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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] MARCH 22, 1843.

NUMBER 28.

THE CATHOLIC

Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

EDITOR.

Original.

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

Continued.

Ah! for such prize what will not ardent youth
Risk headlong! Loss of fame, of fortune, friends:
Ev'n liberty and life is rated nought,
If but the ecstatic moment's joy is caught,
That ends in vain regret and lasting pain.—
As feels alike the frail one, whom thy lure,
Money, entices from sweet Virtue's path:
Or boast of beauty's triumph, sounded vain:
Or sensual charm of lowly Delight, that smiles
Like Syren witch, and leaves the mortal sting.

For Beauty's reign, though sov'reign, is out short,
When longest and her spell is quick dissolv'd
By with'ring hand of age, or gnawing tooth
Of ever inward, rankling, fell disease:
That in her bosom, like a deadly snake,
Is hatch'd, and nurs'd, and glutted unperceiv'd
By suriented intemperance: till awak'd
By riot's headlong folly and excess,
The lo'ring spoiler riots in his turn.
Then fades youth's rosy hue: her lovely form
Shrinks pale and shrivell'd from the slightest blast,
That shakes her feeble frame, and threatens to strew,
Like silliest flow'rs, her honours in the dust.

Or should the fair, thus blasted in their bloom
Her charms perchance survive: she ne'er alas!
Can so outlive her shame. Poor wretch! Of all
The outcast and the scorn! Where may she hide,
So slunn'd, so loath'd, so poor, her guilty head?
Where shelter find? Who pitying shall replace
With warmer weeds the tatter'd shreds, now left,
Of once her gay attire! Where now are fled
Her lovers, erst so fond, that they too thus
Their idol all so sudden quite forsake?
If not best Charity, that hope imparts
Ev'n to the hopeless, sole whose eye can trace
In countenance, e'er so chang'd, the fair remains
Of God's own image, image still of Him
Who gave his life, as guilty though the source
Of righteousness, the guilty, but to save:
If not best Charity should chance to spy
Th' unfortun'd sufferer: then beyond redress
Her case is desp'rate found: condemn'd to drag,
Still 'mid the sink of vice, her wretched days:
And in some bagnio ply, a menial vile:
Where in th' intoxicating draught she drowns
Her sorrow with her cares: nor ought heeds she
Where, when, or how Death seize her: nor dreams e'er
Of God and future bliss: of heav'n or hell.

O would but pleasure's wealthy vot'ries think
To what dread precipice their gilded bait
The thoughtless fair allure! They ne'er would tempt.
Or tempted leave them on the crumbling brink
Of ruin so expos'd: Nor can they boast
Themselves of harm secure: her dragon train
When parting Pleasure, dire enchantress, shews.

Them too Disease invades, and tugging drags,
Like tiger fierce, clung to his bellowing prey,
Down to the dust their manly force subdu'd.
Just visitation of that strength abus'd
T' offend its Giver, and his mandate scorn.
Or squander'd all, on joys so transient felt,
Their life's provision; destitute they roam;
And prowl, where late their pomp allur'd the eye.
For debt immur'd they pine; or wait their doom
In dungeon chain'd for thefts and robberies dar'd.
Or in th' absorbing deep would, with themselves,
Wearied of life, their growing mis'ry plunge:
Or bid keen razor snap the slender thread
Of irksome life: or through their temples drive,
With sulph'ry tempest wing'd, the leaden death:
Or drink the mortal opiate: or full oft
O'er th' edge of time, where yawns the dark abyss,
That swallows all, their quiv'ring limbs suspend:
And 'mid Death's thousand gates, that open stand,
Rush headlong, eager groping which to find
The easiest, shortest, outlet, from this world.

FREEMASONRY.

We are happy to find that an illustrious Prelate of the Irish Church has given public testimony against this Anti-Christian and anti-social institution. It appears from a letter, lately received from the Archbishop of Tuam by the Rev. Mr. M'Donough, a Canadian priest, that some misguided members of that reverend gentleman's flock had justified their connexion with Masonic Lodges, under the pretence that Irish bishops and priests had sanctioned such. His Grace unequivocally denies the truth of this assertion. Such Lodges as exist among Irish Catholics maintain themselves, he adds, "in contempt and defiance of the repeated denunciations of the clergy."

We believe that the same may be said of British ecclesiastics. It is understood that the Vicars-Apostolic some time ago addressed their clergy upon this subject, charging them to warn their penitents that, by remaining Freemasons, they made themselves unworthy of the Sacraments. If here, as in Ireland and Canada, there should happen to be Catholics who continue their Freemasonry, "in contempt and defiance of these repeated denunciations of the clergy," we can only be sorry for their wilfulness.

It has been sometimes contended that Masonry has been only forbidden on the Continent; but that English Masonry, being a very different and harmless institution, does not come within the general prohibition of the Church. Now, admitting for a moment, the right of these objectors to interpret for themselves, and perhaps without examination, the precepts and prohibitions of the Church, it is quite enough to say that, in this instance, they are wrong in their facts. English Masonry and Continental Masonry are one. Foreign Lodges are open to English Brethren (to use the slang of these associates,) just as English Lodges are to Foreign Brethren. The same pass-words and signs which are used on the Continent are used here. It is the well-known boast of our Masons, that Masonry knows no national distinctions, and that, wherever they may find themselves, they are sure of favour and support at the hands of their Brother Masons, although there may be war between their respective countries. The bonds of Loyalty and Faith itself must fail, rather than those of Masonry.

It has been declared, upon very credible authority that the victory gained by our gallant countryman, Sir Charles Napier, over the fleet of Don Miguel, would have been less cheaply won, but for Masonic treason. It is known that by the Masons of Portugal Don Pedro was idolised. A few days before the battle, the fleet being still in port, there had been a change among Don Miguel's ministers; and the portfolio of War or Marine (we have forgot which,) had fallen to one who, whatever his other deserts, was a most zealous Mason. One of his first acts was to arrest the captain and first lieutenant of the flag-ship, so suddenly that the fleet had to sail without their posts having been filled up, and the command devolved upon the second lieutenant, an avowed Mason. No cause was assigned for the arrest of those officers, who were both worthy men; and none for their liberation, which took place very soon afterwards. Almost immediately after the fleet had left the port, Admiral Napier fell in with it, and captured it, after a very few shots from some of the smaller vessels; but, to his astonishment, with none at all from the ship on board of which the Mason held command!

It is a matter of history that the astounding and comparatively bloodless successes of the Jacobin armies, during the French Revolutionary War, owed much to Freemasonry. The governors of fortresses, otherwise impregnable, being Masons, their surrender followed of course. Condorcet, himself a Mason, openly declared that the French Revolution was the end, to which Freemasonry had, for so many years past, darkly and noiselessly been working its triumphant way. Yet, in France as everywhere else, Freemasonry professes to have no concern either with religion or with politics!

It should be observed, that at that period, as Barruel has shown, the headquarters of Freemasonry were established in France. They are there no longer. It is from St. Petersburg that the plots and treasons of the world are now directed, just as, a few years back, they were from Paris. The Russian Government has always shown itself a remarkably apt scholar, when the way to rule mankind has been the lesson. The foreign campaigns of the last war were to it so many new courses in that useful science. Freemasonry, as the suppressed Masonic papers of Gustavus might have shown, was playing the part of the French in the North of Europe, when these campaigns began. Under dexterous management, the reverse has now become the order of the day. It is deeply humiliating to reflect, that among British statesmen of late and present times, both the dupes of Russia and her hirelings happen to be precisely those, whose names are the highest on the rolls of British Masonry!

Freemasonry has been discouraged, not only by the Church, but also by temporal governments, whether Catholic or Protestant, absolute or democratic. Every one knows, that in the United States of America the Executive has felt itself compelled by the anti-social machinations of Masonic Lodges, to do its utmost to suppress them. One instance will suffice to justify the American Executive. A savage murder had been committed by one who was known to the police. His apprehension seemed inevitable; yet he escaped. He was a Mason, and his "brethren" concealed him till they could pass him on to another Lodge, and so from one Lodge to another, until at last he made good his escape from the country and its executioners!

If there be any profit or merit in these secret Societies, why hide they their light under a bushel? A loyal and religious institution needs no oaths of secrecy, no signs, no pass-words;—but a disloyal and Anti-Christian one needs them all. At all events, they are Secret Societies; and how can Catholics belong to Secret Societies? A.
—London Tablet.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MARCH 22, 1843.

