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# THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] JULY 12, 1843.

NUMBER 44.

## THE CATHOLIC

Is Printed and Published every Wednesday, morning

No. 21, JOHN STREET.



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

### THE COXCOMB DUELLIST.

Now mark yonder coxcomb, that's strutting so vain,  
Like turkey cock bluff, 'mid the loud cackling train:  
His buttons so sparkling; his broad ruffles platted;  
And thick powder'd pate, like a woolen mop matted.  
With hog's lard and essence our noses regaling;  
His own ranker smell in their flavour concealing;  
So haughty he looks with a pliz ever leering,  
You'd think still at something he secret were sneering.  
But, O, from his lips flows what nonsense so pretty;  
What oaths *a la mode*; and what language so smutty!  
All the while on his heel see how graceful he's whirling!  
How playful his seals and his watch rattle twirling!  
Now, pop! the gilt snuff-box in hand is seen shining.  
He gives with such grace too, there is no declining.  
His ruby he shows, while he careless recovers  
His box: these, he says, are the pledges of lovers.  
On the ladies he chief his attention bestows:  
With them how he tattles, and simpers and bows!  
'Bout dresses, looks, characters, ceaseless he chatters;  
And ever the absent his 'larum bespatters.  
Would you think such a worthy a hero profess'd?  
Yes, once, I assure you, he ventur'd his crest.  
He shot his best friend, who, reclaiming some debt,  
His honour a swindler had sty'd in a pet.  
But those of his kudoey, as trifling and naughty,  
Are spiteful as adlers; revengeful and haughty,  
All gain, but themselves, when so easy they venture  
To break for a nothing life's binding indenture. [tag:  
Blind they rush on their fate, like the brutes, never think-  
Nor justice prevents, at their crimes ever winking.

[view

Grave ancients! say, what would you think did you  
Such a proud, noisy, selfish and quarrelsome crew  
Of coxcombs, as daily one ev'ry where meets,  
Pang'd in our assemblies, and thronging our streets?  
That sure, since your days apes had learn'd to dress,  
And their meaning, so brutish, in words to express;  
So like, yet unlike us, in language and face;  
Perhaps you'd suspect we had jumbled our race.  
Could you think e'er that creatures, with reason endow'd,  
Would wear such an outside? Would jabber so loud?  
And, if more of fore-sight than Brutes they could boast,  
Would sport away life at such very small cost?  
Sure, Plato, less man is a coxcomb so smirking,  
Than my cock strutting strapp'd of his feathery jerkon.

### THE SHAKERS OF LEBANON.

New Lebanon Springs, }  
Jun 6, 1843. }

Considerable excitement exists at present in this vicinity in consequence of the Shakers opening a meeting every pleasant Sabbath, on the mountain near this place, at a monument which they have erected there. The monument is situated about two miles and a half south of the Springs on the highest point of Hancock mountain. It is a marble slab, about five feet high, which is sunk

into a rock and fastened with melted lead. Adjoining the monument are five posts set up, about two feet high, to which are fastened six heavy planks, making a five sided yard or basin, containing about forty square feet of land. The whole is enclosed by a very neat fence—making the ground occupied by the brothers and sisters, while dancing, just one half an acre. There are four gates leading from this yard at each point of the compass, that at the west side opens into a road about twelve paces broad made perfectly smooth and bordered on both sides by spruce trees sixteen paces apart. This road leads down the mountain into the Shaker village. On the south side of the monument is this inscription:

"The word of the Lord."

"Here is my living fountain, saith the Holy One of Israel; and here is where I shall set up my kingdom forever more to reign. And from this place shall go forth my word and holy laws to all nations of the earth. And I say, whosoever shall presume to put their hands on this stone, or step their feet within the spot where I have caused these posts to be set up, when their hands are unclean and their hearts impure, shall in some day or other feel the rod of my severity, and fall under an awful curse, which I shall in my own time cause to come upon them. Even I the great I AM, the Eternal Almighty and Overruling Power of Heaven and Earth. My word is truth, Amen."

On the north side of the monument is the inscription:—  
"Done at New Lebanon by command of our Lord and Saviour. Erected here, July 26th, 1842."

The shakers are divided into several families, and are distinguished as the 'Brickyard,' 'North House,' 'Church,' 'South,' and 'Canaan families, &c.—These different families take turns in visiting the monument for worship. I was there on the 21st, when the South and Brickyard families were present. On Sunday last the Church and North House occupied the ground. Each different family, it appears, have a different mode of worship, as they went through ceremonies on Sunday last which I did not see on the 21st. When I went there I found the Shakers at the gate which leads into the yard, they were all on their knees in prayer. After singing and other exercises the gate was opened with much solemnity, and they entered, each bowing very low as they passed through. When they got around the monument the elders went through the ceremony of dipping up 'holy water' for the brethren and sisters to drink, and also washed all who desired it, and although they appeared to drink very heartily from the fountain, the water must be invisible to the eyes of 'world's people,' as the basin from which they appeared to dip it was as dry as an oven.

They then formed a ring around the monument and marched to a brisk tune, stopping occasionally to hear the inspiration of one of the brethren who pretended to be one risen from the dead. His name, he said, was James Whitaker, and that he had come directly from Heaven to tell the will of God to his chosen people. But the most important part of his mission was to deliver to the elders a golden chain which he had brought from God to bind them in the holy bonds of unity, which all the powers of the world or of the devil could not separate! He delivered the chain, to appearance, and the elders being placed in a circle were bound together with a chain, and strange to say not a person outside the fence had the power to see that chain.

They then strive to appear like little children, put

their fingers in their mouths, and talked gibberish to each other, twisting their faces and bodies into the most unseemly forms and attitudes I ever saw, speaking as children would talk five years of age, yet not half so sensibly; and each one striving to make himself as much like the inhabitant of a mad house as possible. After dancing and singing until they were exhausted, they seated themselves or went a little distance out of the yard to obtain earthly water for the good of the body, as I judge the water in the fountain is only useful for the soul.

On Sunday last the Shakers were met at the monument by one who pretended to be the "Great I Am," who directed every movement during the day—when he told them to laugh they did so, or cry, shout, sing; or dance—every direction he gave them was immediately obeyed. Among other ceremonies he directed them to go forth, sow, reap, and harvest the holy seed of the Lord; they accordingly formed themselves into a line more than sixty rods in length, and after sowing the land to appearance, they then went to work and reaped and gathered the harvest together and then, to appearance set out their tables and partook of a feast made from the proceeds of their imaginary crop.

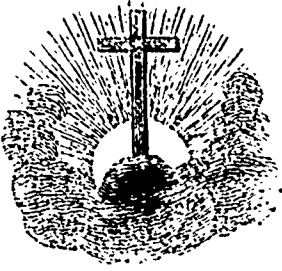
No pen can give a correct description of the doings of this curious people, and no idea can be formed of their manner of worship, except by personal observation. I think a visit to the Shaker monument will well pay a person for the trouble of getting to it, even if he does not see the Shakers during their worship, as the prospect is superior to any thing in the State; besides, the grounds are laid out very neatly and every thing bears a stamp of originality and mystery which fills the mind of every visitor with curiosity and astonishment.—  
Yours, &c. H. C. B. [Troy Whig.

"LOW-POPERY." We learn from the *Spirit of Missions* [through the *Banner of the Cross*] that "three thousand dollars per annum are pledged for the support of three UNMARRIED missionaries to China." This is one of those unwilling admissions of the superiority of our discipline, that our protestant brethren are occasionally compelled to make—we value it the more on that account. We gather, from the same source, that under the imposed condition, no candidates "have yet offered for the work." No one will wonder at the intelligence, for 'this is a hard saying, who can hear it? CELEBACY AND CHINA! The conjunction must be dreadful to the imaginations of the "younger Clergy," who are particularly appealed to, and with whom, it is alleged, rests "the whole responsibility of delay;" because as we infer, the older ministers are disqualified by Matrimony.

The Churches of the Reformation have been slow in learning, what the results of their first experiments with a married clergy should have taught them. What for, example, can be more instructive than the case of Mr. LANCHESTER? [a]. His "young bride, was as remarkable for her warmth of affection, as the young professor for his coolness of manner. Ever full of anxiety for her husband, Catharine was alarmed by the least appearance of danger to the object of her affection. When Melancthon proposed to take any step that might compromise his safety, she overwhelmed him with entreaties to renounce his intention. 'I was obliged,' wrote he, on one of those occasions, 'I was obliged to yield to her weakness—it is our lot.' How many instances of unfaithfulness in the Church may have a similar origin," is the philosophical exclamation of the historian—a protestant, we aver!—*Catholic Miscellany*.

[a] B'Aubigne vol. ii p. 101.

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



## THE CATHOLIC.

Hamilton, C. D.

WEDNESDAY, JULY 12, 1913.

