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# THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] JANUARY 25, 1843.

NUMBER 20.

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

—\*—

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

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—  
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE  
OF KENT.

(Continued.)

O be't not then her blame, for blameless she,  
If they, but her's in name, with frenzy fir'd,  
And zeal, infernal sound, though heav'nly deem'd,  
Her earliest footsteps in the western world  
Pollute: with that blood, she begg'd to spare!  
As well, *Las Casas*, did thy conduct prove,  
When fearless o'er the main thou homeward hied'st  
Thy hasty flight, with gen'rous warmth to plead  
Before thy king the injur'd Indian's cause,  
Against thy brethren, authors of his woe.

Nor did she not, religion, sweet appear,  
In Paraguay sweet: her gentle sway  
The happy natives felt, and feeling lov'd;  
And loving, tasted happiness complete;  
If happiness complete on earth be found.  
Theirs, Plato, far excell'd thy boasted state  
Of bliss, though real theirs, and fancied thine.

And all this bliss they ow'd thee; all the bliss  
Religion brings, with knowledge in her train,  
To thee each Pagan horde, now Christian, owes;  
Who led'st her, Money, to the barb'rous shore,  
So distant sought; though thy rapacious band  
Well nigh had prov'd the ruin of the race.

But who not owes his ev'ry good to thee,  
Thou kind consoling pow'r! Our only stay  
On life's else heartless journey; sole of each  
The steady prop, and sure support of ail.

On thee the proudest empires ground their might,  
And all their grandeur on thy solid base,  
Their influence vast, and dread importance rest;  
And thou chief, Britain, thine; on Money sole  
Dependant, umpire else of all the world.

By him equipp'd thy navies o'er the main  
Triumphant ride; and, in their thunder's peal,  
To trembling states thy mandates loud proclaim.  
His choicest fav'rite thee o'er all he makes,  
Exalted high to shine. Nor does he not  
Out delegate his pow'r and sov'reign rule,  
To thee; and ev'n his potent sceptre lend.

Long in his name, and by his strength upheld,  
Have I not seen thee brave the world in arms;  
And all the pride of jealous nations, leagu'd  
In close confederacy to humble thee,  
Crush'd by thy pow'r resistless; and but spar'd  
To join their force with thine, and hurl their wrath  
Against their haughtiest ally, yet thy foe?  
Have I not seen him by thy giant arm,

Strong, as a Jupiter's, by Money nerv'd,  
Pluck'd from his throne, by millions guarded round;  
And, like Prometheus, to thy naked rock,  
Of his own vulture, conscience, chain'd the prey!

Yes, I have seen, exulting seen thee led  
By Money's hand triumphant; and by all  
Peerless proclaim'd, and sole invincible;  
Sure guardian and protectress of the weak;  
The tyrant's terror, and th' avenger dread  
Of wrongs, wherever found; the asylum sure  
Of suffering worth and innocence aggriev'd.

Yet court him gently, Britain, nor pretend  
To tax him at thy will, and force his aid  
Reluctant; for he rules thee, not him thou.  
Thy hand were weak, did he not willing yield  
To thy conducting; nor his pond'rous pow'r,  
From where his throne is fix'd, can so be wrench'd  
By tug of puny mortal; nor may he,  
Though much he loves thee, yield him at thy call,  
Should'st thou so lord it; and thy squand'rous train  
Of courtly menials, but for purpose mean,  
For shameless selfish, and not public end,  
His wonted lib'ral favours would command.  
Else has he pledg'd himself for ever thine,  
The guardian genius of thy lovely isle;  
And sworn, as he has made, so to maintain,  
Long, as green ocean circles thy domain,  
Thy happiness unrival'd, as thy fame.

## FAMILY JARS.

From the "Catholic Telegraph."

If we sometimes allude to the harsh treatment which we receive from some of our Protestant cotemporaries, we have some satisfaction in knowing that no language of ours can equal the vindictive spirit in which the various sects indulge in their allusions to each other. We believe all they say when they speak of their respective characters. The following extract from a Protestant paper, the *Vermont Telegraph*, published in Brandon, will serve to give the reader some knowledge of the *reneration* which these gentlemen entertain for each other. It appears that a Rev. Mr. Brown, "Agent for the American Society for Reforming Catholics," delivered a lecture on the subject of his mission, in which he stated that it was his custom "to go round himself at the close of his lecture, and take pledges to be paid in a day or two, and such contributions as might be thrown in!" He then attacked the Catholics, charging them with the guilt of all the mobs that have disgraced the country. To this the writer in the *Vermont Telegraph* replies.

"Now every intelligent man knows this to be a glaring misstatement. All know that the mobs of the last ten years have, in ninety-nine cases out of a hundred, been fomented and perpetrated by the Protestant churches—that the popular clergy have connived at them—that they have even led on mobs and broken up meetings—that they have stamped their holy feet on free speech, and dragged men to jail by their holy incantations, for speaking freely. Witness the voice of Thomas Parnell Beach, as his sepulchred tones echo from that Newburyport dungeon—that personification of the *grim divinity* of the Protestant priesthood! If friend Brown is a man of intelligence and candor, he knows better than to make

such a statement. \* \* \* The fact cannot be far back, in the twilight of your memories, when even in your own city, a Rev. Protestant led on a mob, and broke up a *free-discussion* meeting. But let the ten thousand mobs, of the last ten years, caried on by the popular church and clergy, put to the blush (if blush it can) the impudence of that man, who dares assert that the Catholics of this country are the mobocrats."

After this vindication, which is the more surprising as the writer is as prejudiced against Catholics as any of those sects which he condemns, he breaks out into the following no doubt very correct picture of matters and things in general amongst that class of people which loves to be styled evangelical:—

"Having shown the principle, or basis of the popular Protestant churches to be identical with that of the Catholic church, I wish briefly to show that it is less humane, more bloody and murderous in its spirit. It banished the Baptists from Massachusetts, slit the tongues of the Quakers, cropped their ears and hung them—it hung and drowned the "Salem witches"—it has licensed, baptised, and consecrated war—it has murdered all but a small remnant, an entire race of innocent and friendly people—it has swept them away in a whirlwind of fiery spray—it has plundered a foreign land of its peaceful inhabitants, and brought them into hopeless perpetual slavery—it has ordained thieves, robbers, adulterers, and murderers, to preach in the name of Christ—it has conferred the title of D. D. upon them, and installed them as professors in colleges and theological seminaries—it has made them elders, deacons, legislators and Presidents—it has elected them members of Bible Societies, of Missionary Boards, and sent them out as missionaries of Christ—it has pledged itself not to rebuke their sins if the fruits of them are contributed to carry on its *ghostly deviltries*—it has cast Thomas Parnell Beach, Brown and Allen, into jail, for daring to rebuke its fiendish spirit. Look at the four principal denominations which manage friend Brown's society.—The Methodist Episcopal church holds 80,000 slaves, and declares that it has no "right, wish, or intention, to interfere" with slavery. Yet this church teaches the doctrine of entire sanctification. It has sanctified man-thieves and adulterers. Thus it blasphemes God; and turns the "truth into a lie." The Baptist church holds 75,000 of its own members as brutes. It rejects from its communion honest men, but receives knaves and rascals, provided they are *divine*, and belong to the sect. The Presbyterian church holds about 50,000 of its own members as dogs—refuses to do aught for their elevation; and "lays hands" on the perpetrators of this outrage, and consecrates them '*holy ministers*.'" The Congregational church holds about the same number of slaves, and consecrates the reverend villany in the same way. All these churches unite in withholding the Bible from the slaves; but oh! what melting bowsels they have for the Catholics! These are the churches, who are to convert the Catholics. They compass sea and land to make one proselyte, and when he is made, he is ten-fold more the child of hell, than he was before."

"Now see what Catholicism has done and is doing to abolish slavery. Every Catholic government but one, on the American continent, has abolished slavery. Catholic Austria has signed the Quintuple Treaty for the suppression of the Foreign slave trade. The iron autocracy of Russia, with her Greek religion, has signed the

same treaty; and has begun to swing the sledge-hammer against the pillars of serfage. France would have signed that treaty, but for the interference of the Minister of this Protestant Republic. Mahometanism is better than the religion of these pious sects, who have formed a society for the express benefit of the Catholics, for it has abolished the slave trade in Tunis. The religion of that society which sent out friend Brown has sold 255,000 of its own communicants into perpetual slavery and heathenism, to get means to give the Bible to Catholics. I warn the community, and all friends of God and man, not to patronize it. Can such a compact of thieves teach Christianity?"

"False! foul! profane! go teach; as well  
Of holy truth from falsehood learn!  
Of heaven refreshed by airs from hell!  
Of virtue nursed by open vice!  
Of demons planting Paradise!"

JOHN ORVIS.

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, JANUARY 25, 1843.

### THE PAPAL SUPREMACY, PROVED FROM SCRIPTURE.

It is acknowledged by all the world that the Pope inherits all his supremacy, and distinctive powers from the Apostle Peter; the founder of his See. Now, without dwelling any longer on the changing of his name by the Saviour from Simon to Peter, or the rock: or on the further declarations of Christ to him on the occasion; let us see if, in the whole context of the New Testament, Peter be not pointed out as the chief, and prince of the Apostles.

1° Peter is the only one, whose name was changed, if we except James and John; whom the Saviour called, no doubt for their zeal in his cause, *Boanerges*, sons of thunder. But they never after went by that name; whereas Simon was ever after distinguished by the name of *Cephas*, or *Peter, the rock*.

2° In the list given of the twelve Apostles in Matthew, Mark, and Luke, Peter is always named the first, as Judas is the last, Matt. 10, 2, Mark 3, 16, Luke 6, 14, John 21, 2. And of the three chosen close companions of our Lord, Peter is always named the first. Matt. 17, 1, Mark 9, 1, Luke 9, 28, Matt. 26, 37, Mark 14, 33, John 21, 2, Acts 1, 13.