THE MISSIONARY RECORD.

In this weekly hebdomadal we have a new scheme of raising the wind, and supplying the means of converting the Canadas from Popery to Protestantism: but whether to Protestantism in its discordant totality; or to some particular choice portion of it; the public are not informed. No doubt in the opinion of the schemers, it matters nothing to which of their countless sects their fancied converts adhere, provided they quit the precincts of Catholicity, and contribute to the support of the new Gospels and their families. To these the Bible is their pass book, subjected, by the sanction of the pretended Reformation, to the whimsical interpretation of any one and every one. Hereby then is offered a chance for every bankrupt Weaver, Currier, Tallow Chandler, Cobler, half-pay Officer or Sailor, or whom you please, to commence an Apostle; that is, a man with his Bible in hand, to give to all those who listen to him, a new version of the divine revelation; and, if he has ingenuity enough to start something never heard of before, to form a sect, called after his own name; upwards of three hundred of which, all grounded on the Bible, and each bearing the name of *Protestant*, and of its author, are just now every where in existence.

A set of such needy and hungering evangelists seem to have nestled themselves in Lower Canada; depending for their support on the generosity of their ignorant and deluded followers. And of such they will find plenty among their own dissentient brethren of every caste; who as the Apostle has foretold of them, "are carried about with every wind of doctrine; always learning, but never arriving at the knowledge of truth; always growing worse and worse; erring and driving into error: having itching ears; (for sermons) choosing teachers for themselves," &c. Ephes. 4. 14.—2. Tim. 3. 7. *ibid* verse 13.—2. Tim. 4. 3. But among our Catholics they will find none such. The sheep of the "one fold follow not the stranger, but fly from him, because they know not the voice of strangers." John 10. 5. Therefore do we confidently trust that if those strolling tract peddlers, Bible beggars, and cash coaxing seducers, who, according to the Apostle, "creep into the houses, and lead captive silly women laden with sins, who are led away with divers desires." 2. Tim. 3. 6, like their Vessor's lately acquired helpmate; if these gross unmannerly obtusers, on various feigned pretences, such as those detailed by themselves in their nauseating *Missionary Record*; should creep in upon our Catholics in these provinces; we confidently trust that

their reception will ever be that which the Apostle Saint John recommends to be shewn to such: "If any man come to you, and bring not this doctrine (the Catholic doctrine from which these have revolted,) receive him not into the house; nor say to him, God speed." 2. John, verses, 9 and 10, for as he says: "they went out from us, but they were not of us; for if they had been of us, they would no doubt have remained with us: but that they may be manifest that they were not at all of us." 1. John 2. 19.—"Having an appearance indeed of Godliness; but denying the power thereof.—Now these avoid." 2. Tim. 3. 5. "For, though we, or an Angel from Heaven, preach a Gospel to you, besides that which we have preached to you, let him be accursed. As we said to you before, so I say now again; if any one preach to you a Gospel besides that which you have received, let him be accursed." Galatians 1. 8. 9, "For such false Apostles are deceitful workmen, transforming themselves into the Apostles of Christ: And no wonder, for Satan himself transformed himself into an Angel of Light." 2. Cor. ch. 11, v. 13. 14.

Before dropping our remarks on the *Missionary Record*, we must notice some of the tittle tattle of the mendicant preachers, recorded in it. Without observing on *Tanner's* character, who seems to be the head of the new speculation preaching crew; or attending to Vessor's lucky marriage with Leoradia, the wanton daughter of a Charles Filiastraut, from the parish of St. Theresa; for the chief object of such modern Gospels is to get each a comfortable yoke fellow: We shall merely say a few words on the puzzle put to the priest, according to *Tanner's* and Vessor's account. One of their supposed converts, "took a house fly, and put it on a plate on the table, with a thread tied to it; and said to the priest; I have been told that you can work Miracles.—Now, if you will cause that fly to drop down dead, while I am looking at it, I will then go to confess!!!" What priest ever pretended to have the power of working miracles at his command? But here is the puzzle; how did the man contrive to tie the fly?

Next is put into this hopeful convert's mouth a stale Protestant argument against the real presence. Put, says he, "your consecrated Host in a cupboard with a number of mice; and, if at the end of two weeks it remains uneaten, then he would believe that it was God." As if God were obliged to confirm our faith in his Revelations by miracles wrought as often as we choose. Suppose it eaten by the mice; it is not then in so profane a receptacle as when received by an unworthy communicant. Besides, God, who is in all places clean and unclean, is not thereby defiled. Neither can the glorious and immortal humanity of the Saviour in the Sacrament be degraded or contaminated by its contact with any thing earthly here below. Even the sun ray, which is material, not spiritual, is not defiled by what it lights upon. Were such a miraculous peculiarity in the Sa-

cramental forms; as is here required, to take place: it would compel our belief in the words of Christ; and then our belief in them would be conviction, or evidence, not Faith; for, "Because thou has seen me, Thomas, said Christ to him, thou hast believed: but blessed are they who have not seen me, and yet have believed." John ch. 20, v. 29. But why argue seriously with such worthies as these? only to undeceive the profoundly ignorant, who alone are the dupes of such hardened impostors.

From the contents and observations in the Toronto "*Church*" Journal, of the 17th inst., it would appear that the Church of England Clergy are as busy as Bees in re-constructing their demolished hive, after the model of their mother Church. But they have no Queen Bee of their own kind to regulate their movements; and therefore it is against nature for them ever to unite. For the one to whom they have subjected themselves in spirituals is one of a different caste and colour;—all lay, not clerical; unfledged or fledged, as chance may be: scarcely sometimes peeping out of the honey comb; and if so, as may be the case; who shall guide the swarm in its flight, or direct the plan of their new chosen structure; must they wait till their leader, be out of his swaddling bands: and then hail his sway over them, be he even but a hornet?

We are in receipt of the *U. S. Catholic Magazine*, for March, with a splendid engraving of St. Peter's at Rome—also the *Catholic Expositor*, the February number of which has a fine embellishment of Archbishop Eccleston, of Baltimore. We are always happy to receive these valuable and interesting magazines, while the low price at which they are printed, place them in the power of all to subscribe.

Subscriptions will be received at this office for either or both of the above periodicals.

While so many thousand Protestants of every denomination have become the credulous dupes of that foolish and false prophet Miller; we venture to assert, without fear of contradiction, that not one Catholic can be numbered among his followers.

A SINGULAR PHENOMENON.—On Sunday evening the 19th inst., between the hours of 8 and 9, was observed on the southern sky, about 30 degrees above the horizon, an oblique streak of rather a dull lustre, the apparent width of which was nearly a foot and a half, and the length about 50 feet. The sky was all the while clear and cloudless, and the stars most brilliant. It could be nothing belonging to the Aurora Borealis, which is always seen in the northern direction, and seems to follow the course of the sun.

"Church of England"—*Idolatry*. In the parish church of Dorney, near Eton, reports a correspondent of the *Times*, the Lord's Prayer has been removed from one side of the altar and a statue of *Bacchus* has been substituted; a similar statue of *Ceres* (both from Italy) has been erected in the place of the Creed, whether in ignorance or profanation the deponent sayeth not.—*Tablet*.

A plea for the National Holidays. By Lord John Manners, M. P. London: Painter. 1843.

The noble author, struck by the growing gloom and increasing moroseness of the now national character of what in old time was "Merrie England," feels ashamed of his countrymen's melancholy, and casts about for the causes. Looking forward, he sees no hope, but rather the certainty of sourness yet more sullen lowering in the prospect. He looks back, and, resting upon the sports and holidays of a happier time apparently conceives that they may be restored by a legislative enactment. The notion is absurd; it is no less than a revival of the Puritan law, which Lord John himself so justly ridicules, that set 'the second Tuesday of every month' apart for purposes of recreation. This concession was wrung from a Puritan Parliament by a people who had not forgotten their holidays nor the advantages they brought. It would be a difficult matter now to compel men to be happy for twenty-four hours under a penalty. We are not called upon to prove that the national wealth is not worthy its cost of health and morals; but this may be demonstrated, that the men of Spitalfield and Manchester are not in bone and sinew the men their fathers were, while in mind and soul they are infinitely their inferiors.—How much of this evil change has the absorption of holidays into working-days to answer for?

Lady—"A holiday, Popish cur! Is there one day more holy than another? And if there is, you are sure to get drunk upon it." *Cobler*—"That's because it comes so seldom."—*Devil to Pay*.