☞ Our Agents are again respectfully requested to exert themselves in collecting and forwarding to us the sums due in their neighbourhoods. This is getting every day to be the more imperative, since the present volume is rapidly drawing to a close, when, if we are obliged to retire, we wish to do so in honourably liquidating the obligations which non-paying subscribers have obliged us to contract, and which at once rests with them to see attended to.

We take great pleasure in giving publicity to the following Address, from his people, to our reverend and much esteemed brother clergyman, the Rev. EDWARD GORDON, of Niagara, on his departure for England, to pay a short visit to his relatives here. We wish him a safe and agreeable passage home, and a speedy return.

The Address bears the signatures of his whole congregation.

To the Reverend Edward Gordon, Catholic Priest of Niagara.

REVEREND AND DEAR SIR,

As you are about to leave us for some months, for the purpose of visiting a brother in England, whom you have not seen for many years, and who, no doubt, is deservedly dear to you; we, the undersigned members of the Catholic congregation of this town, cannot suffer you to depart without availing ourselves of the occasion to convey to you, as well our deep and grateful sense and admiration of the zeal, piety, and humility, with which you have, even when suffering under severe bodily affliction, discharged the functions of your sacred ministry during the ten years you have had charge of this mission, as our good wishes for your happiness and safe return amongst us.

If, in the ordinary intercourse of life, an acquaintance of such long standing is calculated to ripen into friendship, how much more intense, then, must be those feelings of affectionate regard which we must entertain for you, looking upon you, not only as our friend in temporal affairs, but as our friend, adviser, and Pastor, in spiritual matters. You who, in the discharge of your sacred calling, like a faithful sentinel, have never failed to

watch, to pray, to warn, to reprove, to exhort, to encourage, as prudence and necessity required; and who, in our hours of sickness and danger, have been always ready to administer to the soul those consolations which the balmy influence of our holy religion alone can impart.

To be deprived of your presence and services even for a short time, however reasonable and desirable for your health, your temporary absence may be, it may be easily imagined, cannot be productive to herwise than of regret; and while we with pleasure look forward to your speedy return, we beg to assure you that we shall not fail to offer up our prayers to the Almighty disposer of events, for your safety during your absence, and that your return to us may be accompanied with the blessing of renewed health, without which this world ceases to have charms, and in the full enjoyment of that gratification which you now so fondly anticipate in the expectation of shortly seeing a brother, for whom you must entertain an ardent affection.

Accept, then, reverend and dear Sir, our sincere wishes for your prosperity and happiness, and your speedy and safe return to us, and believe us,

Rev. and Dear Sir,

Your Obedient Servants.

[Here follow the signatures.]

REPLY.

GENTLEMEN:

It is not in my power to make a suitable acknowledgment for the very flattering compliment, of which your affectionate address is the medium. I had no expectation that such honourable notice would have thus been taken of my poor humble labours while you were under my spiritual care; but allow me to express my fear that you have overrated my services, and in the warmth of your generous feelings, and affectionate regard, have, by accepting the will for the deed, awarded to me that which was not justly mine.

To meet your approbation in the discharge of the various duties of my sacred calling, has ever been my constant study; and now, on the eve of my departure, it affords me no ordinary share of consolation and happiness to find, that my efforts have not been altogether unsuccessful.

The individual who is the cause of my absenting myself for a short time from you, is an only brother, in the decline of life—a brother, to whom I am bound by every endearing tie—one to whom, under Providence, I owe my conversion to the Catholic faith, and who has never ceased to exhort me to the practice and faithful discharge of all my spiritual and temporal duties.

Accept, Gentlemen, my sincere thanks for your kind and affectionate Address; and while I gratefully acknowledge your charity in offering up your prayers for me, I beg to assure you that I shall not forget you in mine.

Farewell, then, Gentlemen, and may that charity, peace, and harmony towards each other, which, to my unspeakable delight, I have witnessed so long happily existing among you—and which, to your credit be it said, you have ever manifested

towards your fellow townsmen of every denomination—long continue; and may I find you all on my return in good health and spirits.

Gentlemen—farewell!

PRAYERS AND GRACES OUT OF SEASON.

We think that some of the Parsons are ever zealously pious and prayerful, out of season, at times. On the public steamboats where, for mere locomotion, persons of every creed, and of every shade and hue of religious faith, are brought together, these preachers are not content with retiring to their closets and saying their prayers, as true Christians should do, but must needs beseech the Captains for their consent, and then offer up graces, long and nasal, or prayers, fuller of sound than sense, to the inexpressible annoyance of those who do not belong to their faith.—And, if a person asserts his right to immunity from these religious *boluses*, forced down his unwilling throat, he is denounced as most rude and impolite. It is well known that in our community, persons claim the right to think and judge for themselves in matters of religion, and it is passing strange indeed, if the chance occupant of a hotel bar-room or parlour; or of a steam boat cabin, must, willing or not, be forced to drink in the religious rhapsodies and rant of men, in whom he recognizes no ministerial character, and with whom he is unwilling to hold religious communion.

On these occasions, when all present agree to let the Rev. Apostle hold forth, it is very well. Let him pray long, loud, and deep, till his very clamour itself shake the skies like summer thunder—to this we can have no objection. But where such display of religion not only is not agreeable, but is really offensive to some of the travellers, who take the steamboat, or enter the tavern, not to hear prayers, but for their own convenience, paying highly for the same, it is intolerable that they should be placed in the alternative of seeming to be impolite, or of sacrificing their religious scruples and opinions by a silent approval of sentiments and principles which they consider erroneous. Who is the true gentleman and christian? Is it the man who intrudes his religious opinions on you against your will—who catches you in a corner, and stuffs you with his reveries and views—who keeps dining into your ears his most sage conclusions; or, is it the man who, in private, will, when proper time, place, and occasion present themselves, labour publicly in the cause of truth and religion, but who respects the recognised rights and privileges of others too much to force his peculiar views upon any against their own consent? It is easy to answer this query.

Some of these Rev'd. Gentlemen, who travel the country in a most prayerful spirit, seem to labour under a kind of hallucination, and bear themselves, not with the meekness of Apostles, but with all the loftiness and high mindedness of temporal lords. Every eye must drop in their presence; every bosom, in holy awe, must repress its breathing; every tongue must cease to wag; and *attentis auribus*, all

must wait, with reverential expectation, to hear the dicta of the oracle. Are they the lords of the soil? Are they now the nursing fathers of the faith? Have they the right on land, and the right on water, to drill us all according to the arbitrary tactics of the Westminster Confession of Faith, and the changing discipline of the General Assembly? Shall the steamboats be made their portable meeting houses, and the bar room counters their ever ready pulpits, and the hotel tables their committee boards? And will there be no public place in which an honest man can breathe a mouthful of air untainted with the errors of Calvinism, and where he can escape from the villainous smell of those terrible sulphurous fires in which are burning the millions, "by unalterable decree," condemned from all eternity, including "infants not a span long?" Must we begin to eat, and cease to eat, rise up and sit down, walk and stand, according to "the spirit of the standards," and shall the very cabin of a steamboat be subjected to the severe blue laws of puritan strictness, which makes cheerfulness a sin, and denounces a smile or a laugh as the height of impiety?

There is something absolutely ridiculous, as well as provoking, in such pretensions, and we enter an unqualified demurrer to the ungrounded claim advanced by these Rev. gentlemen to exercise jurisdiction over river and stream, turnpike road and hotel, as if, wherever they appeared, the whole spiritual concerns of men must be taken under their special care, and all be forced to bow the head to receive their blessing, or bend the knee around them while they pray.

When we enter their churches of our own accord, or attend their religious assemblies, we expect them to officiate, and feel that even seeming disrespect would be unworthy of a gentleman;—but the case is very different when they come to stop us on the highway, and ask us to hear a prayer, or demand us to kneel with them in a steamboat cabin, or stop us at our meals, that they may first bless the dish, for the contents of which we have paid our money. The fact is, they have no right to force their ministry upon us, and they will do well to wait till we have asked them. What would be said of a Catholic priest, who should imitate the conduct of some of these Rev. gentlemen? And yet the Catholic priest has, *in extenso*, all the rights as a minister or as a man, to which they can possibly pretend. But he has too much sense and politeness to intrude himself upon those who do not think and feel with him on matters of religion, and he knows, too, the man most displayful of religious zeal, and who stands at the street corner making prayers loud and long, is not always most pious at heart. He may have broad Phylacteries, and exhibit externally great interest for the law of God, and be no better than a Pharisee. *Qui vult capere, capiat.* Let the man, whom the cap fits, wear it.—*Catholic Advocate.*

☞ Father Mathew's visit to America is put off for another year.

IRISH INTELLIGENCE

BY THE GREAT WESTERN.

The agitation of the Repeal of the Union continues with unabated violence. At the Dublin Corn Exchange, on the 5th, the Repeal Rent amounted to £904, the largest yet received, except that of the previous week, which included some extraordinary returns made at Mr. O'Connell's great meeting in Tipperary.—Troops have been poured into the country in great numbers. At the close of last week the force in Ireland amounted to six divisions of Artillery; six regiments and a squadron of Cavalry; twelve battalions and twenty-two depots of Infantry.

