

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

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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.

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

Additional comments:
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

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
											✓

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] SEPTEMBER 21, 1842.

NUMBER 2.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.



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

EDITOR.

THE VICES. An Extract

The ruthless chief, whom France her leader chose,
Whose sway so long disturb'd the world's repose;
With thirst of pow'r, as boundless as the world,
Defiance 'gainst each sceptred rival hurled,
Then pour'd his legions forth; an endless train;
And left unpeopled half his vast domain,
Resistless, as a whirlwind on he pass'd:
And all was level laid before the blast.
The haughtiest monarchs fly; or prostrate fall;
And tame submit to his degrading thrall:
All, but the king of freedom's happy isle.
He at the upstart's threats alone could smile;
Alone could check the ruffian's wild career;
And bid the trembling nations cease to fear.
Yet ere the despot's murd'rous course was sped,
And Britain him, her captive proud survey'd;
What havoc had his dire ambition spread,
'Mong friends and foes; all number'd with the dead;
'Mid fire and smoke; and war's astounding roar;
And dying groans; and floods of reeking gore;
He, like a furious fiend, with baleful breath,
Was urging seen his followers on to death.

Is all this frantic madness human?—No.
'Tis hellish quite; excited by man's foe.
The fiend, impatient to secure his prey,
This game set up; that sweeps our race away.

Original.

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER LIII.

THE BOOK OF NEHEMIAS, OR, THE SECOND BOOK OF ESDRAS.

This book takes its name from the writer, who was cup-bearer to Artaxerxes, surnamed *Longimanus*, king of Persia; and was sent by him with a commission to rebuild the walls of Jerusalem. It is also called the second book of Esdras; because it is a continuation of the history begun by Esdras, of the state of the people of God after their return from captivity. D. B.

Chap. 1—verse 4. Still fasting joined with prayer.

Chap. 2—verses 19, 20. Those who oppose the rebuilding of Jerusalem, represent the enemies of the church; who are strangers: and "have no part or portion, nor justice, nor remembrance in the spiritual Jerusalem."

Chapter 3. The building up of the gates and walls of Jerusalem, begun by the high priest and his brethren; and carried on by the rest; represents the labours of the apostles and their lawful successors in the propagation of the faith, and establishment of the church of

Christ: begun by the chief priest, Saint Peter, in the face of their surrounding enemies.

Chap. 4—verse 18. "Every one of the builders," in the spiritual must be "girded with the sharp sword" of wisdom or knowledge and truth.

Verse 20. They will co-operate, and support each other in the work; and in repelling the adversary.

Chap. 5—verses 1, 2, 3, 4. How many, like the Jews, barter their portion in the city of God; sell even their sons and daughters, and give up even their own liberty, for pelf, and worldly considerations!

Verse 10. "Remember me, O my God, for good; according to all that I have done for this people!" There is then, in spite of Luther's, Calvin's, and the Presbyterian doctrine against good works (the doctrine evidently of the devil); some merit in good works, as the Catholic church teaches.

Chap. 7—verse 64. "These sought their writing in the record, and found it not; and they were cast out of the priesthood." So is every one cast out of the Christian priesthood (of which the Jewish was but a figure), who cannot produce the record of their ordination.

Verse 65. *Athersatha*, that is, Nehemias, as appears from chap. 8, verse 9. either that he was so called at the court of the King of Persia, where he was cup-bearer; or that, as some think, this name signifies *governor*; and he was at that time governor of Judea. D. B.

Chap. 8—verse 16. "And they made themselves tabernacles, every man on the top of his house," &c. Their houses were, as they are in the East to this day, flat-roofed.

Verse 18. "And in the eighth day a solemn assembly," prelude of the Christian sabbath.

Chap. 9—verse 1. "The Children of Israel came together with fasting and with sackcloth, and earth upon them," &c. Why are Catholics ridiculed by Protestants for using a penitential discipline so sanctioned in Scripture, the pretended rule of doctrine and discipline in every upstart reforming sect?

End of the Book of Nehemias.

THE BOOK OF TOBIAS.

This Book takes its name from the holy man Tobias, whose wonderful virtues are herein recorded. It contains most excellent documents of great piety, extraordinary patience, and perfect resignation to the will of God. His humble prayer was heard; and the angel Raphael was sent to relieve him. He is thankful and praises the Lord, calling on the children of Israel to do the same. Having lived to the age of one hundred and two years, he exhorts his son and grandsons to piety; foretells the destruction of Niniveh and the rebuilding of Jerusalem. He dies happy. D. B.

This book, though acknowledged by the Catholic Church, as canonical Scripture; is disowned as such, by Protestants. Indeed, how could they, who pretend to build their faith on nothing but Scripture, admit it as such, and yet deny what it so clearly displays; the intervention in man's behalf of the blessed angels. As there is nothing particularly figurative, or difficult to be understood in it, we pass it over without any further remark, as well as those of Judith and Esther; which, though inspired, and written for our instruction and edification, are chiefly historical, and easily understood by every one.

We are indebted to the *United States Catholic Miscellany* for the copy of the following article:—

DUBLIN REVIEW.

ART. II.—1. *A History of England, from the first Invasion by the Romans.* By John Lingard, D.D. 8 vols. 4to. London: 1829-30.

2. *The same.* Fourth Edition. 13 vols. 8vo. London: 1837-9.

Horace Walpole prefixed a motto to a part of his memoirs, intimating that to be a good historian one should not be of any religion, of any country, of any profession, or of any party. This is true so far only that a historian must not be blinded by his national, religious, professional, or party feelings, in his estimate of the events and characters which he records; but we should say that the person who could sit down to write a history totally devoid of all such feelings, must be a mere milk-and-water vegetating imbecile, "good," in common parlance, "for neither kith, king, nor country," and that his history would be a type of himself. No, the man who would write an enduring history of any people must be one of themselves, in heart and soul. No nation must be condemned unheard, on the statements of a stranger, who understood not their religion, their laws, or their feelings, rejoiced not in their glory and sympathised not in their sufferings. Of all nations, the English have the best right to the benefit of a principle which they themselves extend to the greatest malefactors; and therefore he who would aspire to be their historian, should be an Englishman and a Christian; and for the same reason that he should be an Englishman and a Christian, we think that he ought to be a Catholic; that he might understand and do justice to the feelings and motives and conduct of the majority of those whose annals he records; for authentic English history commences with the Christian era, whereas Protestantism has been established scarcely three centuries in these realms, and even during those three centuries the principal relations of England, in peace and war, have been with Catholic countries. Another reason why he who would seek permanent fame as the historian of England should be a Catholic, is, that as the Protestantism of these realms will in all probability have followed, ere the close of the present century, in the wake of the many other forms of error which have in every age risen for a time to disturb the repose of the Church, and then have passed away and been forgotten; no writer of Protestant principles can hope to survive the fall of those principles, and maintain his popularity through Catholic ages. This was an element of immortality which Hume miscalculated, when in the pride of human vanity he thought that his compilation would survive Christianity, and apologised for introducing an account of the Catholic religion, by saying, that "history addresses itself to a more distant posterity than will ever be reached by a local and temporary theology; and the characters of sects may be studied when their controversies shall be totally forgotten." (1) Were he alive now he would see that his history is not likely to address itself to a more distant generation than the present, and that both it and the local and temporary theology, of which it has been considered so powerful an auxiliary, will be soon "totally forgotten."

Never did any one sit down better qualified to write the history of any country than did Dr. Lingard to write that of England. Calm, good-tempered, and delibera-

tive, no trace of haste, ill nature, or thoughtlessness can be discovered in his writings. Acquainted with the innumerable religious absurdities which had in every age exhibited themselves under one name or another, for which thousands had been ready to battle, but of which, when the first fervour of fanaticism subsided, they were heartily ashamed, and with the many dogmas in which truth was separated from error by such slight and almost imperceptible distinctions, that without the aid of authority many wise men would be puzzled to say where the one ended and the other began, and knowing that in most cases error arose from an ignorant and misguided zeal for the truth—for few men would deliberately turn from the path which they believed would lead to salvation—he could look upon all the phantasies which had swarmed in England with the mild charity of a Christian—for “charity is” ever “according to knowledge”—not with the baneful and withering sneer of a sceptic, or the narrow bigotry and hate of a sectary. United with a Church that knew no limit in space or duration, he could not, like the disciple of a “local and temporary theology,” suffer his mind to be embittered by any feeling of humiliation, because the members of that Church in this particular corner of the globe were for a while suffering a severe probation; and viewing the fanatical outbreaks of her opponents as tornadoes to warn her servants that they must not sleep upon their posts, he could feel no more reason to misrepresent their fury, than a mariner could to libel the elements in his log-book. Hence in his history you find no sect maligned or misrepresented; no doctrines, or motives, or conduct, imputed which they would repudiate; and hence you find no Protestant out of the pale of the Establishment complaining of its truthfulness, impartiality, or justice. Knowing fully the limits of the temporal as well as of the spiritual rights of the pontiff and the distinction between his temporal and spiritual character, and how little the Church was accountable for the error of the man or the prince, he could not hesitate to tell the whole truth, where a writer of less learning would be more scrupulous. Knowing also that there is no real connexion—whatever some people may think to the contrary—between the truth of Catholic doctrines and the misconduct of professed Catholics, unless of course that conduct be the consequence of believing in those doctrines, he could have no motive for concealing, denying, or justifying the faults or crimes of real or nominal Catholics. He was also free from that greatest of literary foibles, and worst bone of a historian—a system of philosophy; that is to say, a certain number of propositions—no matter what—concerning society, with which, like the classic tyrant of antiquity, he is to size every transaction. Nothing can be more ruinous to the fidelity of history than the indulgence of this fancy, as, instead of waiting to evolve his principles from a clear view of a long train of events, the philosophic historian—for that is the name—perverts and colours his facts to make them coincide with his theory, and acts just as if nations

