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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] MAY 10, 1843.

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THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

—o—

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

EDITOR.

Origin.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE
OF KENT. CANTO III. MONEY'S RATIONAL AND BENEFI-
CENT REIGN.

Concluded

Such, Money, is the noblest, wisest use
Needs e'er be made of thee. Nor thou in ought
So lovely seem'st, such friend to man sincere,
As in his wants when thus thy bounty's shewn:
Though may'st thou else full many an office kind
Through life perform, to pleasure so'e, or use
Kindly conducive: may'st his present pain,
If not prevent, diminish; and if here
Of sorrow's loathed cup he's doom'd to drink,
Canst sweeten, as he sips, the bitter draught.

All round the globe thy safe conducting hand
Leads him, on pleasing study bent of men,
And manners new; and shews him scen'ry strange.
In foreign climes, of varying nature spread
Wild, waste, or rich and blooming to the sight;
And still, where'er he goes, at ev'ry place,
Palace or cottage, to thy ward secures
The ready welcome, and the treatment kind.
Thou knit'st for him the bands of friendship, form'd
With fresh acquaintance, learn'd, and good, and great;
And in the gay convivial hour provid'st
Still reason's feast renew'd, and flow of soul,
By thee what rare is found; what curious priz'd;
What beauteous charms the eye; or fragrant pour'd
Delights the smell; or palate pleases sweet;
Or health salubrious keeps, or sickness cures;
With art's productions; and, to feed the mind,
The fruits of science, choice of choicest found,
Are careful gather'd, to enrich his home.

Thither return'd, how happy may'st thou make
Whom thou attendant guid'st! How elegant,
Fitted by thee, how snug and cheerful smiles
His mansion quite complete! Around his lawns
So green and level spread; with bleating flocks
Peopled, and lowing kine; or sprightly steed,
Joyous that there pursues his sportive course:
And limpid lake holds to th' encircling woods
Its mirror smooth! where round his esier isle
The Swan his snowy form so stately steers:
Along the cove the babbling Brook pursues
His wild meand'rings; and, in merry mood
Exulting, hies him o'er the sunny glade;
While near is blooming seen the orchard sweet,
Pomona's haunt; and thine, Vertumnus, stor'd
With Nature's daintiest delicacies, pour'd
Profusely forth, the garden wall'd around;
And tufted shrubb'ry; and th' o'ershadow'd walk
Winding its grav'ly mazes, girt with flow'rs
Gay nodding o'er their stalks, and scatt'ring wide
Their balm ethereal; where, melodious heard,
Caro's the Finch, the Linnæ and the Thrush:
And oft, on summer's ev'ning enchanted ear
Is won by loud lament of Philomel,
From thicket's secret bow'r mellifluous sent.

But choicest of his comforts still, and chief,
By thee afforded, is sweet intercourse
Of friends select. For oh! he's social form'd
By Nature: nor her delicacies sole,
Pour'd e'er so copious forth, nor all thou giv'st,
Can he contented relish; for he joys
His bliss t' impart, and in another's share.
Yet this thou too bestow'st; and more, his choice;
His heart's own darling sound, life's partner sweet,
'Mid thousands blooming fair, that court his eyes,
And strive his envied preference each to win.

Then, with the happy choice, (if rational made,
And for the mind's endowments chief prefer'd;
Not vain external shew of passing charms,
Like bloom of blushing flow'r, that from each blast
Shrinks delicate, oft with'ring in its prime;
Nor proud display of wealth, whose dazzling veil
Oft mis'ry's tort'ring train from sight but hides;)—
Then, with such happy choice, his bliss by thee
Is, Money, crown'd complete and to the brim,
Till ev'n o'erflowing, fill'd his cup of joy.
For what of good on earth has he to crave
Ungranted; while his object best below'd,
Most priz'd, long anxious sought, by thee now found,
He fondly clasps; save love's endearing pledge
The family smiling round, in sportive group,
Reflecting all their sires in youth renew'd?

O this of sweet society sought by man
The sweetest far; which Nature's closest tie
Connects, and common int'rest fast secures!
Not ev'n in Eden's wilderness of sweets,
Without this social bliss, was Adam blest;
But solitary mourn'd till found his Eve.
Nor had he else repin'd, if but her steps,
Her guardian lord design'd, he well had watch'd:
Yet for his ruin'd partner such his love,
That, not to lose her from his sight, he chose
To risk her fate, and in her ruin share.
And still, for woman's sake, what will not man
Risk fearless! what, for her he loves, not dare!

Nor (blest with her, the object of his choice,
And round him innocent his children rear'd,
If thou be'st by the needful to provide,
With lib'ral still, if not with lavish hand,)
Is ought to him this meanly selfish world;
Its bustling tumult ought, and vain turmoil.
He, safe in port arriv'd, hears unalarm'd
The tempest rave along the troubled main;
And waits secure, till dawns the happy morn,
When, loos'd thy grappling chain, with anchor weigh'd
And hoisted sail, he fearless bears away
For realms, where, Money, ne'er thy sway was known.

From the U. S. Catholic Magazine.

VOIGT'S HISTORY OF GREGORY VII.

*Histoire du Pape Grégoire VII., et de son siècle, d'après
les monuments originaux.* Par J. Voigt, profess. a
l'université de Hall. Traduite de l'Allemand, par M.
l'Abbe Jager. Paris, 1838. 2 vols 8vo.

*History of Pope Gregory VII., and of his age, from
original documents.* By J. Voigt, Prof. at the Uni-
versity of Hall. Translated from the German by the
Abbe Jager. Paris, 1838. 2 vols. 8vo.

[CONCLUDED.]

6.—In answer to the appeal of the Saxons, Gregory
wrote a letter to Henry, in which, after having employ-
ed all his eloquence to reclaim him, he threatened him
with excommunication, unless he repented and reformed.

Flushed with his recent victory over the Saxons, Henry
despised the admonitions of the pontiff. He assembled
a conventicle at Worms, in 1075, which attempted to
depose Gregory, and set up Guibert, archbishop of Ra-
venna, in his stead. He directed two insolent letters
to the Roman people and to the Pope, to announce to
them the decision of the mock council: and sent Rol-
lando, a secret emissary, to insult the pontiff to his face,
in the council which he was to open in Rome. Gregory
screened the envoy from the punishment which his in-
solence provoked; read the insulting documents himself
to the council, with the utmost *sang froid*; and, in order
to let the excitement subside, adjourned the session un-
til the next day. He then calmly explained to the one
hundred and ten assembled bishops, the whole of his
past relations with Henry, and his wish to secure the
freedom and peace of the Church. It was only at the
most urgent request of the council, that he consented to
excommunicate Henry.

7.—It is manifest, that in the whole proceeding Gre-
gory wished to correct and not to degrade Henry: hence,
in a letter to the princes and bishops of Germany, he
promised to re-admit him on repentance.

8.—It was a law of the German empire, that if a
prince remained under excommunication for one year,
he forfeited his crown. Hence it was that Henry was
in so much haste to be absolved by Gregory at Canossa.

9.—If Gregory deposed Henry, the consent of prin-
ces and people at that time secured to him the right to
do so. This is so certain, that it is not deemed neces-
sary to adduce facts to prove it. Voigt admits it; and
his translator proves it by incontestible contemporary
documents. Gregory then usurped nothing—he is borne
out by the spirit and the jurisprudence of his age.

10.—Finally, though Henry was not sincere in ob-
taining absolution from the excommunication, at Canossa;
though in less than fifteen days thereafter he broke
all his solemn oaths, yet Gregory abstained for nearly
four years from renewing the excommunication. His
legates in Germany went beyond their instructions,
when, at the diet of Forcheim in 1077, they approved
of the election of Rodolph. He often lamented this im-
prudent step. He viewed it as premature, and calcu-
lated to foment, rather than to remedy the troubles of
Germany and of the Church; and he declares, that
"he would rather suffer death, if necessary, than be the
cause of the troubles of the Church." He labored in-
cessantly to heal the divisions of Germany, and to stop
the effusion of blood—council after council, he assem-
bled in Rome—diet after diet, he appointed to be held
in Germany, for the final settlement of the matter.—
But Henry thwarted all his measures: so far from
seeking, he was afraid of that justice which Gregory
wished to have meted out to him. He then, and not
Gregory, was responsible for the protracted civil war in
Germany.