The usual weekly meeting of the Repeal Association took place on Monday, the 12th, at the Corn Exchange, Dublin. A Presbyterian clergyman, named Lawrey, from the north of Ireland, filled the chair, and in the absence of Mr. O'Connell, appears to have played the first fiddle. The amount of the rent for the week was announced to be £1,717 11s. 10½d. The enthusiasm was beyond all description, the immense mob outside the building pouring in the cheers from the inside.

The Repeal demonstration at Kilkenny, on the 8th is described as having been great. There were, it is said, upwards of 300,000 people present, including from 11,000 to 12,000 horsemen. Mr. O'Connell in addressing this vast multitude, said,—“Is there a band within hearing? If there be let them play up ‘God Save the Queen.’ (More than a dozen bands here played up the National Anthem, the entire vast multitude remaining uncovered. At the termination of the air, three hearty and deafening cheers were given for the Queen.) I will now give you another subject to cheer—three cheers for the Queen's Army,—the bravest army in the world. (Tremendous cheers.)—Three cheers for the Irish people—the most moral, the most brave, the most temperate, and the most religious people on the face of the earth. (Great and long continued cheering.) After assuring his hearers that nothing could prevent the Repeal being carried if the people were peaceable, he said—I suppose you have heard of the Duke of Wellington and Sir Robert Peel having come down to Parliament one fine evening, and declared that they would prevent the Repeal of the Union even at the expense of a civil war. We will not go to war with them, but let them not dare to go to war with us.—(Tremendous cheering, which continued some minutes.) But they have sent over 36,000 artillery, cavalry, infantry, and marines here, and I am very glad of it, for they will spend 36,000 shillings every day while they remain in the country.—(Cheers.) It would be a kind of little repeal of the union in itself.

There was an adjourned meeting on Tuesday at which Mr. O'Connell attended. He ridiculed the bustle among the officials and the military; the much talked of rebellion was invisible; but the soldiers would be employed in aiding to collect the poor rates next winter—in distressing blankets and pots with that view.”

He had just heard of a gentleman who had brought his family from Wexford to Dublin, to be safer in consequence of the rebellion that was to break out that morning! Mr. O'Connell proposed an address to the people of Ireland. The novelty in it was some replies to two principal objections against repeal. One objection was, that there would be a Catholic ascendancy; the answer was, that there was no danger of it; that in reducing the Protestant establishment, regard would be had to vested interests and the rights of incumbents; that the funds would not be devoted to any other establishment; and that the Catholics would have no object in desiring an ascendancy. The other objection was the fear of the landlords at the contemplated “fixity of tenure” for tenants; the reply was much argument in favor of that alteration of the law, as tending to the prosperity and peace of Ireland. The address was adopted. The rent received on that day was £310.

The style of Mr. O'Connell's addresses will be gathered from the annexed extract from a dinner speech at Marlow. Speaking of the imagined purpose of the British ministry to subdue the Repeal movement by arms, Mr. O'Connell said: May not they send us to the West Indies as they lately have emancipated the negroes, to fill their places (hear, hear.) Oh! it is not an imaginary case at all, for the only Englishman that ever possessed Ireland sent 80,000 Irishmen to work as slaves, every one of whom perished in the short space of twelve years beneath the ungenial sun of the Indies (oh, oh, and hear hear.) Yes, and Peel and Wellington may be second Cromwells (hear and hisses;) they may get hunted truncheon, and they may, oh, sacred Heaven! enact on the fair occupants of that gallery (pointing to the ladies' gallery) the murder of the Wexford ladies (oh, oh!) But I am wrong: they never shall (tremendous cheering and waving of handkerchiefs.) What alarms me is the progress of injustice (hear, hear.) That ruffinly Saxon paper the ‘Times’ [loud groans.] the number received by me this day, presumes to threaten us with such a fate, [oh, oh!] but let it not be supposed that I made that appeal to the ladies as a flight of my imagination [hear.] No: the number of 300 ladies, the beauty and loveliness of Wexford, the young and old, the maid and matron, when Cromwell entered the town by treachery, three hundred inoffensive women of all ages and classes were collected round the cross of Christ, erected in a part of the town called the “Bull Ring.” They prayed to heaven for mercy, and I hope they found it [hear:] they prayed to the English for humanity, and Cromwell slaughtered them [oh, oh, and great sensation.] I tell you this three hundred of grace and beauty and virtue of Wexford were slaughtered by these English ruffians. Sacred heaven [tremendous sensation, and cries of “oh, oh!”] I am not at all imaginative when I talk of the possibility of such occurrences anew [hear, hear:] but I assert there is no danger of the women, for the men of Ireland would die to the last in their defence. [Here the entire company rose and cheered for several minutes.]

Having lashed his audience into frenzy, he then soothes them,

I tell them we will keep within the law and commit no crime (hear:) that we will stand by the constitution, and let them not dare to try our patience beyond what it will endure, for it is not safe to drive even cowards to madness; and oh, it is much less safe to drive those who are not cowards (tremendous cheering.) I said a while ago that I disliked speechifying [hear, hear.] but this is not a speech that I have been giving to you—it is history [cheering.] The people have placed unlimited confidence in me [hear and cheers.] and I should be bound to say in the language of affectation that I do not deserve it (loud cries of “you do” and cheers;) but I believe I do (hear and tremendous cheering.) A singular fortune is mine [hear, hear:] I believe I am the only man living or dead, that enjoyed forty year's uninterrupted popularity and confidence.

A Voice: That you may enjoy twice as many more [cheers.]

Mr. O'Connell: No, that cannot be: for long before that time I shall have gone before my God to answer for all the acts of my public and private life.

WARLIKE DEMONSTRATIONS.—The general order for the arming of soldiery at Divine service, which I mentioned yesterday, is producing considerable alarm throughout the country. It was certainly a very ill advised and most unwarrantable proceeding. I subjoin some additional extracts from the provincial papers:—

Waterford.—The climax of military gaud was completely capped here on Sunday, the troops marching to their respective places of worship in battle array, regularly equipped for combat, with gun, sword, and ammunition, as if going to fight and not to pray. Guards and sentries in every instance were advantageously posted outside the churches, and every other precaution incident to military usage adopted to guard against any sudden onslaught on the part of the rebels.—The coincidence was rather incongruous that Dr. Dalrymple preached a sermon on the occasion in behalf of the Protestant Orphan Asylum, surrounded by “men of arms” as an evidence, we presume, that church ascendancy is still, as in the beginning, to be upheld and perpetuated by the sacred text of “pike and gun.”—*Waterford Chronicle.*

From Wallmer and Smith's Express

The debate in the House of Commons on the Irish Bill, on Friday night, was one of the most animated which has taken place during the session; the policy of the present as compared with the late Government was reviewed by the friends and opponents of each with more or less success, and a good deal of acrimony. Lord John Russell's speech, in particular, was unusually strong and pointed; it has received a large amount of praise from the party of which his Lordship is the recognized leader. Indeed, at the present movement, Ireland absorbs the exclusive attention of the statesmen and public writers of England. Matters have come to a crisis no less rapid than critical; but hitherto, beyond sending large bodies of troops to subdue

any outbreak that may occur, the government has done nothing to arrest it. But it is clear, from the Minister's tone, that their patience is exhausted. A few days will probably witness the development of their policy. The subject is surrounded with difficulty, and requires to be handled with no ordinary tact. A false or an unfortunate move would end in upsetting the ministry, and perhaps convulsing the country. Great men rise with great occasions. It will be seen ere long whether England's Minister is equal to the emergency, not merely of making Ireland pacific, but, what is of far more consequence as regards the welfare of the empire at large, tender her contented. Various are the panaceas propounded for that purpose; Peel's choice will make or mar him as a statesman. Mr. O'Connell declared, on Thursday, at the great meeting at Ennis, that the Government were more disposed to conciliate than to coerce, and that if they were prepared to sever the Church from the State in Ireland, he would meet them in “excellent humour.” He stated that Peel and the conciliatory party in the Cabinet had prevailed. In London, however, the belief is quite the other way, and that the Duke of Wellington's recipe for quieting the Irish by force had found the greatest number of supporters in the Cabinet, leaving Peel and the moderate party in a minority. The language used by Lord Stanley and Sir James Graham, during Friday's debate, in contradistinction to that of Sir Robert Peel, is calculated to strengthen the latter impression. A little time, however will decide the question. The rent is expected to reach the enormous sum of £3000!

O'Connell at Mallow, commenced his evening speech thus:

I am a proud man. I own it. I am a proud man—I never qualified it—I never will deny it. [Cheers.] I may be sneered at for the declaration, for I own it—I am a very proud man. I am glad of the gradual growth of the great cause, until it has accumulated at length into so powerful and gigantic a shape, that in its career it becomes like the mighty avalanche of the Alps, smothering in their career as it left the mountain top, increasing as it comes down, and bears with its very obstacles, until, overshooting all obstructions, it pours irresistibly forward, annihilating towns, villages, streams, and lakes, and alters the entire face of nature in one gigantic convulsion. [Cheers.]

