy. Some of these people being bad men, I watched my stool in their blood for the fetische. But then, some were good people, and these, I sold or gave to my captains ; many, moreover, died because this country does not grow too much corn, like Sarene, and what can I do ? Unless I kill or sell them, they will grow strong and kill my people. Now you must tell my master (the king of England) that these slaves can work for him, if he wants 10,000 he can have them.

Denham relates the terms of an alliance between the Sheik of Bornou and the Sultan of Mandareo. This treaty of alliance was confirmed by the Sheik receiving in marriage the daughter of the Sultan, and the marriage portion was to be the produce of an immediate expedition into the Kerdy country, by the united forces of these allies. The results were as favorable as the most savage confederacy could have anticipated. Three thousand unfortunate wretches were dragged from their native wilds, and sold to perpetual slavery, while probably double that number were sacrificed to obtain them.

Failure of Efforts to suppress the Slave Trade.—It is but too manifest that the efforts already made for the suppression of the Slave Trade, have not accomplished their benevolent object. . . . Millions of money and multitudes of lives have been sacrificed ;

and in return for all, we have only the afflicting conviction, that the Slave Trade is as far as ever from being suppressed. Nay, I am afraid the fact is not to be disputed—that while we have been thus endeavoring to extinguish the traffic, it has actually doubled in amount. . . Painful as this is, it becomes still more distressing, if it shall appear that our present system has not failed by mischance, from want of energy, or from want of expenditure, but that the system itself is erroneous, and must necessarily be attended with disappointment. Mr. Maclean, in a letter dated 16th October, 1838, says: "My neighbour (as I may call him,) De Sousa, still carries on an extensive Slave Trade. He declares, and that with truth, that all the slave treaties signed during the last 25 years, have never caused him to export one slave less than he would have done otherwise."

There are two questions which require to be decided before we can assume that it is possible to extinguish the Slave Trade. First, has Africa that latent wealth, and those unemployed resources which would, if they were fully developed, more than compensate for the loss of the traffic in man? Secondly, is it possible so to call forth her capabilities that her natives may perceive that the Slave Trade, so far from being the source of their wealth, is the grand barrier to their prosperity. To the first it is answered: Beyond all doubt, she has within herself all that is needed for the widest range of commerce, and for the most plentiful supply of everything that conduces to the comfort and affluence of man.



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MAY 17, 1843.

The Sovereigns of England, and their chief Ministers, are not allowed by our protestant code of Laws, that Liberty of conscience in the choice of their Religion, which the meanest subject in the British dominions now fully enjoys. And this restriction upon royalty is imposed by a church, which all along most solemnly professes to grant, (what its founders, all and each of them took to themselves; and could not therefore well refuse to all and each of their followers,) the right to judge and determine by the written word, what faith they are to hold; and what religion to profess: nor dares that Church withhold, in any instance, arrogate to itself infallibility. Who can reckon up, and describe all the glaring inconsistencies, the evident contradictions, the most obvious, and ridiculous anomalies in the

whole body, and in every branch of the protestant reformation? Really it seems the spotted beast seen in the Apocalypse "like a Leopard; whose feet were, as the feet of a Bear, and its mouth, as the mouth of a Lion; and to which the Dragon gave his own strength, and great power." Apos. 13. 2, though this description seems particularly applicable to the Church of England: for the Leopard is in *Blazonry*, the very emblem of England. "The feet of the beast like those of a bear," evidently denote its usurping, greedy close-grasping and tenacious quality. "Its mouth, like that of a Lion," represents its ravenous, all devouring and insatiable appetite; which all the millions wasted in England on its sole support, are not sufficient to gorge and stay; and "the Dragon's own power and great strength lent it," appear in the very restriction it could dare to put upon the mighty Monarch of the British Empire.

The liberality of Sir Charles Metcalfe seems to have no bounds.—We understand that, in addition to the sums already enumerated as being given to the Barrielfield Church, and Mechanics' Institute, he has bestowed fifty pounds on the Roman Catholic Church of this place, and ten upon the Female Benevolent Society.—Neither has his Excellency been wanting in the exercise of individual charity.—We have heard of several instances of this, but have no right to enter into detail.—*Canadian Loyalist.*

DECLARATION OF THE CATHOLIC BISHOPS.

PUBLISHED IN 1822.

"On the Holy Scripture. In England the Catholic church is held out as an enemy to the reading and circulating of the Holy Scriptures.

"Whereas the Catholic church venerates the Holy Scriptures as the written part of the word of God; she has in all ages been the faithful guardian of this sacred deposit; she has labored to preserve the integrity of these inspired writings, & the true sense, in which they have been universally understood, at all times from the Apostolic age.

"The Catholic church has never forbidden or discouraged the reading or the circulation or authentic copies of the sacred Scripture in the original languages. She binds her Clergy to the daily recital of a canonical office, which comprises a large portion of the sacred volume, and to read and expound to the faithful, in the vernacular tongue, on Sundays, the epistle or gospel of the day, or some other portion of divine law.

"As to translations of the Holy scriptures into modern languages, the Catholic Church requires that none should be put into the hands of the faithful, but such as are acknowledged by ecclesiastical authority to be accurate, and conformable to the sense of the originals. There never was a general law of the Catholic Church prohibiting the reading of authorized translations of the Scriptures; but, considering that many, by their ignorance and evil dispositions have perverted the meaning of the sacred text to their own destruction,

the Catholic Church has thought it prudent to make a regulation, that the faithful should be guided in this matter by the advice of their respective Pastors.

"Whether the Holy Scriptures, which ought never to be taken in hand but with respect, should be made a class-book for children, is a matter of religious and prudential consideration, on which the Pastors of the Catholic Church have a right to decide with regard to their own flocks: and we hold that in this matter none have a right to dictate to them.

"The Catholics in England, of mature years, have permission to read authentic and approved translations of the Holy Scriptures, with explanatory notes; and exhorted to read them in the spirit of piety, humility, and obedience.

"Pope Pius VII., in a Rescript dated April 18, 1823, and addressed to the Vicars Apostolic in England, earnestly exhorts them to confirm the people committed to their spiritual care, in faith and good works; and for that end, to encourage them to read books of pious instruction, and particularly the Holy Scriptures, in translations approved by ecclesiastical authority; because, to those who are well disposed, nothing can be more consoling, or more animating, than the reading of the sacred Scriptures, understood in their true sense—they serve to confirm the faith, to support the hope, and to inflame the charity, of the true Christian.

"But, when the reading and the circulation of the Scriptures are used and recommended as the entire rule of faith, as the sole means by which men are to be brought to the certain and specific knowledge of doctrines, precepts, and institutions of Christ: and when the Scriptures, so read and circulated, are left to the interpretation and private judgement of each individual; then such reading, circulation, and interpretation, are forbidden by the Catholic Church, because the Catholic Church knows, that the circulation of the Scriptures, and the interpretation of them, by each one's private judgement, was not the means ordained by Christ, for the communication of the knowledge of his law to all nations—she knows that Christianity was established in many countries before one book of the New Testament was written—that it was not by means of the Scriptures, that the Apostles & their successors converted nations, or any one nation to this unity of the Christian faith—that the unauthorized reading and circulation of the Scriptures, and the interpretation of them by private judgement are calculated to lead men to contradictory doctrines on the primary articles of Christian belief; to inconsistent forms of worship, which cannot all be constituent parts of the uniform and sublime system of Christianity; to errors and fanaticism in religion, and to seditions and the greatest disorders in the states and kingdoms."

North Shields, May 1st 1834.