Such was Gregory, as shown by his acts. Henry tri-
umphed over him for a time; and he died an exile; but
he died as he had lived, virtuous, calm, unshaken and
happy. Henry died, reduced to the lowest degrada-
tion, abandoned by all, and despised by all, even his own
sons, who had successfully carried on a civil war against
him. Gregory was "the Hercules of the middle ages: he
enchained monsters, crushed the hydra of feudalism,

saved Europe from barbarism, and what is more beautiful still, he illustrated Christian society by his virtues." We conclude with the last words of Mr. Voigt: "It is difficult to bestow on him exaggerated eulogy: for he has laid every where the foundation of a solid glory. But every one should wish to render justice to whom justice is due; let no one cast a stone at him that is innocent; let every one respect and honor a man, who has labored for his age, with views so grand and so generous. Let him who is conscious of having calumniated him, re enter into his own conscience."

P. F.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MAY 10, 1843.

We are happy to find such able advocates of our holy religion in Lower Canada, as the truly talented and learned Editors of the *Melanges Religieux*, and the *Canadien*: but the pity is, that their language is not that of our adversaries, nor of those who through ignorance of the Catholic Doctrine, are most exposed to the cunning craftiness of such as lie in wait to deceive; the ILLUSORES IN DECEPTONE; the deceitful scoffers; who, as Saint Peter says, were to come in the latter days, walking after their own concupiscences. 2 Peter iii. 3. The defence of our principles in French alone, however masterly, is rather a single-handed one; and of this our enemies know well how to avail themselves. We should be able to meet them on their own ground, and not allow them the advantage of their *Sibboleth*. Jud. xii. 6. We are the more induced to make these observations, as we plainly perceive that the want of an assistant at our time of life, (we are now 47 years in the Ministry,) with the charge of a largely increasing congregation; and, above all, the want of the necessary support to keep our paper afloat, must compel us, however reluctantly, to conclude with this year our editorial labours. From several of our Rev'd. Agents we for a long time have received no remittances. A great proportion of our subscribers have never paid us one farthing for their papers duly forwarded to them. We receive a mere trifle from Lower Canada, and absolutely nothing from the United States. We have never yet been able to realize full two-thirds of our incurred expenditure. And, after this, we must call a halt, till God is pleased to give our people the will and the means to defend their religion against the seducing efforts of its upstart adversaries. Yet, in every township, Protestant papers abound, and are supported; while ours, the only English Catholic one, in all the Canadas, cannot be upheld by the many thousands of our brethren settled in this country, where, without such an instruc-

tive publication, their children, if not they themselves, are liable to be seduced from the faith by the surrounding sectaries of every denomination. *The children of this world, are wiser in their generation than the children of Light.* Luke xvi. 8.

THE CHURCH OF ENGLAND CONTRASTED WITH THE CHURCH OF ROME.

Let us contrast for one moment this English ecclesiastical novelty, with that Church of all nations, and of all ages, which we have so unhappily discarded for its sake.

In her we discover a real priesthood, who have an altar, and a daily victim: a priesthood worthy of the Saviour's institution, whether we consider the manner of its installation, the sanctity of its functions, or the important duties it has to perform.

It is ushered into the sanctuary and installed in it, by a solemn sacrament altogether its own: which at the same time that it imparts the Holy Ghost to the worthy receivers; and separates them in their views and pursuits from the rest of mankind; links them on to that unbroken chain of lawful pastors, succeeding one another from the time of the apostles. For, "every high priest, (says Saint Paul,) taken from among men, is appointed for men, in the things that appertain to God; that he may offer up gifts and sacrifices for sins: who can have compassion on those, who are ignorant, and who err; because he himself also is compassed with infirmity: and therefore ought he, as for the people, so also for himself to offer for sins. Neither does any man take this honor to himself: but he who is called by God, as Aaron was. So Christ did not glorify himself that he might be made a high priest: but he who said to him, thou art my son; this day have I begotten thee: as he saith in another place, Thou art a priest forever, according to the order of Melchisadech." Heb. 5.

The Catholic priesthood are thus "chosen from among men; and ordained for men, in the things that appertain to God; that they may offer up gifts and sacrifices for sins: and as for the people so also for themselves, to offer for sins." They have therefore an altar, and a never failing victim. *that pure oblation*, which according to the Prophet Malachy, 1, 11; was to be offered up to God, "in every place, from the rising of the sun to the going down thereof, among the converted Gentiles!" And what is that victim, that *pure oblation*; more acceptable to God than all the Jewish offerings? Is it not *the real lamb of God*; not *more the figurative one of the Jewish Church*? Is it not "the living bread which came down from Heaven;" not *the manna*, its emblem, rained but from the clouds? John 6. This sole sacrifice, the *holiest itself of holies*, renders them, who offer it, a most holy and dignified priesthood. Their function is one, which the highest of the heavenly host would think it an all surpassing honour to perform.

But, indeed, all the functions of the Catholic priesthood, bespeak them holy and dignified.

In Baptism, of which sacrament, except in cases, of necessity, they are; as of all the other sacraments, the only lawful ministers, they regenerate mankind: and, of *children of wrath*, make them the adopted children of God; the consecrated and anointed heirs of his heavenly kingdom.

In confirmation they impart to the souls of the faithful the Holy Ghost, with his enlightening and strengthening grace.

In the holy Eucharist, they bring down Jesus Christ himself to our embraces.

In penance they inspect and heal the leprosy of the soul, which is sin. Lev. 13.

In extreme unction, they, the true shepherds of Christ's fold, defend his sheep against the ravenous wolf; and beat him off at the critical moment when he is on the point of seizing his prey; rescuing them often from his murderous fangs; and snatching them from his very jaws, already gaping to devour them.

In holy orders they shed on others, set apart for the sacred ministry, the sanctifying, fortifying, inspiring, and enlightening grace of the Holy Ghost so requisite to them in their pastoral calling: the same, which the Saviour himself imparted to his first pastors, the apostles; when breathing upon them, he said; *receive ye the Holy Ghost, &c.*

In matrimony they consecrate the conjugal state; and render the union of man and wife, a blessed emblem of Christ's indissoluble union with his Church, his chosen bride and sole beloved: the mother of all his spiritual children.

They are the proper spiritual physicians, whose chief study is, how to preserve and promote the health of our better half, the soul; and how to cure its sinful distempers; not merely by holding forth a general weekly random lecture on the subject; but by examining minutely the various cases of the several patients; and prescribing for them accordingly.

They are the appointed guardians of the weak and poor: of the orphan, and the widow against their oppressors: the commissioned inculcators of every virtue and the teachers of truth; God's deputed heralds, and ambassadors; bearing in their hands the authentic credentials of their divine mission to man.

These are an efficient clergy dispensing heavenly council, consolation, peace and benediction to all around them, wherever they go. Unincumbered with wives and families, and all unnecessary worldly concerns, which might any ways impede the proper discharge of their pastoral duties; and wholly calculated, as they were designed, for the instruction, sanctification & salvation of their fellow beings. They are the very soul of God's people; that portion of themselves, whose function it is to think for the rest; and stir them up to think on the main business of life, the only one indeed, for which they were created, and sent into this world: on the proper consideration of which their fate for an eternity depends.

The object of such a clergy in taking orders, is not like that of the Anglican, or of any other, to secure to themselves a temporal living; but, by their many privations of worldly enjoyments, and the zealous discharge of their laborious and disinterested duties; to win a better and more lasting living with God and his saints in the world to come.

From the extreme sanctity of their Clerical functions in the administration of the sacraments, and particularly in the celebration of the mass, the fear of committing sacrilege, by performing them in the state of sin, subjects them oftener than the rest of the faithful, to the humbling duty of confession. Their fastings are unavoidably more frequent and rigid, than those of others. To say nothing of their duty of attendance on the sick from every distance: in all seasons of the year, and at every hour of the night or day; let the disease be ever so contagious: and all this without earthly fee or reward: besides, what is known only to themselves, their painful toil and mental exertions in the *confessional*: where they must adapt their advice and instructions to the age, capacity, circumstances and situation of their several penitents. Nor is their daily recital of the *breviary*, which occupies, more or less a couple of hours, a light obligation: and yet it is a binding one, where none greater interpose to prevent it. It cannot then with truth be said of them, that they lay weightier burthens on others, than what they consent to bear themselves.