3° Peter always answers for, and speaks the mind of the other Apostles. He is the oracle, the mouth, the declaratory organ of the Apostolic College; and his successor, consequently, of the Episcopal order: the guardians of the faith. Matt. 16, 16, *ibid.* 19, 27, John 6, 69, Acts 1, 15, *ibid.* 15, 7, &c.

4° He is the only one for whom the Saviour besought the Father that his faith should not ultimately fail; and whom he commissioned, when converted, to confirm his brethren, Luke 22, 32. This prayer

is seen evidently verified in the infidelity of Peter's see in Rome; and in the deference paid to his confirming authority by all the Catholic Bishops in the universe.

5° In the payment of the tribute money, Christ put him as the head of the Apostolic College, on a level with himself; when he said to him, "go to the sea, and cast in a hook; and that fish which shall first come up, take; and when thou hast opened its mouth, thou shalt find a stater; take that and give it to them (the tax gatherers), for me and thee." Matt. 17, 26.

6° It was from Simon's ship that Christ taught the multitude. It was from it that he directed the nets to be let down, which enclosed the miraculous draught of fishes. The other Apostles were but his assistants in hauling home the captured fishes. It was to Simon in particular that he said, in reward of his humility, "fear not, from henceforth thou shalt catch men." Luke 5, 3, 10.

7° He is the only one like Christ, who walks upon the water. Matt. 14, 29. John 21, 7.

8° When the Saviour so humbled himself as to wash the feet of his disciples, He came first for that purpose to Simon Peter (John 13, 6), who was struck with amazement at the condescending dignity of his Lord; and from a humble sense of his own unworthiness, said, "Lord, dost thou wash my feet?" "thou shalt never wash my feet." But when Jesus told him that "unless he washed him, he should have no part in him;" from his ardent desire to be altogether, and more than any one, united with him, he exclaimed, "Lord, not only my feet, but also my hands and my head." (*Ibid.* 9.) This lesson of humble condescension towards inferiors, though directed to all, seemed intended particularly to Peter; whom, and his successors, he was to leave behind him, as his viceregents and masters of the sacred household. *Ibid.* 13, 14, 15.

9° Peter, as the only one of the Apostles destined to carry the sword, was warned by his Lord not to use it, as the worldlings, who do perish by it; not to think of defending with so profane a weapon the divine cause of his master. John 18, 10, 11.

10° To Peter nominally were the holy women at Christ's sepulchre bidden by the angels to bear the glad tidings of the Lord's resurrection. Mark 16, 7. Peter also was the first of the Apostles, to whom the Lord appeared after his resurrection. Luke 24, 34.

11° "Simon Peter, and the other disciple whom Jesus loved," were those, whom Mary Magdalene ran to apprise of the circumstance, which she, the first, had witnessed, viz., that "the stone was taken away from the sepulchre." John 20, 1, 2. Then both these Apostles ran towards the sepulchre; but John, the youngest, outrunning Peter, and arriving at it the first, yet went not into it; but waited for Peter to enter it before him. *Ibid.* v. 3, 4, 5, 6, 8. To Mary Magdalene, of the women (except, as all must suppose, his most blessed and afflicted mother), and to Peter, as we observed, of the men, both

repentant sinners; did our Saviour first manifest himself after his resurrection; affording thus to real penitents the encouraging pledge of his mercy and love.

12° It was still from Peter's ship, after the resurrection, as before it, that Jesus bade the net be cast, which enclosed the miraculous draught of fishes. For the other Apostles had, at his proposal, only gone with him as his assistants. John 21, 3, 6. The first draught of fishes represented the Jewish converts; the last, after the resurrection (when the net was cast "on the right side of the ship"), the christian converts. Peter also, now on the firm land, while the others were still afloat, "went up," at Christ's command, "and drew the net to land: and, although there were so many fishes in it," (the faithful of all ages and nations) "the net was not broken:" the unity of Peter's Church remains still undissolved. John 21, 8, 10, 11.

13° After the Apostles had partaken of the repast, to which their Lord had invited them; and during which "none of them durst ask him, who art thou? knowing that it was the Lord" (*ibid.* v. 12), [emblematical of his divine repast, to which his followers are invited by him in the blessed Eucharist; during which also none of his real followers dare ask him who art thou? knowing that it is the Lord]. "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" Thrice did the Saviour put this question to him, that he might make amends for his threefold denial by his threefold sincere and humble confession of his love: sincere, for he appealed to Christ himself, as knowing all things, that he loved him; humble, no more, as at the last supper, professing his attachment to his Lord, stronger than that of his fellow Apostles. By his denial he had forfeited for a moment the title of *Cephas*, conferred upon him by his divine master; who therefore addressed him as *Simon, the son of Jonas*, reminding him of what he originally was. But now, on the reparation of his fault, restoring to him the sovereign charge of his whole flock: of the lambs, or hearers, who receive the milk or the spiritual food of the word of God and the sacraments from their dams, or spiritual parents, the pastors; and of the sheep or dams themselves, the pastors who administer the spiritual food to the faithful. The Saviour then, after alluding to the suffering fate that awaited him, said to him "follow me." Peter then turning round, and seeing his dearest associate, the disciple whom Jesus loved, &c., following; "expressed his anxiety to know what might befall him also; but was checked by the Lord's telling him; "so I will have him remain till I come" (as he did, till his visitation on the guilty city of Jerusalem). "what is that to thee? follow thou me." He was thus commanded, in following his Lord, to take precedence of all the other followers. *Ibid.* &c.

To be Continued.

From N. Y. Freeman's Journal.

### BISHOP HUGHES'S LETTER

To the editor of the Evening Post, relative to the meeting lately held at Plattsburg, N. Y. on the alleged outrage in burning Bibles.

Sir:—I send you herewith, the report of the proceedings of a meeting "convened in the Methodist Episcopal Church at Beckmanstown," on Wednesday, the 30th of November, in relation to the alleged burning of a quantity of "Bibles, by Roman Catholic priests, in the town of Champlain, Clinton county, New York." I request that you will have the goodness to publish the said proceedings in connexion with this communication. I found them in the Albany Evening Journal, which has reached me by the post of this day; and I lose not a moment to express, through the medium of the public press, the indignation with which I condemn the proceedings there reported, so far as they may turn out to be true. I have had no opportunity of judging of the facts in this case, except through the medium of the public press; and so far as that medium has reflected truth, I protest against the alleged burning of Bibles in my own name, and in the name of the Catholic clergy, and Catholic laity of the diocese of New York. I protest against it, as an act unworthy of citizens of this republic; and I protest against it, in order that, if it did occur, the parties immediately concerned in it shall alone be held responsible.

Claiming to enjoy the privileges of the constitution, granted to all citizens without distinction of creed, I hold it unworthy of their position to do an act, calculated to injure the rights, or wound the feelings of any other denomination; and with these feelings which, I trust, are the universal feelings of Catholics in the United States, I cannot find language strong enough to express my reprobation of the outrage committed on the feelings of my Protestant fellow-citizens, by an act so shocking to their prejudices, as would be the burning, in an ostentatious manner, of that form of translation of the Bible, to which they are so generally attached.

In these remarks, I have supposed for the moment, that the statement assumed by the "meeting convened in the Methodist Episcopal church in the town of Champlain, Clinton Co. New York," is a true statement; I do not however, admit the truth of it; but merely assume it for the purpose of expressing the feelings which, if it were true, it should excite in my breast, and in the breast of all American Catholics. From the form of the proceedings, however, I take it for granted that there must be some truth in it; and so far, I unite with them in the unqualified condemnation of the act.

As I understand the duty of American citizens, I conceive that every man so long as he governs himself by the laws of the country, and fulfills the duties of his social position, is accountable to God alone for the convictions of his conscience; and therefore, it is, that I condemn, with the same emphasis the burning of Protestant Bibles, as I would the burning of a Catholic convent; and, as I hold that it would be unjust to condemn the Protestant ministers, and the Protestant people of the United States, for the burning of a convent at Boston: so I maintain it would be equally unjust to hold the Catholic people, or the Catholic priesthood, accountable for the burning of a Protestant translation of the Scriptures, in the town of Champlain, Clinton Co. New York.

Catholics have but little respect for King James's translation of the bible, but they should have respect for the different convictions of their Protestant fellow-citizens on that subject.—There are zealots among the

Protestants who think they do God a service, when, by unworthy artifices, they can succeed in thrusting their tracts, and their version of the Scriptures, into Catholic families. They are not satisfied to allow the Catholic to follow the dictates of his own conscience, but they must confer upon him benefits, as they suppose, which his conscience obliges him to refuse. Catholics have the Scriptures, approved by their own Church, published in every form, to suit their circumstances; they should therefore refuse politely but with firmness and independence, the offer of every version which they regard as spurious; and if, after such refusal, those obtrusive Bible distributors should force into their dwellings such copies I would regard them as justified in hurling the copy out of doors after him who had left it. Thus, as the laws of the country now stand—If Congress should pass an act declaring the version of King James to be the true translation of the holy Scriptures, then indeed the Bible distributors may claim the authority of the state for proceedings which, as things now are, cannot but be regarded as extremely impertinent on their part, in reference to their Catholic fellow-citizens.

Catholics, therefore, cannot, in conscience, receive that spurious text; but they can never correct the error of having received it, by burning it afterwards! And Protestants, if they wish to see the rights secured by the constitution fairly carried out, will distribute their Bibles among their own people, instead of attempting to smuggle them into Catholic families, who do not wish to receive them. We never force our Tracts, or our peculiar doctrines on any denomination differing from us in religious belief; and we claim the reciprocity of courtesy from other denominations.