Sir R. Peel, in reply to Dr. Bowring, said the Porto had refused to assent to the residence of an Anglican Bishop at Jerusalem, or to the building of a Protestant chapel for him in the holy city. Sir Robert hinted, however, that the walls were creeping up, and the Bishop creeping about, without the sanction of the Government.—*London Tablet.*

NON-INTRUSION.

(Extract of a letter from Ross-shire, 23rd February, 1843).—I wish I could give you even a faint outline of the horrors of a combined "Revival"—which has just taken place in the hitherto quiet parish of Lochalsh (Ross-shire.) They congregated in fear and trembling under the influence of two licensed *hillside* preachers, said to be Macrea and Macdonald, who have been scouring the country like "roaring lions," going their rounds haranguing the poor ignorant people with might and main, against the "Moderates," telling them that they are the Devil's Children, that they are worse than the *Papists*. They ask their poor deluded hearers if they are on the side of the Saviour or on the Devil's side: if they are on the side of the Saviour, to come forward and sign "this paper" (against the "Moderates"). The whole country is carried along with them, and poor Mrs. —, among the rest, has given her signature. You cannot imagine the excitement that exists; the people are actually out of their senses, some thinking the end of time to be at hand. The churches, nor yet the graveyards, are sufficient to accommodate a tenth of the mass who follow the preachers, consequently they have to take the open field, and were yesterday at Bulmacharra. You cannot imagine anything like the crowd that pass along the road, coming from the most remote corners of the district. It was a rare sight to see such a congregation of *confusionists*, the old, the young, the blind, the lame, the infirm, the deformed and the re-formed; we could compare it to nothing but what we could fancy of the general gathering at the last judgment, all pushing forward, with such determination in their looks, the old men so Covenanter-like, with their broad blue bonnets, and staff in hand; the wives sagging on after them, endeavouring in vain to keep up with them; some of them are turning politicians, abusing O'Connell because they hear that he is against the "holy ministers." When these *enlightened* preachers were in Lochalsh ten days ago, they exerted all their powers to bring on a Revival," Macdonald particularly; but with all the energy that violent "motions of the spirit" are supposed to influence, he failed at that time; but whatever spirit he then invoked seems to have now responded to his prayers, and the "Moderates" say, "*Hanig e Mho ghairig!*" meaning thereby, that "he, too, the evil spirit, has come at last," & with a vengeance, too. Poor Mrs. — was like a spectre when she returned from the great meeting, so pale and frightened like. The account she gave of the proceedings was really fearful: men and women going into the most frightful convulsions, and appearing to be labouring under some dreadful influence. This was the state that the preachers laboured to bring them to; but when they saw the effect getting too terrible to witness, they endeavoured, in vain, to keep off the fit the inspiration, or the infernal influence, whichever it was, that possessed them, for they seemed really possessed for the time. But the question in debate seems to be, whether they are under a Divine or an evil influence. How can we believe it a Divine influence?

never heard of any holy or divinely-inspired person exhibiting so terrible an aspect as these unfortunate creatures do in view of the multitude, uttering such fearful language, and afflicted with the actual sight, to their corporeal eyes, of the infernal spirits from whose power they seem to supplicate their fellow-creatures in their raving to release them, for that the very sights they see is more than they can bear. Nothing could be heard in the crowd but—"lay hold of that one"—"Secure this one, or he will destroy himself." There was an English discourse given late in the evening in the church, for the benefit of those who did not understand Gaelic, and it was literally crammed; the manner in which numbers of them were seized with the "Revivals," or "Spirit of Grace," baffles description: the preacher's text, 56th of Isaiah and 10th verse, to suit the ravings against the Moderates; but when the howling and screaming of seemingly possessed persons commenced, the voice of the preacher could not be heard.

There was one man carried home in a fit or convulsion, and is said to be still in that state. Many of the people think it divine inspiration, and wish to have the "experience" of it, but when they do have it, it is not "with the Lord" they seem to "be struggling."

There are several parishes in Sky and Rasay infected with this dreadful epidemic, and so excitable, that whenever the preacher begins the hearers are immediately overpowered with a sympathetic and dreadful influence. They begin by breathing hard and heavily, panting in great agitation, with a wild expression of countenance; then trembling with most heart-rending moanings, tearing off their bonnets, springing over three or four seats at a bound, and in the greatest terror crying to those around them, "Oh, save me! I am burning—burning! There is the devil with his chains—dragging me away—to Hell. Oh! save me—save me! What shall I do to be saved?" and so on. What surprises people greatly is, that children of nine and ten years of age, who accompany their parents to those meetings, are subject to the same dreadful sights and sufferings as the adults; but which really seems a proof that there is something more than a mere delusion acting upon their senses—in plain English, that they see the devil in his own proper person; and if the parents do wrong in following teachers that bring these trials upon them, and make their children accompany them, why should they be exempted when they are brought into the atmosphere of the evil influence? Besides, is not seven the age of reason, and do not the innocent often suffer with the guilty.

PRESENT POSITIONS OF THE AMERICAN CHURCH.—In former days the law considered the church and nation as identical; the Government chose, or had chosen, a religion for the nation; that religion it forced the clergy to dispense and the people to receive. The Legislature, we may almost say, defined the limits of the English Church, and chose to say that every body was comprehended in her bosom. An Englishman was punishable

by statute for neglecting her public services, and was in return peremptorily invested with the legal privileges due to any of her sons. This theory has of course passed away. An Englishman is no longer, even by legal fiction, *ipso facto* a churchman. The Church, indeed, legally speaking, is still in many senses the national Church. *But her peculiarities as national (i. e. as established) have in a great measure fallen from her, and are, perhaps, destined to do still more.*—At least her nationality has to be adapted to a state of things not contemplated in that theory on which her present legal constitution is based. She has to frame for herself or receive from the Legislature a place as one among many forms of religion tolerated or encouraged within this realm, standing, indeed, on a different and higher ground, possessing peculiar privileges, intrusted with peculiar duties, the accredited teacher of the people, eminent among her rivals, but still among them; superior, but not dominant; extraordinarily aided by the State in her own most beneficial development, but invested with no shadow of authority over those who withdraw themselves from her pale. Those whose office it is [to carry her through the impending transition must prepare themselves for their task by considering in the very first place what are her constitutional rights viewed simply as one of these bodies, *having a legal existence, and a title to ordinary legal protection, and no more.* These rights must in the main form the basis of her future position, and only upon these must be engrafted such qualifications or extensions of her powers as her relations with the State shall render expedient. To suppress these claims, at once warranted by the actual state of things and consonant with the time and tenderness of public opinion, in order to gain or preserve privileges founded, in truth, on the now untenable theory that there are no Dissenters in England, is to give up a substance for a shadow—a birthright for a mess of pottage—a citadel for its outworks—a solid, just, and tenable right for a precarious favour.—*Times.*

[This is, indeed, a new theory of Church and State, and one, too, wholly subversive of all settled notions of reciprocal obligations. In our opinion, it will be time enough for the State to degrade the Church to an equality with other sects or to elevate those sects into a rivalry with the Church, when it is prepared to exact from them the same subjection to which the Church is constitutionally bound to submit. The State exercises the right of appointing the archbishops and bishops of the Church, and holds no inconsiderable portion of its inferior patronage. Is it prepared to pave the way for perfect equality among all denominations, by claiming the same authority over the communions of Presbyterians and Independents? The Church cannot meet in convocation, because the State will not permit it. Is the State prepared to commence a new era of impartiality, by suppressing the Conference of the Wesleyans?—*Herald.*