In the course of his speech, Mr. O'Connell stated, that he was told by a distinguished person, who had it from the Queen's lips, that she never authorized Sir Robert Peel to use her name as he had done in the House of Commons, for putting down the Repeal agitation. He also stated that in a few weeks he had addressed 2,000,000 of his countrymen, and that when he got 3,000,000 of Repealers he would proceed on a new track. Alluding to the rumors abroad for putting down the agitation, he said the government had resolved upon not coercing them; they wished to “coax the birds of the bush.” If they are prepared to sever the church from the state in Ireland, he should be much obliged and delighted with the change, and meet them in excellent good humor. “The real sinew—the arms,” as Mr. O'Connell says, flowed in abundance. £1,200 at Ennis £600 at Mallow, and Heaven knows how much from Athlone on Sunday; and no one need wonder if the repeal rent for the next week far exceed £3,000.

### PUSEYISM IN OXFORD - A GREAT STEP.

[From the London Morning Chronicle.]

The sensation created here last week by Dr. Pusey's sermon at Christ Church Cathedral, in which the Reverend Professor avowed his faith in consubstantiation and the doctrine of the mass, has been increased to-day by the announcement that a copy of the discourse has been demanded by the University authorities, with a view to examination and probable censure. It is stated that Dr. Pusey has, however, requested two days before complying with the request, and it is conjectured that he intends to plead the circumstance of the sermon having been preached in his own Cathedral at Christ Church, of which, as professor of Hebrew, he is a canon, as a reason for exemption from the cognizance of the academical authorities.

I send a copy of the *Oxford Chronicle*, which contains a fair analysis of the sermon, reading *con* for *trans*-substantiation.

M. A. OXON.

May 22.

#### Dr Pusey's public profession of Roman Catholic doctrine.

On Sunday last Dr. Pusey preached to a large congregation at Christ Church, and publicly, and without reserve, professed and taught the great fundamental doctrine of the Roman Catholic Church, namely, *Transubstantiation*. The text was that which describes the institution of the Lord's Supper by our Lord—*Mathew xxxvi. v. 26, 27, 28*; compared with *John vi. 54*. Dr. Pusey took these texts in the literal sense in which the gross-minded Jews and un instructed disciples took them, and for which they were rebuked by our Lord in the first part of his sermon. Dr. Pusey adopted the precise line of argument employed by Dr. Wiseman in his volume published in the year 1835, and which consisted of lectures delivered at the English college at Rome.—Following Dr Wiseman, Dr Pusey maintained, that on consecrating the elements of bread and wine, a change took place, but the *mode* of which, it was presumptuous to inquire, but which we were to regard as a wonderful mystery, that it should be bread and wine, and yet the *very* body and blood of Christ. In support of these statements, Dr Pusey quoted the language of the Council of Trent, session xiii. c. 3 and 4. It may be remarked here, that Dr. Taiton, the able and learned Dean of Westminster, in his work on the Eucharist, has ably criticised the principles of interpretation adopted by Dr Wiseman, but of these criticisms Dr Pusey took not the least notice.

The second part of his sermon was on the *Communication of the remission of Sins*; and here the reader will perceive comes the awful and practical part of the subject. *Transubstantiation* is not a barren, unoperative speculation, but constitutes a system of divinity, and determines the whole character of the revelation of God's will to man;—and Dr Pusey went necessarily the whole length of the argument, and laboured to show, that the remission of sins referred not only to the atonement on the cross, by the one offering of the

body of Christ, but also to the celebration of the Lord's Supper. Here again he quoted the "Ancient Church" as authority. This doctrine is also maintained in Tract 90, as we noticed at the time; this Tract asserting—"that there is nothing in the 31 Articles against the mass in itself, or against its being an offering for the remission of sin, when considered as a continuation of Christ's sacrifice."—P. 63, first edition.

Consistently with these views, Dr Pusey, in practically applying his subject, spoke of the Lord's Supper as the means of continuing and maintaining the spiritual life imparted in baptism; and urged to more frequent communion, both on the part of "the *Holy*" and of *Sinners*; the former, that they may enjoy an antipast of heaven; the latter, that they might peradventure obtain the remission of sins.

OXFORD, May 25.

Dr Pusey yesterday complied with the demand of the Vice Chancellor, by delivering up his sermon in defence of the mass to that functionary. A Board has been appointed to examine the propositions contained in it, consisting of the following members:—

The Vice Chancellor,

The Margaret Professor of Divinity.

The Regius Professor of Pastoral theology.

The Rev Dr Jelf, Canon of Christ's Church.

The Rev the Provost of the Oriel College.

The Rev the Warden of Wadham College.

We find the following statement in the *London Times* of May 25.

"We learn from unquestionable authority, that the Oxford investigation has terminated in a complete vindication of Dr. Pusey, who has produced out of St Cyprian the *ipsissima verba* of the passage which Dr Fauset has accused of heresy."

On the other hand we take the subject from the Oxford Gazette of June 3rd, which appears to settle the matter.

"It is just announced that the Vice-Chancellor has communicated to Dr Pusey his suspension from preaching before the University for two years. The members of the Board were greatly embarrassed by the magnitude of the subject with which they had to deal. Doctrinally, the Board was divided, and each member made a separate report to the Vice Chancellor, upon whom the responsibility of a final decision was thrown."

Dr Pusey has addressed a protest to the Vice Chancellor, of which the following is a copy:

PROTEST—"Mr Vice Chancellor—You will be assured that the following Protest, which I feel it my duty to the Church to deliver, is written with entire respect for your office, and without any imputation upon yourself individually.

"I have stated to you, on different occasions, as opportunity offered, that I was at a loss to conceive what in my Sermon could be construed into discordance with the Formularies of our Church: I have requested you to adopt that alternative in the Statutes, which allows the accused a hearing; I have again and again

requested that definite propositions, which were thought to be at variance with our Formularies, should, according to the alternative in the statute, be proposed to me; I have declared repeatedly my entire assent *ex animo* to all the doctrinal statements of our Church on this subject, and have, as far as I had opportunity, declared my sincere and entire consent to them individually; I have ground to think, that, as no propositions out of my sermon have been exhibited to me as at variance with the doctrines of our Church, so neither can they, but that I have been condemned either on a mistaken construction of my Words, founded upon the doctrinal opinion of my judges, or on grounds distinct from the formularies of our Church.

"Under these circumstances, since the statute manifestly contemplates certain grave and definite instances of contrariety or discordance from the formularies of our Church, I feel it my duty to protest against the late sentence against me as unstatutable as well as unjust.

"I remain, Mr. Vice-Chancellor, your humble servant. "E. B. Pusey."

Ch. Ch., June 2, 1843.

This is certainly (*says the N. Y. Freeman's Journal*) bringing matters to a point; and we shall be disappointed if something decided and important does not grow out of it. Dr. Pusey is now in the attitude of one suffering persecution for conscience's sake; the sympathies of a large and powerful party will be with him; and Puseyism will receive redoubled energies and a fresh impulse. The issue which both divisions have so long fought shy of, has at length been forced by circumstances, and the line is at last drawn wide and deep between the two sects of the Anglican Church.—This is, in our view, one of the most important occurrences in the religious world within our days.

From the Catholic Expositor.

#### A CATHOLIC STORY.

A Divine Providence had opened the way for the welcome reception of Christianity at the Sandwich Islands before the bearers of the Cross had reached their shores.—The various islands—before ruled by different chiefs who waged with each other cruel and incessant war—had at last been brought under one sceptre by the Napoleon of the group, Kamehameka the First. The superstitious and absurd restrictions of the *tabu* had become so oppressive even to the chiefs that it was by common consent abolished. The influence of the native priesthood, with their cannibal and idolatrous rites, was so interwoven with the *tabu* that the complete fall of the one, gave a vital shock to the other. Then came a strange pestilence which with resistless and invisible hand cut down an immense number of the Islanders. The young and old, the feeble and healthy sunk alike and in a moment before the breath of the destroyer. Men arose in the morning cheerful and vigorous and were dead at noon. The friends who came in apparent health to commit them to the earth, often lay down in mortal sickness by the unfinished grave never to rise again. The

sick were left untended, and the dead unburied. In vain they called upon their false gods, and offered the blood of their fellow men in the sacrifice, the terrified priests owned their weakness and impotency, and in more than one instance helped with their own hands to tear down their idols and temples. By the light and reason of awful experience had they learned to *unbelieve* idolatry, and were self-prepared to receive with joy and gratitude the pure and soul reviving truth. The evils of the *tabu*, the miseries of war, man-stealing, cannibalism, and pestilence had taught them to estimate the wisdom and beauty of mercy and love, and the first herald of Christ the Redeemer was received with joyful gratitude.