I regret, sir, to perceive in the proceedings of the meeting, evidences going far to prove that the reverend gentlemen who took part in it, were actuated more by ill will towards their Catholic fellow-citizens, than by sincere Christian respect for the Holy Scriptures. They speak of the real or supposed burning the Bibles, as having been done by "the Roman Catholic Priests." Why did they not mention the names of these priests? Why did they not mention the time when the thing occurred; the place, the circumstances? So as the public might distinguish between "the priests" who were guilty of this offence, and the others, who had nothing to do with it? Why, if they are honest men, did they not give names, and dates, and particulars, by which the party guilty of the offence could be distinguished from the mass of Catholic priests and Catholic people of the United States? I ask very naturally, this question, why was it so? and I find no answer except in the supposition that they wished to impose on the honest feelings of their countrymen, and excite a general persecution against ALL who are "priests," or all who are "Catholics."

It was once my duty in Philadelphia, to attend a member of my communion, in the last stages of consumption. Poverty and disease had left her for a long time dependent on the benevolence of a few charitable persons, who were acquainted with her situation. Among these was a committee of Ladies, from a Protestant Benevolent Society—persons naturally of most tender and humane feelings. They had been exceedingly kind to her, mingling their ministrations of comfort with the most pious exhortations; but for several weeks immediately previous to my visit, they had made it a point to supply the suffering victim with a bowl of meat-soup on each successive Friday. She might have been hungry; but on seeing the choice which they had made and the time which they had selected for making, "she had no appetite," she said; not wishing to offend them by a more direct refusal! for

she had received many benefits from them for which she was grateful. In her situation it would have been no violation of her Catholic duties to have taken soup or meat on any day; and yet I could not but admire and reverence the independence of conscience manifested by this dying sufferer, when the assault was made upon it through her poverty and destitution. Those good ladies at length were determined not to be disappointed in their benevolence, and insisted on waiting till she should have taken the soup, in their presence. She then told them that she was a Catholic, and it was Friday; and after ejaculating a few expressions of pious horror at the blindness of her heart, left her and—returned no more.

Alas! thought I, if this be Protestantism, it has not the spirit of the good Samaritan, and I am not surprised that it makes so little impression; and yet the ladies to whom I have referred, were among the most respectable, kind and benevolent of that philanthropic city.

Now, sir, it is to be feared, that the benevolence and philanthropy of Protestants are too often under the guidance of a similar spirit; it is to be feared that this spirit has presided too much at the meeting to which we have referred. I blame the Catholics for their contemptible pusillanimity and want of principle, in admitting into their possession copies of the Scriptures, which they hold to be spurious; I blame them equally for their indecent disregard of what is due to the religious feelings of their fellow citizens in taking those Bibles and publicly burning them afterwards. I condemn and disavow this act in the name of the Catholic clergy and laity of the diocese of New York. And, if it was done, let the individuals concerned in it, whether priests or laymen, be held answerable for their unbecoming proceedings.

In the meantime, however, not having any knowledge of the transaction, except what is contained in the bad spirit of the proceedings of the meeting held in the Methodist Episcopal Church. I am unprepared to believe that report, until it be attested by more minute and circumstantial evidence; and in order to satisfy the public mind, and to test the accuracy of these proceedings, I would request that any two Protestant gentlemen of good liberal feelings, would join two Catholic laymen, and proceed to the place, for the purpose of preparing a report which shall contain the fact, if the fact has occurred, the name of the parties, the time, place and circumstance of this extravagant proceeding. I will be willing myself to pay the expenses of the Catholic gentlemen, or, if necessary, of them all. In this way an odium, which would be as unjust as it is merited by the Catholic body of the United States, will be repelled; and the individuals who are culpable of the alleged outrage, will be held up, in their proper names, to the reprehension which, if the report of the meeting alluded to be correct, they so unqualifiedly deserve.

† JOHN HUGHES.

Bishop of New York.

New York January 1, 1843.

From the Rochester Daily Democrat.

#### BURNING OF BIBLES.

SIR—Though my opinion of the Champlain "Auto de fe" may be deduced from my note published in your journal of 13th ult., yet as facts since ascertained have placed what I then considered improbable beyond doubt, I deem it proper to place again my view of the matter, in a more explicit form, before my fellow citizens.

I at once, and in the most unqualified manner, pronounce the burning of the Bibles at Champlain by a Catholic Priest from Canada, a gross outrage on feeling, opposed to the spirit and genius of Catholicity, and deserves to be reprobated throughout the land.

The weak and imprudent author of this outrage occupies, as regards Catholicity, the same category with the imprudent of any sect, who might attempt to correct abuses or enforce principles by a resort to violent measures.

This, Sir, is an individual, not a Catholic act; consequently the individual, not the body reprobating it, must bear the odium of the outrage.

As this is a concurrence of the distribution of the Protestant Bible amongst Catholics, I deem it proper to consider here the policy of persisting in a procedure always offensive to the Catholic, and terminating, in this instance, in the outraging of feeling generally.

Catholics cannot, for two reasons, entertain for the Protestant Bible that respect to which Protestants consider it entitled.

1st. Catholics consider it an imperfect copy of the Sacred Scriptures. Protestants having excluded from it several books deemed by Catholics inspired.

2d. The imperfect copy received is rendered still more imperfect, by an erroneous translation, particularly in several doctrinal points.

This being the Catholic belief in the matter of the Protestant Bible, it must appear evident that an effort for its distribution amongst them can scarcely have other effect than that of wounding their feelings, and inciting to retaliation in some form. I can scarcely conceive an act of more imprudent insolence, than that of an individual in the capacity of a Bible distributor intruding on the privacy of the domestic Catholic circle for the purpose of soliciting their perusal of a work which they deem spurious, and suited solely to the genius of modern errorism. Did Catholics thus act towards their Protestant fellow citizens, I would not regret to find that their feelings, outraged by such unwelcome intruders, had taught them the propriety of confining their zeal to the reformation of their own people. If Protestants could be induced to imitate the sublime example given by Catholics in this matter, much of that bad feeling occasionally manifested would be allayed, conscientious convictions would be respected, and acts offensive to religious feeling, meeting with general reprehension would soon cease to meet the eye of the Christian philanthropist.

We never intrude on the privacy of our fellow citizens for the purpose of denouncing their errors or soliciting their acceptance of a work condemnatory of the faith of their affection, or unsolicited for any religious purpose whatever. We neither compel or claim the attendance of those of a different faith depending on us, at our public or private worship; we respect conscience though erroneous, and believing that an act opposed to it cannot be accepted of God, we leave man in the enjoyment of his inborn conscientious freedom.

Having now vindicated outraged feeling, I may be permitted, being the first to move in the matter, to call on Protestants generally, and particularly on Protestant ministers, to reciprocate Catholic generosity and justice, should any event calling for it occur, and to aid at present by a firm and general expression of opinion in obtaining justice for the Protestant outrage in Boston, from the Protestant Legislature of Massachusetts.

From Bunker Hill, now being crowned by a magnificent testimonial to American heroism, is seen the ruins of Mount Benedict house, long the asylum of virtue, literature and science, the peaceful home of eminently accomplished ladies devoted to the mental improvement and moral training of their sex, yet fired in the still loneliness of the midnight hour by a coward banditti, who, mocking female weakness, aged helplessness, the moving entreaties of the sick and dying, left, in the midst of the American Athens, this afflicting monument of triumphant Vandahsm. The restoration of this home to its deeply injured proprietors becomes a Protestant duty, Protestants having committed, and some Protestant ministers having indirectly incited this outrage of arson, plunder and murder. It announces to the stranger and traveller from other lands, a tale of barbarism reflecting deeply on American character and feeling. The tourist speaks of it in indignant terms; the friend of popular institutions reads of it and doubts the successful issue of his favorite theory; the philanthropist mourns over the evidence it affords of man's proneness to deeds of barbarism. Massachusetts alone wears without a blush this badge of her dishonor, and in the ruins of Mount Benedict house, leaves to posterity a monument of her injustice and anti-Catholic hatred.

Let Protestants do in this, and occurrences similar, as Catholics have now done; let them denounce the abettors of this cowardly outrage and shame Massachusetts into an act of justice, the compensating those injured females for the loss at least of home and property, and thus wipe off the deep intolerance which this act has affixed to Protestantism.

If there must be occasional hostility between Catholics and Protestants, a matter to be deprecated, let it always be of an honorable kind, as I remarked on a former occasion; let physical violence—brute argument—be left to the bloody heroes of the battle field, whilst Christians with mind solely arrayed against mind, contend as Christians for the noble supremacy of truth.

The Rev. gentlemen of Clinton county who doubted the justice of Catholicity, will now learn that it is possessed of magnanimity even for its enemies. If moved to what they said by a proper spirit, they will not feel dishonored by recalling what they have rashly and unjustly written, and bearing that testimony now due from them, to Catholic practice and principle.

The dogmatic editor of the Journal of Commerce may also learn, that a Catholic Priest is as ready to vindicate Protestant feeling outraged by a Catholic, as he is to meet, in the field of argument, the avowed impugner of his faith; and that the witticism of his "Mount Rialto" is, in the present instance, applicable to a certain editor, charged before his fellow citizens with having fabricated anti-Catholic statements to serve his purpose; as also that a journal, claiming credit for unexceptionable veracity, must first have established, in the matter debated, a character for truth.

BERNARD O'REILLY,

Pastor of St. Patrick's Church.

Rochester, January 12, 1843.

CONVERSIONS TO POPERY.—We observe the following item in the New York Albion of the 24th ult.—"The Drogheda paper states that within the last month upwards of one hundred Irish teachers have publicly abjured the Church of Rome, and received the Sacrament in the church of Kings-court according to the rites of the church of England."