were made merely to elucidate the fantasies of literary speculators. It may be said, that if a man have a strong mind, he cannot be guilty of such trifling; but the fact of his setting out to write history in accordance with a theory is a proof of weakness or knavery. He regards his theory as of more importance than any history, and cannot impartially set down events which plainly refute or contradict that theory. It is not in human nature to do it, and no man has yet done it. In every department of life the disposition, not arising from improper motives, to determine off-hand and in general terms the nature and character of things, in themselves obscure, intricate, and complicated, is evidence of a weak, inexperienced, and self-sufficient mind. Thus you see young presumptuous lawyers resolving every case by the standard of certain general principles, omitting from their consideration some apparently unimportant circumstances, which, however, take it altogether out of the operation of those principles, and which, when barely mentioned by some quiet unpretending counsel, turn them and their client out of court. Thus young physicians, flushed with the latest theories, without waiting patiently to consider all the symptoms of a disease, determine its character off-hand, prescribe some favourite nostrum, hold a *post mortem* examination, and learn caution. Thus young men generally, on hearing the details of any transaction, characterize it at once, and in general terms; but old men review all the facts more deliberately, consider what can be said on every side, hesitate to pronounce categorically upon it, and if called upon to act, merely do whatever the occasion requires of them. And thus, finally, men of weak judgments, a little learning, little experience, some conceit, and a turn for speculation or day-dreaming, write history,—resolved to make every transaction quadrate with their notions of “the eternal fitness of things,” viewing every fact in the light most congenial with their fancies, and deciding dogmatically, and in general terms, the character of every transaction, and the good and bad qualities, the virtues and vices, the motives and objects, of every person. But a man of sound judgment, immense learning, great sagacity, extensive experience of men and things, good common sense, and a practical turn of mind, is a slave to no theory, views every fact in every light without a previous predilection for any,—reflects how doubtful and unsatisfactory is the evidence of every event in past times, how little any one can now really know about it,—how much its real character may be concealed, obscured, exaggerated,—how he must depend on the honesty and discrimination of those who wrote the original accounts,—how fallible is every mind, and that even the honestest men will mention those features only which appear to them important, and will omit those which to other men, in other times, are of far greater importance,—how limited must his knowledge be of the secret springs of other men’s actions, and particularly of those who died ages before he was born,—recollects how many events which for

generations were deemed glorious or criminal, have appeared in quite a different light on the discovery of fuller evidence,—considers that every human transaction good and evil are so intimately blended, that it is impossible to characterize it correctly in general terms, and that in every such transaction there are so many contradictory and counteracting circumstances that no general expression will fully and accurately explain and comprise all;—and concludes that his only proper course is to content himself with a plain statement of all the facts, and leave generalizations and theories to those who need them. This Dr. Lingard did, and this is one of the greatest excellencies and beauties of his work. As you read it you are not pestered with any whims or fantasies of the writer; you feel that you are reading what a man of great research and sound judgment believed to be the real facts, and had no motive to misrepresent one way or another; and, in short, you are satisfied that it is history.

The deviations from the former popular practice of viewing history as “philosophy, teaching by” such examples as it thought proper to select, was a bold and novel step on the part of Dr. Lingard. That practice was the last remnant of old systems of philosophy, which, instead of collecting facts and inducting the proper consequences from them, first set up theories, and then, cast about for facts to support them, and of course rejecting all that did not confirm or elucidate them. Thus beginning at the wrong end was the principal cause why natural philosophy remained stationary for so many ages, while so many bright intellects were engaged in starting and solving theoretical quiddities—not more useful, and certainly far less amusing than Chinese puzzles—until its folly was exposed by Lord Bacon, who promulgated the value of induction, and for that exercise of common sense or genius is sure to attain immortality. But though the silliness of the practice was obvious enough, and it had been long exploded from the field of natural philosophy, yet Dr. Lingard was the first who had the courage to scut it from the composition of history, and to do for that moral and political science what Bacon had done for that of natural philosophy. He of course, like other innovators on old usages, was assailed from various quarters, but he soon triumphed over all opposition, and secured his fame more effectually and permanently, by thus bursting through ancient trammels, than if he had rested it on irrational prejudices in behalf of an absurd though long-established system. The more we consider the conduct of Dr. Lingard in this particular, and the temptations which the former practice held out to embellish and popularise his subject, the more we admire the soundness of his judgment—the originality of his views—and that confidence in his own powers, and in the sterling value of his materials, which enabled him to depart from the beaten track, and write the history of his country as it ought to be written.

One quality which Dr. Lingard possessed in an eminent degree above all, who had ever attempted to write the history of

England, was common sense to see the real insignificance, for all modern practical purposes, of all past events. What principle in science, politics, morals, or religion, can be now determined or affected by the conduct of any human being in the first seventeen centuries of the Christian era? Of what earthly consequence was it to him, or any other man of sense, whether the bull of Adrian, transferring Ireland to Henry II, was forged, or genuine; whether Richard II. died at Pomfret or at Stirling; whether it was he or some one like him that was exhibited at St. Paul’s; how many men were engaged at Flodden; & at what particular moment “gospel light flashed from Boleyn’s eyes;” how many years, months and minutes, she continued “chaste as the icicle on Dian’s temple;” whether the Protestant or the Catholic persecutions were the more cold-blooded, relentless, and savage; whether, and how long, Elizabeth lived a maid; whether Cromwell was a hypocrite. Vane a fanatic, Monk a scoundrel, and Charles I. a saint and a martyr. These questions, and a thousand others, though very good subjects for the declamations of schoolboys, have not now the slightest interest for men; and though it had been at one time a good argument against the Catholic claims, to say that Mary burned heretics, that Guy Fawkes was a determined villain, that Popes in ancient times claimed the right of deposing princes, and that James I. was frightened by Dutch troops out of England, for attempting to “subvert the fundamental laws,”—yet before Dr. Lingard began to write, such rhodomontade was confined to old ladies’ coteries and country pulpits. He therefore had no motive—religious, political, or speculative—to misrepresent any transaction; and he accordingly gave the real authentic version of every event, without looking to any object but the elucidation of truth, and with such thorough freedom from every species of partiality, that English critics, accustomed to the former style of writing history, could scarcely believe their own senses, when they saw a book in which “the truth, the whole truth, and nothing but the truth,” was set before them. It is amusing to read the early criticisms on him. Never were there stronger illustrations of the dispositions of the men who

“Willing to wound, but yet afraid to strike,
Just hint a fault and hesitate dislike.”

Every effort of human ingenuity was put forth to express censure, when not an error or misrepresentation could be pointed out,—to create a general belief of his partiality and inaccuracy, without mentioning one tangible ground for shaking his credit,—to raise a prejudice against him on account merely of his being a Catholic and a priest,—and to make even his very impartiality a source of imputation.

Dr. Lingard’s learning and research are so well known and universally celebrated, that it is unnecessary to dilate upon them. To think even of comparing him with any of his predecessors would be doing him an injustice, of the grossness of which no one can have an adequate conception who has not contrasted his history with their compilations.

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, SEPTEMBER 21.

From the Catholic Advocate.

INTOLERANCE.

We are often told by Protestant writers and declaimers, that the Catholic Church is essentially intolerant, and their charge implies not merely to intolerance of error in the abstract, but a sanguinary and violent coercion of the consciences of men, forcing them by the strong arm of power to consent to her doctrines. In order to prove this assertion, reference is made to the few pages which a lengthened history presents, where religious principles have been, either in part or entirely, the occasion of violent and sanguinary deeds.—We are told of the St. Bartholomew massacre, and the Spanish Inquisition.

This assertion has been fairly met by Catholic writers, and to all not determined to maintain it even in the face of argument, it has been shown conclusively, that human passions and the policy of governments, are unaccountable for the evils complained of, and not the Catholic religion. In an excellent article of the Dublin Review, on the *History of England*, by Dr. Lingard, which we design as soon as convenient to lay before our readers, we find a passage concerning the St. Bartholomew massacre, which furnishes official evidence that the havoc of that day was owing to the policy and fear of Catherine, consequent upon her unsuccessful attempt to assassinate Admiral Coligny, a distinguished leader of the Huguenots.—Dr. Lingard, after due examination, (and his examinations are always patient and impartial), maintains that the massacre was rather “an accidental occurrence than the result of a premeditated plot.”