In 1819, King Kamehameka I, his brother Boki, and his prime minister received baptism at their own solicitation on board the French corvette, *Urania*, according to the rites of the Catholic Church; the French commander acting as sponsor. *So the first Christian sovereign of the Sandwich Islands was a Catholic and had a French sponsor.* This should be mentioned as giving some clue to the envious bitterness with which a portion of the Protestant missionaries battled Catholicism.

In the fall of the year 1823, the King and his consort (Kamahamalo) embarked on board the British whaleship, *L'Aigle*, Captain Starbuck, with the intention of proceeding to England; their suite consisted of Governor Boki and his lady, Mr. Reves, French secretary, and several native attendants. The Royal family were safely landed in England, some time in May 1824, and soon after reached London, where they received every honor, attention, and hospitality from the nobility of that nation.

Her Majesty the lamented Queen, very soon after her arrival in England, contracted an illness which baffled the skill of the most experienced physicians, and terminated her existence, after a few days confinement. During the illness of his consort, the King himself became indisposed, and though attended by the most eminent physicians, rapidly sunk under debility, and soon breathed his last, in a land of strangers.

In his last hours, whilst his senses were still unshaken, he appointed Governor Boki the representative of his nation in England, after his decease, & the guardian in conjunction with Kalaimaku, of his young brother, (Kankeouli) the next legal successor to the throne of Hawaii.

Boki returned to his native islands with the remains of the king and queen, in H. M. frigate *Blonde*, Captain Lord Byron. Mr. Reves, the confidential secretary and beloved friend of the deceased prince, was urgently requested by him during his last illness to proceed to France and induce missionaries to carry to Hawaii the blessings of civilization and Christianity.

Before Boki left England, he again pressed Mr. Reves to go to France and engage missionaries to come out to the Sandwich Islands, reminding him of the wants of his people, and promising friendship, protection, and assistance.

On the 17th of November, 1826, the

Rev. John Alexius Augustine Bachelot sailed from Bordeaux in the French ship Comet, Cap. Plassad, in company with two other Catholic priests, the Rev. Mr. Short, a subject of Great Britain, together with four laymen. The Comet arrived at Honolulu with the missionaries, July 7th, 1827, having been about eight months on the passage.

On the 8th day of July, the three priests landed from the Comet, and had a long interview with Governor Boki, who received them in the most open and friendly manner: welcomed them to these shores; told them there was no obstacle to their remaining; promised them his protection and support, and engaged to provide them with houses and land. The succeeding day the priests had a second interview with the Governor, who reiterated his previous promise and expressed more warmly than before, the satisfaction he felt, that they had safely arrived in his country. On the 10th, orders were given to have the promised house prepared for the reception of the missionaries, which they took possession of on the 12th; disembarked their effects on the succeeding day, and, on the 14th celebrated, in their own dwelling, the first mass ever performed at the Sandwich Islands. On the 15th, they were visited in the most friendly manner by several of the principal Chiefs, when their hearts were made glad, with the prospect that appeared before them, of commencing, without difficulty the labor of their mission.

It will be understood, that at this period, Boki was the sole guardian of the king, (then a minor,) his brother Kalaimoku being dead, and as such, had an undoubted right and power to grant the Catholic missionaries liberty to remain and pursue the avocations of their calling. It has been said by the Protestant missionaries, that when the government knew Catholic priests had come to the Islands, they were immediately ordered to leave. If such an order was issued, it came from the chieftainess Kaahumanu, who was entirely under the dictation of the Protestant missionaries, and they are responsible for its intolerance. No one pretends to deny they were untrusting in their efforts to increase her power, or, that she was absolutely governed by their advice. But Governor Boki was legitimate authority, and he wished to keep generously the promises which had induced the Catholic missionaries "to leave all, and bring healing to the sick of heart." About the beginning of 1828, the priests moved into their new residence, and raised an humble altar to their Lord and Master. The people flocked to them for instruction, and Boki and other chiefs frequently attended divine service in their little chapel. Their success seems to have roused the sectarian jealousy of the protestant mission, notwithstanding its infinite superiority in wealth, numbers and political influence: "but all this availed nothing while Mordecai the Jew sat at the king's gate."

In April, 1828, Messrs. Bingham, Clark, & Chamberlain were appointed a "committee to inquire into the plans and operations of the Jesuits settled in this place." From

that period the Catholics had no peace. Every means was resorted to, which could tend to injure the priests in the eyes of the people, and bring the Catholic mission into odium with the chiefs. They were constantly represented as deceivers and idolaters, but by carefully obeying the laws and, submitting patiently to the sneers and slanders of their powerful rivals, and the vexatious insults which the chiefs were incited to heap on them, the priests continued their labors until the close of 1829.

Unfortunately for the Catholic cause, Governor Boki, in December, 1829, left this country, alas! never to return; to the hour of his embarkation, he continued the undeviating friend of the priests, and an advocate for the faith he had embraced, often had he been heard publicly to remark, that "he could see no just reason, why the ministers of the Catholic church had not as much right to teach the doctrine they professed as the missionaries from the United States." The reins of government were soon grasped by the Queen, Kaahumanu, and then commenced the era of persecutions, tortures, banishment and injustice, which the Protestant mission so obstinately defends, if it does not openly applaud.

Directly that Governor Boki had departed, it was observed that the Governness Kaahumanu, was, if possible, more than ever surrounded by the members of the Protestant mission. In all the affairs of the Islands, and even in her household arrangements, she invariably sought and implicitly obeyed their directions. Who, then, is answerable for the shocking persecution of the Catholics? An ignorant savage old woman of sixty, who did not know the difference between Catholic and Protestant, (except so far as the ladies of the latter faith could give her fine bonnets and dresses,) or those men who ruled her councils; and even in this country are more remarkable for hating Catholics, than doing God service?

The Governness hastened then to use her power, as her spiritual directors advised. Mr. Bachelot was ordered not to permit the natives to attend worship in his chapel. A few of the bolder converts disregarded this order, and attended mass on the 7th of January, 1830, on which day, a band of armed ruffians dragged him from the altar, while in the act of devotion, by the express command of the so much praised convert, the docile pupil of the American mission, the "good and pious Governness." The evangelical labors of the priests now ceased, though the daily mass was celebrated in their private chapel.

About the end of January, 1830, Luika, a native woman, (who was baptized years before on the coast of California,) and two male converts were most inhumanly whipped and tortured by a chief, high in the esteem of the Protestant mission, "because they would not renounce the wicked faith of Rome." The woman Luika, was afterwards visited by the Rev. Mr. Bingham, of the Protestant mission, who accused her of "worshipping images, the Virgin Mary, and the Pope," and in the most violent and abusive manner, threatened her with the severest punishments in

this world and the next, if she did not repent of her idolatry. It is a little amusing to see how pertinaciously throughout the whole affair the Protestants persisted in knowing what Catholics believed, so much better than the Catholics themselves. If exasperating language is an evidence of the milk of human kindness, Mr. Bingham was a perpetual fountain of sweetness. His anger did not convert Luika, and the exertions of his intimate friend, the "good Governness," were equally unavailing. Luika was taken by her to Mani, kept seven days without food at one time, incredible as it may appear, and after nine weeks of alternate promises and insults, kindness and severity, was dismissed as incorrigible, and formally given over to the devil.

About the same time, seven native converts were torn from their friends, and sent naked to work, cutting stone on the reef in the broiling sun—a kind of labor (so executed) painful beyond description. At night their limbs were so loaded with chains; that sleep was almost out of the question. The only crime of these men was Catholicism. None other was ever alleged against them. At the same time, and for the same offence, six native females were condemned by Kinau (the daughter of Kamchameka II., and of course the step daughter of his widow the Governness) to make each fifteen mats of six fathoms by five in dimension. These females, after several months' labor at their task as prisoners, though continuing firm in the Catholic faith, were liberated by the humane exertions of Liliha, (wife of Governor Boki,) and their punishment remitted. One of them was sick when the sentence was passed, and died with her young infant about a month after she had obtained her freedom.

The next act of persecution which took place, was on the person of a native, by the name of Anoloniko Kibawahine, a man noted for his exemplary deportment and mild disposition; he was a Catholic however in his belief, and for that crime, he was seized upon in the most barbarous manner, loaded with irons, and confined in the fort for the space of three months, with scarcely food sufficient to sustain nature, subjected to be kicked, spit upon, and abused by every unfeeling wretch who felt willing to display his temperament in acts of such brutal barbarity. From this cruel torture Anoloniko was only relieved, to labor in company with twelve others, namely, Bakelin, Luakini, Pelepe Kamokuhou, Kekime Keinekanila, (a blind man,) Nanakea, 70 years of age, maies—and seven females, (one of whom was upwards of 60 years of age,) who for not renouncing their faith in the Catholic creed, and for no other cause, were compelled to labor as prisoners for eighteen long months (associated with criminals of the lowest order,) in carrying stones to build the great wall at Waiki.