Their sermons too are not read but spoken from the abundance of the head and heart: and the finest samples afforded in the world of christian exhortation, and pulpit eloquence, have confessedly flowed from their lips, and pen. No wonder; beside the goodness of their cause, and divine inspiration; their course of studies is a long and laborious one; embracing all that any ways tends to raise up human nature from its fallen, blind and debilitated condition; and exalt man, a rational being and a christian. In their study of theology they have also the pre-eminent advantage of drawing their information from more ancient, authentic, universal & pure sources, than the muddy puddles of such various colour, taste and flavour, formed on particular spots, by the many dissentient reformers; from which our Anglican, and all protestant divines derive and must drain all their ecclesiastical knowledge. "They have left me the fountain of life, (says Almighty God;) and have dug for themselves cisterns; broken cisterns, that can hold no water." Jer. 2, 13.

The Catholic priesthood therefore bears in itself the most evident marks of its divine origin; and is easily distinguished by the sincere seeker of truth, as the only one of the Saviour's institution. That some of its members are spied unworthy of the sacred character which they bear, is a melancholy truth denied by none; but the order itself cannot be degraded by the wicked or worldly conduct of such; nor the Church justly blamed for the infringement of her precepts. Such unhappy casualties, and yet but few, in proportion to the immense body of her clergy, only shew, that man is man; fallible and subject to sin in every situation of life. Besides, the Saviour, though he assures us that "the gates of hell shall not prevail against his church," declares that *scandals must come*, but he lays his weighty eye on the wretched beings who occasion them.

To compare then, the Catholic priesthood, or the Catholic Church, with the Anglican, or any other protestant sect or clergy; would be like comparing Jesus Christ with *Barrabas*; Nor was the preference given by the Jews to the felon over their king and Messiah, more unaccountable and monstrous, than that given by this, and a few other countries, over the one, holy, Catholic and apostolical church, her, whom, according to Saint Paul, Eph. 5. 37. Christ has presented to himself, *holy and without blemish*: to whom the beloved in the canticle of Canticles, 4, 7, so enamouredly exclaims: *thou art all fair, O my love; and there is no spot in thee!*

To the Editor of the Catholic.
ANGLICANISM AND THE APOSTOLICAL SUCCESSION IN CANADA.

REV. SIR,—Of late years there is perhaps no Catholic doctrine which has been more agitated among Protestants, than that of the Apostolical succession:—for the most part, however, superficial views seem to be taken of it; and the single fact of the transmission of orders, without jurisdiction or any regard to doctrine, alone considered a sufficient warrant for claiming divine mission. Still, by a learned body in the Anglican communion, (whatever may be said of the high claims they so pompously put forward,) the doctrine has been skilfully advanced, and in a manner which has materially excited the suspicion and dislike of their law church and dissenting brethren, who, on the other hand, represent it as a "popish figment" which truly enough ought to lead its advocates back again to Rome.—Anger, animosity, and not unfrequently bitter enmity, has been the consequence of a strife which has ensued as to the respective claims of "the sects," but amidst all this the Catholic looks calmly on,—not wondering at the miserable dissensions of protestants; but with a smile to see so much vain warfare about the possession of that which is not to be had among them all. "The Catholic," says Dr. Wiseman, "speaking of Anglicans and dissenters, stands between the two, unable to recognize the claims of either, but connected on behalf and communion, with the great Church Catholic, through the Holy See."—(Catholic Unity, p. 7.)

It is not my intention, however, upon the present occasion, to examine into the claims to apostolical succession set up by the Anglicans,—whether they have a succession of orders or not, or whether a succession of mission or not, but—granting their claims for argument sake—to shew from their own application of the doctrine; from their own principles, and from their own writers, that in this country at least, the society to which they belong is not only not a true Church; but does not form any part whatever of the Church of Christ. I wish to do this especially for the consideration of the *Toronto Church Editor*, who is in the habit of using such phrases as "our pure branch of the Holy and Apostolic Church,"—"the only branch of the Catholic Church in this province," and the like: I wish to shew him that the language he applies to dissenters, is upon his own principles equally applicable to himself; that every time he attends St. James' Cathedral, he is committing the heinous sin of schism; and worse, that he does so in violation of the unity of Christ's body, and that he and his brethren "have not the crutch of an excuse to lean upon," as—to use his own words—"they set at naught the teachings of the Holy Scripture, the testimony of the Primitive Church and early fathers, . . . and the recorded declarations of their most illustrious . . . bishops and divines."

In speaking, however, of the principles of the *Church editor*, I am supposing him to hold, as he seems to do in part, the opinions of the High Church party in England; and not any such trumpety notions as those of Bishop Mountain, who in his last charge (July 1842.) speaks of the Anglican, as "that Church which is properly the Church of the British Empire." We are quite at a loss to know upon what principle it is so anywhere—unless indeed it be that of "Parliament Churches" and "Parliament bishops"; of course the learned editor of the *Church* acknowledges no such principle as this: we do not suspect him of it.

Passing over the writers of the "Tracts for the Times," (the best specimen of English High Churchmen,) as I am aware of the prejudice existing against them on account of their "popish tendencies,"—I shall quote a few authors, dead and living, to whom the

Church cannot object; and first, the learned divine, Palmer, in a work* which is "wonderfully recommended by several [English] bishops as a text book for the use of clerical students," (London Times, 28th Oct., 1841,) speaking of schism, says, "Unity of Communion being the law of God, both in the universal Church, and in all the particular Churches in which it is arranged; it is impossible that in the same place there can be several different Churches, authorized by God and united to Christ. In the case of rival communions in a particular locality, it is possible that none of them may be Christian; but one alone can be the Church of Christ; and it is as impossible that there should be two particular churches in the same place, as two universal churches in the world; . . . in one locality there can be but one society whose communion Christians are bound to seek in preference to all others." (P. I. ch. iv. sect. 2.) This principle I suppose will not be disputed by any professing High Church views. Another example, therefore, may suffice:—Thus, Dr. Hook uses the same language.—"Of this one society," he says, "there cannot be two branches in one and the same place opposed to each other, either in discipline or in doctrine; . . . although there be two opposing societies or more in one place. . . yet we are quite sure that only one of them can be the real Church." (Church Dict. p. 153.)

Now, as to the obligation of external communion, none will deny that Christ has appointed the Holy Catholic Church as the only way unto eternal life; he "never appointed two ways to Heaven, nor did he build a Church to save some, and make another institution for other men's salvation." (Bp. Pearson on the Creed, art. ix.) And "Christ has but one body, and those who are separate from the body of Christ, are no longer of his body." (Dean Sherlock.) Whence "appears the necessity which every Christian lies under, of maintaining communion with the particular Church wherein he lives, in order to his communion with the Church Catholic, and with Christ the head of it." (Archbishop Potter, on Church Gov't. p. 459.)

Now, "the Bishop is in the Church," says Bishop Jolly, "and the Church in the Bishop, and if any be not with the Bishop they are not in the Church. . . and there can be but one Bishop at once in a Church. . . no other Bishop [can] interfere in the affairs of his diocese without involving himself in the guilt of schism." (On the Christian Church p. xxv.)

Again, "no clergyman, however orthodox, orthodox and canonical, could officiate in his diocese but by his authority." Again, as we cannot "give the least countenance to the administrations of an usurper of the sacred office," . . . without being partakers of [his] crime,"—so, (the ministrations in both cases of course being equally unlawful,) "we are equally obliged to abstain though the person officiating has received valid ordination, if he is at that time exercising his orders in opposition to the rightful Bishop of the diocese."—(id. p. xxix.)

And again, "when it comes to resisting or opposing the rightful bishop and setting up an usurper against him, then it answers to rebellion and . . . according to the sentiments of the first Christians, is the sin of Corah, Dathan and Abiram in the ringleaders, and of their company in those that follow them, assist them, or adhere to them." (id.)

The singularity of one Bishop in one place at a time descended from the Apostles by a perpetual succession, is a principle which has ever been recognized by the Church, and one which was formerly ratified by the council of Nice, whence writes St. Cyprian, "since there can be no second after the first; whoever is made after him who ought to be alone, is not a second Bishop but is none," and he therefore designates such an appointment, as "setting up a profane altar—erecting an adulterous chair—offering sacrilegious sacrifices against the true priest," and says elsewhere, that "whosoever, divorced from the Church, is united to an adulteress, is separated from the Church's promises." So, Palmer, speaking of those who establish "rival altars" and a "rival priesthood" says, they are "guilty of that aggravated schism which the second acumenical council calls heresy," and are "altogether cut off from the unity of the Church." (P. I. ch. xi.)