The Spanish Inquisition, as all history shows was an engine of state policy.—And if on the bench of the inquisitors, clergymen were found, their office was restricted to the examination of causes; and by positive ecclesiastical canons, they were forbidden to interfere with the execution of the sentences. We refer our readers for information on this subject, to the Letters of Count de Maistre, recently published in the *Religious Cabinet*, of Baltimore.

On the other hand, with many there exists the delusive impression, which is sedulously encouraged by Protestant controversialists, that Protestantism is essentially tolerant. We find the following in a late French writer, and translated it for the information of those who cherish such a delusion:

“The Reformer of Geneva thus wrote in one of his letters. ‘Servetus was thrown into prison; he escaped, I know not how, and was four months wandering through Italy; at length, drawn by his own unhappy destiny, he came back, and was arrested at my instigation.’”

In another place he writes: “Servetus is retained in prison by our magistrates, and I hope he will soon receive his chastisement.”

Again, he thus wrote to Dupont concerning certain persons who were unlucky enough to understand the Bible differently from himself: “Such monsters ought to be strangled like the Spaniard Servetus.”

This tolerant Reformer would also have strangled Gentil, Oekin, Blandrat and others, had they not either retreated or saved themselves by flight. The punishment of Servetus was approved by Melancthon, Bullinger, and the assembled Protestant clergy of Switzerland.

Bucer declared that this wretch ought to have had all his members torn into pieces.

Now let us listen to the words of Luther; “We relieve ourselves of robbers by the ———, of ussassin by the sword, of heretics by fire; why should we not employ all these arms against those monsters of perdition, the Popes and Cardinals? Why should we not wash our hands in their blood?”

In England, the history of Protestant intolerance is written in letters of blood. Catholics were there hung, emboweled, quartered, because they refused to acknowledge the ecclesiastical supremacy of Henry VIII., or of his daughter Elizabeth, when this cruel and monstrous Pape assumed the right to govern the Church of God.—John Knox, the Reformer of Scotland, boasted that he could “prove by very clear texts of the Scripture prophets, that the Catholics were a generation of sterile and withered plants, fit only to be cast into the fire of hell.”

Twelve Irish Protestant Bishops decided solemnly, under Charles I., that to grant liberty of conscience to Catholics, and to consent to the free exercise of their religion, was “a grievous sin.” So states Plowden in his history of Ireland.

In 1642, the famous Ushur caused Charles the First to promise that he would never connive at Papisms, and would not give him the sacraments until after he had made this intolerant promise. The poor king did not then imagine, that his Presbyterian subjects would that very year afford him a chance to deserve a place in the martyrology of Protestant persecution.—Under the tyrannical dictatorship of Cromwell, the Puritans in England and Ireland made use of dogs to discover the hiding places of the Catholic priests whom they found and murdered.—(See Harper’s Family Library, Hist. Ireland).

During the last half of the 17th century, and the beginning of the eighteenth, the Irish Protestants continued to amuse themselves in hunting down the priests. The Presbyterians have not only persecuted kings, but also men eminent for their knowledge and genius. Of this the celebrated Grotius is a proof; every one knows what he suffered in his prison.

In the Low Countries the Gomarists furiously persecuted the Armenians, although both belonged to a sect of Presbyterians.

Finally, John Wesley, who is so much eulogised, in 1789, preached that no Pro-

testant government, whether Mahometan or Pagan, ought to tolerate Catholics.

Now I wish to prove, by the avowal of several Protestants who have spoken candidly, that the Catholics have not shown themselves persecutors or intolerant.

Here are the words of the famous Archbishop Taylor: “The justice due to Catholics, so much calumniated, obliges us to add, that having at three different times obtained power in Ireland, they have never caused the least injury to any person from a motive of religion.”

Thomas Campbell, the famous poet, said in a London journal, the Morning Chronicle, on the 11th of February, 1833, that the tolerance practised by the Polish Catholics ought to make Protestants blush.

The Catholic colony sent by Queen Mary to America, and which gave the name Maryland to the country where it settled, was made distinguished on account of the paternal and kind reception it gave to the Puritans.

The severe laws enacted by Virginia against the Puritans, obliged them to seek refuge in great numbers in Maryland, that in a Catholic country they might enjoy the liberty of conscience, of which they were deprived by the Protestants.

I beg you now to tell me, if Catholics deserve to be called persecutors. At the epoch of the Reformation, faith, ecclesiastical jurisdiction, civil power, the pulpits, the strong places, the cities, kingdoms, crowns, every thing belonged to the Catholics. Had they no other title, they could at least plead that of the proscription for many centuries. Now, supposing that in defending their possessions they had been guilty of some excess, what just motives could they not allege in excuse? But what excuse can be advanced for the intolerance of Protestantism? All their possessions, both in the temporal and spiritual order, have been alike usurped. They arose, preached liberty of conscience, and the next day denied it. They hanged, emboweled, and quartered the unhappy persons who wished to live according to their maxims. If the Bible, interpreted by private reason, be the only rule of faith established by God, Servetus had an equal claim with Calvin. How then can the punishment of Servetus be justified; will it be said that Servetus would also have had the right to burn Calvin, had he possessed the power? If liberty of opinion belong to all, what right had Henry VIII. to cause those to be burnt, who refused to hold his religious opinions? What right had his daughter Elizabeth to declare herself the head of the Church of England? What right had she to burn or kill those who did not assent to her opinions? How could Wesley sustain in his works that even Turks and Heathens could not tolerate Catholics? How could John Knox preach that Catholics were fit only to be cast into the fire of hell? How had he the audacity to say that both magistrates and people were bound in conscience to murder them? How came the Presbyterians to put to death their co-religionists at Geneva, in England, and in America? And yet, Protestants reproach Catholics for things

which are contrary to the spirit and the letter of the Catholic religion, viz. “for the inquisition of Spain, and the massacre of St. Bartholomew.” But the truth is, the Calvinists, for the sake of their reputation, have more interest than the Catholics to have erased from the annals of history, and from the memory of men, the deplorable catastrophe of St. Bartholomew. The conspiracies of Amboise and Meux, set on foot by them, with a tissue of unexampled outrages, pushed the French government to extremities. Charles IX. was almost driven to despair; they were the aggressors, and drew the evil of retaliation upon them by their numerous atrocities.”

Impartial history will show that in the brief period of three centuries, Protestantism has willingly stained its hands and robes with more blood unrighteously shed, than can by exaggerated construction even with a semblance of truth, be charged against Catholicism during her career of eighteen centuries.

Novel Affair.—A Protestant clergyman of Clifford, Yorkshire, England, recently announced to his flock that “he fasts every Wednesday and Friday, and that he shall sit on certain days to hear confessions. Two old women of the village have actually made their confessions to this pseudo-Catholic minister!” So says a correspondent of the *Tablet*.

The so-called Self-Supporting scheme of colonization.—On moving, on Tuesday, evening, for a further parliamentary grant in aid of the colony of South Australia, now declared to be in a state of insolvency and the Colonists of starvation, Lord Stanley summed up the statement in detail of its financial position with the following remarkable facts:—“The expenses of the colony had been as follows:—£155,000, which was the amount of the parliamentary grant, bills drawn by Col. Gawler to the extent of £27,209, drafts by Capt. Grey on the Treasury, paid by this Government, £17,749. The outstanding debt of this colonial state amounted to £35,000, and there were drawn on the Government at home, which had been allowed, sums amounting to £35,000 more. In round numbers it might be said that if all was defrayed to which the colony was liable, the total amount of its expenses, up to this time, would be found to amount to £400,000.” This colony, he it remembered, was the crack “self-supporting” colony, and the Colonial Secretary, albeit with a certain hesitation of reserve, gravely propounded to the house that, if provision were made for its debts, so that it might once more start clear in the world “he was encouraged to expect this colony would become a self-supporting colony.” His lordship stated that the “colony now consisted of a population of 50,000 souls,” so that the “self-supporting” system will have just cost the country, in hard cash, eight pounds per head, over and above the amount realised by land sales, of which no account was given, and by loans raised by the Australian Commissioners under powers improvidently granted by Parliament to the extent of £200,000. Take it that land sales and loans together produced the sum of £100,000 more, and we arrive at the gross of £800,000 expended in creating a population of 50,000 souls in this one self-supporting colony.—*National Advertiser*.

Original.

ON BEAUTY.

Forma bonum fragile est; quantumque accedit
ad annos,

Fit minor; et spatium carpitur ipsa suo.
Non violæ semper, nec liliæ liliæ florent:

Et tibi jam cani videntur, formosæ, capilli;
Jam videntur rugosæ, quæ tibi corpus ærent
Jam molire animum, qui durat; et adstrue
forma:

Sous ad extremos permanet ille rogos.

Ovid.

"Beauty is but a perishable good, which
loses by duration, and is wasted with age.
Neither the violet nor the expanding lily is al-
ways in bloom; and rugged is the thorn, when
stripped of its rose. Gray hairs, shall spoil
all thy comeliness; and wrinkles plough thy
polished brow. Improve then the mind, which
endureth, and make it a substitute for beauty.
It alone will tarry with thee through life; and
accompany thee to the grave."