These are the females, whom Mr. Reynolds in his account of the voyage of the Potomac, says, "were kept at hard labor building a wall, and were not permitted to enter the town, because they were Catholics, and would not change their religion for that of the missionaries, at the Island,"

and for whom Mr. Bingham had some feeling of compassion, because of their blind hardness of heart." Their physical sufferings, which a word from him would have terminated, does not seem to have made a very deep impression on his tender heart.

On the 2nd day of April, 1831, a council of the chiefs was held at the fort, before which Messrs. Bachelot and Short were summoned. Without hesitation they appeared, and demanded for what cause they had been peremptorily cited.

The King was not present, but an order signed by his majesty containing the sentence of expulsion, was immediately placed in the hands of Mr. Bachelot. Against such an arbitrary act of injustice he immediately protested, demanding, "If he had committed any crime, or violated any law, he might be tried for the offence, and not judged without a hearing." After some expostulation on the part of Mr. Bachelot, the order is rudely taken from his hand by one of the principal chiefs, and every effort to obtain possession of it again was ineffectual. The priests were then told that their expulsion was not intended, but that they were invited by the King, peaceably to return to their own country. Kaikoewa, a chief of the highest order afterwards visited the French mission house, and reiterated the assurance, that the order for forcible expulsion was not intended.

Application was then made by Messrs. Bachelot and Short, to the masters of different vessels to provide them with a passage, but without effect; the authorities of the island, finally, prevailed on the commander of a Prussian ship to consent to take them to China for 5000 dollars; that sum of course the priests could not pay, and consequently they were permitted to remain.

Unfortunately for the Catholics, one Hill, an Englishman, had now arrived at this island, and immediately joined with the American missionaries in the hue and cry against the priests of the Pope. He declared himself an agent of the English Episcopal Mission Society, come to these seas, for the purpose of extending the blessings of Christianity. The Protestant divines now thought they had obtained a champion, through whom, they might succeed in banishing the Catholics.

It was now decided to drive the priests out of the country at once, and that neither delay, or a hearing should be granted them. On the 9th December, they were told they must leave the country, in a native vessel, commanded by Capt. Summer an Englishman, but where they were to betaken was not communicated. Messrs. Bachelot and Short, protested against this arbitrary proceeding, and asked in what they had violated the laws or orders of the government. All remonstrance was useless; they were in the most insulting manner driven on board, on Christmas Day. They earnestly entreated for one day more, that they might keep the Nativity of our Lord on land, but this one privilege was denied them, and the miserable ill-fitted craft was ordered to sail forth with.

## LATEST FOREIGN NEWS:

Items by the Hibernia.

The following account of another great meeting in Ireland develops the bold, indeed the daring tone of defiance which the Irish leader now uses towards the British Government, in stronger colors than any previous one.

Mallow was, on Sunday, the scene of the next demonstration, at which 400,000 persons are said to have been present. Large bodies of troops and police were stationed in the neighborhood. The enormous multitude paraded the town in procession, and then proceeded to an open space, where Mr. O'Connell delivered an address. Mr. O'Connell dwelt much on Sir Robert Peel's use of the Queen's name, and on Lord Lyndhurst's assertion that the Irish were aliens in blood, language and religion.

When he heard them say that they were aliens in language he replied that, talking the same language, the Saxons spoke it with a hissing, croaking tone, whilst the Irish spoke it out fully from the heart, and gave the significance of cordiality to the words they uttered.

But his most notable speech was at the dinner; when six hundred persons sat down to table. He began thus—

"The time is come when we must be doing. (Cheers.) Gentlemen, you may soon learn the alternative to live as slaves or die as freeman. (Hear! and tremendous cries of 'We'll die freemen!' mingled with cheers.) No, you will not be freemen if you be not perfectly right, and your enemies in the wrong.—(Cries of 'So they are!') I think I perceive a fixed disposition on the part of some of our Saxon traducers to put us to the test. (Cheers.) The efforts already made by them have been most abortive and ridiculous. (Hear!)"

In the midst of peace and tranquility they are covering over our land with troops. (Hear.) Yes, I speak with the awful determination with which I commenced my address in consequence of news received this day. There was no house of Commons on Thursday, for the Cabinet was considering what they should do, not for Ireland but against her. But, gentlemen, as long as they leave us a rag of the constitution, we will stand on it. (Tremendous cheering.) We will violate no law, we will as ail no enemy; but you are much mistaken if you think others will not assail you. [A voice—'We are ready to meet them!'] To be sure you are. Do you think that I suppose you to be cowards or fools? [Cheers.] I am speaking of our being assailed. [Hear, hear!] Thursday was spent in an endeavour to discover whether or not they should use coercive measures. [Hear, hear, and hisses.] Yes, coercive measures; and on what pretext? Was Ireland ever in such a state of profound tranquillity? [Cries of 'Never!']

Dublin intelligence of Thursday reports another Repeal demonstration, at Murroe, near Limerick, on Tuesday; 100,000 attending.—A parish priest headed the speakers in denouncing "the Saxon,"

and handed to Mr. O'Connell £618 for Repeal rent. Mr. Thomas Steele "flung open defiance at Lord de Grey and the bloody villains—Wellington and Peel."

The proceedings at Ennis on Thursday were distinguished by the same enthusiasm which has characterised all the great gatherings recently made in Ireland. The numbers are variously estimated from 250,000 to 500,000.

## SCOTLAND.

EDINBURG.—On Sunday last, the day of Pentecost, a grand pontifical high mass, with full orchestra, was celebrated by the Right Rev. Dr. Gillis, at St. Mary's Church. The ceremonies were in all respects conducted with the solemn magnificence which distinguishes the services of St. Mary's. In the evening after vespers and solemn benediction, Dr. Gillis delivered a lecture "On the mystery of the day—the Church." It is not only worthy of remark, but it is a remark which must force itself upon the observation of every one, that since the "disruption," the Catholic Church has been crowded with Protestants.—*Correspondent of the Tablet.*

The Paris correspondent to the *Register* (Edinburg), speaking of opinions in France respecting the religious movement in Scotland, says:—"The majority of journals being Catholic, and of course anxious for the increase of their religion, take advantage of the secession of Dr. Chalmers and his party from the National Church, to remark on the injustice of forcing a Protestant Church upon the Catholic people of Ireland. 'The Episcopal Church of England is the Church of the majority of the people, and it is rightly established; the Presbyterian Church is the Church of the majority of the people of Scotland, and it is rightly established; the Catholic Church is the Church of the overwhelming majority of the people of Ireland, why is it not established?' Such in fact is their argument, and they add, 'You see the ministers of the Church of Scotland—the men most distinguished for their learning, their talent, their piety, and their zeal, will not submit to the domination of the state in spiritual matters—they prefer to abandon their incomes, their benefices, their worldly possessions; how then can you expect the Catholics of Ireland to tolerate a Church that in their conscience they believe to be heretical?' The tenor of the arguments of other newspapers is—'See how this Protestantism is crumbling to pieces—the Church of England is split into two parties, which threaten its destruction; and now the Protestant Church of Scotland is severed into two hostile factions; how can a house so divided stand?'"

Dr. Candlish, in a speech delivered at the Free Assembly, laid down the laws to the attendance of the new churchmen on the ministrations of the old. He entirely forbade it. Even where there is no other form of worship, Presbyterians of the Free Church must not sit under a minister of what is called the Establishment, which, having consented to anti-Christian terms of alliance with the State, & to an anti-Christian yoke of bondage, is no longer to be regarded as a Christian Church, and its observances are to be avoided and contemned by its late children. The same precaution is held out against praying with the Church of England, or assisting in its services. The rev. doctor does not however forbid the Free Church men from attending mass.—*Tablet.*

## ENGLAND:

NON-CONFORMING BISHOPS AND A NON-CONFORMING CLERGY.—The Anglicans speak of their church as they do of a calf. It is a dead cold veal, or it is a "staggering bob." The shaking of dry bones it now exhibits may be gathered from the following letter of a Pancreatic to the *Herald*:—"The Bishop of London, in his charge to the clergy, noticed the dress of the officiating minister—the propriety, or rather the impropriety, of singing hymns before the commencement of Divine service—prostrations, &c. I don't stop to inquire whether [with reference to the unhappy differences of the day] this is, or not passing by the substance, and giving importance to the shadow. A very large proportion, however, of the clergy have continued to officiate exactly in the same manner as heretofore. His lordship again directed that a collection should be made, yesterday for a specific object. I know this was not universally done. There was none in my church. The Bishop of Exeter has given directions that weekly collections be made throughout his diocese on the Sundays. I venture to think this will not meet with universal compliance—at least if I may judge by the opinions I have heard of the impolicy of such a course. This brings me more immediately to the object of my letter—the singular want of uniformity in different dioceses, and the necessity that something be done towards removing so great a mischievousness. In Marylebone the clergyman adopts the white surplice. In the adjoining parish of St. Pancras the black gown still holds its place. I meet a friend who tells me what fruits the bishop's letter produced at his church—I reply that in mine we had no collection. In the diocese of Exeter I noticed weekly collections—in London annual ones—in Canterbury none at all! Here candles are placed on the altar with the express sanction of the bishop; there they are considered an approximation to Popery—also with the tacit sanction of the diocesan. As a layman I do not venture to allude to any thing beyond more matters of discipline; but I leave it to your readers to determine whether this want of uniformity does not extend to questions of far greater importance. Another unfortunate complains, that while one preacher does one thing, and another another, the bishops give, an uncertain sound." There could not be a question that during the whole of the last century the Church of England was weighed down by its connexion with the state; it was low in doctrine and discipline, and her watchmen slumbered at their posts. The founder of Wesleyan Methodism first broke the spell, by the gigantic power which he called into life, with a view to its aid, but which became unmanageable under his own hands, and he created a schism greater than any that has rent the church since the time of Cranmer.—*Tablet.*