The title of the above scrap is literally from the *Banner*. The mistake of the editor, compositor or printer's evil genius, is somewhat amusing, at this time especially, when the rites of the English establishment are fast approximating to the Roman ceremonial. The simultaneous desertion of one hundred Irish teachers is amongst the incredible tales, which we prompt to believe, when we shall have some more satisfactory specifications. Were the National School system conducted in such a way, that conformity to the Establishment, as in days of yore, were an indispensable qualification for teaching to read, we might suspect that some hungry literati, with more regard to their stomach than their consciences, had simultaneously resolved to renounce the Catholic Religion; but as these times are past, we cannot imagine any possible inducement, or combination of circumstances to account for the apostasy of one hundred individuals of this class, and therefore we await the confirmation of this extraordinary statement: *Catholic Herald*.

HUNGARY.—It would seem that Russian influence is diligently labouring to insinuate itself in all parts of the Austrian dominions. The *Presburg Gazette* of the 21st of October informs us that "the proposition recently broached in the Assembly of the Province (comitat) of Bacs, to detach the Hungarian clergy from the see of Rome, was received with universal indignation. The reading of this proposition and of the reasons on which it was grounded, was several times interrupted by violent clamours, which opposed its being sent back to its originators. The States have declared their opinion, that the memoir is a torch intended to light up the brands of heresy; others termed it an insidious diatribe against the Catholic clergy."

## FREEDOM OF RELIGION.

A great dinner was given to Mr. O'CONNELL at Birr, at which he spoke with his usual eloquence. We give a long extract from his speech, which is likely specially to gratify the friends of Religion, Ireland, and Repeal.—*Catholic Herald*.

"Ireland, or the religion of the people of Ireland, could not be considered free as long as it was obliged to bow its head to the Dagon of any other power, or to contribute by its money to the support of any other persuasion whatever. I don't say this of the Catholic alone, but I say it equally of the Protestant, and Presbyterian, and Dissenter. You have had an invasion of Presbyterians one time or another among you here (laughter). And this I say, that it is as unjust to make those Presbyterians pay for a Protestant Established Church as to make me pay for it; and it should be equally unjust to make a member of the Established Church or a Presbyterian pay for the support of the Catholic religion. There is no freedom of conscience or freedom of religion unless that greatest of all persecutions was abolished—namely, being obliged to pay for the annunciation of doctrines they do not believe to be true. Custom and habit reconcile men to bear those things, but if people were now called upon for the first time to pay tithes they would recoil from it with horror. If persons never heard that Protestant Parsons were paid tithes by Catholics, and some person came to them and said, the Catholics of Ireland must pay the Protestant parson in future, why, if he escaped being torn by the nails of the children and boys he would not escape being spit upon [cheers]. Ye Catholics are obliged to pay the parsons, and there is but one cure for it—it is a secret—I will tell you what it is—it is the Repeal [cheers]. But I have been told frequently that Ireland is not capable of governing herself; that she is too weak; that she has not the features of a kingdom, and must therefore be content to be a province. Has she not so? What feature of a nation does she want? Population, is it? We are eight millions. That is as large a population as is possessed by many of the independent nations in Europe, and there are some nations that have scarcely one-half that population. I will go over the head-roll of them for you. Portugal is an independent nation, with her own sovereign, and her own people; she has not more than three millions of inhabitants. Spain with her great extent of territory, has scarcely a million more than Ireland—we are eight millions, and they are about nine millions. Sicily and Naples, with four millions of inhabitants, are independent countries. Tuscany, with four millions of inhabitants, is an independent country. The Papedom, with 1,200,000 inhabitants, is independent. Switzerland, with from 1,500,000 to two, of inhabitants, is an independent nation—setting at defiance, for centuries, the powers of Europe. Bavaria, with three millions of inhabitants, is independent. Belgium, with about four millions of inhabitants, has thrown off the yoke of Holland, and is now an independent country. Hol-

land has been an independent country for centuries, with only about four millions of inhabitants. Denmark, with about two millions of inhabitants, is independent. Sweden and Norway, together, has scarcely four millions of inhabitants, and they are independent. Wirttemberg, with about a million of inhabitants, is independent. Hanover, with her gracious king [hisses]—what an affectionate regard you have for him! [laughter]—Hanover, with about two millions of inhabitants, is independent—and, God knows, I pity them [laughter]. Prussia, until lately, had not seven millions of inhabitants—she has now twelve or thirteen millions. They were rather a source of weakness to her during the reign of the late king, who persecuted his Catholic subjects—but the present monarch had the good sense to do justice to his Catholic subjects—and probably there is not so powerful or popular a monarch in Europe as he is. I show you all those independent nations, although there is nothing to separate them from powerful neighbours but an imaginary line, the track of a ditch, that would not bound two farms here. But Ireland has her boundary from nature, and nature's God, and the extent of her power is limited by the encircling ocean. I will remind those who tell me that steam vessels afford facilities for English invasion of Ireland, that a farthing candle would light the troops of a foreign power across any of the dominions I have been speaking of. They tell me that Ireland is insufficient for self-government. I am not setting up Ireland as a separate state, but asking for her legislative independence. I want not to shake off any allegiance to the throne—I am quite content to be bound to England by the golden link of the throne, with the same Sovereign to rule us, and equal rights of protection. We do not want more, and we will never be content with less. It is in vain for them to hope that the apathy which spread over Ireland during the last year will last, or when dissipated, return again. I promise you for one that as long as I live it shall not return. I have shown you to demonstration, because nothing speaks like facts, that Ireland does not want the material elements of actual independence—still less of legislative independence. I would indeed be mocking you and idly wasting your time if I thought it necessary to add one word more than this, that there are several independent nations in Europe that have not more than one half of our population. But you may ask me what the prospects are of carrying Repeal—are we not told that the English will resist it to the death? Oh, I tell them it is much better for them to remain alive [laughter and cheers]. England to be sure, I may be told, has evinced a great hostility to Ireland. So she has, and whenever she is safe she exhibits that hostility. She entered into the treaty of Limerick, promising to give equality of civil rights to the Catholics of Ireland; 28,000 of as fine a soldiery as ever sharpened sword or elevated musket, went out of Ireland, on the faith of that treaty. Marlborough achieved victories on the Continent which gave to England

an accession of power and authority, and she immediately passed the penal laws, and violated the treaty of Limerick [oh, oh]. The Duke of Wellington gained a great victory at Waterloo, but times became changed, and the Irish people, instead of submitting to the power of England attained by that victory, fought the victor and defeated him. I mention that as an instance of Ireland bearding England in her most palmy day of power, and extorting from the greatest of her captains and craftiest of her statesmen, that emancipation, which four years before she had refused to grant. \* \* \* \*

In the year 1825 they refused us Emancipation. I left my family and profession to go to England to beg and apply they would emancipate us, but they treated us with scorn and indignity—I remained until the division took place in the House of Lords, and when the majority of 39 (I think they were called the 39 articles) (laughter), was declared against us, poor Jack Lawless said to me, "O'Connell, pikes on the shoulders, and wigs on the green" (laughter). I have never lent my heart and soul to carry the question until now, I thought I had until this morning, I feel I have done nothing, but I will begin now, and we will make them emancipate us (hear, hear, and loud cheers). We left the pikes unmade, and the wigs on our own heads, and came back to Ireland, and in four years they struck to us. I am in the middle of Ireland, and I here proclaim this: I will implore them, in this year and the next, to give us Repeal, and if they do not, in four years I will have it. I gave you the instance in which Ireland achieved one great portion of political liberty, and I have given you that instance in which you achieved that great victory by your own native strength, and without any extrinsic depression upon England; and let me remind you that, whenever England was depressed and in want of our assistance, a sense of justice came over her, and she kindly condescended, when she could not help it, to grant Ireland redress. The year 1778 was remarkable for two instances of it. The people of Ireland wanted a free trade with all the nations of the earth; for up to that period an Irish vessel could not sail with a cargo from Ireland any where but to an English port, and there they should unload to have the cargo transmitted by a British vessel to a foreign port, or even to the British colonies.—The people of Ireland wanted free trade as well as the Scotch, for the Scotch bought free trade for themselves by selling their country at the time of the Union. The Irish nation wanted a free trade, and the Irish Catholics wanted emancipation. They were ground to the earth. The Catholic could hold no office in his native land. When I was born it was so. That was the year '75—the year the American war began. In the year '78, the Catholic could not be a lawyer, or attorney, or justice of peace, or member of a corporation—he could not be put on a grand jury—he could not be a magistrate—he could not even be placed on a petty jury, except there was not a sufficient number of Protestants. No question between a Catholic