PEWS IN CHURCHES.—A change has been begun in the mechanical arrangement of our Churches, which if it be carried out, must materially alter the relation of the Church to the people; it is the removal, or throwing open of the pews. The proceedings is condemned by conservatives of form, on the ground that it removes the outward and visible sign of the distinction between the Protestant and Roman Catholic Churches, and because it is supposed to be a concession to Puseyism; it is vindicated on the ground that it abolishes a very unsightly incumbrance in our church architecture, which forms no necessary adjunct of Protestantism, while it is opposed to the spirit of Christianity, as making our invidious human distinctions in the sacred edifice, and even excluding people from worship by wasting space. Whatever the opinion is as to the expediency, there is no doubt that the measure would in some respects assimilate our churches to those of southern Europe, for which they are now distinguished by two among other usages. The churches of the Continent stand open always, as places of religious solace and quiet to the afflicted or the meditative: our churches are oftener shut than open; and in the brief hours when they are open, if we may believe certain correspondents of the *Times*, not the money-changers, but the worshippers are sometimes rather abruptly driven from the temple. Within the churches of the Continent the distinctions of class disappear, and, with certain exceptions of late occasions, you shall see young and old, rich and poor, prince and beggar, kneeling together. All are equal in the sight of God, "as the saying is," here; on the Continent it looks as if they really thought so. It is for others to consider how far those wooden penolds are essential to the discipline of the Reformed Church; the politician, regarding an Established Church as the means of civilization, cannot but perceive that the new movement has a tendency more than anything to popularize the Institution, and so to diminish the distance between it and the people. In the same sense it would also tend to remove one instance, and one which makes others, of that harsh social severance into classes, which is one of the most mischievous features of our political state.—*London Spectator.*

A letter from Rome, dated Feb. 7th, describes a meeting there at Melga's Hotel, of 54 members of the Universities of Oxford, Cambridge, and Dublin.—*Tablet.*

The congregation of the Scotch Church, London, celebrated Ash-Wednesday evening by a row. The Reverend Dr. Candlish borrowed the pulpit, to harangue from on the merits of non-intrusion; but the Rev. Doctor Brown, who had lent it on conditions, complained that they were broken, and the whole affair was an intrusion. The intruding non-intrusionist was cheered by a mob which filled the chapel, and few supported their own minister who contended for law and order.—*Id.*

Education in England.—*Lord Ashley's Speech.*—A correspondent (C. J. P.) has sent us a copy of a letter addressed by him to the Editor of the *Times*, and referring to the appalling information recently given by Lord Ashley, respecting the moral state of this country. The pith of our correspondent's letter is as follows:—"Every member who spoke on Lord Ashley's motion agreed in the absolute necessity of a religious and moral education, as the only means of stemming the tide already set in; but, Sir, will this be effected by the erection of large school-rooms and churches, with paid teachers and mere routine pastors? Certainly not. The only means, and that with Almighty God's assistance, will be, by men devoting themselves to the work, not for the sake of what they may get by it, but for the love of God, and in order to secure their own salvation, and that of their fellow-men. Such men are to be found in the Catholic Church alone. Our Catholic Bishops are doing what they can, with their very limited means—and their efforts, I am happy to say, are well seconded by the laity—to teach the ignorant, and reclaim such as have fallen from the paths of virtue; for this purpose they have found men who, by vow, and without any earthly reward, devote themselves exclusively to the education of children; and women—nays, ladies—who, likewise by vow, not only instruct female children, but likewise reclaim such of their own sex as are unhappily led into vice. Let government second the efforts of the pious men—at any rate, let the country act with common justice towards them; let it restore that large sum (I believe about £300,000) of which they were unjustly deprived by the Government in 1823. This large sum formed part of the monies received by the British from the French Government, in compensation for losses by British subjects at the period of the first French revolution, and was withheld from our Bishops upon the frivolous pretext that it was intended to be devoted to superstitious purposes. Such an idea might have served the purpose at the time, but it will do so no longer, since the Bishop of London has publicly stated in the Cathedral Church of St. Paul, that the Roman Catholic Church is a true branch of the Church Catholic, for by that solemn declaration Roman Catholics are justified in maintaining their religion; and it is contrary to every principle of justice to continue to deprive them, upon such a pretence, of that which is their right. When Government shall have restored this ill-gotten money, let them then act with frankness and openness towards the venerable and apostolic men who govern the Catholic Church in this kingdom; let them place funds at their disposal for the purpose of establishing schools and asylums in these devoted districts, without any encumbering provisos, and I will venture to say that, within ten years, occasional cases of depravity may be brought to light, but the stigma that now attaches itself to us as a nation will be removed; crime will no longer stalk forth in open day, but will be obliged to hide itself where none but the thoroughly vicious will behold its depravity."

From the London and Dublin Orthodox Journal.

ORIGIN OF THE ENGLISH CHURCH.

The Articles, Treated on in Tract 90 reconsidered, and their Interpretation indicted in a Letter to the Rev. R. W. Jeff, D. D., Canon of Christ Church, by the Rev. E. B. Pusey, D. D., &c.

In 1537, to probe the sincerity of the bishops, a royal inhibition was issued, suspending the spiritual jurisdiction of all the bishops in England, and these having submitted with due humility during a month petitioned to be restored to the exercise of their usual authority. This was granted to be exercised during the King's pleasure, and as his deputy, since his vicar-general on account of the multiplicity of his business, could not be every where present. Bonner's commission, issued 12th November, 1539, declares that all jurisdiction, ecclesiastical and secular emanates from the king; and an act of parliament, passed towards the close of his reign, addresses him as the "only and undoubted supreme head of the church of England, and also of Ireland," to whom by holy scripture all authority and power is wholly given to hear and determine all manner of causes ecclesiastical, to correct all vice and sin whatsoever, and to all such persons as your majesty shall appoint.*

In the face of these facts, Dr. Pusey coolly asserts that these acts merely deny to the Bishop of Rome "a temporal jurisdiction as to spiritual causes or persons." † Unfortunately he illustrates his point by the oath of supremacy. "Both," says he, "deny to the people what they claim for the king." Precisely; and they claim for the king jurisdiction and supremacy, and the headship of the English church. Bramhall, whom he quotes in support of his opinion, freely allows "that dispensations of all kinds confirmations, licenses, faculties, suspensions, appeals, reservations palliums, indulgences," &c. were taken from the pope. Truly, with these taken away, there must have been left but a shadow of supremacy, to discover which would be hopeless without a portion of that brilliant and fruitful imagination which distinguishes the new school. If to deprive the bishops of all their ordinary powers, and to compel them to sue the crown for their restoration, which was granted to last only during the king's pleasure, be not an act of spiritual supremacy, I know not what is. Even this boon was granted them, not that the government of bishops is necessary for the church, but that the king's vicar-general had too great a load of business on his hands. For the acknowledgement of this supremacy in the pope and the denial of it in the king the venerable Bishop Fisher and the upright Moore perished on the scaffold. If the act of supremacy had contained a mere denial in the pope of such jurisdiction as "shall interfere with the authority of the sovereign," Catholics would never have refused to take it. When questioned, they uniformly acknowledged that the pope possessed a

temporal authority in these realms, they professed their readiness to defend the king against foreign aggression, and they were ever foremost in the armies of their country.* Yet this could not save them; the king was too jealous of his supremacy, and they expiated their refusal with their blood. But facts are stubborn things, and they cannot be made to bend, even by the theological juggling of that curious phenomenon, Mr. Palmer, to suit the caprice of the Oxford school. Henry was jealous of his newly acquired powers. To his theological wisdom the nation was indebted for the six articles, which defined the bounds of English orthodoxy. Soon afterwards, "of his bountiful clemency he appointed a commission of bishops and doctors to declare the articles of faith, and such other expedient points as, with his grace's advice and consent, should be thought needful." An act of parliament in the next session declared that all definitions and ordinances which should be set forth by them with his majesty's advice and confirmed by his letters patent, should be fully believed, obeyed and observed, under the penalties of imprisonment, banishment, forfeiture of goods, and being burnt as a heretic, according as the offence was repeated or the party refused to recant. This requires no comment: it supposes in the king the plenitude of no infallibility, and makes no creed orthodox unless confirmed by his letters patent. To the book of the six articles the convocation wrote a species of preface, entitled "The Godly and Pious Institution of a Christian man." In it they confess that they have no authority to assemble together for any pretence or purpose, or to publish anything by them agreed on or compiled, without his grace's power and license. And after declaring that the book is agreeable to holy scripture, they humbly submit it to his most excellent wisdom and exact judgment, to be recognized, overseen, and corrected, if his grace should find in it any word or sentence to be changed, qualified, or further explained, whereunto they would in that case conform themselves, as in duty bound, to God and his royal highness †