THE QUEEN'S CHAPLAIN A PUSEYITE.—The Hon. and Rev. Charles Courtney has been appointed chaplain to the Queen. This is a compliment to the zealous endeavours of the Earl of Devon in behalf of the Tory Government. The appointment is a thing in itself not to be despised. There are four hundred pounds for money payment, apartments within the precincts of the palace, and under the beam of the Royal countenance—to say nothing of the Maids of Honor. Such an appointment is considered the highway to a bishoprick. The young divine is a Puseyite—chin deep. The solemn gravity of his countenance indicates the severity of his creed. Steadfast to his devotions, strict in his discipline, and unswerving in his duty, the Hon. and Rev. Charles Courtney is looked up to as a bright example by those who cast a longing, lingering look behind, and fancy that the dim

vista of the past is the far-off future—that Popery which hath been, is the Popery which they have a "mission" to restore.—*Western Times.*

## LISBON.

MAY 29.—Having read in the *Tablet* of May 20, arrived here by last packet, a letter from a correspondent in this city, I can not resist the temptation to send you, by way of supplement to it a short article translated from the *Revista Universal Lisbonense* of last Thursday. The article is headed, "A Flesh-and-bone Protestant Bible." The English continue to work *per fas et per nefas*, and almost by steam, their machine for *Englandizing* the universe. While the lower orders of their own country are putrefying in the grossest ignorance, while in this ignorance they live and die without the name of God ever sounding in their ears, except in curses, their love for the human race sends forth bibles and doctors to the utmost boundaries of the earth. One of the most comical among the many comicalities of that nation, as remarkable for its jocoseness on serious matters, as for its seriousness in comedies and farces, is the careful anxiety with which it despatched to foreign lands, along with cargoes of woollens and cutlery, ship-loads of bishops, (bishops in *partibus* as every body knows,) together with their competent bishopesses and bishoplings. Not long ago they sent one of these bishops to Gibraltar, comprehending in his diocese Oporto, Lisbon, and the maritime cities of Spain. If the bishop should visit this part of his bishopric, we trust that instead of receiving him with mud and stones, as the people of Jerusalem did the one sent to them, orders will be given for his reception at the door of the Custom-house, under a portable canopy of dimensions sufficiently ample to cover himself with his roomy pockets, his sanctified companion, bulky with the hopes of new posterity, and all his retinue of little ones, and of wet and dry nurses, of which undoubtedly his episcopal court is composed. If his lordship should not take up his residence in some abode purposely provided for him by the *propaganda*, it will be incumbent on us out of courtesy and hospitality, to offer him a lodging in the excellent edifice of St. Joseph, (the lunatic asylum).—*Correspondent of the Tablet.*

## DOMESTIC.

## The late BISHOP McDONELL.

The *Kingston News* remarks: We observe by the *Montreal Gazette* that the Highland Society have fulfilled their design of erecting a Monument to the memory of the late universally esteemed Bishop McDonell. A tablet of beautiful workmanship, with a suitable inscription, has been placed in the Parish Church of St. Raphaels, to commemorate the public and private virtues of the deceased. The following we quote from the *Gazette*:

Monday, the 19th June, 1813, will be long remembered in Glengarry, and indeed it will be looked upon by the public of United Canada as a day to which no ordinary interest is attached. It will be associated with the undying remembrance of one of Canada's best and greatest friends, the late Bishop McDonell, whose long and valuable life was spent in unceasing and anxious endeavours to promote the spiritual and eternal welfare of his fellow creatures, of whatever country, colour, or religion. On it the Highland Society of Canada, instituted in 1812, and lately re-organized, held its first anniversary meeting since re-organization, which was characterized by the performance of an act of respect to the author of its existence—an act worthy of its new being, and auspicious of its future character.—Some time ago, we published a resolution moved by the Rev. Hugh Urquhart, a-

concluded by the Rev. G. A. Hay, and passed by the Society, at a meeting held at Cornwall, on the 9th May last, which had for its object the erection of a monument in the Parish Church of St. Raphael's, by them, to the memory of Bishop Macdonell; and we have now the pleasure of announcing that this resolution has been acted upon. A tablet of very beautiful workmanship, plain and simple the work of Mr. Don, of this city, upon whom it reflects the greatest credit, bearing the following inscription:—

ON THE 18TH JUNE, 1843,  
THE HIGHLAND SOCIETY OF CANADA  
ERECTED THIS TABLET TO THE MEMORY OF  
THE HONORABLE AND RIGHT REVEREND  
ALEXANDER MACDONELL,  
BISHOP OF KINGSTON,  
BORN, 1769.—DIED, 1840.

His death still lives  
In the hearts of his countrymen.

was, under the direction of Mr. Macdonell, the Secretary, placed in the Church the previous Saturday, to be ready against the coming of the Society on Monday, to witness its consecration by the Church.

The members of the Society began to arrive at Williamstown about 11 o'clock on Monday, shortly after which a guard of honor, consisting of one company of the 24th Glengarry Militia, under the command of Captain J. A. Macdonell, arrived. At twelve the Society and the immense multitude of the country people, whose respect for the memory of the late Bishop brought them together to witness the first mark of respect paid to his Lordship's memory, in a country which owed so much to his exertions in its cause, formed in a procession, and took their way to St. Raphael's. When about half a mile out of the village, they were met by the very Reverend John Macdonald, and his worthy colleague in the cause of religion, the Rev. Mr. Macdonald, of Alexandria, at the head of about three hundred men on horseback, who formed in rear of the procession, which they followed to the church. Arriving at the "Corners," the whole road between them and the church, upwards of a mile in distance, was found to be lined with green bushes; and the moment the head of the procession passed under the first arch, an artillery detachment from the 24th Glengarry Militia, commenced firing minute guns, which they continued until the Society arrived at the church.

From the door of the church the President made an eloquent speech, after which the Vicar General delivered a short but impressive discourse, and dismissed the congregation.

At seven o'clock, forty members of the Society, with their guests, sat down to one of the very best dinners ever prepared in Glengarry: the wines were of the first quality, and the attendance good.

Many of the gentlemen present wore the Highland dress; the room was tastefully decorated with colors, and the whole presented a very brilliant appearance. The President of the Society presided, with the Hon. J. McGillivray as senior Vice-President, at the foot of the table. Grace was said by the Very Rev. J. Macdonald, in Gaelic. Melmis, the piper to the late Glengarry, was in attendance, and enlivened the repast by playing several pibrochs and marches.

It is currently reported in this Town and upon what authority we cannot say, that a young man named Baley, who was sometime since sentenced to undergo a punishment in the Penitentiary, manifested a disposition to insubordination, in consequence of which he was placed for punishment in a cistern where it was necessary he should work in order to prevent the water overcoming him, and that dur-

ing the process, whether intentional or otherwise he was overpowered by the water and drowned. If this statement be correct, it is to be hoped that an investigation into the matter will immediately take place, and the guilty party should not be allowed to go unpunished. For the accuracy of this statement we cannot vouch; but we trust, that if it should prove true, the Kingston press will not be silent on the matter.

Since the above was written we have ascertained, that the foregoing facts are correct, and further, another individual sometime since came by his death, in the same manner.—*Constitution.*

ANNET—Patrick Noonan and his Son, who fled to the States last week, having in their possession \$3,000, the property of the Messrs Copp of this City, has been arrested at New York, and the money with the exception of about \$200 recovered. We understand that a requisition from our Government must be sent over before they can be transferred to the hands of our authorities.—*Toronto Mirror.*

**CURE FOR HYDROPHOBIA.**

A friend in this city has furnished us with the following letter from one of the most capable physicians in the State, which we gladly publish. At this season of the year, when rabid animals are most frequent, will be found exceedingly interesting by our readers generally.—*New Orleans Tropic.*

IVERVILLE, 29th May 1843.