Again, Johnson (Presbyter) says, "the eucharist is one . . . and therefore when a new altar is erected, a new Bishop ordained in opposition to the former, then there is just

occasion to ask that question as St. Paul did, "is Christ divided?" When two several pastors, assuming to themselves the privilege of offering and consecrating the sacrament, not only in two distinct places [of worship], but in contradiction to each other, and by two several inconsistent claims; then it is evident that one of them acts by no commission; for if the true Eucharist can be had in two opposite assemblies, then Christ's flesh ceases to be one. (Unbloody sacrifice, Part II. ch. 3.)

And again, Dodwell, "disunion from the bishop is disunion from Christ and the Father, and from all the invisible heavenly priesthood, and sacrifice, and intercession. . . disunion from any one ordinary, must consequently be a disunion from the whole Catholic Church, seeing it is impossible for any to continue a member of Christ's mystical body, who is disunited from the mystical head of it."—(Discourse on the one Priesthood, and one Altar, chap. xii.)

Now, from all this it appears, first, that in Canada for example, of the many societies professing to be Churches of Christ, there is one only which is so truly, and whose communion Christians are bound at once to join in order to salvation. "It is plain" says Palmer, "that it is the duty of every one to unite himself to [the Church] without delay, nor is it in any degree necessary to enter on an examination of all the doctrines or practices of [the Church] to ascertain their conformity with christianity;" even he says, though considered by some, as teaching "heresy on several points." (P. I. ch. x. sect. 8.)

And secondly, the identity of the Church, depends upon the identity of the Bishop, not any Bishop, but the Bishop, and hence upon the testimony of history; as to who the first bishop was, to which communion he belonged,—who are the rightful Bishops—and who intruders. This must be quite plain to all, from what has been said above; everybody indeed who is at all acquainted with the controversy, as carried on in England, knows, that the main argument there against the Catholics is, that they have no succession, as it is said their Bishops are intruders there, possessing no jurisdiction: this opinion, however, is founded upon the supposition that the Anglican Bishops have valid and lawful orders and jurisdiction,—a supposition entirely unsupported by historical facts and catholic principles.

Without referring to Palmer, Percival, Hook, or many others who might be quoted on the same subject,—one passage may suffice from Dr. Pusey's letter to the Bishop of Oxford (1839), and I quote him thus in instance, because he belonged to a party which blindly clings to the English church, solely I believe upon ground involved in the principle in question: thus he says, "since there cannot be in the same place two successors of the apostle, the admission that we have the apostolical succession must . . . altogether exclude them (the Catholics)." (p. 117.)

In the United States also we find the same principles mentioned: thus, because they had a Protestant Bishop there in 1785, and no Catholic Bishop until two or three years after, therefore, it is said, the Protestant Episcopal church is the church of Christ there; and the Catholics a schismatical body external to it.

Now, let us apply anglican principles to Canada,—(principles which are granted so far with the provision that Catholic Bishops alone have jurisdiction any where. In Canada we have been under the jurisdiction of Catholic Bishops for nearly two hundred years.—François de Laval, abbot of Montigny, was, I believe, the first "Bishop of Canada,"—he was appointed in 1660, when there was no Protestant Bishop here until fifty years since: hence we have the following acknowledgment from Palmer—to which we beg the serious attention of the *Toronto Church Editor*—the "Roman Churches founded in South America, Canada, the Philippines &c. by the Europeans who first colonized . . . those countries . . . are altogether free from schism and are invested with the original right of Catholic Churches so that no one has a right to establish rival communions among them." (P. I. ch. xi. sect. 4.)

Now, as Palmer elsewhere very truly observes,—and we wish anglicans would always recollect this, though Palmer himself forgets it when convenient as will be seen—"since God has commended unity in his church, and since Christ so earnestly desired and prayed for it it follows necessarily that he must have provided means for sustaining this unity; and

that any society which does not possess means for upholding unity of communion and whose fundamental principles oblige them to tolerate and even encourage separation without limit, cannot be a church of God." (p. I. ch. iv. sect. 2.)

And as it is acknowledged that the Roman is "a true Church of Christ" by Palmer and indeed all high Churchmen of the present day, as well says the learned Thordike as "I have always known to be accepted," (Epilogue) it is consequently the plain duty of anglicans in this country, upon their own principles, not only to be willing to communicate, but to seek communion with the Roman Catholic Church here established. Mr. Palmer does indeed tell us that "if in Canada the English community united to [the anglican establishment at home] have Bishops & Priests," it is only to be considered "provisional" & "not designed to interfere with the prior claims of the Roman Church," but "as a matter of necessity, because the Church there refuses them communion," except upon conditions which he thinks objectionable! (p. I. ch. xi. sect. 1.) but every one will at once perceive this to be a miserable shift manifestly contradictory and opposed to his own principles, as given above.

We say, then, to the editor of the *Church*, "thou that teachest another teachest not thyself"—we tell him and his brethren that while they call dissenters Schismatics, they are equally so themselves—that upon their own principles the Church of Rome is the Church of Christ in this country, and that their society is external to it—we tell them their Bishops are intruders here, and consequently to use the words of the Protestant Parson Mr. Falloon, "it is extremely doubtful whether all their functions . . . are not *ab initio* invalid," (*Church Journal*, April 14) and we remind them lastly in the mild language of their own Gresley, that "to set up altar against altar" as they do, "and pulpit against pulpit . . . is palpably inconsistent with christian charity and union, and must inevitably bring God's displeasure on those who do such things."

Thus then, "out of their own mouths" are the anglicans of this country condemned; let us hope, however, that from the attention now so much drawn to the doctrine of the apostolical succession, they may be brought to the consideration of Catholic views; and with many doubtless it will be so; ardent minded and thinking persons—at least those who are not bound down by prejudice or worldly interest—will not be satisfied with the mere dream of Christian unity which anglicanism presents: they will see at once the absurdity of those views which, if consistently carried out, would make a man a Greek in Russia, a Catholic in France, and a Protestant in England—views founded upon principles which give no security to a true faith, and which are no barrier against heresy or schism. They will see, too, that the single fact of one Bishop's succeeding another in the same see, may indeed be episcopal, but is not apostolical succession—that there can be no apostolical succession, where there is not a succession of valid orders and jurisdiction, or right to exercise such orders, as well as uniformity of faith and identity of religious principle. And when the anglican does see thus far, we may hope all things of him in time: he will soon learn to look upon the Bishop of Rome, not as "that proud priest," but as the successor of Peter, "the rock of the church," and the essential center of unity, not as *antichrist*, but as the *Vicar of Christ*; and upon the Church of Rome, not as an "idolatrous church" but as the one Holy Catholic and apostolic church. And he will soon cease moreover, if we mistake not, even to respect the names of those so-called reformers, who, while they gravely acknowledged the principle that the Church alone "hath authority in controversies of faith," set at naught all church authority & assumed it themselves. He will cease looking to the English Bishops for their gloss upon scripture or the fathers, and will look to the Church, and "hear the Church," the divinely appointed and faithful witness of revelation, the unerring judge of doctrine, and "pillar and ground of truth." He will cease to rest upon individual interpretation, but repose upon her authority as the only sure motive whereon to ground his assent to the revealed word of God.—And he will find at last that anglican unity is one thing, and Catholic unity another; that while the one is but a dream of the fancy, the other is something to be felt and not fancied only.

Believe me, Rev. Sir,
 Yours respectfully,
 A LAYMAN.

Kingston, May 4th, 1848.

* Treatise on the Church of Christ by the Rev. Wm. Palmer, M. A. 1839.

* He is speaking primarily of the Anglican establishment in England.

THE CHARLESTON CONVENT
QUESTION.
GREAT AND ENTHUSIASTIC
MEETING.

The Masonic Temple was crowded to its utmost capacity on Thursday evening, by the friends of Religious toleration and impartial legislation. At an early hour the Hall presented abundant evidence of the strong feelings of Catholics on this subject as well as gentlemen of all religious denominations, and the after proceedings evinced a firmness of resolution and union and energy of purpose which promise the brightest results after an organization.— The vast assembly seemed animated by one feeling, and that, the extinguishment of all party preferences, until the honor of Massachusetts is redeemed and the religious and political rights of Catholics guaranteed and protected by the Legislature. This is the common ground upon which we should all meet and act; it is the last resort of all classes of citizens when their rights or privileges are invaded, and in doing so we shall be sustained and applauded by the high minded and intelligent of Massachusetts as well as by every other State in the Union.