* In 1663 the Catholics petitioned the parliament of Charles II. for repeal of the sanguinary laws against them. It was objected to them that the acknowledgment of the spiritual supremacy of the pope implied the admission of his temporal superiority. The petitioners so far from admitting this offered to bind themselves by oath "to oppose with their lives and fortunes the pontiff himself, if he should ever attempt to execute that pretended power, and to obey their sovereign in opposition to all foreign and domestic powers whatsoever without restriction."—Ling. Hist., vol. xi. p. 220.

† Dub. Rev., May, 1840 p. 154.—It is no difficult matter to ascertain who formed the creed of the infant church of England. Cranmer, speaking of the enactment of the six articles asserted to the Devonshire insurgents that "if the king's majesty had not come personally into the parliament house; those laws had never passed." The archbishop was conscious that himself and others of the reformed school had sacrificed their convictions to the will of the king. he had good reason to doubt, though he dare not dispute, the orthodoxy of the articles, for the fourth subjected priest living carnally with women to imprisonment and forfeiture on the first conviction, and to death on the second. Knowing the slippery ground on which he stood, he despatched his wife and children to her friends in Germany.—Ling. Hist., vi. p. 292.

It is not difficult in this passage to discern who is the head that guides and the hand that rules. Mr. Palmer thinks that the king submits to convocation: the reader will be of opinion that convocation obeys the king. Indeed, Henry was not the man to obey; he had not abolished the papal supremacy to introduce in its stead that of convocation. During the whole of his reign the creed of the church of England depended on his theological caprice.

On the demise of Henry the crown, with which was now united the headship of the church, with all its duties and cares, all its powers and prerogatives, devolved on his son Edward, a boy little more than nine years old. Under him the work of reformation progressed apace. Cranmer, on the ground that his episcopal commission had expired with the late king, so headed and obtained from Edward another commission within a week from the proclamation of the new sovereign. His colleagues followed his example, acknowledging, as their leader had done, that the king was "the only source of all manner of temporal and spiritual jurisdiction within the realm." In a short time the doctrines and form of worship were entirely remodelled to suit the reformed notions of Cranmer and his German auxiliaries. A Book of Common Prayer was composed by the inspiration of the Holy Ghost, and sanctioned by the royal signature. Yet within four years it was utterly changed, great care having been taken to exclude from it all mention of a real presence in the eucharist. The amended form received the sanction of the legislature.* Mary succeeded Edward. Under her the new church was utterly swept away. The enactments of her father in derogation of the papal supremacy, and the acts sanctioning the reformed service were repealed, so that the church was restored to the state in which it had been on the accession of Henry VIII. Under her successor, Elizabeth, the enactments of Mary on religious matters were repealed, and the statutes of Henry in derogation of the papal authority, and of Edward in favor of the reformed service, were recalled into force. The Book of Common Prayer was again used in all churches; the jurisdiction for the correction of heresies, errors, schisms, and abuses was to be annexed to the crown and all clergymen taking orders or in possession of livings, all magistrates and officers having fees from the crown, all laymen suing for the livery of their lands, or about to do homage to the queen, were bound to take an oath, under pain of deprivation or incapacity, declaring her to be supreme governor in all ecclesiastical or spiritual things or cases as well as temporal, and renouncing all foreign ecclesiasti-

* Ling. Hist., vii. p. 27. Dub. Rev. 1840, p. 359. Without ecclesiastical sanction it became the standard of English worship in the new church and so it continued during the reigns of Elizabeth, James I., and Charles I., till it was superseded by the directory under the commonwealth. At the restoration it recovered its ascendancy; but it was again subjected to the ordeal of revision, with the vain hope of conciliating the Presbyterian divines; and then, about a century after it had been enforced by lay authority, it obtained for the first time the approbation of the church assembled in convocation. Dub. Rev., Aug., 1841, page 184.

cal or spiritual jurisdiction or authority whatsoever within the realm. It is further worthy of remark, as shewing in whom the authority of deciding in controversies of faith was vested, that the royal delegates had not power to adjudge any matter to be heresy which had not been so adjudged by some general council, or the express words of scripture, or should afterwards be adjudged to be so by the high court of parliament, with the assent of the clergy in convocation.*

Such are the foundations on which the present law church of England was built. The work of reformation was begun by royal proclamations and acts of parliament: it was continued by them, and it was completed by them. The voice of the church was seldom heard; if it were, it was the mere echo of the royal will. That this has hitherto been considered the constitution of the new church there can be no doubt. To go step by step through the succeeding reigns, to trace the connexion between royal head and religious members would be tedious; a few examples, therefore shall suffice. When Dr. George Abbot, Archbishop of Salterbury, was supposed to have incurred irregularity by having shot Peter Hawkins, the keeper of Lord Trough's park, King James, the then head of the church, appointed a commission of bishops, judges, and lawyers, to examine the case. They finally came to the conclusion that the primate should be absolved conditionally *ad majorem cautelam*. As there was no instance on record of a layman having absolved ecclesiastical from canonical censures, a certain number of clergymen were appointed to pronounce sentence of absolution in the king's name, conceiving that the authority of a layman might derive something of a spiritual character by passing through the mouth of an ecclesiastic. Their sentence received the king's confirmation, and passed the seals about six months after the death of Peter Hawkins. †

In 1653, the barebone parliament enacted that for the validity of marriage, if the parties were minors, was required the consent of the parents or guardians, the age of sixteen in the male, and of fourteen in the female. ‡ In 1660 Charles II. issued a royal declaration limiting the jurisdiction of bishops, regulating subscriptions to the thirty-nine articles, and dispensing, in certain cases, with the reading of the established liturgy. This declaration was prevented from becoming law by the sanction of parliament only through the intrigues of the court. § We find no churchmen in this instance complaining of the king for having dispensed with the law in ecclesiastical matters. Even within the last year Lord Denman, in the Court of Queen's Bench, reversed the decision of the Bishop of York, who, at his visitation, had deprived Dr. Cockburn on the charge of simony. His lordship significantly observed that the church discipline bill seemed to have been forgotten

* Ling. Hist., vii., p. 260.

† Ling. Tract. p. 177. This event occurred in the year 1621.

‡ Ling. Hist., xi, p. 10.

§ Ling. Hist., xi, 209.

* "Dub. Rev.," 1840, p. 352 and 353.
† Page 136.

in these proceedings. In fact, one of the objections to Catholic emancipation was that by their admission to parliament they would acquire the right of legislation for the Church. The patience of the reader must be exhausted by these dry details of royal proclamations and parliamentary enactments, but they could not have been omitted without doing an injustice to this part of the subject.

EXTRACTS FROM A DISCOURSE DELIVERED BY WILLIAM WALLACE, ESQ.