and Protestant could be tried by anything else than an exclusively Protestant jury. No Catholic could buy an acre of land. An uncle of mine agreed to purchase an estate for £2,000 that would be worth to me to-day, £2,500, when a Protestant gentleman wrote to him to say, that if he bought the estate, he would file a bill of discovery against him, and he would lose his money (oh, oh). No Catholic could take a farm for a greater term than thirty-one years, and if he were able to realize six shillings and eightpence in the pound profit on it, a Protestant could take it from him (oh, oh). If a Catholic had a horse worth more than £5, any Protestant in the community might take it from him on giving him five pounds, even if it were worth one hundred pounds (oh); and if the Catholic attempted to hide that horse to prevent the Protestant from taking it from him, he forfeited twice the price of the horse, recoverable before a justice of the peace (oh, oh). They bore all that patiently: blessed be heaven we would not bear that now. A more cruel, blighting persecution than the English Protestant power exercised in Ireland was never known from the days of Dioclesian to the days of the emperor Nicholas. It was not my purpose to advert to this subject at length, but I am not sorry that I went a little at large into it, for it is no harm to remember those things (a laugh). In the year '78, General Gates, an American with an odd name (laughter), commanded a body of Americans, and there was opposed to him General Burgoyne, a beautiful English aristocratic name (laughter); but Gates, who was called a general, and became one in 48 hours from the time he first entered the army [laughter] with his American force—they called them provincials—defeated his adversary. And how were those Provincials spoken of before that period? Why, an Irish member of Parliament said, "if the Americans are going to war with us, give me the watch of St. Andrew's parish, and I will walk from one end of America to the other." However, notwithstanding this boast, when Burgoyne's beautiful army encountered the despised Provincials, they found it convenient to lay down their arms to General Gates at Saratoga, and the moment the intelligence reached England, George the Third, who was a positive man in other subjects, sent word to the government here to give the Irish nation free trade. Thus by the defeat of the British troops at Saratoga, Ireland obtained free trade, and the Catholics acquired the right of buying property. To be sure they limited the right to the acquisition of property less than a freehold; they might buy it for \$99 years, but they could not acquire the freehold. \* \* \* \* Well, what occurred next? The French flag floated triumphantly in the channel—the British flag was obliged to hide itself in port, and what was the result? Another message came from the King to give further rights to the Catholic people in Ireland, and they then got the full rights of property. They likewise obtained the privilege of receiving education; for, up to

that time, it was a transportable offence for a Catholic to be a schoolmaster, and the forfeiture of property by any child whose parent, even without the child's consent, sent him to foreign parts to be educated. Those things happened in the year 1782: in the year 1792 the Catholics petitioned for political rights. They said, we are empowered to enjoy property, but we have no political rights. It is unfair—it is dishonest—it is opposed to the treaty of Limerick to refuse them to us. We pray—we humbly implore of you to look into our case, and to do something for us. They had the greatest difficulty to get a member of Parliament to present that petition. At length Mr. Egan—Bully Egan as he was called—was bold enough to present the petition; but what became of it? Mr. La Touche, member for the country Kildare, moved that it should be kicked out of the house; and so it was by such a majority that only two voted for it. That was in the beginning of 1792. It turned out that in the following month of September, Dumourier gained the battle of Genappe—Flanders was invaded—Parliament was called together, and oh, it was said, do something for the Catholics.—Accordingly, they allowed them to be magistrates, and grand jurors, and attorneys, and lawyers, and there was an end to their tyranny the moment they did that. In the beginning of 1793. Holland was invaded and the French having carried into effect the military experiment of riding over the ice and taking towns with cavalry, another order was issued to give the Catholics political rights,—to allow them to have the elective franchise—they were admitted to the grand jury box—they were made equal on the petty jury box—and accordingly Dumourier, who carried one bill for us the year before, carried another bill for us then. Do you think the Dumouriers of the world are dead? Mark me—the weakness of England was on every occasion the cause of our triumph: and I ask you this—do you think that England was ever more politically weak than she is at the present moment? She is recovering from the shocks of an absurd Chartist convulsion: but a convulsion that compelled her to bring 25,000 or 30,000 of her troops together. But what has she done to America? She has truckled to America! She has likewise truckled to France. She has given up the right of search, without which the slave trade can never be put an end to. What commercial and financial measures have been adopted? While six hostile tariffs were staring her in the face, and while other countries were depriving the English manufacturers of their foreign markets by raising the duty on English goods, England deprived her people also of the home market by opening it to the world. Then, what is the state of her revenue? Notwithstanding the additional taxes that have been laid on, there was a deficit of £67,000 on the quarter ended the 5th of October last. What prospect has she of getting out of those difficulties? Bankruptcy is staring her in the face; and may it stare her in the face and kick her in the other end (laughter and cheers)—unless she does justice to Ireland.

Shall I be told that I am to lie down in despair under such circumstances, having the people of Ireland with me, and our onomies disheartened and requiring the aid and support of Ireland? Why, the Chartist insurgents would be sufficient to prostrate England except Ireland stood by her and insisted that she should not be trampled under foot by a violent multitude. Let England but give Ireland her own, and no one shall dare impeach her or offer her injury. Yes; but has she shown no symptoms of yielding to others? Am I merely conjecturing, and have I no proof of the fact, that, at the moment we are strong enough, England will yield to us? If England tells me I have no such proof, I will procure a starling, and split its tongue, and teach it to cry "Canada." What has happened in Canada? The people there had the folly to break out into rebellion, and one of their leaders, a M. Girouard, had the honour of having his head estimated at £500. Any man who could cut off his head, would get £500 for it, but has that been done? On the contrary, he has the £500 head on him still. But where has he it, do you think? In the cabinet of her most sacred Majesty (hear, hear, and cheering). And how was this wonderful change effected? By the people of Canada uniting together for their common interest—by their adopting the war-cry of the Scottish regiment, "Stand together, front and rear" (loud cheering), I say the same to the Irish people, "Stand together, front and rear" (renewed cheering); and our country will become another Canada, or rather, more than Canada ever shall be—a model nation for the countries of earth to admire and imitate (cries of "hear, hear," cheers). We should recollect, by sixteen years of the greatest prosperity that was ever known in the history of any nation of the earth, there was no man who dealt in anything that had not his capital increasing from year to year. The exports of manufactured goods amounted to three millions a year, while the imports of manufactures was nearly one million. And besides this, the Irish Parliament, bad as it was in many respects, had the redeeming quality that it kept the country out of debt; and if that Parliament be again restored, and if I live to see it, I will answer for it that in five years there will not be any country on the face of the earth as little taxed as Ireland. But does not Canada speak trumpet-tongued to you, that all you have to do is to stand together and become formidable, and that moment Sir Robert Peel, Lord Stanley, and Sir J. Graham, will come forward and put—not the Girouards, for Ireland has none of them—but the agitators who are in the place of them, not into office, for I scorn it (tremendous cheers), but into power. I wish for power, not with any grovelling caprice of using it according to my fancy, or ever according to my judgment, but for the purpose of enabling my country to be a nation again (tremendous cheering). Oh, yes. Irish patriotism is alive. Grattan boasted that he had stood by the cradle of Irish liberty, and that he had afterwards followed its hearse; but he was mistaken. It is not buried; it only sleeps; and I am the cock that will crow

for its morning (enthusiastic cheering). I do love the outbreak of enthusiasm that you evince by your cheering shouts, but I would shudder at witnessing such animation if I had to propose to you, or to my countrymen generally, anything that religion would forbid, that morality would refuse, or that sound and rational judgment would scorn. If I had to preach doctrines of spoliation or blood, I would disregard the country should I meet with such a response; but it delights me, because I know you are all aware that my means are those of peace, and that my progress is one that religion smiles at, and that, I trust, God will deign to sanction. I want you not to violate any law—to commit any offence against man; and, oh! I don't want you to commit any sin against God. I am one of the first political apostles who have preached the doctrine that the greatest political benefits can be gained by the force of public opinion, that there is an electric force of opinion in the public mind which, like a voltaic battery, has only to be congregated to rend the iron fetters of every despotism. I proclaimed these doctrines when I was looking for Emancipation, and at that time many a sneerer scoffed at me, and many a foolish, contemptible wight tittered with a contemptuous rejection, but I abided their scorn and then scolding, and I cared little for their rejection, and what I then spoke of as matter of prophecy is now matter of fact and of history. Though not more than one-third of the Irish people took part in that struggle, we succeeded, and the English reform bill was also carried by the same means, and its not being more extensive than it has been made is not the fault of the principles. How my rev. friend stirred up the throbbing veins of my heart with his spirited address, and how he made me feel the glory of the cause in which I am engaged! For seven centuries the iron hand of despotism has been on my native land. Oppression in every form in which it has stalked over the world, has been exercised amongst her people, and treachery in its most hideous shapes has been planned against her—from the massacre of Mullmaston to the slaughter of the three hundred women that Cromwell stabbed at the foot of the emblem of salvation in the streets of Wexford. Her geographical position is the best in the world for commerce. Her estuaries and rivers make the entire nation a water-way for commerce. I see her fertile valleys, her noble mountains, all tend to mark her with the features of a great nation, and oh! how my heart aspires for the day when she shall be a nation! [tremendous applause]. Oh! loved land of my birth, what is it that stains thee—what is it that renders thee the scoff and the scorn of the stranger, and the victim of the treachery and bigotry of the persecutor? What blackness is about thee, adorned as thou art with all the fairness of the lily? Art thou not foremost for religious and moral character among all the nations of the earth? There is no other country in which the Reformation appeared that it did not sweep away the former opinions of the people before it; but, though Protestants may regret it, they must admire the fidelity of the