At half-past seven o'clock, Dr. H. B. C. GREENE called the meeting to order, and the proceedings of the preliminary meeting were read by the Secretary. The Chairman then stated that the Committee appointed to prepare an Address and Resolutions, would now report, and Mr. W. J. WALSH then read the following

REPORT.

The friends of a prompt and equitable indemnification for the destruction of the Ursuline Convent, in convening a public meeting of the citizens of Boston to take such measures as they in their judgment may think demanded, and expedient in the premises, feel that the reasons which have forced them into a separate and independent organization, should be distinctly presented to the public mind. We deplore in common with the just and high-minded people of Massachusetts the necessity which has driven us into an attitude of Self Defence against the intolerant spirit that laid in ruins that institution, and the equally fierce sentiments of religious bigotry which extinguished the claim of Justice in the Legislature of this Commonwealth. It is with a reluctance, which under the circumstances, our fellow citizens will appreciate, that we bury all distinctions of party and organize for the accomplishment of a great religious and political right which has been audaciously trampled under the feet of a lawless mob and flagrantly and insultingly violated by the Legislative tribunal of the State.— But we are solemnly impressed with the conviction that the highest and most sacred privileges of the citizens have been ruthlessly invaded in the person and property of a large and loyal body of our citizens and we feel it to be an act of imperious Public Duty, demanded by our conscience and our Honor to put forth our united energies in the effort to redeem the broken faith and sullied fame of Massachusetts.

The reasons which impel us to take this peculiar and independent position, are to be found in the fatal incidents of the

destruction of the Convent on Mt. Benedict, and the conduct of our rulers, in that fearful Drama. The right of any body of Citizens to erect public religious or literary institutions, and the duty of Government to protect such institutions, is too clearly understood and acknowledged to require from us a word in its explanation or vindication. It is the most cherished right of the citizen and the most solemn and important obligation of Government. It lays at the bottom of all rights and when its foundations are imperiled by popular commotion or by de-luded and profligate legislators, it becomes the duty of the outraged and the friends of justice and order, to throw themselves into the breach and protect the Constitution while protecting themselves.

The Ursuline Convent of Mount Benedict was such a religious and literary institution. It was conducted by an order of ladies peculiar to the Catholic Church, and its religious discipline was the most tolerant and judicious. In the habits only of its spotless and accomplished conductors, did it differ from the ordinary literary institutions of our country. Within its walls were being educated the daughters of some of the most distinguished men of the Union, drawn there by its elevated purity of character and the unrivalled facilities it afforded for a more thorough and accomplished education, than any other institution in the country. In no particular of its institution, its discipline, its objects, or the result of its establishment could it be justly obnoxious to the people of this State, were it not for the fearful and deplorable religious prejudices that then, and we have the strongest reason to believe exists now, amongst a considerable majority of the population of this state with reference to the opinions and institutions of Catholics. But on the contrary, it was in every respect unexceptionable to public prejudice, and was an honor and an ornament to the educational institutions in New England, and won from the most elevated in political and social position the highest tokens of approbation and respect. This institution affording to its pupils the advantages of a more polished education, than could be gained at any other in the United States, was at the time it was levelled to the ground, solely inhabited by a few helpless nuns, and a considerable number of young females from distant parts of the country, whose only protectors were the lady conductors in the establishment. On the night of the 11th of August, 1834, the prayers of the Convent were sent up to the throne of God for protection, and the inhabitants of that innocent and peaceful household retired to their beds, with the conscious security of helplessness and virtue in the centre of a civilized and christian community.

The young hearts within that splendid institution, when they pressed to their nightly pillows, could not comprehend the danger that hovered over their devoted heads, when the bonfires curled up to their windows, and the hideous yells from the rabble, came rolling upon their ears with fierce and dreadful portent. That fearful preparation for the most awful deed

that ever in the heart of a humane and Christian people, awoke the silence of midnight, was followed by a furious and tremendous onslaught of torch and blood-greave, and the sacred and classic edifice, in the presence of the magistrates of Charlestown and thousands of spectators, was soon a smouldering heap of ruins, its inmates driven in their night clothes into the fields, followed by the execrations and threats of the painted fiends, who immolated their peaceful dwelling. In a few hours, was this horrible work consummated, and the Nuns and Pupils of the Convent, sent houseless and helpless upon the chance bounty of the public.

The perpetrators of this appalling outrage, from causes similar to those which produced it, escaped the punishment of the laws, and the magistracy of the State was powerless in bringing them to justice as it was in preventing the demolition of the Convent. Under these circumstances so terrible in their influence to produce indignation and retaliation, the Catholics of Massachusetts, with calmness and dignity, awaited a returning sense of justice, and have, up to this hour, forbore the commission of any act which could in the slightest degree compromise the high and honorable position in which their wrongs and moderation have placed them. The magnitude of their injuries was not sufficient to blind them for a moment to their duty as citizens, and they turned with a stern and hopeful heart to the great channel of appeal,—the Legislative tribunal of the State. In that body they encountered a spirit as hostile to their rights as reigned and triumphed at the plunder of Mt. Benedict. Three times has that appeal been spurned with indignity from the halls of Legislation; three times have the Catholics been denied indemnity for an outrage, the history of which makes the heart of humanity bleed with shame and sympathy; three times have the delegated Legislators of Massachusetts descended to the low bigotry of the mob who destroyed it, by refusing the reparation which the principles of justice and equity so eloquently demand: three times has the flag of Massachusetts been raised to screen the horrors of that night, and three times trailed in the path, and covered with the odium which the voice of the civilized world has bestowed upon the demons of Mt. Benedict.

The last act of Legislative indignity is still fresh in the minds, and to be read on the burning cheek of every Catholic in the State. Wrong has accumulated upon wrong, until the magnitude of the original outrage is lost in the deeper and calmer invasion and prostration of the Catholics' rights, by the Legislature. Their steady and consistent hostility to this great question of public justice, has failed to disturb the tranquility, or incite to indignant opposition, the Catholic body. Eight years have they calmly awaited the ebbing of the tide of prejudice from the shores of Massachusetts, and the return of a spirit of honor and equity which should repair the dreadful wrong that had been done them. But they have stood in silence and patience in vain, until a voice from the ruins of Mt. Benedict appeals to them

to take some measures to bury the blackened monuments of the horrors of that night, and extort from the reluctant conscience of this Commonwealth, the recognition of its infamy, and the reparation of the wrong.

With these views of this question we have assembled in our capacity as citizens of the State, and as a duty which that proud condition should awaken in the breast of all, we propose the adoption of peaceable, constitutional measures, to ensure a higher degree of certainty, that another year shall not roll over the dishonored name of Massachusetts, without the appeal of justice being answered in the Legislature of this Commonwealth. Therefore

Resolved, That the great rights of our religions liberty, personal safety, and property, were ruthlessly trampled under the feet of the ferocious mob of Mount Benedict, in the most populous part of the Commonwealth, and beneath the eye and without the interposition of the magistracy, whose duty it was, under the the Constitution, to protect the persons and property of the Nuns of the Ursuline Convent.

Resolved, That the right of freedom of conscience is one lying at the heart of the Constitution, and no mob ought with impunity, under an organized Government to assail and imperil the lives of persons while in the enjoyment of that privilege, and that the next act of a government whose weakness cannot prevent, is to REPAIR the outrage.

Resolved, That the several Legislatures of this State, for the last nine years, have manifested their contempt of the public rights of Catholic citizens, and their insensibility to those sound and honored principles of justice and equity, which should at all times govern and control Legislators in the discharge of their honorable functions, and a flagrant indifference to the public honor and fame of the Commonwealth, which appeals to all who hold these principles of vital importance to denounce and reprobate.

Resolved, That the rejection of the ORDER OF ENQUIRY by the last General Court, is a high-handed and intolerable invasion of the great Right of Petition, inasmuch as that right embraces the other right, to be heard respectfully, and answered in the forms and with the spirit of impartial and just Legislators, and that such an act merits the execration of every good citizen in Massachusetts.

Resolved, That the refusal, by the House of Representatives, to permit the Yeas and Nays on the question of that Order, was a piece of Legislative cowardice, and fear to incur individual responsibility, which is only paralleled in dishonor, by the rejection of the Order itself, and that in conduct like this we recognize a spirit not far removed from that which led on the rioters to the attack and pillage of defenceless women.