Beauty of person is certainly a very
great natural advantage, in as much as it
is sure at once to conciliate the good will
of all who behold it; and to interest them
in its favor.

This feeling is universal, and therefore
inspired by the Creator for some generally
wise and beneficent end.

Whether beauty of body is intended as
the sign of beauty of mind; and, as such,
is instinctively taken: just as one is apt to
judge of the inmate's quality by the elegant
exterior of his mansion; or whether it is
merely the feeling of taste, which admires
and covets most what is most perfect of
its kind: sure it is that he must be of a
very coarse and callous mould, who feels
no such kindly emotion, no such friendly
sympathy arising in his bosom, at the
sight of exquisite beauty.

There is nothing at all impos-
sible in conceiving it the sign of mental
worth; though those possessing it are of-
ten found the most worthless of their spe-
cies. May not these have become such,
though originally formed the most perfect;
and there is many a proof upon record that
the most perfect, when once depraved, are
the most depraved? A general rule is not
destroyed by the exceptions found to it.

It is true again that we frequently meet
with others ugly and deformed in the ex-
treme: yet, whose worth and good sense
are of the most exalted kind.

Such, an *Æsop* and a *Socrates* are re-
ported to have been. But these may form
to the opposite rule only similar excep-
tions: which conjecture seems indeed con-
firmed by the avowal of *Socrates* that he
felt within himself all that native baseness
and propensity to vice, which an eminent
physiognomist had ascribed to him from
his looks and appearance; but which, as
he said, he had made it his constant en-
deavour to subdue, by practising the op-
posite virtues. A good face, after all, if it
is not, ought at any rate to be the indica-
tion of a choice and generous mind.

Deformity, however; is a less sure sub-
ject of surmise; since it all may be but the
effect of accident. Yet I feel myself as nat-
urally repulsed by this last, as I am attrac-
ted by the former.

Neither, to be sure, can form any safe
criterion to go by; as man by his free will
has the power of debasing in himself a
mind the most noble and dignified: or,
by struggling against every natural diffi-

culty and obstacle, of improving a less
perfect one, and exalting it to no common
pitch of real worth and excellence. The
baneful effects also of fondness and flattery
alter for the worse the natural condition
of the one; while they spare, and spoil
not the other.

Notwithstanding all this, the face is
rightly considered as the index of the mind,
which shews to our fellow creatures all
the feelings we wish to express; and like-
wise betrays to them, even in spite of us,
those which we wish to conceal. How
often, when the tongue is false, do the looks
give it the lie; and warn us against credit-
ing its strongest asseverations! But when
a comely countenance is in league with a
deceitful tongue to impose upon us, we
have no other natural means afforded of
knowing what is passing in the minds of
our fellow creatures; or of guessing their
designs; which for no good purpose are
kept closely folded up within them. Such
an extreme case of duplicity as this, is,
however, providentially for the safety and
welfare of mankind, a very rare one; and
we would consider the wretch as an un-
common monster, in society, who is dis-
covered at last to have been such a con-
summate impostor.

Yet beauty, though so lovely a quality,
so universally admired, and so desirable;
is a dangerous charge to those who possess
it; especially to the weaker half of our
species, whose peculiar perquisite nature
has doomed it to be; for, besides the vani-
ty, with which it is apt to inspire them, and
which so often makes them turn to bad
account the best natural dispositions, and
most valuable endowments, either through
their neglect to improve them, relying too
much on the advantage of a fine exterior;
or their abuse of them; it exposes particu-
larly the fair sex to every tempting allure-
ment of vice; and too frequently proves
in the end the very bane and ruin of their
virtue; consequently the disturber of their
peace, and the destroyer of their happi-
ness both here and hereafter. It should
therefore prove some consolation to those
not so gifted by nature with a fascinating
appearance, to be thus exempted from the
many dangers which attend it, and the fa-
tal consequences of the numberless tempta-
tions, to which it is continually exposed.
Not to say but what those have the most
merit, who gain the victory in such a con-
flict, though the unattacked are most se-
cure; nor ever experience the evils result-
ing from a defeat. It should also make
such regret their want of beauty the less,
to know that nothing on earth is more per-
ishable and transient. It not only withers
with age, and decays like a flower, when
its short season is o'er: but it is often
nipped in the bud, or in all its full spread
bloom, by sudden disease. The slightest
sickness impairs or destroys it. Its deli-
cate frame is shaken with every slight
blast; and its lovely form, on which we
used to gaze with such admiration and
transport, thrown prostrate on the ground,
all soiled in dirt and blended with its na-
tive earth: the companion left, and prey
of become rottonness and the worm.

Frequent and serious meditation on
death is the most infallible cure to all the

moral infirmities of the mind; but particu-
larly to the vanity we are apt to feel at
being endowed with a fair form & prepos-
sessing exterior. It is impossible to in-
dulge in such vanity, if we but reflect on
the appalling change which that form un-
dergoes after death; and its hideous and
humbling transmutation in the grave.

From the Orthodox Journal.

THE POPES WERE THE FIRST TO
REFORM THE SEVERITY OF PRI-
SON DISCIPLINE.

As the traveller trends with thoughtful
step the mouldering ruins and forsaken
apartments of ancient baronical castles
and border fortresses, his blood chills as,
passing through some broken archway, he
descends into those gloomy and dreary
vaults where his fellow man was once
confined. Even in their desolateness,
though wall and tower built over them
have fallen, the light of day never pene-
trates them. The bat and the lizard, the
toad and the slug—the usual tenants of
abandoned dwellings—shun their noisome
atmosphere; and the more loathsome
creeping things that feed and fatten 'mid
dirt and damp cannot breathe their taint-
ed air. As the reader's eye follows this
description his memory will run off to
revisit some of those dismal places which,
haply, he may have seen in some youth-
ful excursion. If he be a wanderer, he
may have passed along the storied banks
of the Rhine, and visited some of those
craggy dens from which issued forth
iron-handed counts to exact black mail
of every passer by; or he may have vi-
sited the interior of *Hadrian's tomb*, from
which the bold *Crescentius* formerly
ruled, or the *Mamertine prison*, in which
the miscreant *Theseus* and the cruel *Ju-
gurtha* were strangled. Though now
preserved out of religious veneration for
St. Peter, who was formerly confined
therein, it is frightfully dismal. It is
built of huge massive blocks, is vaulted
over head, and anciently had no other
means of access than a square aperture
at the top of the vault, through which the
prisoner was let down. Now, however,
there is a staircase leading down to it,
and the bubbling of an ever-flowing foun-
tain, which rose at the bidding of *St. Peter*,
and in which tradition records that he
baptised his gaoler and family, tends
somewhat to relieve the oppressive silence
of this horrid abode.

To the Popes the poor prisoner is in-
debted for much alleviation in his condi-
tion. Four centuries before the benevo-
lent *Howard* had made his tour to lighten
their miseries, *Eugenius IV.* (1431) had
restored an ancient practice of the Chris-
tian church, according to which the mag-
istrates, accompanied by the procurators
of the poor, visited the prison twice a
month, to examine causes, listen to each
one's statements, alleviate their penalties,
and compound with creditors in behalf of
unfortunate debtors; the institution of
Eugenius still flourishes. *Scanavoli*, arch-
bishop of *Sidon*, exercised the office of
procurator of the imprisoned for the con-
fraternity of *St. Jerom* for forty years.
In 1665 he printed three books, full of
interesting details of his visits; they

breathe an ardent love for the poor dis-
consolate prisoner, and an interesting
energy to secure his rights and privileges.
This confraternity of *St. Jerom* was in-
stituted by *Cardinal Julian de Medici*,
afterwards *Clement VII.* Composed of
the flower of the Roman nobility and
clergy, it undertook the care of the pris-
oner. Those whom society had expelled
as outcasts to languish in dungeons, they
cherished with fond care, nourished,
clothed and consoled. Though the pri-
sons of Rome are now much bettered, the
confraternity of *St. Jerom* still sheds over
them a blessed and cheering influence.

On its footsteps followed another arch-
confraternity, inculcating affection for the
prisoner, which was instituted by *John
Tallier, S. J.* The Pontiff, *Gregory XIII.*,
approved of the new institution. The
debtor was the especial object of its care.
From Rome, these institutions passed into
other Catholic countries. But criminals
condemned to undergo the supreme pen-
alty of the law were objects of the most
tender solicitude. Three centuries and a
half ago *Pope Innocent VIII.* instituted
the arch-confraternity of *St. John the
beheaded*. In 1655, while all Europe
was resounding with the din of arms, and
destruction seemed to be the passion of
the day, *Innocent X.*, for the better secu-
rity and milder treatment of prisoners,
erected the new prisons. If judged by
the standard of the time, they speak highly
for the superior wisdom and humanity of
the pontiff. When visited by the benevo-
lent *Howard*, a century later, he pro-
nounced them to be the most healthy and
the most humane that he had met with
either in the old or new world.