Has England by her dreadful policy attempted to crush the mind of Ireland.—Has she with one hand on her Bacon and the other on the Bible—glancing one moment over the harp of Milton and glowing another by the tomb of her Shakespeare, aimed to throw the pall of ignorance over the millions of her subjects, and sliver at one fell swoop their intellect—the crowning diadem which the Almighty has bestowed on the Universe? Has she done this? Then is her undying shame, and her sacrilegious despotism recorded forever!

Look to Protestant Ireland shooting over the empire those rays of Genius and those thunderbolts of war, that have at once preserved and embellished it. I speak not of a former era? I refer not for my example to the day just past when our Burkes, our Barrys, and our Goldsmiths, exiled by this system from their native shore, wreathed the immortal shambrock around the brow of Painting, Poetry, and Eloquence! But now even while I speak, who leads the British Senate?—A protestant Irishman! Who guides the British arms? A Protestant Irishman!—And why is Catholic Ireland with her quintuple population, stationary and silent? Have physical causes neutralized its energies? Has the religion of Christ stupified its intellect? Has the God of mankind become the partizan of a monopoly, and put its interdict on its advancement?—Stranger? do not ask the hampered and bigoted renegade, who has an interest in deceiving you, but open the penal statutes, and weep tears of blood over the reason!

Come!—come yourself and see this unhappy people; see the Irishman the only alien in Ireland, in rags and wretchedness, staining the sweetest scenery that ever eye reposed on; persecuted by the extorted middleman of some absentee landlord; plundered by the lay proctor of some rapacious and unsympathizing incumbent, bearing through life but insults and injustice, and be reaved even of any hope in death, by the heart rendering reflection that he leaves his children to bear, like his father an abominable bondage. It is the fact! Let any who doubt: it walk out into our streets and see the consequences of such a system—see it rearing up crowds in a kind of apprenticeship to the prison; absolutely permitted by their parents, from utter despair, to learn the alphabet and learn the rudiments of profligacy. For my part, never did I meet one of these youthful assemblages, without feeling within me a melancholy emotion! How often have I thought, within that little circle of neglected tri-

flers who seemed to have been born in capricio and bred in orphanage, there may exist some mind, formed of the finest mould and wrought for immortality—a soul swelling with the energies and stamped with the patent of the Deity! which under proper culture, might perhaps bless, adorn, immortalize or enable empires! Some Cincinnatus, in whose breast the destinies of a nation may lie dormant; some Milton, pregnant with celestial fire; some Curran, who when thrones were crumbled and dynasties were forgotten, might tower the landmark of his country's glory—rearing himself amid regal ruin and national dissolution, a mental Pyramid in the solitude of Time, beneath whose shade things might moulder, and around whose summit, Eternity might play!

Has England with the saint-like smile of the Devotee and tortuous heart of the hypocrite which would deceive man while it lies to God, wrung from the toil of the starving peasant, luxuries for the support of one ("the round, fat oily man of heaven") whom his faith disowned, his sympathies spurned and his spirit loathed? Has England, like a Judas Iscariot, made religion an affair of dollars and cents? Has she converted the Gospel into an account book, and the cross into an instrument for a monument.

Then let her hear condemnations thundered by an Irish orator, and a protestant also throughout the whole world. He is discussing the odious Security Bill, and says:

"I am thoroughly convinced that the anti-christian connection between church and state, which it is suited to increase has done more mischief to the gospel interest than all the ravings of Infidelity since the crucifixion. The sublime Creator of our blessed creed never meant it to be the channel of a courtly influence or the channel of a corrupt ascendancy! He sent it amongst us to heal—not to irritate—to associate not to seclude—to collect together, like the baptismal dove, every creed, and clime and color in the universe, beneath the spotless wing of its protection. The Union of Church and State only converts good christians into bad statesmen and political knaves into pretended christians.—It is a best but a foul and adulterous connection, polluting the purity of heaven with the abomination of earth, and handing the tatters of a political piety on the cross of an insulted saviour. Religion! holy Religion! ought not, in the words of its founder, to be led into temptation. The hand that holds her chalice should be pure, and the priests of her temple should be as spotless as the vestments of their ministry. Rank only degraded! wealth only impoverishes! ornaments but disfigure her. I would have her pure, unpensioned, unostentatious.—She should rob the earth of nothing but her sorrows—a divine arch of promise. her extremities should rest on the horizon and her span embrace the universe.—Such is my iden of what religion ought to be. What would this Bill make it? A mendicant of the castle—a menial at the levee—its manual the redbook—its liturgy the pension list—its gospel the will of the minister, Methinks I see the stalled and

fatted victim of its creation, cringing with a brute's suppliancy through the menial mob of ministerial flatterers, crouching to the ephemeral idol of the day and alike the devoted sacrifice of the ancient heathenism glorying in the garland that only decorates him for death."

Has England made conspiracy a merit and rebellion a virtue, and thus, if it were possible, added new rays to the imperishable coronals which surround the brows of a Washington a Brutus, a Tell and all those who disclosed.

"through peril and alarm The night that slumbered in a peasant's arm!" Is her throne built upon patriot-graves, and are her hand dripping with the innocent blood of those whom the love of liberty, which she would crush, brought to the scaffold? Then, while British laws, digging away from beneath his feet the narrow isthmus that divides the waters of Time and Eternity, let an Enimie be heard.

He exclaims—No!—let only that one, whom despotism sacrifices upon the altar of Patriotism—who is already robbed in the dark vestments of death—from whose eyes earth is fading away and around whose brow the Angel of God is twinning the wreath of immortality, let him only repeat that address, the most splendid Eloquence ever uttered—the most sublime which Patriotism ever conceived and the most awful which Tyranny ever called forth. Let it thrill and burn and terrify the heart—but profane it not by breathing it from the lip! But this reverence for the pure and mighty dead need not shield false, perjured, murdering England.

"AN INQUIRY.—Into the merits of the reformed doctrine of Imputation," &c., by Vaneburgh Livingston, Esq., recently a member of the Protestant Episcopal Church, with an Introduction by the Rt. Rev. John Hughes, D D, Bishop of New York.

This volume is the first literary offering which the highly respected author has laid on the altar of Catholicity, to which he has made great personal sacrifices. The religious temper of his mind led him a few years ago to investigate the doctrine of Justification by faith, as taught in the communion to which he then belonged; and to oppose respect fully the views of the Protestant Episcopal Bishop McIlvain, in a work on Theology. With great sincerity and earnestness he followed up the examination, until he became convinced that the true doctrine on this and every other revealed matter is to be learned from the Catholic Church, teaching by the successors of Peter and his colleagues in the episcopate. At the sacrifice of the friendship of those whom he respected and loved, he entered into our communion, and he now comes forward to point out to those whom he has left, and whom he still respects and loves, the error of their ways, and to invite them to seek the ancient paths. The work must have great weight with them and with all, since the personal respectability of the author is beyond question, and the example of his unaffected piety gives almost irresistible force to his earnest appeal.

The lengthy and able preface which the Bishop of New York has written, at the request of Mr. Livingston, increases the interest of the work; and will be read with pleasure, especially by the many whom the present position of the Anglican Establishment has awakened to religious inquiry.

We recommend the work particularly to such of our readers as may wish to present to some inquiring friends—elude to the difficult matter of which it treats.

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

(Continued.)

XXVII.—OF THE NECESSITY OF GOOD WORKS.

But what surprises most, in those who say they take Scripture for their rule of faith, is their formal denial of all the merit and utility of good works; though these form the constant theme of scripture exhortation, and the main drift of the inspired writings from beginning to end.