Resolved, That the feelings and the rights of Catholics have been grossly outraged by the constant and unbending hostility of their representatives, as well

as by the destruction of their property, and that public policy demands that so numerous and powerful a body of the people of the State, should not be forced into a position where their feelings must be hostile to the government, and their confidence and trust in its justice uprooted and destroyed.

Resolved, That recent investigation has brought to light the fact that sectarian Ministers of the Gospel, publicly in their Pulpits, advocated the destruction of the Convent, and by the influence which their high calling gave them, contributed in an eminent degree to that appalling outrage, and that this fact sufficiently establishes the truth, that the walls of that institution were buried in ruins by Protestant intolerance and hate.

Resolved, That the hour has come when the Friends of just and impartial Legislation should fall back upon the common privilege of every citizen, and at the **BALLOT-BOX**, in the attitude, and with the fearlessness of **INDEPENDENT VOTERS**, bestow their suffrages upon those who are pledged to do them justice in this matter, and that no predilections or preferences for party, shall for a moment induce them to forget their wrongs or forbear the remedy.

Resolved, That we are pledged to vote for such men only, in whatever party we find them, who are the known friends of Religious toleration and indemnification, and that we will use every possible diligence and exertion to ascertain who are the opponents of this measure, and that we pledge ourselves to the use of all honorable means to prevent their election to any office in this Commonwealth.

Resolved, That the past Chief Magistrates of this State, since the destruction of the Convent, and the present occupant of the Executive Chair, have forfeited all confidence among the friends of this question, by neglecting to recommend it in their Annual messages to the action of the Legislature, and that we look forward to the time when a candidate shall be in the field, whose regard for the religious rights of his fellow citizens shall command and receive our suffrages.

Resolved, That a powerful means of securing the triumph of justice in this State, will be that all of our friends who are eligible to admission into the privileges of citizenship, should forthwith qualify themselves for their exercises, and at the **BALLOT-BOX**, co-operate with us in securing to all without distinction of creed or country, the protection of government in the enjoyment of civil and religious liberty.

Resolved, That the magnanimous *two-thousand Petitioners* whose prayer to the last Legislature was so shamefully and insultingly spurned from the House, have purchased for themselves the admiration and gratitude of every friend of order and justice in this country, and that public opinion will at no remote time bestow upon them the applause which such distinguished and honorable conduct deserves, and that in all future efforts to redeem the honor of the State, they shall receive our cordial co-operation.

Resolved, That as citizens of Massachusetts, we appeal to all to investigate the facts and principles involved in this claim, and that if any member of the past Legislature was opposed to it from honest ignorance, that in justice to his constituents and to his Catholic fellow citizens, he will prove the nature and the consequences of the wrong and act as his conscience and judgment shall approve.

Resolved, That we appeal to our friends and fellow-citizens to rally around us in the consummation of this high and important work, and that in spirit and in letter, the sentiments and propositions of the foregoing Resolutions be firmly adhered to and fearlessly carried out on the common platform of American Rights—the **BALLOT BOX**.

DANIEL McILROY, W. J. WALSH,
PATRICK DENVIR, JOHN C. TUCKER,
D. W. O'BRIEN, PATRICK LOANE,
J. B. CLINTON, PATRIOT SHARKEY
LAWRENCE NICHOLAS.

BRITISH CONSTITUTION.

Towards the close of an energetic article on the British Constitution, the Editor of the *Tablet* observes :

We do not know that we shall find very much favor with many of our fervent politicians, even among our Catholic readers. A strange impression seems to have taken hold of the Catholic mind in this country. Because the Reformation has left us without a check upon arbitrary power, besides the few public institutions which it has suffered to exist, and has all the while perverted, it is supposed that this was always so,—and that the ancient liberties of Catholic England were always contingent upon the constitutional monarchy, with its neat balance of monarch, peers, and commons, and its supposed happy and discerning appropriation of all the excellences to be found, under absolute, feudal, and popular Governments. When one of us sits down to vindicate the aspersed political honor of the Ages of Faith, he seems to lay aside the Beatitudes altogether; and to aim rather at illustrating modern theories about Rights of Man and Social Compact, out of old Chroniclers, whom a Digby would have read in quite another fashion, and cited for other purposes. We invent the history of our Commonwealth. We treat our own thoughts on jurisprudence, as having comparative perfection. We endeavor to ordain their praises, out of the mouth of Norman jurists, and Anglo-Saxon law-givers. We accept the Bill of Rights, as it is called, and we show that Magna Cartha was scarcely inferior to it, if at all. We hearken to a voice, proclaiming the sanctity of our actual parliamentary usages, and we endeavor to show, that our forefathers too had their Speaker, and Serjeant-at-Arms, and two door-keepers, to defend the entrance to the Lower House from the Lobby. * * *

"The sea, which appears on the point of overflowing the land, is arrested by the herbage and the smallest sands that are found upon its shores. And monarchs, whose power seems unbounded, are arrested by the smallest obstacles, and they humble their native pride before complaint

and prayer. The English, in favor of freedom, have rid themselves of all those mesne jurisdictions, which had formed their monarchy. Much reason have they to maintain that Freedom;—if they were to lose it, they would become one of the most enslaved among the people of the Earth.

There are those, who have imagined the abolition, in certain States of Europe of all Seigniorial jurisdictions. They saw not, that they were wishing to do that which the English Parliament has done. Abolish in a Monarchy, the Prerogatives of the Lords, of the Clergy, of the Gentry, and of the boroughs, and you will very soon have a popular government, or else a despotism.

And we say, abolish the Prerogatives of the Crown, and, sooner or later, the Prerogatives of the Lords, of the Clergy, of the Gentry, and of the Boroughs, will vanish. Abolish the Prerogatives of the Sovereign Pontiff, the Vicar of the King of Kings, and some or all of those inferior Prerogatives will begin to disappear. The secession of corrupt Catholics from the Temporal Supremacy of Rome, was but the harbinger of the schism and heresy which other Catholics, still more corrupt, brought in upon every land, under the guise of Reformation. In Britain, the Prerogatives of the Crown have, in all but name, shared the fate of the Holy See.—and, as we have seen, the Great Unrepresented and by no means the gainers. The melo-drama of Statecraft reached its second Act, in 1688;—we are looking most forebodingly for the third Act, which seems almost ready to commence. Let us at least hope, that neither the Author, nor his Company, will have any reason to cry *plaudite*, at the conclusion of their performance, were the horrible and the ludicrous so painfully alternate.

In the meantime, let us again advert to the erroneous view, which so many Catholics have taken of these matters, in exploring them, to be more just to the Middle Age, than to suppose it, in any way, a partaker in these modern fallacies. Parliaments had their rise then, because Freedom already was. That Freedom would speedily perish in modern Britain, were Parliaments to cease to be, is highly probable, in the terrific state to which Centralization has reduced her. But in the Middle Age, when the laws were but occasional manifestations, representing outwardly, or illustrating some doctrines of the Public and Private Morality of the day, hallowed and fortified by pure Religion,—the destruction, or non-existence of a thousand such Parliaments could not have been of that consequence. In spite of such a phenomenon the rights and franchises of the community, and those of individuals, would have continued to flourish and wax strong, so long as those traditions were preserved, under the avenging care of Rome, their foster mother. But, now, the Laws have supplanted the Morals of the State.

Statutes and Parliaments have succeeded to the ancient franchises of England in the estimation of Englishmen. "Much reason have they to maintain that Freedom!" said Montesquieu.—"Should they chance to lose it,"—of what avail will it be to them, that Lord Burleigh's apothegm, so bepraised by the parliamentary Blackstone, will have come true? "England can never be ruined, except by a Parliament!" Alas! her Parliaments have taken care that, if none besides them have the power to ruin her, none shall have the power to save her from their hands!

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

(Continued.)

XXV.—OF INDULGENCES.

Protestants deny the Catholic doctrine of Indulgence, without knowing, or choosing to know, what that doctrine really is; but, as usual, taking for granted the studied misrepresentations made of it by their crafty reformers, who found it their temporal interest to mislead the public; they have been even brought to believe the wicked absurdity that the Catholic indulgences are but so many licences granted to commit sin. It is truly wonderful that they, who believe nothing on so great an authority as the unanimous and never varying testimony of the whole Catholic Church; so readily believe everything against her, even the most obvious and palpable falsehoods, on the bare word of any one known to be her adversary. Their credulity on the side of error is as unaccountably great, as their incredulity and aversion to know the truth. Under the blinding influence of the spirit of error, they exhibit to the eye of the unprejudiced observer, an awful spiritual phenomenon; their dread of being made acquainted with the real doctrines of the Catholic Church; and their bold and unblushing misrepresentation of them; blaspheming, as St. Peter says, the things which they know not,—2 Peter ii. 12,—and of which they are wilfully ignorant—1 bid. ch. iii. 5.