But the resources of Catholicity for the
relief and consolation of the prisoner were
not yet exhausted. Acting on that human
principle that punishment is intended to re-
form not to pain the prisoner, that the so-
verity of the law is intended to make men
better, not to punish them for transgression,
we find the two popes, *Clements XI.* and
XII., laying the first foundation of that
penitentiary system which has since been
tried, but with disastrous results, in Amer-
ica and in England. To trace the course
of its success in Rome, and of its failure in
other countries, would be foreign to our
present enquiry: we shall make it the sub-
ject of another paper. The popes had
not to look beyond the bosom of the church
for a model penitentiary: they already
possessed one in the retired and laborious
life of the recluse. A life of labor, silence,
and prayer, led by men who had grievous-
ly offended God by sin, or who yearned
after greater perfection, suggested the idea
of compelling those that were guilty both
before God and man to lead a similar
penitential life. Ere the monastic peni-
tentiary system of the great *Maillon* had
been laid before the world, a similar but
more extensive plan for the regulation of
prisons had suggested itself to the fertile
genius and humane disposition of the then
reigning pontiff, *Clement XI.* Prayer, si-
lence, labor and solitude formed the basis of
the new system. The first prison governed
according to this system was built in 1703,
after the design of *Carlo Fontana*, near the
Apostolic Hospitium of *St. Michael*.

As the seeds of vice and crime are sown in youth, and as the sapling is more easily made to yield than the stubborn gnarled tree, the pope deemed it better to begin with youth. A large square room, 190 palms long by 70 broad, was constructed, with sixty cells rising in three tiers on the two sides. At the extremity of the sides are four staircases to conduct to the upper tiers of cells. Before the second and third is a lodge, on which the windows of the cells open. There are windows also at the opposite ends of the cells to secure a free ventilation. Moreover, in the centre of the sides there is a window, so that a plentiful supply of light and air is furnished. Each cell is 12 palms long and 10 broad. At one end of this large room is erected an altar, opposite to which, at the other end, is another large window. This was the first prison constructed with cells. To Rome, then, and to the first Catholic bishop of the world, we owe this reform in our prisons.—Here there is not allowed that promiscuous intercourse between the two sexes, which had hitherto been customary; here the young are not schooled in vice and iniquity at the feet of the old; here the base do not corrupt the generous, here idleness do not generate fresh crimes by giving to the villain leisure to plan fresh outrages; here the ignorant are instructed, and the seeds of religion are sown in a soil hardened against any other culture; and the prisoner, who has been removed from society as unsound and plague-stricken, is restored to it sound and healthy. Scarcely thirty-two years elapsed before Clement XII. extended the same system to the house of correction for women of ill fame. When the idea was once conceived and brought forth by the master-mind of the popes, it was transported into other countries; but it lost by the emigration, for religious charity, which is the vital spark of the Catholic system, was extinguished by the chill of Protestantism.—This, however, is a subject to which we shall return.

Much has been said in this country about the power of the Popes, and restrictions and oaths have been enforced to lessen his supposed claims; but would to God that his influence was felt at least in our prisons. Our docks would not then be crowded with so many criminals, nor would our colonies be planted with the rotten slips and weeds which have been deemed unfit to vegetate in the mother country. But, preserving their hostility to the end, petty Protestant functionaries, and even ministers, endeavour to exclude the priest when he is going to reclaim the lost, to instruct the ignorant, and to reform the bad, from entering those dungeons of misery and wretchedness. But we must confess that there are honorable exceptions to such conduct; yet, were a free access allowed, how many parents would receive back erring children reclaimed, instead of seeing them shipped to a foreign country, or led to the scaffold. Would that the poor instead of the rich could visit Rome, and behold what Catholic charity does for those who are destitute and forsaken, for those whom loathsome disease have stricken, and for

those whom crime and vice have rendered the terror and execration of mankind. However often and sad may be the wanderings of her children, like a kind mother she never forsakes them. We would willingly dwell longer on this theme, but we have already been betrayed beyond our usual bounds.

SAGITTARIUS.

AERIAL TRAVELLING.

Among the numerous improvements made in every species of travelling, by far the most important one, that of aerial travelling, seems to have made little, if any, within the last few years. Except the mere fact of an occasional balloon ascension, we scarce even find mention made of the subject, unless in France, where repeated trials have been made to navigate the air by a process entirely unknown in this country. We are among those who believe that the day is not far distant when aerial navigation will be perfected to that extent as to enable the transmission of news, &c. from one country to another, with a rapidity that would even astonish us in this age of steam travelling; but we do not believe it will be ever found available as a conveyance for passengers, freight, or any purposes of commerce. Eventually aerial navigation will be accomplished by electricity or galvanism; at least such is our opinion from what we have already seen. Will not some of our scientific men turn their attention to the following facts, which we believe, have never before been laid before the public, and for the truth of which we vouch.

In 1826, '8 and '9, the subject of aerial navigation had attracted the attention of several men in Europe, and many supposed that success would attend their efforts, and devoted years of toil and labour, and spent large fortunes in a vain endeavor to accomplish it, but failed. An Irishman residing in the vicinity of Mitchelstown, in the County of Cork, named M'Cann, (better known by his nickname Coul Kippoen) and who had been for some years in France, turned his attention to the subject a out was period, and actually succeeded in contemplating a species of balloon superior to any made before or since. The knowledge of the affair was confined to two or three persons only, who had an opportunity afforded them of testing its powers and they stated that so far as steering either with or against the wind, or in any direction the aeronaut pleased, this man had perfectly succeeded. But it required much before it could be brought forward as perfect; and before that was accomplished poor M'Cann lost the use of his reason and destroyed the whole machine.

We proceed to lay before our readers a description of it, as seen by us and explained by the inventor. The balloon was composed of the usual materials, but made in the shape of a bird of immense size and furnished with wings. Close to the balloon (and not suspended as the cars attached to the balloons generally are) was a car in which was placed the light machinery with which he worked its course, and which consisted of galvanic or electric rods and other apparatus to us

unknown, connecting with other passing into the head and wings formed in his balloon. The balloon was filled with gas as at present; the wings were filled separately. The balloon was then cast loose, and on attaining a certain height the machinery was put in motion, by which a forward power was given the balloon, at the same time that the wings were (electricity or galvanism) and pursued any course the aeronaut pleased as though it were some mighty bird. The entire of his machinery did not weigh thirty pounds; and M'Cann stated that his balloon was capable of carrying thirty pounds additional with himself. The gentlemen present on the occasion of a trial being made of it pronounced it as their firm conviction that it would succeed. As before stated, however, M'Cann lost his reason and his invention was through it lost to the world. We hope, however, that some one will take his plan into consideration and test its feasibility. The balloon with its apparatus was shown us about a week after the trial was made, and one of the gentlemen who witnessed the trial made of it, confirmed the statement given us by M'Cann himself.

From the Kingston Chronicle.

LEGISLATIVE ASSEMBLY.

Monday, Sept. 12, 1842.

Abraham Turgeon, Esq., member for the County of Belle Chase, D. Papineau, Esq., the member for Ottawa, took the oaths and their seats.

Mr. Speaker laid before the House a statement of the affairs of the "Champlain and St. Lawrence Rail Road."

A number of petitions were laid upon the table of the House.

Hon. J. Neilson presented the petition of the Ministers, Elders and Members of St. Andrew's Church at Quebec.

Mr. Durand presented the petition of certain inhabitants of Willmot.

Mr. Small presented the petition of Franklin White and others.

Mr. Boutiller presented the petition of the Municipal Council of the District of St. Hyacinthe.

Messrs. Forbes, Yule, Boswell, Roblin and Moore, presented their petitions.

REJECTED PETITIONS.

Several petitions were rejected by the Speaker on account of informality.—Capt. Steele's petition of the Municipal Council of the Home District; the petition of the township of Brock, relating to the separation of the county of Simcoe; Mr Price's petition of the Municipal Council of the Home District, relating to taxation.

Certain petitions relating to Macadamized Roads. A petition presented by Mr. Enrand relating to the reserved lands of West Woolwich and Nichol; and the petition of the Municipal Council of the District of Wellington; Mr. Hopkins's petition of the Municipal Council of the Gore District.

The speaker rejected these petitions on the grounds of informality. Those that came from corporate bodies, he said, should have the seal of office attached; some of the petitions were not signed, and others had not the signature upon the same sheet with the petition.

DEBATE ON MACARTHY'S PETITION.

This was a petition praying for the amendment of the District Council Act. The speaker pronounced it informal, and objected to it on the ground of the language of the petition being disrespectful to the House; passages were read to the effect that they were compelled to act whether it suited them or not without any reward, they were driven like an ox to the slaughter, &c.

Mr. Aylwin hoped his petition would be received. He contended that the people had a right to address the House upon this subject, and to complain of the grievances to which they are subjected. They received nothing for their pains and inconvenience, and if Honorable members were entitled to indemnity for their attendance here, why should they not receive indemnification. The language he did not consider the most appropriate, and the image of the ox going to the slaughter had too much of the butcher about it; but he should be sorry to see the petition so disposed of. The right of petition he held to be a sacred thing, and not to be lightly treated, and went on to denounce the proceedings as too formal and captious, when called to order by the Speaker. He contended for the right of petitioners to use what language they pleased; it was a sacred right and no petition ought to be so disposed of. When he looked to the language in which petitions were often sent to the British Legislature, it was frequently more offensive than this, but that was no ground for their being rejected there, and we ought to follow their example so far. He objected to the course taken with these petitions, hoped they would be received, and would vote for their being laid on the table of the House.