This is the argument of the day. Holidays and "Popery" are too closely connected in the minds of the people to warrant the Puritans of the present in affording those means of recreation which the Puritans of the past condemned. The constant labor day, relieved only by the night lecture or the gin shop, according to taste, is bearing fruit.

From year to year, as wealth has been accumulating and simplicity dying away—as new habits have come in and old ones gone out—as traditional holidays have been disregarded and fresh hours and days of work obtained: so, in proportion, have dissent and discontent, anarchy and infidelity advanced; until now, when scarce a Maypole is left in England, or a holiday observed, the banks of the mighty river of spent-up sin and misery are beginning to give way, and men shrink from contemplating the impending deluge.

To prevent all this, the feeling which gave holiness to certain days must be restored, and holidays will come with it.—*The Tablet*.

An address to the Inquiring Protestant (Prefixed to *A Treatise on the Infallibility of the Catholic Church*.) By W. F. Cleary, Manchester. Lynch, 1843.

I give you, not my own private views, but the universally received faith of the Catholic Church. We do not, as you erroneously imagine, pin our faith to the sleeve of this or that ecclesiastic. The

Priests, the Bishops, the Pope, the Apostles themselves have not given their own private opinions; nothing of the kind. No ecclesiastical authority, no general council, none of the Apostles, not all the Apostles put together, could coin a new article of faith. Christ instructed his Apostles in the mysteries of the Christian and Catholic faith; and commissioned them, not only to communicate His truths to mankind, but to appoint others to do the same:—hence, during eighteen centuries, the faith of Christ has been handed down from one generation to another by the successors of the Apostles, the Bishops and Priests of the Catholic Church, who in one unbroken chain have been inseparably linked together; *all seeking the same thing, and all partaking of the same bread.* It could not be otherwise: for Christ promised to protect his Church, and sent, to verify his own predictions, the Divine Spirit, the Paraclete, or Comforter, to “teach her all truth, and to abide with her for ever.” It is true that my faith is the faith of my Pastor; but, then, his faith is the faith of his Bishop; and the Bishop’s faith agrees with that of the Pope, and of all the Bishops and Priests of the Church, however widely diffused. You see, then, that I agree in faith with all the pastors of God’s own appointment now existing; and not only with them, but with all their predecessors during the last eighteen hundred years, who received their faith and mission from the Apostles. Now, the Apostles were taught in the school of Christ, and they received their power and authority from Him; and He, as he says himself, was sent by his Eternal Father. Hence I have the highest moral evidence, and testimony of the most conclusive description, that the religion of which I am a member is *alone* the true one.

You have heard a great deal about “the march of intellect,” and the improvement in “mechanics;” and, like too many more, you have foolishly imagined that Englishmen alone are wise, & that the nineteenth century far excels its predecessors; and, viewing religion as if it were the work of man, you weakly and rashly suppose that it too, is liable to all the vicissitudes to which human devices are naturally subject, and that it ought to be remodelled, changed in part, or wholly abrogated, to meet the whims, or to feed the fancies of wild enthusiasts, or plodding fools!—Truth, like its Author, is immutable; and no power, however great—no opposition, however strong—will be able to alter the eternal decrees; “Heaven and earth shall pass away,” says, Christ “but my word shall not pass away for ever.” Accept, then, my humble production in the spirit in which I present it to you, in the presence of my future Judge I solemnly declare, that your good alone urges me to appear before the public. Whatever may be the result, let us never lose sight of charity; and whilst we very properly condemn intolerance on ourselves. “Let not religion” (to use the words of the facetious O’Leary) —“the sacred name of religion, which in the eye of an enemy discovers a brother, be any longer a barrier of separation to keep us asunder.” And, above all, let us

not gratify the infidel and the sceptic, by bringing unmerited oblog on our common Christianity, through our acrimony and invectives. Study, then, the *real* principles of the Catholic Church, and compare them with the hideous caricature which the interested and malevolent have drawn of them; and you will really find, that light is not more opposite to darkness, nor heaven to hell, that, they are to one another.—*lb.*

A NON-INTRUSION DIALOGUE.

[Scene—The manse of Snuggbillit.—*Dramatis personæ*—The Rev. Dr. Micah Macdineuech and his wife Deborah. —*Time*—the night after Dr. Macdineuech’s return from the Convocation.]
Mrs. M.—Weel, Micah, what has been done? I’m just on nettles till I hear.

Dr. M.—Great things, Deborah, great things have been done.

Mrs. M.—For mercy’s sake tell me then, and keep me nae langer in the dark.

Dr. M.—There has been a great standard lifted, Deborah. Never, in my day has the Kirk been so magnified. We have made clean work o’ a’ State control, and sent forth a sound that’ll make our enemies quake.

Mrs. M.—Hoot, toot, Micah that is just the auld story owre again, and I’m sick o’t. There’s nae thing but talk in that ye ken, and talk’s but win’. It’ll indeed be lucky if ye hae naething else to tell me, but I’m fear’t ye’ve been taking dangerous steps, though ye promised faithfully to me, before ye gaed away, that ye would keep within safe bounds.

Dr. M.—It’s no possible, my doo, for a man o’ my standing in the Kirk, to avoid taking a leading part, mair especially when great matters are in hand, and I wadna hae dono justice to my character, if I had refused to strike boldly in the day o’ battle.

Mrs. M.—O Micah, what is it, ye hae done?

Dr. M.—Deborah, I hae trod in the footsteps o’ the great men o’ the covenanting times. I hae lifted up an unflinching testimony against patronage, interference of temporal courts in matters spiritual, and Erastianism in every form.

Mrs. M.—But ye’ve lifted up that testimony mony a time afore. I’ll be easy enough if ye’ve done naething but that, though what for ye should kick sae at patronage, *when ye were put in by’t yourself, is mair than I can understand.*

Dr. M.—Often and often Deborah, hae I explained to you that my ain case is an exception, Patronage, woman, is a base system, tak it in the piece, and tho’ a man like me may now and then get a kirk through the means o’ it, it is but seldom,—and for the maist part its effect is to let tumpies and ill-doers into the ministry.

Mrs. M.—Aweel, Micah, if it should be sae, does it no leave the mair room for you and the like o’ you to make yourself’s useful and respectit? O if ye had been content to make the maist o’ your ain gifts, and your ain high place, instead o’ getting the *good sacra* kirk built doon by toom your ain, and ranting against the very power that put you in, a happy man ye micht hae been this day.

Dr. M.—I tell ye, woman, I had no choico. Didna I keep quiet enough, and content enough, till that black Voluntary controversy begun? Did ever ye hear mo say a word against patronage till it was clear the Dissenters were stealing the hearts o’ men, aye, and woman baith, awa’ wi’ their system o’ free election? Or did ever I speak about the want o’ kirk accomodation till Dr. Chalmers put forth his great Church extension scheme to swamp the Dissenters? No, indeed Deborah, I was not sic a sumph as run my head into troubles, without a reason.

Mrs. M.—I never can see any reason in the course ye’ve been following for the last six or eight years. But I want to ken what has been done at that weary Convocation that nae advice o’ mine could keep ye frae.

Dr. M.—You’ll learn the upshot o’ the proceedings best from the resolutions we passed. Here they are, and if ye’ll pay attention I’ll read them to ye. [Here the Dr. reads the resolutions passed by the Convocation.]

Mrs. M.—Aweel Micah, if I understand them right, we’re a ruined family, and we may slit frae Snuggbillit as soon as we like.

Dr. M.—No sae fast, Deborah, no sae fast.

Mrs. M.—Oh, how could ye come hame to the bairns and me, after making us beggars?

Dr. M.—Keep yoursel’ calm, my doo. Be patient under this affliction. There may guid come o’t, and its may be no sae ill as ye think after a’.

Mrs. M.—Patient! how can I be patient? Did ye no put your name to that paper, Micah?

Dr. M.—Yes, my dear, I did.

Mrs. M.—Then, if I’m no mista’en, ye ha’e bund yoursel’ to leave the kirk, and manse, and glebe, the brow income o’ meai, kanechens, and white siller, that has keep it us aye sae bien and warm, frae year’s end to year’s end, in guid time and bad. O the folly o’ wise men, it surpasses the foolishness o’ fools.