Dear Sir—Immediately on the receipt of your letter of the 27th instant, you will perceive that I sat down to answer the part of which it relates to Hydrophobia. All that is absolutely necessary to be known on the subject is comprised in the following very few words, viz: that there is no earthly remedy as yet discovered for the cure of disease when completely developed. The vinegar cure that I have lately seen published, I consider as extremely problematical, yet, I would try it in case of necessity. But there is a more preventive cure, and one within the reach of every person, i. e. to examine the under part of the tongue daily, for a considerable length of time, and if little water lumps, blisters, or pustules appear, to open them and discharge the matter; continuing this operation as long as fresh ones appear. This is all that is necessary to prevent the disease from taking place. But to draw the attention of readers and to induce them to lay aside their incredulity, I shall, at your request, give you a transcript from my medical notes. After all, newspaper communications are but slightly appreciated, and do but little good. As an instance, many years ago I wrote in the Baton Rouge Gazette on this very subject, and to the same effect, and more recently in the Bulletin, and all the notice that I know to be taken of either was by a flesh cutter in the latter paper, stating that excision was the only cure! Now I take no credit for any discovery on this subject, but only as the first person in America noticing and trying to make the treatment generally known—for every person ought to know it. Every man cannot be a doctor, but any man or woman can prevent the hydrophobia from taking place, and information on this and similar subjects cannot be too widely spread or made known.

The Doctor sets out by stating, according to the generally received opinion among medical men, that the salivary glands are the seat of the disease. He then proceeds to state,

1st. That several persons being bitten by the same rabid animal, the first bitten has more violent symptoms than the second, &c.

2nd. That the hydrophobic virus does not always reside in the same rabid animal. It gathers there only at the end of a certain time, the bite in the meantime, not being venomous.

3rd. That the hydrophobic virus does not, like the pestilential miasm, lose its intensity by being communicated from one body to another, but always acts in proportion to the quantity of matter communicated.

4th. That the matter does not continue in the wounds but it is carried in full force to a certain part of the body, to be hereafter described.

5th. That there is but one way to prevent the appearance of hydrophobia, and that is to evacuate the hydrophobic virus, when it appears.

6th. That hydrophobic virus is conveyed after a bite inflicted by a rabid animal, to the sublingual glands, where it is temporarily detained, forming tumours of unequal size, containing fluid humour, which is the hydrophobic poison.

7th.—That the time cannot be exactly ascertained when the tumours will show themselves, and if the matter is not evacuated from them in twenty-four hours it disappears by re-absorption, leaving no trace of pre-existence; the symptoms of hydrophobia then appear, and death, in all its appalling form, is the consequence.

8th.—That when a person is bitten by a rabid animal, the lower part of the tongue should be examined once or twice a day, for six days or eight weeks! if at the end of that time there is no appearance of those swellings, the individual need have no fear of hydrophobia; but if during these examinations tumours appear, they should be instantly thoroughly opened with a sharp lancet, and from the incisions thus made, some drops of sanious lymph, a little greenish in hue, will flow, which the patient must spit out; when this is well over, the mouth should be washed with a decoction of *Genista Latiolinctoria*, (*Dias Broom*) which indeed should be drunk throughout the whole period that the patient is under examination.

**PAYMENTS RECEIVED.**  
Hamilton—T. Brick, 10s; D. Malone, 7s. 6s.  
Mara—Ronald McDonell, 5s.

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

**BIBLES, PRAYER AND PSALM BOOKS.**

THE Subscribers have on hand a large and well selected stock of Bibles, Prayer and Psalm Books, at very moderate prices, and in every variety of binding.

A. H. ARMOUR, & Co.  
Hamilton, June, 1843. 39.

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

**GENERAL GROCERY, LIQUOR AND PROVISION STORE.**

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

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

**YOUNG LADIES' SCHOOL,**

UNDER THE DIRECTION OF THE SISTERS OF THE CONGREGATION.

**Plan of Instruction.**

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

**General Regulations.**

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

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

No pupil will be received for a shorter period than three months.  
Payment will be required quarterly in advance.

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

There will be an annual vacation of four weeks.

**DRESS AND FURNITURE.**

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

**TERMS PER ANNUM,**

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

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

**EDUCATION IN THE PRICE OF TAILORING !!!**

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

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

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

The price of Cutting is also reduced.  
SAMUEL McLEODY.

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



UPHOLSTERY AND CABINET MAKING:

Oils, Colours, Painting, Glazing & Gilding.

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

Feather Beds, Hair and Wool Mattresses, Gilt and plain Window Cornices, &c. made to order, to any design, and at short notice.

A good assortment of Looking Glasses of various descriptions and sizes kept constantly on hand, Wholesale and Retail.

MARSHALL SANDERS, JOSEPH ROBINSON.

King street, Hamilton, May, 1843.

38

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

JUST Published, No. 1. of this elegantly illustrated Edition of Sir Walter Scott's Novels, and will be continued every fortnight, until their completion.

Some conception of the style of this Work may be known from the fact, that the British publishers have expended no less a sum than £30,000 on the illustrations alone.—Price 3s. each No.

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

ARMOUR & RAMSAY, Montreal.

A. H. ARMOUR, & Co. Hamilton.

RAMSAY, ARMOUR, & Co. Kingston.

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

FOR SALE,

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

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

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

27

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

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

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

November, 1842.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

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

Hamilton, Dec, 1842. 13

Cure for Worms.

B. A. FAINESTOCK'S VERMIFUGE;

Prepared by

B. A. FAINESTOCK & CO. Pittsburg, Pennsylvania.

THIS preparation has now stood the test of several years' trial, and is confidently recommended as a safe and effectual medicine for expelling worms from the system. The 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, FAINESTOCK'S VERMIFUGE, and the directions accompanying each vial have the signature of the proprietor; any medicine put in plain ounce vials, and the signature of which does not correspond with the above description, is not my genuine Vermifuge.

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

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

B. A. FAINESTOCK & Co

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

ENLARGEMENT OF THE MONTREAL TRANSCRIPT.

THE Subscriber will commence, this day, to print on a sheet equal in size to any newspaper printed in Lower Canada—thus keeping faith with our original benefactors, and not sacrificing the reading matter for the advertisements. The circulation of the TRANSCRIPT amounts to

2,250 COPIES,

Thus justifying our friends in making us their advertising medium.

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

TERMS—12 in Town, and 18s. in the country, postage included.

Those who wish to subscribe, will please send their orders, post paid, with a year's or six months subscription in advance otherwise the paper will not be sent. It is requested that they send 10s or 20s, and the overplus in cash, will be placed to their accounts.

All orders addressed to the undersigned will be punctually attended to.

D. McDONALD, Near the Post-Office.

Montreal, May 2d, 1843.

THE U. S. CATHOLIC MAGAZINE

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

Published with the approbation of the Most Rev. Archbishop.

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

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

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

All letters must be post paid, [or they will not be taken from the office,] and directed to JOHN MURPHY, Publisher,

146 Market-street, Baltimore, Md.

Feb 11,

Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR AND LITERARY MAGAZINE.

With the April number the 4th volume of the Expositor will commence. The publishers cannot but return their thanks for the very liberal patronage extended to them during the past two years, and in announcing a new volume which will far exceed any of its predecessors in the quantity of matter, the number of pages, and splendid embellishments they hope to receive a corresponding patronage. The volumes of the Expositor commence with the April and October numbers, at which times subscriptions must commence and end. The expositor will be published on or before the first of each month; it will be printed on the very best quality of paper, with new type, cast expressly for the purpose. Each number will contain 72 pages royal octavo, stitched in a splendid cover, the design by Prudhomme, and engraved by Peckham. The embellishments will be of the highest order, by the best artists. Portraits of distinguished prelates and clergymen will appear during the year. We shall occasionally give fine lithographic views of the principal churches in the United States, of remarkable places, scenery, &c. The portraits will be on steel, engraved expressly for this work by Parker, in the highest style of the art.

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

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

New York, March 11.

Subscriptions received at this Office.

THE WONDER OF THE NINETEENTH CENTURY.

A NARRATIVE of the Miraculous Virgins of the Tyrol, as seen and described by numerous eye witnesses,—“by Bishops, Earls, Counts, Barons, philosophers, men of science, lawyers, doctors, travellers of all countries, languages and various denominations;”—particularly by Geotres, one of the most eminent men in Germany, by Dr Binns of London, by Mr Connelly (formerly Protestant minister at Natchez), by Lord Shrewsbury, Premier Earl of England,—by persons of the most unblemished reputation, the most unimpeachable integrity, of the most undoubted veracity and exalted piety. To the truly religious man or the firm believer in Revelation, as well as to the unhappy sceptic, wandering without hope in the world, this interesting pamphlet will afford an infallible guide to the One True Fold; from the unerring testimony of these standing miracles of the Catholic Church.

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

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

FOR SALE.

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

Dec. 14, 1842.

THE CATHOLIC.

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

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms

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

PRICE OF ADVERTISEMENTS.

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

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

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

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

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

\*\* Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dunas
Rev Mr. Mills, Brantford
Rev. Mr. G.oney, Guelph
Rev. J. P. O'Dwyer, Loncin.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburg
Mr Kevel, P. Al. do
Rev Mich. MacDonell, [Maidstown], Sandwich
Very Rev August McDonell, Chatham
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