Sir Allan McNab thought it would be well to receive the petitions, and allow them to remain on the table for a few days, until they could have an opportunity of ascertaining the laws of the House upon the point.

Mr. Price moved and Mr. Baldwin seconded, that the petitions be now received.

Mr. Price said that if it were the pleasure of the House, that the objectionable words should be removed.

Mr. Hincks expressed himself satisfied from the signatures he saw attached to it, that the petitioners did not mean any disrespect to this House in the language of the petition. He knew some of the names attached to it, and was certain they would be incapable of intentional disrespect. Besides, many of the petitions presented to the Governor General were worded in coarser language, and attended to without that being made a ground of objection; and on these grounds he hoped the objection would be withdrawn.

Dr. Dunlop believed that he was one of the youngest members of that House, with the exception of his hon. friend Mr. Neilson; he agreed with some of his hon. friends that the petition coming from these clod-hopping constituents, "order!" was framed more in ignorance than disrespect. The very amendments prayed for in that petition were identically the ones he in-

tended proposing to the House himself. He contended that the allegations of the petition were untrue, for they cannot be compelled to accept office unless they like, and that was one of the beauties of the Act. If, however, any honorable member pledged himself that it is not from disrespect, but ignorance, then he would give his voice for its being received.

Mr. Smith.—Without meaning disrespect to the chair, he thought that the petition ought to be received, when there was no intentional disrespect on the part of the petitioners, and although he would object on the ground of informality, he would not do so on account of the language in which the petition was couched.

Mr. Johnson contended that there was no informality in it, and that it contained more truth than poetry, for they pushed it down their throats; the language of the petition shewed that they knew what was pure. The assertion of some of the gentlemen in reference to it being optional, whether to receive office or not was not true, and he contended that there was no irregularity in it, and that it ought to be received.

Mr. Baldwin would state his reasons why the petition ought to be received.—He considered it was not so worded as to warrant its rejection. He would not ground his reasons for admitting it upon the ignorance of the parties who signed the petition, for they were some of the most respectable and intelligent yeomanry of the 4th Riding of York, and he was confident they did not want it received on the ground of ignorance. Neither did he consider that they ought to receive it in consequence of the precedent set them by the head of the government, receiving petitions couched in similar language. If they did not know the respect due to himself, this house ought to have a proper respect for itself.

Mr. Simpson adverted to the rules of the house upon petitions, the first of which was, that the member who introduces a petition is answerable for the petition which he presents.

The petition was then put to the vote of the house and carried.

Dr. Dunlop presented a petition from the Home District, praying that the house might define its powers. This petition was also objected to, because coming from a corporate body it had no seal of Office attached.

The remainder of the routine business of Monday, most of which possesses little interest, together with the speeches of last night, we shall give in our next. We regret that we could not do so to-day, from the circumstance of having too much to do, prior to publication, but our readers will read with interest our observations upon the course of the debate, and the state of parties.

ADDRESS OF THE HONORABLE THE LEGISLATIVE COUNCIL, IN REPLY TO HIS EXCELLENCY'S SPEECH.

To his Excellency SIR CHARLES BAGOT, Knight Grand Cross of the Most Honorable Order of the Bath, one of Her Majesty's Most Honorable Privy Council, Governor General of British North

America, and Captain-General and Governor-in-chief in and over the Provinces of Canada, Nova-Scotia, New-Brunswick, and the Island of Prince Edward, and Vice-Admiral of the same, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY:

We, Her Majesty's dutiful and loyal subjects, the Legislative Council of Canada, in Provincial Parliament assembled, humbly thank Your Excellency for Your Excellency's gracious Speech from the Throne.

We beg to congratulate Your Excellency upon Your arrival in this Province as Her Majesty's Representative, and to assure Your Excellency that in the fulfilment of the arduous duties of Your Excellency's high station, You will always meet our cordial support and assistance.

We are fully aware that the melancholy event which marked the close of last Session, and which is still fresh in our memory and our regrets, has imposed upon Your Excellency the responsibility of maturing and carrying into effect numerous important measures, and has caused a corresponding necessity for delay in the meeting of the Provincial Parliament.

We assure Your Excellency that we unite in acknowledging the goodness of Providence in the merciful direction, for the security and advantage of this Province and of the British Empire, of several events of great public interest which have occurred since the last Session of the Provincial Parliament.

We cordially concur with Your Excellency in feeling that the birth of a Prince, destined under God's protection to occupy the British Throne, is a source of rejoicing to all her Majesty's faithful subjects; and we shall gladly take the opportunity afforded by the present Session of Parliament to offer our hearty Congratulations to Her Majesty and Her Royal Consort upon this event so conducive to their domestic happiness, and so auspicious to the nation.

We unite with one voice in thanksgiving to ALMIGHTY GOD that He has been pleased to avert from our beloved Sovereign the danger to which She has been exposed by the treasonable attempt of an Assassin, and by the malice of the reckless and wicked; and we fervently join in the prayer that He will continue to watch over and long to preserve a life so justly dear to all classes of Her Majesty's subjects.

We thank Your Excellency for acquainting us that a Treaty between Great Britain and the United States has been signed on the part of Her Majesty, and since ratified by the Federal Senate, by which Treaty the important questions affecting the Province and the United States have been adjusted; and we assure your Excellency that from this happy settlement, we fully concur with your Excellency in foreseeing the most favorable consequences to this Province in the maintenance of peace, the restoration of confidence, and the devotion of the undivided energy of its inhabitants to the internal advancement and the development of the vast resources of the country: We feel most grateful to the Queen that these have been among Her Majesty's chief objects

in the negotiation of the Treaty; and we receive with cordial thankfulness the statement made by Your Excellency in obedience to Her Majesty's gracious command, that no wish is nearer to Her Majesty's heart than that under her rule and the protection of her Crown, all her faithful subjects in Canada may rest in undisturbed peace—may feel themselves to be one people with their fellow subjects of the British islands and may increase in wealth, prosperity and contentment, founded on the possession and rational enjoyment of a free and essentially British Constitution.

We beg to offer our acknowledgement for your Excellency's attention to the great measures of last session, and we assure your Excellency of our co-operation in making all requisite modifications in any of those measures with the view of giving effect to their provisions, in development of the principles on which they are founded, and in harmony with the spirit of the institution under which they are framed.

When the important measures for the establishment of District Councils shall come under revision, we shall give our cheerful aid in considering the amendments which will be proposed, with the view of removing all obstacles to the smooth and efficient operation of these institutions.

We acknowledge Your Excellency's endeavors to work out the objects which the Legislature contemplated in passing an act for the promotion of Education, and Your Excellency's adoption of such measures as Your Excellency deemed indispensable to the accomplishment of their intentions until the subject could be again brought under their consideration. We shall give our best assistance in the introduction of any amendments into the measure which will tend to insure its successful operation; and in the meantime we beg to express our satisfaction in noticing the impulse which has been given to Education in the higher as well as in its elementary branches, the results of which cannot fail to confer the most material benefits upon the whole Province.

We shall be ready to give our utmost attention to the re-organization of the Militia, and we fully concur in Your Excellency's opinion that the present is a favorable opportunity to alleviate unnecessary pressure upon the people, and to place this arm of the public defence upon a sounder and more satisfactory footing.

We entertain a grateful sense of Your Excellency's assurance that in perfecting these and other measures for the advancement and welfare of the Province, we may rely upon Your Excellency's cordial co-operation and support. The Province has at length recovered from a state of severe trial and danger, and a bright dawn now opens upon its prospects. We are deeply conscious that the promise of peace securely upon an honorable and advantageous basis; the establishment of tranquility and security; the restoration of financial credit and commercial confidence, with the enjoyment of free and permanent institutions, are blessings for which Canada has

reason to be grateful, and which it will be our efforts to preserve, and our pride to perpetuate.

REPLY.

HONORABLE GENTLEMEN:

I thank you for your Address and your Congratulations on my arrival in this Province; and I rely with confidence upon receiving your cordial support and assistance in my administration of its affairs.

MUTILATION OF THE SCRIPTURES.

To the Editor of the Morning Register.

Sir—I was in the House when Mr. Jackson delivered himself of his celebrated speech, in opposition to the government grant for educational purposes in Ireland; and although I have read in the Evening Packet what purports to be an accurate report of the aforesaid speech, I do not find the mutilation of the Scriptures included in the bill of indictments which the learned gentleman preferred against the Board. Apropos of Scriptures—mutilation, will you have the kindness to inform me whether mutilation was ever attempted, and to what extent, in the Church of which Mr. Jackson is so zealous and so distinguished an ornament? I am, Sir,

A LIBERAL PRESBYTERIAN.