Dr. M.—Did I not tell you often Deborah, that I was prepared to stand up, if ever need should be, for the rights and honour o’ the Kirk, as did Cameron and Peden, Cargill, and Renwick, and a’ the other martyrs that counted no sacrifice too great for the good cause? And now when the time for crying aloud and sparing not is come, would ye ha’ me to prove mysel’ a dumb dog, an unfaithful watchman?

Mrs. M.—Deed ye may be a watchman or a watchdog as faithfully’s ye like, if there is naething but crying the hours or barking to be done; but what ye ca’ suffering for the cause I canna win awa’ wi’. Hae ye nae pity, man, for the bits o’ weans, if ye hae nane for me? Could you think to deprive them o’ this cozy house and the su’ haudin they’ve been used wi’, and put them to their shifts like common folk’s bairns—sair wark, thin cleeding, and scanty meals? Oh, Micah, ye can never, never be sae cruel. Ye ken ye got me out o’ a comfortable family, and ye canna hae the heart to bring me and mine to sic misery. It’s a plea-

sant enough to read in the “Scots Worthies,” and sic books, about martyrs—they have been wonderfu’ men, nae doubt, and ye might hae been as guid as ony o’ them, had ye lived in the days o’ the covenant; but times hae changed now, and naebody in his senses thinks o’ martyrdom. Sae, guidman, there maun be nae mair o’t. If ye hae made ony rash promise, just get ye clear o’t the best way ye can. Make apologies, submissions, or explanations anew. Do onything that’s needful to make matters smooth again, but if ye hae ony love for me, or rather affection for your bairns, never, never think o’ throwing up your kirk.

Dr. M.—Deborah, dear, do ye think I’m daft? Can ye believe I ever had ony thoughts o’ sic a foolish step? Na, na, lass. I, ken the worth o’ my place owre weel for that. We hae threatened strongly to be sure, and I hope and trust our threatening will take effect in the proper quarters; and that the heel o’ the Kirk will yet be put on the necks o’ a’ schismatics, latitudinarians and Dissenting Voluntaries, is the utmost that can be desired. But we’ve committed ourselves, in a sense, to nothing. We’ve spoken o’ severing our connexion wi’ the State, but we’ve taken good care not to set a time;—that’s the saving clause Deborah. A’ the management lies there. I know not how lang a time other folk may think sufficient to try what Parliament will do, before we should resort to the *ultimatum* we’ve spoken o’; but it’ll not be easy to convince me that a century is owre lang. Sae keep your mind easy, my dear, and never hae the least fear o’ me leaving the Kirk sae lang as ye see I can count my stipend by the market price o’ meal. Throw up our kirks indeed! Nonsense! Government must now grant us the *liberum arbitrium*, or some measure of the kind, that will bring us decently out o’ the hole; but if they don’t, our duty will be (as Dr. Candlish very justly said) to *wait till—they see what is their duty.*

Mrs. M.—Hech, guidman, there’s some comfort in your words at last!

MILLERISM.

Millerism flourishes with increasing splendor in all parts of the country. The editor of the New Bedford Bulletin, said the other day, that while he was writing the paragraph, a man was on his knees in the snow in front of his office, with a hymn book and some Miller pamphlets in either hand, alternately praying and blaspheming in the most pitiable manner, and attracting crowds of idle men and boys about him. He is a mechanic of that town—a man of much respectability—the possessor of a snug little property—who has been driven to his present humiliating and awful situation by the preaching of the Millerites. He has for some days been utterly insane.

More Millerism.—The Essex Banner says: “Mr. Nathaniel Brown, of Kingstown, N. H., formerly travelling agent of the Exeter Mutual Fire Insurance Office, cut his wife’s throat on Thursday last, in such a shocking manner that her life was despaired of. It is said he was partially deranged, caused by over excitement on the Miller doctrine.”

A young man has been sent from Providence to the insane Asylum; having been made a maniac by the Millerites.

IRISH MISSIONARIES THROUGHOUT THE WORLD.

Whilst the *Dublin Nation* is justly setting forth the names of those great men from Ireland, who have been, and are famed for promoting arts, arms, and civilization, it may not be inopportune to mention those other Irishmen to whom religion in almost all parts of the world is so deeply indebted.

IN AMERICA

I find the Right Rev. Francis Patrick Kenrick, Bishop of Philadelphia, the author of the splendid *Course of Theology*, and many other learned works.

Right Rev. Dr. J. Hughes, coadjutor and administrator in New York, the first of living controversialists and theological writers.

The Right Rev. John Baptist Purcell, Bishop of Cincinnati, whose public discussions and religious writings show him to be an elegant scholar and a solid disputant.

Right Rev. D. O'Connor, just appointed to succeed the late and immortal Irishman, Dr. England, as Bishop of Charleston.

Right Rev. Dr. Henry Hughes, Bishop of Eleopolis, and V. A. of Gibraltar, is known to the world for his piety, zeal, talents and sufferings.

Right Rev. Dr. Michael A. Fleming, Bishop of Carpasia, V. A. of Newfoundland, Labrador, and Anticosti, has been famed for his labors, zeal, and learning.

Right Rev. Dr. M. Power, Bishop of Toronto, although only lately appointed, has been praised for his great zeal and talents in the cause of religion.

Right Rev. Dr. R. P. Smith, Bishop of Agua, and coadjutor to the Bishop of Olympus, is well known for piety, prudence, and perseverance, perhaps unexampled in the mission to which he is devoted.

Right Rev. Dr. Wm. Walsh, Bishop of Maximianopolis, and coadjutor to the V. A. of Nova Scotia, is too well known to need eulogium. His fame as a writer, orator, and zealous priest, stands unsurpassed.

Right Rev. Dr. Wm. Clancy, Bishop of Oriense, and V. A. of British Guinea, in the West Indies, has displayed more than common talents, zeal and piety at home and abroad.

In Africa we have the Right Rev. Dr. P. R. Griffith, Bishop of Paleopolitano, V. A. of the Cape of Good Hope, a genuine scholar and orator of the highest class.

Right Rev. Dr. P. J. Carew, Bishop of Philadelphia and V. A. of Bengal, is well known as the author of the *Church History Review*, and translator of the "Perfection of the Faith."

Right Rev. Dr. J. Fenelly, Bishop of Castoria, and V. A. of Madras, has already obtained a high character for learning, wisdom, and zeal for the faith.

It is known that an Irishman of the highest repute has been nominated for the vacant Bishoprick of Ceylon.

The Right Rev. Dr. Edward Barron, Bishop of Constantina, and V. A. of the Guineas, lately appointed, has been long known in America for his talents, piety and learning.

The Right Rev. Dr. Wm. Jos. Wheatlan, bishop of Aureopolis, and coadjutor to the V. A. of Bombay.

I need not mention that the Right Rev. Dr. St. Ledger, and the Right Rev. Dr. O'Connor, late of Madras, have earned for themselves a character which shall never die, and that the Right Rev. Dr. John Hynes, late coadjutor and administrator of Zante and Cephalonia, in Demerara, Greece and Rome, has given abundant proof of his zeal, piety, and learning, whilst the Right Rev. Dr. Murphy, now being consecrated Bishop of South Australia in England and at Sydney, has earned from all esteem and love. Thus,

in almost every part of the world, has faithful Catholic Ireland sent—not merely thousands of her laity and hundreds of her priests; but even those whose especial prerogative it is to "rule or govern the Church of God."

THE SCOTCH CHURCH.

ANSWER OF GOVERNMENT, AND REJOINER.—The letter of Sir James Graham to Dr. Welsh, the Moderator of the last assembly, is a calm, dignified, and statesmanlike refusal to support or countenance claims and pretensions that are irreconcilable with the constitution of this country and the liberties of the people.—And what course will the schismatics adopt? It is pretty obvious, notwithstanding all the vaunt about an immediate secession, in the event of an unfavorable answer being received, that this will not take place for some time to come, if ever. That truly apostolic organ, the *Witness*, talks of about 50,000 "fighting men!" being ready to defend their Master's kingdom; in addition to which, whether as a swinging threat, or an evangelical suggestion, it is difficult to say, the same pacific herald informs the people, that "Rickburning was at one time alarmingly frequent in Kent: and that the moderate moiety of our minor aristocracy would do well to beware lest parish churches should not be quite so safe as hitherto in Scotland!" The *Aberdeen Banner*, moreover, would carry on the war a little farther, and suggests a Presbyterian bombardment of the very strongholds of the Anglican Church. "When we secede," it says, "the words and writings of all Scotsmen, who have tongue and pen, will be made to strike like cannonballs, against the English Establishment, till its walls & buttresses crack; and that, with our helps, the Dissenters, whose attacks have never yet been strong or simultaneous, might make a rotten ruin of it."