With this negative did the arch enemy of good works furnish Luther and his loose associates, as with a magically impenetrable shield, to screen their unholy and sensual conduct from all the sharp shafts of censure directed against it by their Catholic opponents. For, as these last objected to them that their new and unheard of doctrines, destitute of all miraculous evidence, to which these innovators never could lay claim, had not, even in the conduct of their propounders; any thing like christian virtue, good works or sanctity to recommend them: but that, on the contrary the lives of these new apostles were altogether sensual, selfish and worldly; unable to deny the charge, they as if in mockery of it, and to baffle all further attacks of the kind, unblushingly made it even an article of their reformed creed, that good works are useless; nay, prejudicial to the believers. "Let this," says Luther, "be your rule in interpreting the Scriptures; wherever they command any good work, do you understand that they forbid it, because you cannot perform it."—De Serv. Arbit. Tom. 8. Fol. 171. "Unless faith be without the least good work, it does not justify: it is not faith."—ibid. Tom. 1. Fol. 361 His favorite disciple and bottle companion, Amsdorf, whom he made Bishop of Newberg, wrote a book expressly to prove that good works are not only unnecessary, but that they are even hurtful to salvation; and cites his master's works in confirmation of this doctrine. See Brierlies protest, apology, 593, page 324, 325. Is not this the doctrine of devils?

To get rid of the testimony of Saint James, who in his Catholic epistle so clearly inculcates the necessity of good works together with faith; and, as if writing purposely against this impious article of the Protestant Creed; compares their faith without works to the belief of devils: "thou believest says he; thou dost well; the devils believe and tremble." Ch. 2. v. 17, 19, to get rid of this unanswerable testimony, the Arch-reformer, Luther, who stuck at nothing, had the anti-christian audacity to strike this epistle out of the canonical code of Scripture, styling it contemptuously an epistle of straw; though his followers have since thought proper to replace it. Yet he had more reasons than one for disliking particularly this epistle; for it inculcated also, in the plainest terms, as we have seen above, two rather troublesome Sacraments which he wished to abolish; confession of our sins to man, and extreme unction.

XXVIII.—OF THE POSSIBILITY OF KEEPING GOD'S COMMANDMENTS.

Protestants deny, not only the merit and utility, but even the possibility of good works; for, in the Scotch Presbyterian Catechism, we read, as an article of their faith, that "no mere man since the fall of Adam, with any grace received in this life, is able perfectly to keep God's commandments, but doth daily break them in thought, word and deed."

God is thus blasphemously declared to be a weak and foolish Legislator; a weak one, in not being able, though acknowledged omnipotent, to make his laws be kept; since with any grace he can give, he cannot enable us to observe them; a foolish one, in enacting laws which no one can possibly keep. How contrary is this to the doctrine of Scripture, where we read that "Zacharias and Elizabeth were both just before God, walking in all the commandments and justifications of the Lord without blame."—Luke 1. 6. Will they then blame those who were blameless before God, and say they daily broke his commandments in every way possible, in thought, word and deed? Yet if thou wilt enter into life says Christ, keep the commandments. Math. 19. 17 "He who loves me, keeps my commandments; he who loves me not, keeps not my commandments."—John 14, 15, 21, 23, 24, &c.

But this article of the Presbyterian's Creed is evidently as absurd, as false and blasphemous. For it affirms of every one, what is impossible to any one, that "he daily breaks God's commandments in thought, word and deed." He may indeed break some commandments daily: but must he so break all, and that too in thought, word, and deed? Or if he keeps some, why may he not keep all, or should he daily kill in thought, or in word though this last way of killing is not very intelligible; must he also daily kill in deed? The worst of sinners, then, is not so bad a wretch, as this wretched Blasphemy would make the very best of Christians.

XXIX.—ON THE NECESSITY OF FAITH.

But we have lived to see this horrid doctrine expounded, even by Protestants themselves, though, unable ever to keep the middle path, they have run into the opposite extreme. Faith, which with them, was all in all before, is nothing now, and works, which were nothing in their former estimate, are now all and every thing necessary for salvation. Unable indeed, to define that Faith, upon which they said, were grounded all their hopes of salvation; they drop it altogether and establish now their hopes on a purely Pagan principle, repeating as they do, upon all occasions, "that it matters nothing what a man believes, nor of what Religion he be, provided he leads a good moral life."

Is this, then, the happy end of all their Scripture expoundings, to have discovered in the revealed Word of God, that the revealed Word of God, may be wholly dispensed with; or, according to Luther's rule of interpretation, that whatever the scripture affirms that we are to understand as denied by it; for the scripture affirms that there is but one Lord, one Faith, and one Baptism? Eph. 4. 1, and that, "without that Faith, it is impossible to please God." Heb. 11, 6, "He who does not believe," says the Saviour, "shall be condemned."—Mark xvi. 16. "Should we," says St. Paul, "or an angel from heaven preach to you a gospel, besides that which we have preached to you, let him be accursed. As I said before," continues he, "so I say now again; if any one preach to you a gospel, besides that which we have preached, let him be accursed!"—Gal. 1. 8, 9. "He who is not with me," says Christ, "is against me; and he who gathers not with me, scatters."—Matt. xii. 30. And again, "there shall be but one fold and one Shepherd."—John x. 16. "Many shall come in my name, saying, lo! I am he, go not after them"—Luke xxi. 8. "If any one shall say unto you, lo here is Christ, or there; believe him not; for there shall arise false Christs and false Prophets, &c. Behold I have told you beforehand. If, therefore, they shall say to you, behold he is in the desert! Go ye not out. Behold he is in the closet! Believe it not," &c. Matt. xxiv. "If the blind lead the blind, they shall fall into the pit." Matt. xv. 14. "My sheep follow not the stranger; but fly from him; because they know not the voice of strangers."—John x. 5. But, in warning us thus to shut our ears against the seductive speeches of false teachers; our Lord commands us to listen to his legitimate pastors, as we would even to himself; for, addressing them, he says: "He who hears you, hears me; and he who despises you, despises me; and he who despises me, despises him who sent me."—Luke x. 16. In fine, he declares that he who will not hear the Church, is to be considered as a heathen and a publican."—Matt. xviii. 17.

The same language is held by Saint Peter, Saint John, Saint Jude, and by all the inspired writers; whose particular testimonies it were endle and needless to recite. And, after all this, will those who affect to make the Scripture their only rule of faith; and who style themselves *Christians*; proclaim it as an article of their faith, or persuasion, that it matters nothing what a man believes, provided he leads what he may fancy to be a good moral life. Then let them own at once what their assertion so evidently implies, that they have finally rejected the Saviour's revelation; that, by setting up human opinion, or the vague, and ever varying conjectures of every one against the invariable testimony of the Catholic Church; their boasted reformation has led them into downright infidelity; that they are now at length become a discordant multitude of temporizing Freethinkers, Deists, Sceptics and Atheists, whose minds are all adrift on the sea of several conjectures, or stagnated in the dead pool of careless indifference. Then shall we know what weapons to choose against them; and how to deal with them decisively in their own proper characters.

XXX.—OF PREDESTINATION.

Not content with having led them thus far beyond the precincts of christianity; and urged them on, one might think, to the *ne plus ultra*, the very utmost verge of incredulity; the saint of error, as if to show how far he can decoy from wisdom and truth, all those who have once taken him for their guide, has brought them yet farther, and placed them on the very brink of irreligious blasphemy. There, pointing in triumph at his sad exploit, he mocks the pious folly of the heaven favored race; and boasts his sway acquired over the mind of fallen man, the moment he enters with him on the mazy path of error. He has induced them solemnly to declare, and proclaim it as their sworn belief, that Almighty God saves or condemns his creatures according to his mere caprice; not in consideration of their free obedience or disobedience to his well known commands; but because he willed from all eternity certain individuals to be saved, and the rest to be damned. "God," say they, "from all eternity, hath predestinated unto life those whom he hath chosen in Christ, without any foresight of their faith, or good works, or perseverance in either; and the rest he hath passed by, ordaining them to destruction and to wrath for their sins. The number too of those so foreordained is so fixed and determined, that it can neither be increased nor diminished." See the Scotch confession of Faith.