Irish people to the faith of their ancestors. Their temples were torn down, their altars robbed and overturned, their gold and silver utensils vilified and plundered—everything that was gorgeous became the spoil of the enemy, even the ruins perished from the land—but the unalterable fidelity of the people has survived the rock, the stone, the monuments, the temples, the gildings, and all that was strong, and still exists triumphantly throughout the country. But, are there no other stimulating motives for our exertions? The Scotch philosopher, Dr. Forbes, after twelve years of experiments on the different races of European men, and with all his desire to give number one to his own countrymen, was compelled to place the Irish people as the first in height, in muscular power, in weight, in activity, in continued energy—in fact, in all the physical qualities of man (cries of "hear, hear," and loud cheering). If I had made such a discovery I would have been afraid to own it; but the proof is doubly strong when coming from a Scotchman. But is there nothing except their religious fidelity and their physical superiority to recommend my countrymen? Yes, I can add with a prouder and a higher boast, that from the evidence given before the English House of Commons, by the enemies of the Irish people, who were seeking to obtain for them coercion bills, and peace preservation bills, and transportation bills, that the domestic virtues of the Irish people—their paternal regard—their maternal fidelity—was unequalled. Oh, yes, poor as you are lovely—even our enemies have borne testimony to the virtue of our mothers, and our daughters, and our wives. And to crown all, then comes the mighty moral miracle of teetotalism. Teetotalism, ridiculous in name, but glorious in application, has, in the hands of the great temperance apostle, Father Mathew, become a miracle of successful exertion. And to be told that such a people are to continue slaves, and to crouch beneath the grovelling yoke of the Saxon or the stranger? (loud cries of "no, never.") Is it on account of the superior chastity or fidelity of the English people? I remember having heard of a Frenchman who, while in England, always asked for sauce with every dish, but invariably got only but or, and at last cried out, "What a rascally nation this is—they have a thousand religions and only one sauce!" (Loud laughter and cheers.) What is the religious fidelity of England? They have a mixture of religions, and they serve up butter for all (renewed laughter). But are such a people to be the masters of the moral, the religious, the temperate, the generous, the faithful, and the merry people of Ireland, for, with all our sufferings, we still contrive to be merry and good humoured? (cheers and laughter). No, my heart throbbed, and my bosom swelled, when I heard the shout in the centre of Ireland to-day. That shout shall be echoed from the mountains of Connemara to the Hill of Howth, and it will re-echo among my native mountains of Kerry, where I shall be in a fortnight, listening to the merry chirping of my beagies. Yes, the heart of Ireland here beats for liberty, and Ireland has but one heart while she has millions of arms. The hon. and learned gentleman resumed his seat amidst the most enthusiastic cheers, which continued without intermission for nearly a quarter of an hour.)

From the N. Y. Freeman's Journal.  
CATHOLICISM.

"We have now, and have had for years ever since we became numerous enough to be worthy of notice, arrayed against us the two most efficient instruments of public opinion, the Press and the Pulpit."

The above is extracted from a luminous view of Catholicism in the United States, in an editorial article headed "EXCELSTOR," in the NEW YORK FREEMAN'S JOURNAL of the 17th Dec instant.

With the effusion of the pulpit I mean not to interfere. The Ministers of the Gospel, whatever may be their doctrines, whether sound or unsound, whether old as those of Saints Peter and Paul, or new as those of Prophet Joe Smith and Parson Miller, or intermediate as those of Luther and Calvin, are all permitted by our free and happy civil institutions, and protected alike by our equal laws. I leave the pulpits to their respective Ministers; not however questioning the rights of others, more competent than I am, to enter into the controversy, through the press or otherwise.

I am not equally disposed to be silent in regard to the press. The press is popularly esteemed the "palladium of liberty." It should be so; it is not always so. Through the ignorance, the absurdity, the prejudice, the meanness, or the venality; through the influence of some or all of these, the press is too often prostituted to the worst of purposes, decrying the most self-evident truths, deceiving the public mind and diverting it from the proper path, and shamelessly maintaining the most prominent errors, the grossest contradictions, and basest falsehoods.—The constitution and the law are as liberal and protective of the desk of the editor, as of the pulpit of the preacher; both are free. The one, however, is accountable to the civil tribunals for all abuses of the privileges conferred on it, the other is generally left to the public opinion and the judgment of the Divinity. I do not propose to abridge the liberty of the press. I am an advocate of it: as an instrument of impartial discussion, it would, under proper management, do more for the correction than for the propagation of error. I would advise the Catholic who finds his religion maligned or insulted in the columns of a newspaper, or periodical, not to fret or be indignant. The printer has no conclusive authority in the case. The Catholic who is well grounded in his religion and confides in its orthodoxy, will not be disturbed by the spleen of printers or writers; he will confide in the Supreme Judge, and be in peace. If the Catholic whose religion is assailed, be a patron of the assailing paper, I would say to him,—continue your patronage, at least until you discover that the editor is a partisan. As often as a libel against the Catholic religion will appear in a newspaper or periodical, let the offended Catholic procure a suitable reply, not longer, and if possible shorter, than the libel, and present it for publication in the paper in which the offensive matter appeared. Discussion will never injure, but will rather serve, a good cause. Should insertion of the reply be

refused, then indeed may the editor be held as a partisan and an enemy. Then, and not until then, may and ought the offended party, on the mildest principle of defence, withdraw his patronage, in every shape, from the partisan-enemy. Such is the opinion, such is the counsel of

A CATHOLIC.

#### APOSTOLICAL SUCCESSION.

This subject, which is the all-absorbing topic of the day in England, is discussed in a work recently published, called—"Plain Words to plain people on the present dissensions in the Church." The following extract will convince our readers of the correctness of the observation made by a Baptist Editor, that the argument, if worth any thing, must lead to Rome. Would that those who put it forward, could see their way clearly.—*erald.*

"Be ye our blessed Lord and Savior quitted the scene of His earthly ministry. He said—not to all the disciples, but to the eleven—All power is given unto me in heaven and earth—Go ye therefore and teach (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world.—*Matt. xxviii. 18.* Now whatever this commission, and authority, and discipline was, it is quite clear that it was something, addressed to the Apostles alone, and something, moreover, into which they could associate others; for the very first thing which they did was to choose St. Matthias into the place vacated by the traitor Judas, 'to take part of this ministry and apostleship.'—*Acts i.* Whatever the office was, it is also clear that it was to be perpetual; our Savior's presence was promised to it, and to it alone.—'Lo! I am with you always.' He could not be with the Apostles always, even unto the end of the world, for they all were in course of time to receive heavenly crowns by martyrdom: therefore the promise was to the office, and not to the person. And so we find the Apostles placing others, such as Timothy and Titus, in their own places: giving them directions to ordain faithful men, who should be able to ordain others just as they had been ordained themselves. And such was the fact, the commission has been thus handed down by bishop ordaining bishops in unbroken succession unto this very day. Every lawful minister derives his commission from the Bishop, till we come to the Apostle, from Christ. Break but one link in this chain of gold; strike out but a stone in this spiritual arch; and what is the result? We derive grace from one who never received it himself; we trace ourselves back to one who had never the gift to bestow.

"For seventeen hundred years after Jesus Christ ascended into glory, this holy order of bishops remained unimpugned. Church might differ not only in language and country, but in rites, in observances, in traditions, in ceremonies, in interpretations, and almost in doctrine, but never in this: all had bishops; the very heretics claimed to have bishops; they tried to trace their lineage to the Apostles through bishops. Lose what they might, scorn what they dared, reject what they pleased, they never scorned and rejected the order of bishops. Be the government of the state what it might, monarchy or republic, under the temporal rule of one, or of few, or of the many, the spiritual government was the same: bishops ruled the church. Was the age polished or rude, lettered or ignorant, bishops dispensed the word of truth. Was the church groaning under persecution bishops were the first to welcome the lion, the axe, or the stake. Was she breaking forth on the right hand and on the left, Bishops suggested, controlled, directed every movement in weal and in woe, in suffering or in peace. The very fact of the continuance of this Sacred Rite, has the stamp of Heaven upon it: the fulfilment of the true word of prophecy fixes the meaning of the promise."

GYPSUM, deprived, by baking, of its water of crystallization steeped in a solution of alum, and exposed to intense heat, makes a cement exactly resembling marble, and, as the sulphate of alum is the base on which most colours are struck, alum being used as a mordant, the cement may be of any tone or colour.

THE PROTESTANT, OR NEGATIVE FAITH RE-  
FUTED, AND THE CATHOLIC OR AFFIRMA-  
TIVE FAITH, DEMONSTRATED FROM SCRIP-  
TURE.

Our preaching to you was not YEA and NAY—  
For the Son of God, Jesus Christ, who was  
preached among you by us—was not YEA and  
NAY: but YEA was in him. For all the pro-  
mises of God are in him YEA: therefore also  
by him AMEN, &c.—2 Cor. i. 18 19.

Thus saith AMEN, the faithful and the true wit-  
ness.—Apoc. iii 14.

#### PART FIRST.

THE SEVEN SACRAMENTS OF THE CATHOLIC  
CHURCH PROVED FROM SCRIPTURE.

Of the seven Sacraments of the new law, namely, *Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony*, Protestants deny five; admitting only two, *Baptism* and the *Eucharist*; yet denying the necessity of the one, and the whole sacred essence of the other.

#### 1.—BAPTISM.

The generality of Protestants deny the necessity of Baptism. The *Socinians, Unitarians, Moravians, Quakers, Shakers, Tinkers, Freethinkers, Universalists*, and numberless others, dispense with this Sacrament altogether. The *Baptists* and *Anabaptists*, hold it to be useless, if administered before a certain age; allowing all under that age to die without it. The *Presbyterians* and *Calvinists* consider the omission of it as no bar to salvation: and a great proportion of the Church of England Clergy entertain much the same idea concerning it.

Yet, in what clearer terms could the Saviour have declared its indispensable necessity, than in the following, recorded in Scripture: "except a man be born again of water and the spirit, he cannot enter the Kingdom of God." *John iii. 5.*

We are all born, as *St. Paul* says, "Children of wrath" (*Ephs. ii. 3*), inheriting of our first progenitor, Adam, together with his guilt, its punishment; as is evidently proved by the temporal portion of that punishment, the afflictions and sufferings which we all endure from the beginning to the end of our present life, from the cradle to the grave. For how, indeed, can the stream be pure, which flows from a polluted source; or the fruit be wholesome and good, of that tree, which is vitiated in its core and root? We must then be renovated, or regenerated; that is, "born again of water and the spirit; before we can enter the Kingdom of God." We must be made children, not of the carnal and sinful Adam, but of the spiritual and holy one, who is Christ; before we can recover our lost inheritance; which regeneration takes place in Baptism, by water and the revivifying spirit. Hence the Saviour, in sending forth his Apostles "to teach all nations," commanded them to "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost," (*Matt. xxix. 10*), adding, that "he who believes and is baptised, shall be saved." *Mark xvi. 16.* Whence it is clear, that Baptism is as necessary for salvation as belief, which in the same sentence he declares to be indispensable; for, "he who believes not," says he, "shall be condemned."