GENERAL ASSEMBLY.—A very long argumentative reply to Sir James Graham, under the denomination of "a minute," has been forwarded by the Commission of Assembly; and an extraordinary meeting of the General Commission of Assembly is appointed to take place on Tuesday, the 31st January, for the purpose of considering the communication of Government, with a view of petitioning both Houses of Parliament to take into consideration "the Church's claim of right."

A DAMPER FOR THE NON-INTRUSIONISTS.—On Monday, as Dr. Candlish was endeavouring to land in a small boat at the pier of Largs, to which town he was going in order to address a meeting of the Church Defence Society, the boat upset, and the Dr. (escaping better than his cause) was nearly "swamped." Timely assistance from the shore, however, rescued him, though in a state of insensibility. We are sorry to hear that one of the sailors was drowned.

PUSEYISM IN IRELAND.—Dr. Hyton, at a recent ordination sermon in the Cathedral of Londonderry, preached the doctrines of Puseyism. A great sensation has been produced by him throughout all the North of Ireland.

"THE WONDERFUL CONVERSIONS IN KERRY!"—The *Kerry Examiner* of the 30th ult. contains a letter from the Rev. T. O'Sullivan, in reference to the above very wonderful conversions. We give some extracts from it:—"Sir,—The inhabitants of this neighbourhood are greatly indebted to that invaluable journal, the *TRUE TABLET*, for having rescued from oblivion the amusing anecdotes related by the Rev. Eyre Maunsell, at a meeting lately held at Torquay. Whilst residing amongst us the modesty of the rev. gentleman 'hid his light under a bushel.' His mighty achievements were unheard of and unknown; it was only when exhibiting on the English boards that his powers of invention were developed, and his fertility of imagination displaced—a luminary of Protestantism; the nearer his approach the more dark and chill his aspect; it is only in the distance that he blazes and fires." The rev. writer; after giving Mr. Maunsell's speech, wherein he boasted of the conversions he had effected in Kerry, adds, "Were I disposed to treat gross fabrications in ordinary seriousness, I could defy the Rev. Mr. Maunsell to produce a single respectable Catholic or Protestant of this parish to substantiate a single one of his statements, and dare him to the proof." The Rev. Mr. Sullivan next disposes of one of Mr. Maunsell's cases of conversion, and finishes another in the following admirable style:—"to come to the second case, a 'convert from the Romish Church,' the following document furnishes a commentary on the humbug conversions, so forcible as to render a word from me superfluous. I shall merely state that the poor man whose mark is attached to this solemn declaration, was at one time paraded forth, as a child of light, a blessed fruit of the word, &c., and express my conviction that if others in a western part of this country had the same grace and fortitude to avow their real sentiments, and on whose behalf the guillibility of an English audience, is so cruelly taxed, it would be found that bribery, as in the present instance, was the main-spring of their perversion—hypocrisy the masque of their affected religion:—

DECLARATION.—COUNTRY KERRY TO WIT.—"I, Cornelius Gallivan, of the town of Killarney, labourer, do solemnly and sincerely declare that I was unfortunately induced to go to Church solely in consequence of being promised by the Rev. Mr. Maunsell, the late Protestant Curate of this town, to procure for me the grass of four cows near Milltown, through the influence of the present Protestant Curate, the Rev. Mr. Hewson, I myself at the same time having been served with notice to quit my little plot of ground. That in going to Church I was acting against my conscience, being always determined to return to Mass as soon as I would be settled in the same ground; and, further, that I hereby make this solemn declaration in order to repair the scandal I have given in going to Church. And I make this solemn declaration, conscientiously believing the same to be true, and by virtue of the provisions of an Act made and passed in the sixth year of the reign

of his late Majesty—(5 and 6 Wm. IV., c. 62) intituled, 'An Act to Repeal an Act of the present Session of Parliament,' intituled 'An Act for the more effectual abolition of Oaths and Affirmations, taken and made in various departments of the State and to substitute Declarations in lieu thereof, and for the more entire suppression of voluntary and extra judicial Oaths and affidavits, and to make other provisions for the abolition of unnecessary Oaths.'

"Made and subscribed before me, this 27th day of December, 1842.

his "THEONOLD A. DILLON,
CORN. & GALLIVAN," S. M.
mark

"Such, Sir, is the solemn protestation of a convert from the Romish Church, proffered in open court by this poor man, anxious to efface the scandal that he has given. Such is an illustrious example of the fruits of the zealous labours of the Rev. Mr. Maunsell!"

A HARROWING TALE.—The following extract, from a letter addressed to the *Freeman*, speaks for itself:—"Carrowcullen, near Killala, 11th January, 1843.

—Sir.—I send you the copy of ejectments served on me, and more than sixty other tenants, occupying townland of Carrowcullen. Upwards of twenty, including myself, are settled on small holdings of four to six acres, on a wild tract of mountain, which the hand of man never cultivated before, and all, exceeding three hundred souls, are likely soon to be turned out on the highway to starve, or, what is next to it, to perish in the poorhouse of Ballina. PATRICK BOURKE."

THE NATIONAL TESTIMONIAL TO FATHER MATHEW.—Two dukes, twenty-two other Peers, four Catholic Bishops, and as many Protestant Deans, with an immense number of Baronets, Members of Parliament, and other influential personages, have already affixed their names to the requisition for the meeting which will take place in the Theatre Royal, Dublin, on the 26th inst., for the purpose of determining the nature of the above testimonial.

Protestant Liberty.—A splendid and capacious Catholic church has been built in Correik, in Bannow, for the erection of which Thomas Boyse, Esq., of Bannow, and his late Father, and Miss Boyse, have given the munificent sum of £800. To the church is annexed a tower, but it is not finished; for its completion, Mr. T. Boyse has given £200, in addition to what is already mentioned, besides a lease for ever of the chapel, and a large chapel yard, at a nominal rent.

Spain.—The city of Tarragona, in Spain, lately set an example, which is well worthy of imitation. It appears, that on the 13th ult., an immoral comedy was brought out at the theatre of that city, and that as soon as the first scenes were gone through, several persons, amongst whom were many young men, withdrew in disgust from their places. The immoral tendency of the piece became more and more apparent, till at last the whole audience began to hiss vociferously. The actors were obliged to retire from the stage and the indignant crowd immediately quit the theatre. Thus it will be seen that the authorities in Spain, who allow obscene plays to be acted, are below the mass of the people in the scale of morality.

Taken from the *London Tablet*.

THE DISOWNED
—In June last, the Very Rev. Doctor Baggs, and Rector of the English College at Rome, delivered a dissertation before the Academy of Catholic Religion, in which he shewed from the Tracts, that the Puseyites are not Catholics.

—The *Churchman* gladly avails himself of this respectable authority, to shew that the imputations of Popery and Popish tendencies with which Evangelicals, Presbyterians, et hoc genus omne visit the Tractarians, are groundless. It may be that Dr. Baggs judges them less severely at present, since the numbers of the *British Critic* published since that time, are decidedly Catholic in their spirit and tendency. We would appeal to the troubled conscience of our respectable contemporary for the truth of this observation. Still, of course, the writers are not Catholics, as long as they are not united in communion with the head of the Catholic world, as Mr. Newman styles the Pope. It is the misfortune of these writers, and of their admirers, to be taunted as Papists by thorough-going Protestants, and to be disowned by Catholics, notwithstanding the testimony they render to Catholic truth. Sic vos non vobis.

The *Churchman* complains of the use of the term Puseyites by Dr. Baggs, whilst he himself nicknames us Romanists. The *Christian Intelligencer* gives the simple reason of the name. "This is called the Puseyite party, from Dr. Pusey, one of the prime leaders. It has spread with unexampled rapidity, so that it is now supposed that two-thirds of the ministers of the established Church are Puseyites." —*Herald*.

Clifford.—On the 13th inst. the little Catholic chapel of Clifford presented an interesting spectacle, viz. the public admission of five converts into the bosom of the church. —*Tablet*.

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

(Continued.)

VII.—MATRIMONY.

Finally, Protestants deny Matrimony to be a Sacrament: though, besides the belief of the whole universal Church before and since their time: they have the clearest Scripturo evidence against them in this particular also.