An indulgence then, in the Catholic sense, is only the commutation of a greater, more difficult, or longer lasting penance, enjoined for past transgressions, into a less, more practicable or shorter one; as the spiritual director, from his knowledge of the disposition, situation and circumstances of the penitent, sees fittest to prescribe.

In the rigid discipline of the primitive Church, long lasting, severe humiliating penances were prescribed; public always for public and scandalous offences; private for private ones. These penances, public or private, were often prudently shortened or changed into easier performances; sometimes wholly remitted, as in the case of the incestuous Corinthian, on account of his extreme sorrow and edifying repentance.—1 Cor. v.—2 Cor. ii. 5. Now every such diminution, commutation, or remission of the temporal punishment for past sin, is an indulgence: a total remission, is what is called a plenary indulgence.

But all such penances, enjoined by the proper authority, are binding and obligatory; otherwise the Saviour's declaration to his pastors, "whose sins you shall retain, they are retained."—John xx. 23,—was vain; and that in particular made to his chief pastor: "to thee will I give the keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound also in Heaven."—Matt. xvi. 19. If then what is thus bound is not loosed in this life, either by the exact fulfilment of the penance enjoined, or by the indulgence granted by the binding authority; a punishment proportioned to the penance enjoined here, remains to be endured hereafter. But, with the keys of the kingdom of heaven, is granted to the chief pastor the power to open as well as to shut, to loose as well as to bind; to forgive as well as to retain sin. It is then of this discretionary power, granted by Jesus Christ to his pastors, that the Church avails herself, under the constant guidance promised her of the Holy Ghost, for the spiritual advantage and final safety of her children. She relaxes, therefore, though reluctantly, the primitive holy rigour of her penances; which, in the present lukewarm state of the world, would frighten from her communion too large a portion of mankind; who, to avoid the temporal punishment here, would thus incur the eternal hereafter. She thus uses, like a tender mother, the saving power granted her by her divine spouse, of screening her dear children at any rate from the wrath to come.—Thess. i. 10. "Pulling them, as it were, out of the fire, having mercy on others in fear, hating also the spotted garment which is carnal."—Jude v. 53,—and substituting, instead of her former rigorous penances, which lasted often for years and corresponded with the immense fervour and zeal of her earliest offspring; more lenient and practicable duties of obedience: for as it was by disobedience and sinful self-indulgence that we fell from God; so it is by obedience and self denial that we can ever hope to rise to him again; and hence we are assured in scripture that "obedience is better than sacrifice."—1 Kings, xv. 22.

Relying, therefore, on the saving virtue of obedience, she spares the weakness of the weak, and inflicts her wholesome severities only on the strong; whom she thereby transmits into eternity, and delivers up to divine justice, with less to endure and a shorter account to render, than those who shrink here, from her mild correcting rod. Such she is forced to leave exposed to the full measure of their punishment hereafter; a punishment far exceeding all that we can imagine endurable in this present life. For "it is a dreadful thing," says St. Paul "to fall into the hands of the living God."—Heb. x. 31. Whereas, as the same holy Apostle tells us, "if we judge and condemn ourselves now, we shall not be judged and condemned hereafter."—1 Cor. x. 31.—Such is the Catholic doc-

trine of indulgence. It is, besides, an article of the Catholic faith, that, in order to receive the benefit of an indulgence, one must be in the state of grace: for all in the state of mortal sin are enemies to God; and God owes nothing to his enemies but punishment. All such must then avail themselves of the means afforded them in the Church of Christ, of effecting with their offended God a thorough reconciliation. This every Catholic knows can never be accomplished but by a sincere repentance, which supposes a real sorrow for our sins; a resolution never to commit them more; a renunciation of our evil habits; a reparation of all injuries done to our neighbor: and a humble, true and full confession of our guilt to our spiritual director, by whose council we are bound to abide. This duty concluded with a worthy communion, and the exact fulfilment of what other good works are enjoined, as the conditions of our obtaining an indulgence, will secure to us all the advantages of one: and therefore confession and communion invariably make part of the conditions on which such a spiritual favor is granted. Is there ought in all this encouraging to sin, as has been asserted by the lying reformers?

This granting of indulgence is one of the many ways by which, during the present season of mercy and grace, the Church applies the purifying and sanctifying efficacy of the Saviour's atonement to the souls of her obedient and dutiful children. That this or any other of her sacred institutions may be abused, none will deny. Must then the institution itself, when abused, be rejected? Or is the Church to be blamed for the infringement of her precepts?

The indulgence granted for contributing towards the building of St. Peter's Church in Rome, was Luther's first pretended plea for quarrelling with the Pope, and the occasion of his apostacy from the faith. He began by railing against that particular indulgence, the preaching up of which had been transferred from the monks of his order, the Augustinians, to those of the Institute of St. Dominic. He next attacked the general doctrine of indulgence: and thus continuing to pull down, article by article, the whole Catholic faith; proclaimed his work of ruin a glorious reformation:—his random negatives, his loose and contradictory ravings, a fairer scheme of Christianity, than any hitherto existing, or henceforth imaginable.

Yet, what rational Christian, but must own that the undertaking, for which this indulgence was granted, was proper, pious, praiseworthy and meritorious?—The building of the temple by Solomon, and the rebuilding of it by Esdras, were undertakings, as the scripture shews, praised and rewarded, by God himself. And is the building of a temple to the same God, by the converted nations, less deserving of his approbation? Was it not becoming the Christian world to rear such a monument to the glory of the Messiah: who, disowned and rejected by the Jews, was received and worshipped by the Gentiles? To erect on the ruins of idolatry, laid prostrate in her own warring capital, an illustrious trophy to the victorious Prince of Peace? To bid his blessed banner be displayed; the cross, his roval standard, be exalted; on the remarkable spot, where Peter, his chief Apostle, and deputed champion, had beaten down the proud imperial standard of Satan; the gory ensign of Mars, the slaughtering Abaddon—the destroyer?

XXVI.—ON THE BENEFIT DERIVED BY THE LIVING AND THE DEAD, FROM THE PRAYERS AND GOOD WORKS OF THEIR BRETHREN HERE ON EARTH.

Protestants own that the living are benefited by the prayers of their brethren here on earth: though any of their pious, charitable, or good works offered up to God for their spiritual or temporal welfare are considered by them as useless. But all such good works are evidently prayers, and that of the most effective kind; they are prayers not in word only, but in deed; and prove their sincerity by the virtuous acts performed. If therefore as is, and must be acknowledged, such prayer can benefit the living; why may it not also benefit the dead; who, as has been shewn, may be in a state of temporary suffering, capable of being mitigated, or wholly remitted by that merciful God, with whom the prayers and good works of the righteous, like those of the pious Job, and the holy Daniel, are sure to prevail? For as we read in the Sacred Scripture, "the prayer of him who humbleth himself shall pierce the clouds; and till it come nigh, it will not be comforted; nor will it depart till the Most High behold it." Ecclesiasticus, xxxv. 21. And we are assured, by the same divine authority, that "Charity covers a multitude of sins." James v. 20.

In the mystical body of Christ, which is the Church, every member, according to Saint Paul, exists, as in the natural body, not for itself alone, but for the good of the other members. "If one member," says he, "suffers in any thing, all the members suffer with it; and if one member glories, all the members rejoice with it." 1 Cor. xii. 26, which exactly happens in the Catholic Church; where all the members concur in affording their aid towards the relief of the suffering members; and in rejoicing at the happiness of the glorified members, the Saints: which last, in their turn, interest themselves for the safety and well being of their brethren here on earth, still fellow members with

them of Christ's mystical body, and children of the one great Family of God, the Church. They therefore, as our Saviour tells us, rejoice so at the conversion of the sinner. These again, and those on earth, interest themselves, in behalf of their suffering members in a middle state after death, who cannot help themselves: yet, who, not having been lopped off at last, as incurable, are still members of Christ's mystical body; who adhere for the present in a threefold relationship united together, and are joined in the communion of Saints.