It is on this last clause that the Anabaptist grounds his rejection of infant Baptism; for how, says he, can infants be said to have the indispensably required belief?

Just as they have reason, the gift of nature, granted to all mankind "born of the flesh;" so have they faith, the gift of grace, granted to all "born of water and the spirit." The infant born without the consciousness or use of reason, is rightly accounted a rational creature, and the child of reason, and why should not the infant regenerated "of water and the spirit," though without the consciousness and use of faith, be accounted in like manner a true believer? Would any one say

that a young fruit tree was not in reality a fruit tree; because as yet it had borne no fruit; the season for its bearing fruit not having yet arrived?

The devil, however, who seeks the ruin of our envied race, knowing the many millions whom the saving efficacy of this Sacrament would snatch from his grasp, and add to the number of the supremely blessed; induces those who, like our first Parents in Paradise, by listening to his deceitful suggestions, have allowed him to acquire over their minds a blinding influence; to dispense with Baptism altogether; or at least to defer its administration to an age, before teaching which, as experience demonstrates, the far greater number of those born, die. He thus both enhances the guilt of the parents, "whose sins are visited on the children;" and gluts at the same time his hellish malice in ruining for ever their hated offspring; whose natural protectors he succeeds in persuading to leave them defenceless, his victims and prey.

Aware besides of our not having, till we are baptised, any portion in Christ, or participation in his redeeming merits, he strives thus to keep us in that dismal state: in which, after coming to the use of reason, we may and must accumulate guilt; and, as the Apostle says "treasure up to ourselves wrath against the day of wrath" (*Rom. ii. 5*), but can never, as being under the dominion of sin, and dead to God, do the least thing deserving of eternal life. The end then of our life here is entirely reversed; and our time, granted us only to work out our salvation, is thus wholly spent in working out our damnation.

The Anabaptist next grounds his rejection of infant Baptism on the example of our Saviour, who was not baptised till he was thirty years old. But his opinion in this respect is quite a whimsical novelty, never before in time so much as dreamed of in the Church of God; and suggested only, like every other innovation in the faith, by the cunning fiend, to effect his mischievous and destructive purposes.

The time of the Saviour's baptism regarded not our operations, but his own; and was evidently the fittest chosen, when he took up formally, at the full age of manhood, his sacred ministry; and began at length to usher in his religion by fulfilling, as he said he would, all the legal figures "to the smallest tittle." *Matt. v. 18.* This therefore he did in the most regular and orderly manner possible. For the purification, or outward washing of the body with water, being the first legal figure, since, without observing it, none in the Jewish Church could have any participation in holy things; it is therefore the first one fulfilled by the Saviour, who, in Baptism, annexes to the sign the thing signified: to the outward washing of the body with water, the inward washing of the soul with his grace: baptising us, as his precursor said, with the "Holy Ghost, and with fire" (*Luke iii. 16*), and thus fitting us for a participation in all the benefits of his holy religion, no longer externally figurative, but internally and spiritually real; and for our final admission into the company of the blessed above.

He descended, therefore, into the waters: "the angel of the great council," like him who stirred the "probatric pond" (*John v. 2*) only in order, by the touch of his immaculate person, to impart to them their sanatory and purifying virtue.

He entered the Jordan, the prefigured Joshua, at the head of his people; to lead them through it, with the ark and priesthood, to the land of promise: that is, with his church and followers, to the kingdom of heaven. *Jos. 3.*

Though purity itself, yet, having taken upon himself the likeness of a sinner, he submitted to receive from his astonished precursor the purifying sign; in order thus, as head of his church, to set the example to all its members to wash after him, and be made clean. But in all this we have nothing to imitate but the sole washing, or Baptism, in order to be cleansed; and surely the sooner this takes place, the better.

[To be continued.]

**NEWS FROM EUROPE.**

The packet ship Rochester, has arrived at New York, bringing London dates to the 5th of December,—two days later than those received by the Britannia.

In England, the hopes of the manufacturers are reviving.

The Chinese completed the payment of the first two instalments to the English.

At Calcutta, on the 30th September, a dreadful explosion of gunpowder took place, in the China Bazaar. Thirty-five persons were killed, and a number of others were injured.

The town of Pergamos, in Asia Minor, has sustained great injury from a flood. In the Turkish quarter the damage was greatest. Upwards of 400 persons lost their lives.

**TURKEY AND RUSSIA.**—The following is translated from the Universell of Leipzig:—"A rumor is in circulation on the frontiers of Turkey that the Emperor of Russia has selected his son-in-law, the Duke of Leuchtenburg, for the throne of the new Empire of Byzantium, which he contemplates, Prussia and Austria having assented to the project, the latter receiving Moldavia and Wallachia and the former Poland as far as the Bug, as the price of their agreement."

A novel plan of destroying rats has lately been practised in parts of England, which is likely to supersede all other methods. A gentleman being tormented with these destructive vermin, which visited his pigstye, and robbed the grunts of their food, determined to put a stop to such proceedings. He accordingly took a fishing rod, with line and hook attached, and, having baited it with a piece of bread, he stood a little distance from the pigstye, and threw in the line. In about ten minutes after he succeeded in catching no less than six rats.

**ON THE "ESTABLISHMENT."**—The Rev. Stephen Aldhouse, lately convicted of bigamy, was last week sent to Van Diemen's Land.

**MILLERITES.**—The Concord N. H. Statesman of Friday says—"We understand that in one of the School Districts of Hillsborough in this State, the whole population have become believers in the doctrine of Miller—closed their district school and taken their children home to get prepared for the second advent."

**OUR FELLOWS.**—According to the Covenant an Official Magazine of the Grand Lodge of the United States, the annual revenue of all the lodges reported in the United States, is one hundred and fifty nine thousand one hundred and eighty-three dollars and eighty-five cents. Total amount of relief reported, four thousand one hundred and eighty-seven dollars and eighty-three cents. The number of contributing members is thirty-three thousand eight hundred and ninety-five.

**Water Running up Hill.**—Dr. Smith, in a recent lecture on geology, at New York mentioned a curious circumstance connected with the Mississippi river. It runs from north to south and its mouth is actually four miles higher than its source, a result due to the centrifugal motion of the earth. Thirteen miles is the difference between the equatorial and polar radius; and the river in 2,000 miles has to rise one-third of this distance, it being the height of the equator above the pole. If this centrifugal force were not continued, the river would flow back, and the ocean would overflow the land.

**CASH RECEIVED FOR THE CATHOLIC.**

Hamilton—Mary Keegan, 7s 6d  
St. Catharines—Rev. W. Patrick McDonagh, 7s 6d  
Beverton—M. McDonagh, Esq. 7s 6d  
Dundas—H. Higgins, 7s 6d

**INFORMATION WANTED OF WILLIAM LYONS,**

Brother to Dean Lyons, County Mayo, Ireland, who emigrated to this country in 1836; when last heard of was on the public works in the State of Ohio, and after in the State of Indiana. Any information relative to him, please forward to the Editor of the Catholic, Hamilton, Canada West.

**RESOLVED** that an application be made to the Legislature at its next Session, for an Act to amend the present Act of Incorporation of the Town of Hamilton in the following particulars viz:—  
For relief against County or District Rates.

For power to regulate Inns, and all descriptions of Houses of Entertainment, Groceries, &c

For power to purchase and hold Real Estate for the interest of the Town.

To explain and render certain the qualification of Votes, and to provide for a proper registration of the same.

For an increase to the power of the Board of Police on all local matters, so that the District Magistrates may not have control in any such matters, and to provide a proper and just valuation of property with a view to the assessment of the same.

By order of the Board  
**LEGATT DOWNING,**  
Clerk, H. I. P.  
Hamilton, Dec. 22. 1842. 19 ml

**REMOVAL. PRICE & MITCHELL**

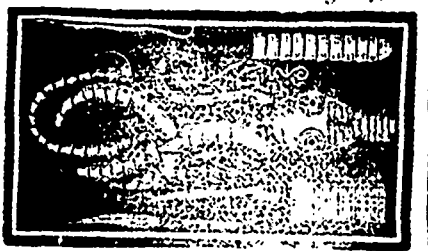
Have removed to their new premises, north east corner of King and James Sts., where they are now opening a fresh and extensive assortment of

**DRY GOODS**  
which they will sell at very low prices for cash.  
Hamilton, Dec 7. 1842. 13 6

**FOR SALE.**

A superior lot of Mottled **WALNUT VENEERS,**  
A rich and superb article, very cheap for CASH, at  
**HAMILTON, WILSON & Co's.**  
King Street.  
Hamilton, Dec. 12. 1842. 1.91w

**WINER'S Canadian Vermifuge.**



Warranted in all cases.