St. Paul, in his Epistle to the Ephesians, 5, 31, 32, styles it even a great sacrament, or, if they will have it, as they translate his words from the Greek, a great mystery. Yet what great mystery is there in a mere civil contract, which is all that their marriage can be called: such as existed at all times even among the heathens?

It cannot then be such a marriage, to which the Apostle here alludes, but a holy christian and mysterious one: a sacramental union between man and wife; representative of the indissoluble union between Christ and his Church, his chaste and well beloved spouse, the sole mother of his acknowledged children: of those born again to him of water and the spirit: who alone can enter the kingdom of God.—John 3, 5.

Like all the other sacraments, it imparts grace to the worthy receivers; enabling, as the Apostle exhorts, the husband (to love, cherish, protect and support the wife, as Christ does the Church: and the wife to yield an affectionate and dutiful submission to the husband, her head; as the Church does in all things to Christ: sanctifying strengthening and empowering them, in a word, to lead a happy and edifying life of virtue, mutual affection and esteem; to bear patiently the many trials and troubles, incident to the married state; to bring up their children in the fear of God; and live so here, as to deserve some day to live and reign with God in glory for ever, hereafter. Thus has the Saviour raised the conjugal state from its fallen and degraded condition; and restored it to its primitive purity, and the dignified end for which it was instituted in Paradise.

Thus have Protestants endeavored to demolish Wisdom's house; and exerted their utmost efforts to pull down her seven pillars;—Prov. 9.—But her house, she has declared is founded on the rock; and against it, she assures us, the gates of hell shall never prevail. And are not such destroyers the children of Abaddon: whose wish is to pull down, but never to build up: who "scatter always, but never gather with Christ:" whose reformation is but a deformation of all that was before them universally believed and established: in a word, but one huge accumulation of shapeless ruins? Out of all this mass of fragments, every one picks what suits his fancy; huddles his little heap anxiously together; gives it a particular form and name; and finally boasts his pigmy performance the nicest structure of any yet beheld. Is not this "the foolish man's house?" and all such "built on sand," the discordant house of folly?

PART II.

Other Protestant Negatives refuted from Scripture.

VIII.—THE REJECTION OF THE MASS

In their ruthless rage for spoiling, Protestants have not spared the very Holy of Holies itself. Like the pagan persecutors of old, they have broken into the most sacred sanctuary: defiled and overturned the altars of the most High God: and madly sought to abolish the perpetual sacrifice: proscribing the long predicted and prefigured unbloody sacrifice and Priesthood of him, "who is a Priest for ever according to the order of Melchizedech."—Gen. 14, 18.—Ps. 110, 5.—Heb. 5, 6.—They have thus exhibited themselves to the world the first pretended worshippers of God, without an altar or a sacrifice; and consequently without a priesthood: forbidding any more to be offered up that great universal sacrifice and clean oblation of the converted Gentiles; which God himself declares to be far more acceptable to him than all the Jewish sacrifices together. "I will not," said he to the Jews, "receive any gift from your hand; for, from the rising of the sun to the going down thereof, great is my name among the Gentiles: and in every place there is sacrifice, and there is offered up to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of Hosts." Malachi 1, 10, 11.

Against this supreme act of religious worship, Luther, the father of the Protestant reformation, was stirred up, as he himself assures us, by the very devil: who in one of those nocturnal visits which that heresiarch owns he was in the habit of receiving from the fiend, succeeded in persuading him to abolish the mass.

It must seem incredible to those who have not read his works, which, on account of the low buffoonery, and profane ribaldry, with which they abound, are industriously kept from the eye of the public: it must seem a wicked fiction especially to all who deem his doctrine divinely inspired, and boast themselves his followers; that ever he made so strange and humb-

ling an avowal: acknowledging himself on a point of faith so vitally important, the Apostle, not of God, but of Satan. But that Lord, and his Christ, against whom he rebelled, saying in the words of the wicked: "Let us break their bonds assunder, and let us throw their yoke from us!" Ps. 2, 3, that God whose chief worship he sought thus to abolish, has forced this arch-enemy of his church to make the confounding acknowledgment, and to leave it forever recorded in his writings. Let such as doubt the fact, consult his works carefully collected, revised and published by his disciples and they will find it related by himself in the 479th page of the seventh volume of the Wirtemberg edition: in the 82d page of the German edition, printed at Gena by Thoms: and in the 80th page of the sixth volume of that published at Altenberg, as well as in every full edition of his works printed at our Universities.

"On my awakening," says he, at midnight, the "Devil began, as usual, to dispute with me." He then relates the subject of their dispute, which was the Mass; and describes the fiends abrupt, hurried and pressing manner of arguing; his harsh tone of voice, and the fearful impression it made upon him; "so much so," says he, "that I felt myself as suffocated; and my soul, more than once, as on the point of quitting the body: that which gave me the more easily to understand how it not unfrequently happens that persons are found in the morning dead in their beds!" He concludes by declaring the Devil's arguments quite convincing and unanswerable.

Luther's doctrine then, which Protestants follow, is, by his own avowal, the doctrine of the Devil: "Thus saith the Lord," said the holy prophets of God, when they announced his word and inspirations to mankind. "Thus saith the Devil," said Luther to his followers, when he taught them to abolish the Mass!

Zuinglius, another chief reformer, and the father of the sect called sacramentarians, avows that it was, at the suggestion of a similar spirit, that he opposed the doctrine of the real presence. But whether that spirit which furnished him with what he thought his chief argument against the main article of the Catholic Faith, was black or white, is, what he says, he cannot tell. *Ater fuerit an albus, nihil memini.*—See his book *de subsid.* Each.—This Heresiarch fell, fighting at the head of his followers against the opposers of his doctrine.

IX.—WHY THE LATIN IDIOM IS RETAINED IN THE LITURGY OF THE CATHOLIC CHURCH.

Protestants incessantly rail against the Catholic Church, for using always in her Liturgy the Latin language. This too, the most generally understood language in the world, they have the astonishing assurance to denominate "an unknown tongue." And though they are, or should be aware that in all countries there are literal translations of that Liturgy in almost every Catholic prayer book; they blush not to affirm that the motive the Catholic Clergy have for retaining their Church service in Latin is to keep the people ignorant of the absurdities of her worship.

The absurdities of her worship! The worship for eighteen hundred years of all the learned and all the great in the Christian world! Who art thou, the presuming individual, who would tax with absurdity the worship of such a Church? None dare ever risk the ridiculous assertion, but those whose living depends on lowering her by calumny, and keeping her down in the estimation of the public: those who thus have got, and only thus can keep, the snug temporal provision allowed them by their hearers. Only such, and their unenquiring dupes, are capable of throwing out so false and foolish an imputation against her. Did Protestants but consult those who could inform them rightly on the subject, and this they would do were they not, as St. Peter says, *vehemently ignorant*: they would find that the Catholic Church has the most satisfactory reasons for all she does; and in particular, as I trust we shall presently shew, for retaining her Liturgy in the Latin Language. Her reasons then for doing so are the following:

1. In order to preserve unaltered and unalterable in its meaning her whole sacred service. For who but knows how apt the original sense is to be changed in a translation? So much so, that in a hundred translations of the same thing no two would be exactly the same: and where there is a difference in the words, there must be a difference in the sense also.

2. Because the whole of that service is directed exclusively to God. It is the Deity alone, and not the faithful whom the pastors address in the celebration of the Mass, the administration of the sacraments, and in the acts of solemn benediction and supplication: in the meaning and tendency of which the hearers are carefully instructed from their earliest infancy. The Jewish people did not even see the officiating priest, much less hear and understand the words of his prayer; as is proved by what we find recorded in the gospel concerning Zacharias, the father of St. John the Baptist; for, while the vision of the angel detained him "within, beyond the usual time, the people without were waiting for him, and wondering why he tarried so long in the temple" Luke 1, 21.

3. Because the Catholic Church is not, like any Pro-

testant sect, the Religion of some particular nation, province, town or people: nor the gathered group, or congregation of this or that declaimer, but the Religion of all nations and of all ages, since the Saviour's time. She therefore uses in her worship a language, like herself, universal and unchangeable.

4. Because her children are all but one family, the family of her divine founder: and, as such, in their joint addresses to their common father, they speak the same tongue. Among them there is no discordance, as among the builders of the tower of Babel: the division and confusion of whose tongues, and their consequent dispersion, were but the emblems of that division, confusion, misunderstanding and dispersion which God ordains the lot of those, who mistrusting his promise, proudly presume to rear a fabric of their own, capable of securing them against all the future contingencies of his wrath. Her children, hence, at all times, and in every place, find themselves at home in her; knowing, as they do, the sacred purport of her ceremonies; and comprehending the main drift and object of her worship and invocations.