Not being of the Elect, we cannot undertake to give a satisfactory answer to the latter clause of the interrogatory, to wit, the extent to which the Scriptures have been mutilated by the Protestant Episcopalians; but that every tiro in polemics is at liberty to cut and carve them as he likes is unquestionable. The rubric of the Church of England takes it for granted that the public service is to be celebrated—we are going to say, performed—every day in the week; and the lessons for the day are so appointed that the greater part—not the entire—of the Old Testament is to be read over once, and the greater part of the New Testament twice a year; but as public service is not celebrated every day, it follows that only a very small portion of either the Old or New Testament is read in Churches.

If it were right and expedient that "the whole Bible" should be publicly read without note or comment, or explanation, surely the established Church would have duly provided for the necessity.—But what is the fact? The established Church, by pointing out the particular lessons that shall be read, prohibits the general reading of the Canonical Scriptures before the congregation. Several chapters of Genesis, still more of Exodus, the first seventeen chapters of Numbers, both books of Chronicles, Solomon's Song, part of Ezra, nearly the entire Apocalypse or Revelations, are omitted, and therefore virtually prohibited. This is perfectly well known to Mr. Jackson, and yet he makes an outcry against mutilation, knowing all the while that every clergyman of his communion has solemnly sworn to follow a Rubric which interdicts certain portions of the Canonical Scriptures, and expressly commands that parts of the Apocrypha shall be read in Churches:

Do we blame the established Church

for making these regulations? By no means. They are, we dare say, most judicious. Genealogies are passed over as not being conducive to Christian edification. The ceremonial of the Mosaic law is omitted, as not being intelligible without proper explanation. The names of those who returned from the Babylonish captivity are not repeated, because they would be edifying to a Christian congregation; and yet, Mr. Solicitor-General Jackson would deprive the children of Irish people of the means of education, unless they hum, and haw, and stammer over unpronounceable names—in short, unless they do what the Rubric has declared it is inexpedient to do!—*Dublin Register.*

"TRANSUBSTANTIATION REFUTED" is the sounding title of a Tract published by some one of the name of Daniel McAfee. A Protestant Editor says that the Author omits the fact that when our Lord said 'this is my body' he said so of necessity, because in the language in which he spoke he could not have said 'this represents' or 'this signifies' my body, there being no words in that language of such meaning or import."

Dr. Adam Clarke who acquired some character as an Oriental Scholar, was the first who had the effrontery to make the foregoing assertion. But if our Lord spoke figuratively, why did the Jews understand him literally when they said 'this is a hard saying' and walked no more with him? It is not true however that there was no word in the language used in those days (the Syrio-Chaldaic) to mean "this represents" or "this signifies," as modern lexicographers prove that the language contains no less than forty-five. Even Dr. Lee, Professor of Hebrew in the University of Cambridge is forced to acknowledge that Bishop Wiseman was right and Adam Clarke was wrong in his statement on this subject. St. Maruthas, Bishop of Tangrit, who wrote at the close of the fourth century, says—"For Christ did not call it a type or a symbol, but said 'truly this is my body, and this is his blood.'" Which are we to believe, the "English Doctor Clarke," or the Syrian Father, who used the same language as the Saviour?—*Catholic Telegraph.*

THE SPANISH CLERGY.—The *Union Catholique*, in a recent number, has the following remarks on the persecution of the Spanish Clergy:—"The cries which hunger and distress force from the unfortunate clergy throughout Catholic Spain have compelled the Government of Espartero to trouble itself a little about the wants of religion." The ministers of Grace and Justice, addressed to the Minister of Finances a letter which is published by the Spanish Journals, and in which Senor Alonso notifies to his colleague, that the regent is firmly resolved to put into execution the law concerning the provisions made for the support of the clergy and of religion, and also that the most pressing orders to be given to that effect to the provincial deputations and the municipalities. We hold, however, on that subject the opinion which was expressed

by a worthy curate of Galicia, who wrote lately in the *Catolico* in the following terms:—"Whatever may be the intentions of the Government, it will always find it very difficult to recover that sacred debt in the system of contributions."

A Spanish Dominican had recently arrived at Cambrai, in order to enable the Spanish Officers and soldiers residing in the vicinity of that city to fulfil their Easter duties.

PROTESTANT ASCENDANCY IN NEWFOUNDLAND.

The effort now being made to evangelize the Colonies is strongly expressive of the rapid decline of Church-of-Englandism in Great Britain, and so eager are our ministers in the holy cause that their zeal is but scantily tempered by discretion. Hence we find Bishopricks created by the Bushel, and it matters not whether congregations exist in reality or in imagination, provided a safe footing can be secured for the newly inaugurated Bishop, on goes the mitre, and slap bang comes a crush upon the Imperial Revenue, a fund amassed from the pockets of Papists, Presbyterians, Baptists, Anabaptists, Wesleyans, Independents, Quakers, Ranters, Seekers, Southcotonians, Unitarians, Trinitarians, Walkerites, Rechabites, Adamites, and all the endless other sects of "ans" and "ers" and "ites" together with the Jews, and those who profess no form of creed whatever, to maintain the Episcopal dignity.

Hence we find the starving famishing, English and Irish people—wretched beings who are obliged to feed upon "weeds and dung," and "stewed dogs flesh" to satisfy the cravings of their stomachs.—The English who are goaded on to murder and rob—The Irish to die—by starvation, while the Queen, God bless her is advised by her humane ministers to solicit subscriptions, to mitigate their misery—can still in their excess of devotion, afford to expend the public Revenues. (which could not at all be touched to save their own lives, and the lives of their children from starvation) in order to propagate a Religion, nine tenths of them repudiate, and in nine cases out of ten, as it would appear, for the express and sole purpose of insulting the Religious feelings of those of their own Faith.

Here we find the rich Revenues of England supplied by a Pauper, a starving population to support a Protestant Bishop in Catholic Gibraltar, a Protestant Bishop in Catholic Malta, and a Protestant Bishop in Turkish and Catholic Jerusalem, where each one of them would certainly require to borrow a congregation, and we have recently found that the same fruitful fund has supplied us a Bishop to Van Dieman's Land, another to New Zealand, another Antigua, another to Barbadoes, another to Guiana, and another to New Brunswick. It was in this spirit that Newfoundland, which some few years back, was an Archdeaconry under the Bishop of Nova Scotia became annexed to Bermuda to form a distinct See.

Thus we do find this new modification of the Church Establishment extending its arms far and wide, but not only do we

find it burthensome to the Imperial Revenues in the shape of salary, pension or gratuity or whatever else it may be called, but in a thousand and one other ways, the moment these State Bishops start into existence, they prove an incessant drain upon the Imperial coffers.

But it may be asked if the miserable mendicants of England, — who are made mendicants too, and driven in myriads into Workhouses and Poorhouses to pick oakum and to break stones on the roads and perform all other amusing avocations to get half enough to eat once a day — if these wretched Beings have become so disinterestedly religious to prefer contributing to the salvation of the Turks, the Jews, or the Papist, to filling their own stomachs — if they prefer saving the souls of distant and heretic Colonists to saving their own and their children's lives, what right have we to complain? And certainly we agree with the Cavill, let them do so if they list! Let them even raise Battalions of Bishops, counting them only by decades, we leave it all to that patient, good humoured, enduring, self-denying, disinterested Gentleman, John Bull! — He may do what he likes with his own!

We complain not, in fact, of these appointments, nay, in a religious point of view, as Catholics, we hail it as a happy omen, betokening union and strength and augmentation to "One Lord" of the "One Shepherd," but while we allow such appointments to be made without complaint, we never shall allow those State Functionaries to be made an instrument to deal insult to the Religion or to the Pastors of the people.

In our first page we give an excellent and pungent Article from Cobbett's Register, upon an incident that occurred so far back as 1828—in a neighboring Colony, bearing upon this subject, where that powerful Writer, who there expresses the opinions of the universal English Nation upon this subject, draws down the thunders of public opinions upon the heads of those who were then guilty.

There, the offence committed was using a British Man-of-War for the purposes of an Episcopalian Bishop, and we have been induced to-day to make the foregoing observations, by the occurrence of a similar incident here which happened last week, and which we noticed on last Saturday, upon which occasion not only was a British Man-of-War used for the purposes of the newly created Bishop of this Island, but a Military Guard of Honor was actually commanded to accompany him to the Wharf, thus intimating that not the British Army only, but the British Navy too, shall be subservient to these Colonial Prelates.

We strongly protest against this, and we care not whence the order for it comes, but except the same marks of respect and attention be paid to the head of the Catholic Church—to the head of the Presbyterian Independent and Wesleyan Congregations, we shall raise a shout against it that shall not fail to awaken the echoes of Scotland, England and Ireland. Here we have no State Church—all Religions stand upon the same footing, and we shall not tamely bear that the Minister of any is placed in the Ascendant. We shall return to this subject.