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

**VALUABLE REAL ESTATE**

For Sale, belonging to the heirs of the late **JAMES DUNLOP,** of Montreal, situated in the Gore, Talbot, Brock, London and Western Districts, viz :

No. of Lot	Concession	Township	District	No of Acres
13, 21, & 29	3	Beverly	Gore	600
N 1/2	2	Blenheim	Brock	50
N 1/2 12	8	"	"	150
E 1/2 21	10	"	"	100
21	12	"	"	200
22	13	"	"	200
17, 18 19	7	Windham	Talbot	800
18 & 19	8	"	"	400
17, 18 & 20	13	"	"	600
12 & N 1/2 13	10	Charlottesville	"	300
16, 17, 18	2	Yarmouth	London	800
12 & 19	2	"	"	300
1 & 26 & 28	4	"	"	300
14	1	North Dorchester	"	100
9, 12, 13, 15, 17, 19, & 20	2	"	"	1100
14, 15, 16, & 19	3	"	"	800
15, 17, 19 & 20	4	"	"	800
16, 18 19 & 21	5	"	"	800
19 & 20	6	"	"	4
9, 12 & 13	1	Romney	Western	600
8 11, 12, 7 & 14	2	"	"	600
11, 15, 16 & 17 & 18	1 EBL, L Erie, Pt. aux Pins	Harwich	"	1000
11, 15 16 & 17 & 18	2 do do	"	"	1000
7 & 9	1 W S L	"	"	600
17 & 18	1 E B, L C	"	"	400

The above Lands (which are owned by persons residing in Scotland) will be disposed of on most favorable terms, viz. —

One sixth of the purchase money to be paid down and the remainder in five or more annual payments as may be agreed on, with interest on the balance remaining due at each payment. Mr. Robert W. Shaw, an authorized agent, will be at Hamilton, 9th January.  
Brantford, 13th do.  
London, 29th do.  
Chatham, 27th do.  
St. Thomas, 8th February,

to receive proposals for the above Lands and to close with purchasers.

Capitalists and Settlers will seldom meet with such an opportunity of obtaining land of the best quality, and situated in Townships which have the advantage of being old settlements, with good roads.

Any further information may be had on application (if by letter post paid) to Messrs. THOMAS & STAFFORD KIRKPATRICK, Barristers, Kingston.

The Montreal Herald, Kingston Chronicle, Toronto Patriot and all newspapers published in Hamilton, Brantford, London, Chatham, St. Thomas and Simcoe will please insert the above once a week until 1st February next, and send a paper containing the advertisement and their accounts to the Messrs. Kirkpatrick for payment.  
Kingston, 8th December, 1842. 13

**FOR SALE.**

**EAST** Half Lot No. 4, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton.  
Dec. 14, 1842. 6ml4ct.s.

**WANTED!**

**£500 OR £1,000,**  
On a Loan for 1, 2, or 3 years.  
Security can be given in Grist and Saw Mills, Dwelling Houses or cleared Farms. Further particulars made known on application to this Office. Letters to be post paid.  
Hamilton, Dec 14, 1842.

**THE FAMILY NEWSPAPER. PHILADELPHIA SATURDAY COURIER.**

40,000 Subscribers.

The Proprietors of the far-famed Philadelphia Saturday Courier known and acknowledged as the best Family newspaper in the World, stimulated by the already vast and rapidly increasing patronage, have resolved to commence the New Year with redoubled energy and enterprise. It would seem unnecessary to say one word in commendation of the past or present excellence of the Saturday Courier. Its mature age, (twelve years,) and its unrivalled circulation—nearly 40,000,—are its best recommendations.

The Courier is independent in its character, fearlessly pursuing a straight forward course, and supporting the best interests of the public. IT IS STRICTLY NEUTRAL IN POLITICS AND RELIGION. It will maintain a high tone of morals, and not an article will appear in its pages which should not find a place at every fireside. It has more than double the number of constant readers, to that of any other paper published in the country, embracing the best families of our Republic.

Every one should be proud to patronize the Philadelphia Saturday Courier, as by its unbroken series of original AMERICAN TALES, by such native writers as Mrs. Caroline Lee Hentz, Mrs. St. Leon Loud, "The Lady of Maryland," Professor Ingraham, T. S. Arthur, Esq., Miss Sedgwick, Miss Leslie, and many others, it has justly earned the title of the AMERICAN FAMILY NEWSPAPER.

**FOREIGN LITERATURE AND NEWS.**

Determined to spare no expense in making the SATURDAY COURIER a perfect model of a Universal Family Newspaper, of equal interest to all classes and persons of every nation, we have made arrangements to receive all the Magazines and papers of interest, published in England and on the Continent, the news and gems of which are immediately transferred to its columns thus giving to emigrants as well as others, a correct and connected account of whatever occurs of interest either at home or abroad.

Particular care is taken to procure the earliest advices in reference to the prices of all kinds of Grain, Provisions, Produce &c., the state of Stocks, Banks, Money and Lands, and our extensive arrangements will hereafter render our PRICES CURRENT

of inestimable interest to the traveller, the farmer and all business classes whatsoever.

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as

- Mrs. C. Lee Hentz, Professor S. C. Hall,
- Charles Dickens, (Boz), Professor Dunghion,
- Professor Ingraham, M. M. Michael,
- T. S. Arthur, Miss Ellen S. Rand,
- J. Sheridan Knowles, George P. Morris,
- Mrs. M. St. Leon Loud, Mrs. Gore,
- Douglas Jerrold, Joseph R. Chandler,
- Mrs. Sedgwick, Miss Lesli,
- Wm. E. Burton, Professor J. Frost,
- Lieut. G. W. Patten, Lydia H. Signourney,
- Thomas Campbell, Hon. Robert T. Conrad,
- Miss Mitford, Robert Morris,
- Professor Wise, Mrs. C. H. W. Esling,
- E. L. Bulwer, A Grant, Junior
- Joseph C. Neal, John Neal,
- Thomas G. Spear, Countess of Blessington
- Captain Murray, R. N. Lucy Seymour.
- R. Penn Smith,

**PREMIUMS.**

**SCOTT'S WORKS.**—For ten new or old Subscriptions, with twenty dollars, par money, in advance, the very Liberal and unequalled Premium of Sir Walter Scott's Entire Novels: "THEIR HISTORY."—For ten New Subscribers and twenty dollars a copy of Thiers' celebrated History of the French Revolution, in numbers, with fifteen beautiful steel engravings—will be sent by mail.

**DICKENS' (BOZ) WORKS.**—For ten New Subscribers and twenty dollars, a set of these world-renowned works will be sent by mail as a Premium.

**BULWER'S WORKS.**—For ten New Subscribers and twenty dollars, a set of the celebrated Pelham Novels will be given as a Premium.

**TO AGENTS—GENTS.**

The terms of the COURIER are \$2 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, and send us \$15, par money and postage free, we will receipt for one for each. Seven copies for \$10 three copies for \$5, or one copy three years for \$5.  
Address, [M. MAKIN & HOLDEN, Philadelphia.



MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

CHEMIST AND DRUGGIST,

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

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

Hamilton, Dec, 1842.

13

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.'

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

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

Hamilton, June 28th, 1842.

SAMUEL McCURDY,

TAILOR,

JOHN STREET, HAMILTON.

SHIP INN.

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

N. B. A few boarders can be accommodated.

Hamilton, Feb. 23, 1842.

PAPER HANGINGS.

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

Hamilton, Aug. 1, 1842.

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

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

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

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

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

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

B. A. FAHNESTOCK & Co

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

FALL AND WINTER 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 Oct., 1842.

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

The Douay Bible and Testament

- Key of Heaven; Path to Paradise; Garden of the Soul; Key to Paradise; Poor Man's Manual; Catholic Catechism.

Sold wholesale or retail, by

A. H. ARMOUR, & Co., King Street, Hamilton.

November, 1842.

PRINTERS' INK.

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

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

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

WEAVERS' REEDS

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

LIN'S

CELESTIAL BALM OF CHINA.

For the cure of all diseases of Man or Beast that require external application.

FELLOW CITIZENS—Perhaps you think that this Balm is intended to cure too many diseases, but we assure you that all diseases of this character, and many others that might be mentioned, are speedily cured, or in truth persons greatly relieved, by the use of this medicine. We earnestly request the afflicted to give it a fair trial.

Have you a pain or weakness in the small of your back? If so, apply the Balm freely morning and evening with the flat of your hand, and occasionally rub the part well with a rough cloth, and it will certainly relieve you.

Have you the rheumatism? If so, wash the part affected with cold water and castile soap, then bathe, it with warm vinegar, and rub well with a rough cloth, and then apply the Balm with the flat of your hand before the fire. Wash every third day, and use the Balm twice a day, and you will soon be free from this troublesome disease.

Have you a numbness or coldness in your legs, arms or feet? If so, rub the affected part well with a rough cloth, and apply this Balm freely twice a day, and in a short time it will be removed.

Have you the Piles? If so, apply the Balm three times a day, and in a short time you will be well.

Have you the Nettle Rash or Erysipelas? If so, apply the Balm three times a day, and all unpleasant sensations will soon disappear.

Have you sprained yourself? If so, apply the Balm three times a day, rubbing well with your hand, and it will soon be removed.

Have you Bruises or Burns? If so, apply the Balm three times a day, and you will soon be well.

Have you a Cut or Wound? If so, apply the Balm with a feather two or three times a day.

And are your Limb's or Joints swelled? If so, apply the Balm three times a day, and the swelling will soon disappear.

Have you the Tetter? If so, apply the Balm every morning and evening, washing every third day with castile soap, and removing the scurf from the surface of the skin.

Have you a pain in your Breast or Side? If so, apply this Balm morning and evening, rubbing it well with the flat of your hand, and you will soon be relieved.

Have you Sore Eyes? If so, wet a soft rag with the Balm, and apply it on the outside of the eyes every night on going to bed.

Are your toes, fingers or ears Frosted or Poisoned? If so, apply the Balm three times a day, and it will positively cure them.

Have you Corns on your Feet? If so cut them well and apply the Balm, and it will generally cure them.

Have you itching or irritation of any parts?—Then apply this Balm thoroughly, and it will cure you.

Have you fresh wounds of any kind? Spread the Balm on linen and keep it bound on the parts, changing daily, and it will heal without proud flesh or inflammation.

Have you an old sore that wont heal? Keep the Balm bound on it, renewing it daily, and it will soon heal from the bottom.

Be sure you get the true Balm from COMSTOCK & CO., and no other.

The above is for Sale, at all the Drug-gist Shops in Hamilton. October 5th, 1842.

THE CATHOLIC

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

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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.

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