They, on the contrary, who have separated themselves from her communion, the moment they quit their native land, and mix with strangers, hear nothing in the conventicles of their foreign brethren, but a new and unintelligible language; a circumstance the more to be regretted by them, as their worship consists but in words and wind; in the varying blast, and particular puff of every dogmatizer and exhortant among them.

Our British sectaries, for instance, on crossing the channel, immediately find themselves every where placed in that very predicament which they sought so to avoid: and that too by the very step they have taken to avoid it: that is, by having given up the general idiom of the universal Church, which is every where taught and understood; for the local one, no where spoken and understood, but in their own particular country; how then, when they happen to attend foreign worship, can they avoid doing what they so much blame the Catholics for; that is, assisting at public prayer, nay and at preaching too, in an unknown tongue! But all, indeed, with them is inconsistency and contradiction; and this their principle of local union, is the very cause of their general disunion: and that which breaks their connexion with all their foreign brethren. It is like their rule of faith, (the right claimed by every one of interpreting for himself the sacred scriptures,) a dividing, not an uniting, a dispersing, not a congregating principle: and hence, as Christ says of such, "they who gather not with me, scatter."

5. Because, the Jews having formally made over their Messiah, the promised God incarnate, to the Romans represented by their Governor Pontius Pilate; his religion necessarily followed him from its former seat Jerusalem, the capital city of those who had rejected him, to its new seat Rome, the capital city of those who had thus received him. For Rome was at that time the capital of the whole Gentile world; and, according to all the prophecies, the Gentiles were to become, instead of the rejected Jews, the chosen people of God. To the language therefore of the Jews, and of Jerusalem, the Hebrew hitherto used in the worship of the true God; was to succeed the language of Rome, become the Jerusalem of the Gentiles. Hence, to preclude in future all religious rivalry between the two capitals, the Romans, to whom the Saviour was given up, are sent, unconscious of the Almighty's purpose, to destroy Jerusalem and her Temple, now become a profane and useless pile, since deserted by its presiding Divinity: to revenge the Redeemer's wrongs upon the Deicidal race, caught, as in a snare, while assembled together from every place to celebrate in their devoted capital the solemn feast of the Passover; to cast forth, in fine, from the land of their nativity, and scatter all over the world, the wretched remnant of that self-anatimated people, who had escaped the edge of the conqueror's sword.

6. Because in the writing placed over the head of the crucified Saviour, the Latin and Greek, as well as the Hebrew, were made to bear witness to the dignity of the mysterious sufferer; much against the will of those, to whom Pilate had hitherto thought it prudent to yield.—Write not the king of the Jews, said the chief priests to him: but that he said, I am the king of the Jews. What I have written, answered, Pilate, I have written. John 19, 2.

Thus then were these three languages, not without a mystical design, nailed to the tree of the cross; and henceforth consecrated to the worship of God; particularly in the commemorative sacrifice of Christ's passion and death the Mass; in which, according to St. Paul, "we shew forth the death of our Lord, till he come." But the chief of all the three at the time was the Latin; as the sovereign, imperial, and universally mandatory one: destined, for the reasons above mentioned, to succeed the Hebrew which, at the death of our Lord had become a dead language; as appears from the circumstance that none of those present at his crucifixion, understood his purely Hebrew exclamation:—*Eli, Eli, Lamma Sabactani*. The Latin, however, in the Mass and Liturgy of the Saviour's Church, still appears, as on the cross, accompanied with the Greek and the Hebrew; having always intermixed with her sacred service, the Hebrew *hosanna, alleluia,*

and *amen*, which terminate all her prayers; and the Greek *kyrie, leison; agios O theos; agios, O thanatos, &c.*

To the Hebrew optative, *amen*, there is besides attached a mystical meaning; for it is one of the names of the Saviour: "thus saith *amen*, the faithful and true witness."—Apoc. iii. 14. It indicates, therefore, as the concluding word of every prayer, that in *amen*, the word eternal and the truth itself; the alpha and omega: the first and the last: the divine author and finisher of our hope; will be fulfilled and realized all our wishes, prayers, and expectations. In the promised enjoyment of himself their object, in a happy eternity. It indicates also, that his Church will not be complete, till the Hebrews be joined with the Latins: the converted Jews with the believing Gentiles: when all in him shall thus be met, then shall be perfected his kingdom here on earth, which, it is prophesied, will be the case, before the final consummation of this universe.

It is remarkable that not long after our Saviour's death, the Greek and Latin, like the Hebrew, became dead languages: and thus in these three tongues the Scriptures, ordained to pass among the Gentiles, were ever and immutably fixed in their original meaning: for in living languages words are apt to change their sense; as *KNAVE*, in English, formerly signifying a servant, *VILLIAN*, a vilager, &c. Thus also is preserved unalterable the liturgy, or sacred service of the Christian Church; that Church, which is destined, amid all the revolutions of time, the succession of tribes, and the change of tongues, to remain herself unchanged, and outlive them all.

N.—ON FASTING AND ABSTINENCE.

Though the first trial of man's obedience to his Maker was the command to fast, or abstain from the fruit of a certain tree; and though the eating of that, which God had forbidden, brought sin and all evil into this world: though the most eminent servants of God mentioned in Scripture, a Moses, a David, an Elias, a Daniel, &c. fasted; though the rigid fast of the Nicenes appeared God's wrath kindled against them for their sins; and preserved them and their city from destruction: though the Saviour's precursor led a life of fasting, abstinence, and self denial in the wilderness; though the Saviour himself fasted forty days and forty nights, and even laid down rules for fasting; though he assured us that his followers, the children of the bridegroom should, after he was taken from them, fast: though he declared, besides, that certain strong devils are to be cast out only by much prayer and fasting; though the Apostle Paul, so great a saint, and "a chosen vessel of election," tells us that "he chastized his body, and brought it under subjection; lest while he preached to others, he should become a castaway:"—1. Corinthian 9. 27. though *fasting and prayer* are the distinguishing acts of a rational creature, for the brute can neither fast nor pray:—Still Protestants deny the whole merit and virtue of fasting,—reject and proscribe it, with every other penitential and troublesome observance of the Catholic Church, and, making, as St. Paul expresses it, "a God of their belly," they claim the groveling privilege of the brute,—that of indulging without restraint all the cravings of their animal appetites. These he denounces "enemies of the cross of Christ; whose end is destruction: whose God is their belly, and who glory in their shame."—Philip. iii. 19. These are they, says St. Peter, "who sport themselves to excess, rioting in their feasts with you."—2 Pet. ii. 13. "These are they," says St. Jude, "who separate themselves; sensual men, having not the Spirit."—Jude v. 19. It is not for such to tread in "the narrow and rugged path, that leads to life," but "in the broad and easy road" opened for them by their reformers—who, "leaving the right way, have gone astray; promising them liberty, while they themselves are the slaves of corruption."—2 Pet. ii. 19. Will such, of themselves, take up their cross and follow Christ? No: nor bear it, even when laid upon them, any longer than they can sling it from them. They would willingly be sealed with Christ in his kingdom, but not on the condition of "drinking of his chalice" which contains here the wholesome bitter of self-denial, penance, and mortification. Heaven they expect to gain, without making the least troublesome effort to secure it, though the Saviour has declared that it "suffers violence, and that only the violent shall carry it away." They dread not the fate of "the rich glutton," whose only crime was that, so blameless in the eyes of Protestants, "of his being clothed in purple and fine linen, and of his feasting sumptuously every day;" and yet, as the Saviour informs us, "when he died, he was buried in hell."—Luke xvi. 22. And no wonder; since the same divine authority assures us that, "unless we do penance, we shall all likewise perish."—Luke xiii. 9.

* In a very old English translation of the New Testament, we read:—Paul, the knave of Jesus Christ.