To be continued.

TEN DAYS LATER FROM EUROPE.

The new and beautiful Steamship *Hibernia*, Capt. Juddins, arrived at Boston on Thursday morning at five o'clock.

The *Hibernia* spoke the *Britannia*, from Boston, at two o'clock Thursday morning.

The *Hibernia* brought out nearly two million and a half of dollars in gold, and a full freight.

The *Great Western*, the popular and highly successful steamer, has every berth engaged for this country. She was to have left on the 20th ult., instead of the 22nd as was reported.

The *Hibernia* came full of passengers—over a hundred.

The West India steamer *Solway* has been totally lost with thirty three lives.

The steam ship *Columbia* went from Halifax to Liverpool in eleven days.

Disturbances have taken place in some parts of Ireland, especially in the neighborhood of Monaghan, with a view to obtain a reduction of rent. The lower class of the people, having assembled themselves in numbers, committed numerous outrages; the stewards of the different estates being in general the object of their furious indignation.

The Duke de Nemours narrowly escaped the same fate which befell the Duke of Orleans in July last. Driving in a low carriage, drawn by four horses, one of the leaders fell, which caused the carriage to be overturned, but the Duke previously jumped out, and fortunately escaped unhurt.

Ireland appears to be in a state of feverish excitement on account of the continued, and in some cases successful resistance of the poor rates. In Waterford county the resistance was so formidable that the 10th Hussars at Clonmel were ordered out, and in proceeding to Waterford were lashed at, and in one instance pelted with stones.

Spain is spoken of as comparatively tranquil, though there are still untamed spirits in the province of Catalonia. The people of Barcelona appear to have given up revolution as a bad job, which costs a great deal more than it is worth.

The cause of temperance in Ireland, instead of dying away, had received a new impetus by several eminent Catholic clergymen publicly devoting themselves to the assistance of Father Matthew.

A large quantity of foreign wheat has been released free of duty at Dublin, for the purpose of being manufactured into flour and biscuits for the use of the emigrant vessels now taking in passengers for North America.

The grand invention, the Aerial carriage, is said to have been realized. London is all agog to witness the flight of this modern Pegasus, which will take its departure for Paris shortly.

We have accounts of the shocks of the late earthquakes over nearly the whole of the continent of Europe, in Africa, and in Asia Minor. In Palestine, as usual, the shocks were quite severe.

Several of the most extensive landlords in Ireland had reduced their rents 20 per cent, of course much to the satisfaction of tenants. Earl de Grey had, however, given practical evidence of his high tory principles by raising his rents in the same proportion.

The troubles in the Kirk of Scotland still continued. The Lords of the Council and Session adhered to the decision of the Lord Ordinary, which set aside the iniquitous sentence of deposition pronounced by the General Assembly upon the seven brethren of Strabogie.

The Dublin Evening Mail states that no official notification whatever of her Majesty's intended visit to Ireland has been made to any of the heads of departments.

There was no material change in the state of Trade.

Parliament adjourned for the Eastern holidays, to meet again on the 24th.

The sudden death of the Earl of Hopeton had caused great sensation in the fashionable circles.

Real estate in Manchester has depreciated nearly fifty per cent within the year past.

The Duke of Sussex is recovering from his late severe attack of erysipelas.

The marriage of the Princess Augusta is to take place immediately after the Queen's recovery.

The shocks of an earthquake in Holland were so severe as to shake down chimneys.

Lord Brougham had made some important motions in parliament relative to the Slave Trade.

A young man named John Ellis had been remanded at Rochester, for using threats

against the Queen and Sir Robert Peel, in a public bar room.

ANCIENT MONEY.

Before the invasion of Julius Cesar, the natives of England had tin plates, iron plates and rings, which were money, and their only money. On the authority of Seneca, a curious account is given of a period when leather, appropriately stamped gave to it a certain legal character, was the only current money. At a comparatively recent date in the annals of Europe, Frederick the Second, who died in 1250, at the siege of Milan, actually paid his troops with leather money. Nearly the same circumstance occurred in England during the great wars of the barons. In the course of 1350, King John, for the ransom of his royal person, promised to pay Edward the Third, of England, 3,000,000 of gold crowns. In order to fulfil the obligation, he was reduced to the mortifying necessity of paying the expenses of the palace in leather money, in the centre of each piece there being a little bright point of silver. In that reign is found the origin of the travestied honor of boyhood, called conferring a leather medal. The imposing ceremonies accompanying a presentation, gave full force, dignity and value to a leather jewel, which noblemen were probably proud and gratified to receive at the hand of majesty.

So late as in 1574, there was an immense issue of money in Holland stamped on small sheets of pasteboard. But further back in the vista of years, Numa Pompilius, the second King of Rome, who reigned 672 years before the Christian era, made money out of wood as well as leather; a knowledge of which might have influenced King John in the bold project of substituting the tanned hide of an animal for gold and silver, well known to his subjects to be exceedingly precious.

Both gold and silver appear to have been in extensive circulation in Egypt, soon after their potency was understood in Asia. From thence they were introduced into Carthage and Greece; and finally travelling further and further in a westerly direction, the city of Rome discovered the importance of legalising their circulation.

Weight having always been of the first importance in the early times, the shape of money appears to have been regarded with perfect indifference for a series of ages.

When the bits and portions of metal received as precious, were extensively circulated, it is quite probable that each possessor shaped them to suit his own conception as practised to some extent at this time in remote places in the East Indies:—the payer away cuts off parts with shears, till he obtains, by exact weight the stipulated amount. It was thus that men travelled with the evidence of their possessions in a sack. But great inconvenience must have resulted from this often tedious process; and as nations advanced in civilization and the economic arts, a certain sized piece was acknowledged to be the sign of a certain weight. This facilitated negotiations, and afterward led to further improvements, both in the shape, weight and beauty of the external devices.

By and by the profile of the king, the date of the coinage, and the record of important events, gave still more completeness and character to the circulating article of exchange.

LACE MADE BY CATERPILLARS.—An extraordinary species of manufacture, which is in a slight degree connected with copying, has been contrived by an officer of Engineers, residing at Munich. It consists of lace, and veils, with open patterns in them, made entirely by caterpillars. The following is the mode of proceeding adopted. Having made a paste of the leaves of the plant, on which the specie of the caterpillar he employs feeds, he spreads it thinly over a stone, or other flat substance, of the required size. He then with a camel's hair pencil dipped in olive oil draws the pattern he wishes the insects to leave open. This stone is then placed in an inclined position, and a considerable number of caterpillars are placed at the bottom. A peculiar species is chosen, which spins a strong web; and the animals commence at the bottom, eating and spinning their way up to the top, carefully avoiding every part touched by the oil, but devouring every other part of the paste. The extreme lightness of these veils, combined with their strength is truly surpris-

ing. One of them, measuring twenty-six and a half inches, weigh only 151 grains, a degree of lightness which will appear more strongly by contrast with other fabrics. One square yard of the substance of which these veils are made, weighs four grains and one third, whilst one square yard of silk gauze weighs one hundred and thirty-seven grains, and one square yard of the finest patent net weighs two hundred and sixty-two grains and a half.

LETTERS AND REMITTANCES.

Dundas—Mr. McMahon, 10s.
Toronto.—Thomas Prout, 10s.

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.

EIGHT HUNDRED THOUSAND ACRES OF LAND.