Singular Properties of the Figure Nine.—Multiply 9 by itself, or by any other single figure, and the two figures forming the product will, in each case, if added together, amount to 9; for example, 9 multiplied by 9 is 81, and 8 and 1 added together make 9; so on with other figures. The figures forming the amount of 1 2 3 4 5 6 7 8 9, added together, (viz. 45,) will also if added together make 9. The amount of the several products or multiples of 9 (9, 18, 27, 36, 45, 54, 63, 72, 81,) namely, 405, and the figures forming either the dividend or the quotient, added together make 9. Multiply any row of figures, either by 9, or by any one of the products of 9, multiplied by a single figure, as by 18, 27, 36, 45, 54, 63, 72, or 81, and the sum of the figures of the product added together will be divisible by 9.—Multiply the 9 digits in the following order—1 2 3 4 5 6 7 8 9, by 9, or by any one of the products of 9 mentioned in the last paragraph, and the products will come out all in one figure, except the place of tens, which will be a 0, and that a figure will be the one which multiplied into 9, supplies the multiplier; that is, if you select 9 as the multiplier, the product will be (except the place of tens) all ones; if you select 18, all twos; if 27, all threes; and so on. Omit the 8 in the multiplicands, and the 0 will also vanish in the product, leaving it all ones, twos, and threes, &c., as the case may be.

LETTERS AND CASH RECEIVED

- Hamilton — Mr. Winor, 15s.; James Mullan, 7s. 6d.; Mr. Brannigan, 15s.; Thomas Clohesy, 7s. 6d.
- Kingston—Jno. King, \$4.
- Nelson—Mr. Best, 7s. 6d.
- Toronto — Rev. Mr. McDonagh, for Mathew Teaven and John Murnan, each 7s. 6d.
- Camden East—Rev. Mr. Bourke, for Mr. Coen, 7s. 6d.; and James Phelun (Napane), 17s. 6d.
- Alexandria—Old Donald McKinnon, 7s. 6d.; Donald McDonald (St. Raphael's) 10s.; and Duncan McPherson, 7s. 6d.

ROYAL EXCHANGE, KING STREET.

HAMILTON—CANADA, BY NELSON DEVEREUX.

THE Subscriber having completed his new Brick Building, in King Street, (on the site of his old stand) respectfully informs the Public that it is now open for their accomodation, and invites a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.

N. DEVEREUX. Dec. 24, 1841.

SPRING AND SUMMER FASHIONS FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him.

S. McCURDY. Hamilton, 1st April, 1842.

SAMUEL McCURDY, TAILOR, JOHN STREET, HAMILTON.

GENUINE DRUGS AND MEDICINES

(WHOLESALE AND RETAIL.) M. C. GILBERT

BEGS leave to inform his friends and the public, that he has just received an extensive and general assortment of DRUGS AND MEDICINES,

Paints, Oils, and Dye Stuffs; English French and American Chemicals, and Perfumery, &c. &c., which he will sell by WHOLESALE AND RETAIL, at the smallest remunerating profits for Cash.

M. C. G.'s thorough knowledge, combined with his experience in the Drug business, warrants him in saying, that all those who may favor him with patronage may confidently rely in procuring at his Store, almost every article in his line of business of very superior quality. He would, therefore, earnestly solicit a share of public patronage.

M. C. G. is Agent for the American Phrenological Journal,—and keeps constantly on hand Fowler's System of Phrenology, and Busts accompanying the work, with the organs raised and marked; Fowler's Matrimony, Temperance, the Phrenological Almanac, and the Phrenological Characters of Fanny Elssler, the Actress, and J. V. Stent, the Sculptor,—all works of acknowledged worth.

Hamilton, July 22, 1842. 46

CABINET, FURNITURE

OIL AND COLOUR WAREHOUSE, KING-STREET, HAMILTON,

Next door to Mr. S. Kerr's Grocer-

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

—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.'

Also, a quantity of Berlin Wool and Ladies' Work Patterns, kept constantly on hand.

N. B.—Gold and Plain Window Curtains of all kinds, Beds, Mattresses, Pillows, Looking Glasses, Picture Frames, &c. made to order on the shortest notice.

King street, [next door to Mr. Kerr's Grocery.] Hamilton, June 28th, 1842.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

THE Subscriber respectfully acquaints his friends and the public generally, that he has fitted up the above named house in such a style as to render his guests as comfortable as at any other Hotel in Hamilton. His former experience in the wine and spirit trade enables him to select the best articles for his Bar that the Market affords; and it is admitted by all who have patronized his establishment, that his stabling and sheds are superior to any thing of the kind attached to a public Inn, in the District of Gore.

N. B.—The best of Hay and Oats, with civil and attentive Ostrlers.

W. J. GILBERT

Hamilton, Sept. 15, 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 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 precaution 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.

CAUTION

The public are cautioned against an Article put up by a noxious counterfeiter in New York, closely resembling this medicine in appearance, and which he is endeavouring to force into market, on the well sustained reputation of Fahnestock's Vermifuge.

The only safety the public can have is in being very particular to call for Fahnestock's genuine article, and not confound it with other medicines under names somewhat resembling FAHNESTOCK'S.

C. H. WEBSTER,

CHEMIST AND DRUGGIST King-Street, Hamilton,

BEGS to inform the Inhabitants of Hamilton and vicinity, that he has commenced business opposite the Promenade House, and trusts that strict attention, together with practical knowledge of the dispensing of Medicines, to merit a share of their confidence and support.

C. H. W. keeps constantly on hand a complete assortment of Drugs, Chemicals, and Patent Medicines, Warranted Genuine Imported from England.

The following is a list of Patent Medicines received direct from the Proprietors Fahnestock's Vermifuge, Moffat's Life Pills and Bitters, Sir Astley Cooper's Pills Tomato Pills, Spohn's Headach Remedy, Taylor's Balsam Liverwort, Low and Reeds Pulmonary Balsam, Bristol's Extract Sarsaparilla, Bristol's Balsam Horehound Southern Tonic for Fever and Ague, Rowland's Tonic for Fever and Ague, Sir James Murray's Fluid Magnesia, Urquhart's Fluid Magnesia, Hay's Liniment for Piles, Grauville's Counter Irritant, Howe's Nerve and Bone Liniment,

Also

Turpentine, Paints, Oils and Colours; Copal and Leather Varnish, Dye-Woods and Stuffs; Druggists' Glass-Ware, Perfumery, Fancy and Toilet Articles, Spanish and American Cigars, Snuffs, &c.

Horse and Cattle Medicines of every Description.

Physician's prescriptions and Family recipes accurately prepared.

N.B. Country Merchants and Pedlars supplied on reasonable terms.

Hamilton, May, 1842. 58-6m

Carriage, Coach, and Waggon PAINTING.

THE Subscriber begs to inform the Public, that he has removed his Shop from Mrs Scobell's to Walton and Clark's premises, on York Street, where he continues the Painting and Varnishing of Carriages, Coaches, Sleights, Waggons, or any kind of light Fancy Work. Also, the manufacture of OIL CLOTH.

Having had much experience during his service under the very best workmen, he is confident of giving satisfaction.

C. GIROURD.

Hamilton, March 23, 1842.

GIROURD & McKOY'S BEVERLY STABLES

Near Press's Hotel, HAMILTON.

Orders left at the Royal Exchange Hotel will be strictly attended to.

HAMILTON, March, 1842.

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.

NEW HARDWARE STORE.

THE Subscriber begs leave to inform his friends and the public generally, that he has re-opened the Store lately occupied by Mr. J. Layton, in Stinson's Block, and is now receiving an extensive assortment of Birmingham, Sheffield and American Snell and Heavy HARD WARE, which he will sell at the very Lowest Prices.

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

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.

WEAVERS' REEDS

600 STEEL AND CANE Weavers' Reeds, of the new sary numbers for Canada use, for sale by

THOS. BAKER.

Hamilton, August 1, 1842.

PATRICK BURNS,

BLACKSMITH, KING STREET, Next house to Isaac Buchanan & Cos large importing house.

Horse Shoeing, Waggon & Leigh Ironing Hamilton, Sep. 22, 1841.

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.

THE CATHOLIC.

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

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

PRICES OF ADVERTISEMENTS.

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

Advertisements, without written directions, not served 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, Dunns
Rev Mr. Mills, Brantford
Rev. J. G. Anoy, Guelph
Rev. J. P. O'Dwyer, London
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Verrens, Amherstburg
Mr Kovel, P. M., do
Rev Mich. MacDonell, [Madison], Sandwich
Very Rev August McDonell, Chatham
A. Chisholm Esq., Chippewa
Rev Ed. Gordon, Niagara
Messrs P. Hogan & Chas Calhoun, St Thomas
Streetsville
Rev Mr. Snyder, Wilmet, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charest, Penetanguishene
Rev Mr. Prolix, do
Rev Mr. Fitzpatrick, Ope
Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lalor, Pictou
Rev Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonall, do
Rev Mr. Bourke, Camden East
Rev Mr. O'Riolly, Brockville
Rev J. Clarke, Prescott
Cornwall
Rev Alexander J. McDonall, do
Rev John Cannon, Bytown
D O'Connor, Esq. J P, Bytown
Rev. J. H. McDonagh, Perth
Rev. George Hay, [St. Andrew's] Glasgow
Rev John MacDonall, [St. Raphael], do
Rev John MacDonall, [Alexandria], do
John McDonald, Aymer.
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