THE ARCHIVES OF BARCELONA.
—It is known that amongst the buildings set on fire during the bombardment of Barcelona was that containing the archives of Catalonia. The following account will show how great the loss of the documents must be in an historical point of view:—There were collected there charters and acts of the early courts of Barcelona from the year 844, and documents relating, not only to the province of Catalonia and the Counts of Bousillon & Cerdagne, but to the kingdoms of Arragon, Valencia, Majorca, Sardinia, Sicily, and Naples. The building contained the proceedings of all the ministries from the union of the kingdom of Arragon with the principality of Catalonia, as well as copies of all treaties of peace, alliances, and such matters. There were deposited there the original papers of the States General, in 50 volumes, from those held at Perpignan by Peter IV., in 1350, to those held by Philip V., at Barcelona, in 1702. Not less than 856 original bills of the Pope were there, of which the dates ranged from the pontificate of Benedict IX., in 1024, to that of Clement XI., in 1709. There were 17,640 documents written on papers, parchment, or cotton paper. Those on parchment or paper were rolled up separately, but the parchments were tied up in collections.—At the period when paper was first made of rags, about the thirteenth century, registers were formed to copy letters patent, and other acts proceeding from the sovereign authority. These registers begun in 1214, were concluded in 1808, and comprised 28 reigns, from James I. to Charles V. They were 6070 in number, and each register contained between 300 and 400 leaves in folio. The learned Capmany affirms, in the preface to the fourth volume of his *Memoires Historiques sur Barcelone*, that the archives of the Crown of Arragon were the most memorable in Europe.

"Popery" in Marylebone.—A great sensation was created in Marylebone parish last Sunday, by the adoption in the churches of the changes recommended in the charge of the Bishop of London. Some members of the congregation, who look upon the change as an open advance towards Popery, have determined not to attend divine service there again: and others are talking of subscriptions to build new places of worship, where the service shall be performed precisely as it has been for 20 years past in the churches they have attended. The Dean of Carlisle, who is the Rector of St. George's, Hanover-square, Dr. Dibbin, Mr. Walpole, and some other preachers of eminence at the west-end of the town, have refused to comply with the proposed alterations. In the City the incumbents had a meeting at Sion College, and a deputation obtained an interview with the Bishop of London. They expressed the apprehension of the clergy that the alterations pointed out for their adoption would give great offence to the laity, but at the same time, if he, the Bishop, would order them to adopt them, they would obey. The Bishop replied he would not order, but it was his charge; the City clergy have therefore, with few exceptions, made no alteration.—*Chronicle.*

AFRICA.
A "Barbarian."—Advices from Tunis of the 20th ult., published by the *Journal des Debats*, announce that the Bey had, of his own free will, proclaimed the freedom of the children of slaves hereafter born in the regency. A fortuitous circumstance led to the adoption of that measure.—A Black family, doomed to be sold separately, but taken refuge in the house of M. de Lagou, the consul-general of France, and claimed his protection. The next morning M. de Lagou waited on the Bey, and his Highness was so moved by the painful picture which the consul drew of the wretched fate which awaited the family, that, after interrogating the father and mother, he ordered his minister to purchase them with the greatest kindness; and then, turning to their child, he told him that he was free, and solemnly declared that all the children who should hereafter be born in the regency, should be free.—This decision was immediately promulgated, and was to be strictly executed.

The return of the Pope's Nuncio to Lucerne is definitively fixed for Sunday, the 22nd of January. His Excellency will inhabit the Castle of Steinhof, the property of General Sonnenberg. The *Staatszeitung* states that the Government will declare the day of his return a holiday, in order to prove that the Catholic Church and the Government of Lucerne are reconciled.

Millerism.—A female residing in Vine street was so "carried away" a few days since, by the preaching of the old humbug, that her friends have to keep a constant watch on her actions, fearful that she may commit suicide. She has already attempted it twice, and a day or two since, when her friends had relaxed their caution, she seized a small child, named Peke, and commenced tearing out its hair by the handful, and it required great exertion on the part of the neighbours, who were attracted by the child's cries, to rescue it from her maniac grasp.—*N. Y. Cour. and Enquirer.*

CASH RECEIVED FOR THE CATHOLIC
Hamilton—Captain Tench, 7s. 6d.
Dundas—Michael Duggan, 7s. 6d.
Waterdown—Thomas English, 7s. 6d.
London—Harding O'Brien, for John Wright, 15s. Capt. McLaughlin, 7s. 6d.
Quebec—Mr. H. O'Connor, £3—and for Bishop Fraser, Halifax, 15s.
Wellington—A. McPhaul, Esq., 15s. and for Daniel Coonan, 15s.

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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 anyone, unless the order is accompanied with the cash. The very low price at which the work is furnished, renders the payment in advance indispensable.

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Feb 11,

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Hamilton, March, 1843. 27

POST OFFICE NOTICE.

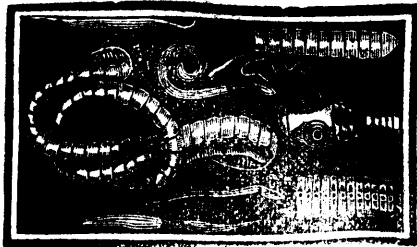
MA ILS for Eng'and will be closed at this Office on the following days:
via Halifax—Thursday, 16th inst.
via Boston—Thursday, 23d inst.
at 6 o'clock P. M.

EDMUND RITCHIE
Postmaster.

Hamilton Post Office, }
4th March, 1843. }

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. 6m14et.s.



WINER'S Canadian Vermifuge.

Warranted in all cases.

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

Prepared and sold wholesale and retail by **J. WINER,**
CHEMIST, King street, Hamilton

SHIP INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an **INN** by the above name, which will combine all that is requisite in a **MARINER'S HOME**, and **TRAVELLER'S REST**;—and hopes he will not be forgotten by his countrymen and acquaintances.

N. B. A few boarders can be accommodated.
Hamilton, Feb. 23, 1842.

PAPER HANGINGS.

2,000 PIECES of English French, and American **PAPER HANGINGS**, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by

THOS. BAKER,
Hamilton, Aug. 1, 1842.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE
King-Street, Hamilton.

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed.
Hamilton, Dec, 1842. 18

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.

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

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

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

SAMUEL McCURDY,
TAILOR.
JOHN STREET, HAMILTON.

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

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

The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not 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 ounce vials, and the signature of which does not correspond with the above description, is not my genuine Vermifuge.

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

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

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

FALL AND WINTER FASHIONS
For 1842

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

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

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

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

PRINTERS' INK.

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

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

WEAVERS' REEDS

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

THE CATHOLIC.

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

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

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HALF-YEARLY PAID IN ADVANCE.

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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. Gibney, Guelph
- Rev J. P. O'Dwyer, London
- Dr Anderson, do
- Mr Harding O'Brien, do
- Rev Mr Vervais, Amherstburg
- Mr Kevel, P. M., do
- Rev Mich. MacDonell, [Maidstown], Sandwich
- Very Rev Augus McDonell, Chatham
- A. Chisholm Esq., Chippawa
- Rev Ed. Gordon, Niagara
- Rev Mr McDonagh, St Catharines
- Messrs P, Hogan & Chas Calhoun, St Thomas
- Streetsville
- Rev Mr. Snyder, Wilmot, near Waterloo
- Rev Mr. O'Reilly, Gore of Toronto
- Rev Mr Hay, Toronto
- Rev Mr. Quinlan, New Market
- Rev Mr. Charest, Penetanguishene
- Rev Mr Proflix, do
- Rev Mr. Fitzpatrick, Opa
- Rev. Mr. Dolau, Cobourg
- Rev Mr. Butler, Peterborough
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- Right Reverend Bishop Goulin, Kingston
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- Rev. Angus MacDonald, do
- Rev Mr. Bourke, Camden Place
- Rev Mr. O'Rielly, Brockville
- Rev J. Clarke, Prescott
- Cornwall
- Rev Alexander J. McDonell, do
- Very Rev P. Phelan, Bytown
- D. O'Connor, Esq., J. P., Bytown
- Rev J. H McDonagh, Perth
- Rev. George Hay, [St. Andrew's], Glengarry
- Rev John MacDonald, [St. Raphael], do
- Rev John MacDonald, [Alexandria], do
- James Doyle, Aylmer
- Mr Martin McDonell, Recollect Church Montreal
- Rev P. McMahon, Quebec
- Mr Henry O'Connor, 15 St. Paul Street, Quebec
- Right Reverend Bishop Fraser, Nova Scotia
- Right Reverend Bishop Fleming, Newfoundland
- Right Reverend Bishop Purcell, Cincinnati, Ohio
- Right Reverend Bishop Fenwick, Boston
- Right Reverend Bishop Kenrick, Philadelphia