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

No Money is Required Down.

TO OLD SETTLERS, EMIGRANTS, AND OTHERS.

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

NO MONEY BEING REQUIRED DOWN.

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

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

Upon 100 Acres upset price being 2s. per Acre,	per Acre,	Rent would be the whole yearly	£	s.	d.	and no more.
Do.	do	3s. do.	0	12	0	0
Do.	do	4s. do.	0	18	0	0
Do.	do	5s. do.	1	4	0	0
Do.	do	6s. 3d do.	1	10	0	0
Do.	do	7s. 6d do.	1	17	6	0
Do.	do	8s. 9d do.	2	5	0	0
Do.	do	10s. do.	2	12	6	0
Do.	do	11s. 3d do.	3	0	0	0
Do.	do	12s. 6d do.	3	7	6	0
Do.	do	13s. 9d do.	3	15	0	0
Do.	do		4	2	6	0

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

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

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

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

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

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

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

GREAT ENLARGEMENT OF THE PHILADELPHIA SATURDAY COURIER.

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

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

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

TO AGENTS—DEBTS.

The terms of the COURIER are \$2 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, and send us \$15, per money and postage free, we will accept for one for each Seven copies for \$10 & copies for \$5, or one copy three year or 3.

Address, M. MAKIN & HOLDEN, Philadelphia.

THE PHILADELPHIA SATURDAY MUSEUM.

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

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

This grand improvement, which is destined to form a new era in the business, effecting an entire revolution in the art of printing mammoth newspapers, will be introduced, by permission of the 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, also, 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 unprecedented.

IMPROVEMENTS IN "THE MUSEUM"

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

TYPE AT REDUCED PRICES.

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

Placing the Book and Newspaper fonts as follows.

Pica	at 32 cents per pound
Small Pica	34 do
Long Primer	36 do
Bourgeois	40 do
Brevier	46 do
Minion	54 do
Nonpareil	66 do
Agate	86 do
Pearl	\$1 20 do

for approved paper at 6 months, or 6 per cent. less for cash.

Wood Type, Printing Ink, Presses, Cases, Brass Rules, Composing Sticks, Chases, and other Printing materials, furnished with promptitude and at the lowest prices.

Printers of Newspapers who publish this advertisement with this note three times before the first of June, 1843, and send one of the papers to the Foundry will be entitled to payment of their bill on buying four times the amount of it. New York City, March 24, 1843

SPRING GOODS.

THE SUBSCRIBERS

RESPECTFULLY inform the Public, that they have closed the store, formerly carried on by them, under the Firm of W. G. Price & Co., on the corner of King and Hughson Streets, and removed the stock to their new premises, on the

CORNER OF KING AND JAMES STS., where they will sell, at and below cost, to enable them to run it off, during the next two months, before the arrival of their

NEW GOODS.

They also beg to intimate that they have just opened out an extensive assortment of Goods, suitable for the Spring, imported in the late Fall Ships, comprising some of the NEWEST & MOST FASHIONABLE Fabric, both in the piece and dresses, plain and figured Silks, printed Muslins, rich Shawls and Scarfs, Straw Bonnets, &c. &c. &c.

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

THE STOCK OF HATS

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

A great quantity of Ready-made Clothing.

PRICE & MITCHELL.

Corner of King and James Streets, Hamilton, 7th April, 1843. 51-6

WINER'S

Canadian Vermifuge.

Warranted in all cases.

THE best remedy ever yet discovered for WORMS. It not only destroys them,

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

Prepared and sold wholesale and retail by J. WINER, 10 CURRIER, King street, Hamilton

THE LADIES' WREATH.

AND YOUNG LADY'S MAGAZINE

Is the Title of a New Work, published monthly, in Philadelphia, at the extremely low price of

ONE DOLLAR A YEAR.

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

ENTIRELY ORIGINAL.

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

A SPLENDID STEEL ENGRAVING

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

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

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

Specimen numbers will always be sent to postmasters and others desirous of acting as agents or when applied post paid. Address

DREW & SCAMMELL, Publishers, 67 South Third Street Philadelphia. Philadelphia, January, 1843.

Subscriptions received at this Office.

ABBOTSFORD EDITION OF THE WAVELY 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.

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

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

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

FOR SALE,

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

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

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

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.

CABINET, FURNITURE OIL AND COLOUR WAREHOUSE, KING-STREET, HAMILTON,

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

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

King street, [next door to Mr. Kerr's Grocery.] N. B. Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Pillows, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Hamilton, June 28th, 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. Pittsburgh, Pennsylvania.

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

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

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

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

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

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

PRINTERS' INK.

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

Ink of the various FANCY COLOURS supplied on the shortest notice.

Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

SAMUEL McCURDY, TAILOR.

JOHN STREET, HAMILTON.

THE U. S. CATHOLIC MAGAZINE

A MONTHLY PERIODICAL, CONTAINING Chiefly selections from the best Catholic Reviews and other Publications.

Published with the approbation of the Most Rev. Archbishop.

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

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

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

All letters must be post paid, [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. The volumes of the Expositor commence with the April and October numbers, at which times subscriptions most commence and end. The expositor will be published on or before the first of each month; it will be printed on the very best quality of paper, with new type, cast expressly for the purpose. Each number will contain 72 pages royal octavo, stitched in a splendid cover, the design by Prudhomme, and engraved by Peckham. The embellishments will be of the highest order, by the best artists. Portraits of distinguished prelates and clergymen will appear during the year. We shall occasionally give fine lithographic views of the principal churches in the United States, of remarkable places, scenery, &c. The portraits will be on steel, engraved expressly for this work by Parker, in the highest style of the art.

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

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

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

THE WONDER OF THE NINETEENTH CENTURY.

A NARRATIVE of the Miraculous Virgins of the Tyrol, as seen and described by numerous eye witnesses,—by Bishops, Earls, Counts, Barons, philosophers, men of science, lawyers, doctors, travellers of all countries, languages and various denominations;—particularly by Geotes, 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. To the truly religious man or the firm believer in Revelation, as well as to the unhappy sceptic, wandering without hope in the world, this interesting pamphlet will afford an infallible guide to the One True Fold; from the unerring testimony of these standing miracles of the Catholic Church.

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

Conversion of FATH BONNE, soon. CASSERLY & SONS, 108 Nassau, N. Y. Subscriptions received at this Office.

FOR SALE.

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.

THE CATHOLIC.

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

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms

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

PRICE OF ADVERTISEMENTS.

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

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

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dundas
Rev Mr. Mills, Brantford
Rev. Mr. G'nevy, Guelph
Rev. J. P. O'Dwyer, London.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburg
Mr Kovel, P. M., do
Rev Mich. MacDonell, [Maidstone,] Sandwich
Very Rev Augus McDonell, Chatham
A. Chisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr McDonagh, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Rev Mr. Snyder, Wilmet, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev Mr Hay, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charest, Penetanguishene
Rev Mr Proutx, do
Rev Mr. Fitzpatrick, do
Rev. Mr. Dolau, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lallor, Picton
Rev Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonald, do
Rev Mr. Bourke, Camden East
Rev Mr O'Reilly, Brockville
Rev J. Clarke, Prescott
Rev Alexander J. McDonell, do
Very Rev P Phelan, Bytown
D. O'Connor, Esq., J. P., Bytown
Rev. J. H McDonagh, Parth
Rev. George Hay, [St. Andrew's] Glenora
Rev John MacDonal, [St. Raphael,] do
Rev John MacDonald, [Alexandria,] do
James Doyle, Aylmer.
Mr Martin McDonell, Recollect Church Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul-Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfound Land
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, do
Right Reverend Bishop Kenrick, Philadelphia