EXTRACTS FROM MR. O'CONNELL'S SPEECH

The Irish Catholics have never persecuted, and never will. They are the only people on the face of the earth who, from persecution, were three times restored to power without persecuting in their turn. I held out a challenge in the corporation, and I now repeat it to all Ireland—I defied any man to take up the volumes of Irish history that have been written about these periods, and to show me, from them, a single instance where any individual was persecuted by the Irish Catholics while in power, and if they could, I would give up the controversy at once.

In the reign of Queen Mary the Catholics were fresh out of a most fearful persecution, during which the English soldiers were in the habit by way of amusing themselves, to place the head of the friars between their knees, and then to batter in their skulls with stones to the verge of the circle of the hair to which their heads were shaven [loud cries of oh, oh, and hear.] Such were the hideous and horrible cruelties inflicted on the Archbishop of Cashel, who was made to stand in a pair of boots that were made water tight; but filled around his feet and legs with water and lime until his flesh was burned to the bone [hear, hear]. It was after such atrocities that the Catholics came to power, and that the Protestant government was at an end; but though Mary persecuted her Protestant subjects in England—though she burned them, and put them to death in many other ways, the Irish Catholics did not persecute a single individual—though they had the example of the English Catholics before them. Oh, I do rejoice in being an Irishman, when, notwithstanding persecution, and example combined, they did not persecute a single Protestant.

The "Christian World," an Unitarian paper published in Boston, contains an extraordinary document by the Rev. O. A. Brownson, we publish this week a few points in his argument.—*Catholic Telegraph*.

1. We receive unfeignedly, without any equivocation or mental reservation, the paramount and the absolute authority of the Church Catholic, in all matters pertaining to human life, temporal as well as spiritual, and therefore in all matters of faith and discipline. Its decisions are final; the questions it has adjudicated, have ceased to be open questions; its instructions are the most sure evidence of truth.

2. The ground of this absolute authority of the Church, is in the fact that it is the living Body of Christ the Lord, and therefore filled with the Holy Ghost, the Spirit of Truth which was promised to lead it into all truth. It is by this mode an inspired body, and its authority is the authority of God who inspires it. Divine Inspiration ceased not with the closing of the Sacred Canon. The Church of to-day, is the true Apostolic Church unbrokenly continued. In it and through it, we have a continuous Inspiration, supernatu-

ral, Divine, in no sense inferior to or different from that of the Apostles themselves. This is the real doctrine of the Church Catholic, which, however, her doctors have, for the most part at least since the rise of Protestantism, but too timidly asserted.

3. This continuous Inspiration is the principle and condition of progress in the Church itself by virtue of which the Church shall never be outgrown, never need to be superseded, and in consequence of which, it is and must be a kingdom without end. The error of protestantism, aside from its principle of individualism, is that by its rule of the sufficiency of the Written Word, it denies this continuous inspiration, and therefore makes no provision for the progress of humanity. Unquestionably the Written Word contains all the great fundamental principles what was, is, and must forever be, the true Christian Faith; but these principles are obviously susceptible of an almost infinite variety of applications, and the Apostles themselves, though applying them always infallibly, did yet apply them in their particular teachings, only to the actual questions then before them, and to those questions even only in the precise form in which they then came up for adjudication. With time and circumstances other questions come up anew, under other forms, and with other bearings, which make them, as it were, new, and therefore, open questions. It is in vain to pretend that all these new questions, or old questions under new forms, that is to say, all possible questions of all times, in all their possible variations and relations, have been adjudicated in advance, and the decision recorded in the Sacred Canon. To tie us back and down to the Written Word, then, allowing us no inspired interpreter of it, would obviously be to close the door to all future progress, and to strike the race with the curse of immobility. This has been widely and deeply felt, and its disastrous effects are seen in the narrow-minded and intolerant bigotry, on the one hand, or the sectarianism, individualism, indifference, or absolute infidelity, on the other hand, into which Protestantism almost universally degenerates.

The Catholic doctrine, on the other hand, making the Church of to-day the actual continuation of the Holy Apostolic Church, possessing a continuous inspiration, at all times available, competent to the authoritative decision of all new questions, which with time and the course of events may come up, redeems us from the curse of immobility, which is that of eternal death, to which the Protestant rule necessarily dooms us; and lays the foundation in the very bosom of the Church itself for the interrupted progress of the race.

4. Although the authority of the Church Catholic of to-day is Apostolic, yet it cannot, from the nature of the case, be so construed as to admit the introduction of any new principle, doctrine, or any alteration or modification of an old principle, or doctrine, that would impugn its existence, authority, or infallibility, as the Church of God; for any such introduction would be suicidal. The Court can make no authoritative decision impugning its existence as a court, or its authority of the Church.—According to its doctrine, the principles on which the Church is founded, must be for ever fixed and unalterable, and be preserved in all its decisions intact.

CASH RECEIVED FOR THE CATHOLIC

Guelph—Mr. Hefferman, 15s.
Bytown—Very Rev. P. Phelan for Thomas Jones, 10s. and the Revd. Mr. Manseau [Longueil] 15s.

Kingston.—Rev. P. Dollard, for Timothy Donoghue, 15s. Thomas Johnson, Terence McGarvey, Walter McCuniffe, Mrs. Redmond, Moore Higgins, John Kane, each 7s 6d.

* In your letter of 16th February last you requested these sums not to be then published.

REDUCTION

IN THE

PRICE OF TAILORING !!!

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

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

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

The price of Cutting is also reduced.

SAMUEL McCURDY.

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

Hamilton April, 6. 1843.

31

THE NEW MIRROR.

Every Number embellished with an Original and exquisite design on steel—Edited by Geo. P. Morris illustrated by J. G. Chapman, who is engaged exclusively for the Work.—Terms Three Dollars per annum; single number six and a quarter cents.—On SATURDAY MORNING, the 8th instant, the undersigned will commence, on his own account, the publication of a new Series of the NEW YORK MIRROR, in the octavo form, on an entirely novel and original plan, with a Steel Engraving in every number, and at the reduced price of Three Dollars per annum, or six and a quarter cents per copy. The New Mirror will appear with many striking and attractive features, distinguishing it from every other periodical. It will be published with new type, on fine paper, and each number will contain a beautiful original Engraving on Steel, designed and etched by Chapman, illustrating the letter-press which it accompanies, and which it will invest with peculiar interest. Besides the contributions of all our extensive corps of correspondents—which embraces most of the talent of this country—we have made arrangements for fresh and early translations from some of the best writers of France, and for proof sheets from several of the popular authors in England. With such materials, and with such able fellow-laborers in the literary vineyard, we hope to present to the American reader a weekly journal of great value and unusual excellence. The parade of mere names will be sedulously avoided. The Mirror will be remarkable, we hope, rather for good articles without names, than for poor articles with distinguished names. It will embrace in its scope every department of elegant literature, comprising tales of romance, sketches of society and manners, sentiment and every day life, political essays, domestic and foreign correspondence, literary intelligence, wit and humour, fashion and gossip, poetry, the fine arts, and literary, musical, and dramatic criticisms. Its reviews of new works will be careful, discriminating, and impartial. It will aim to foster a literature suited to the taste and desires of the age and country. Its tendency will be cheerful and enlivening, as well as improving. It will seek to gratify every refined taste, but never to offend the most fastidious; and it will ever feel its duty to be, to "turn the sunny side of things to human eyes."—The Work will be published every SATURDAY, in numbers of sixteen large octavo super royal pages, with double column, and enclosed in a neat ornamental cover. It will form, at the end of the year, two superb volumes, each of four hundred and sixteen pages, filled with gems of literature and the fine arts.—The very low price at which it will be issued, renders it the cheapest periodical in this or any other country, considering the cost and beauty of its FIFTY TWO ENGRAVINGS, and the intrinsic value of its literary contents. Those desirous of receiving the paper from the commencement, will have it punctually sent to their address, upon their forwarding to the undersigned, at No. 4, Ann Street, Three dollars, free of expense—Letters, enclosing the amount of subscription, may be franked by all postmasters. Agents, carriers and newsmen will be supplied on the usual terms. The Cash system will be rigidly adhered to, without any deviation whatever.—Such Editors as copy the above, will oblige me by forwarding a marked paper, and by requesting the exchange, which was interrupted, much to my regret, by circumstances over which I had no control.

GEORGE P. MORRIS,

Editor and Proprietor,

No. 4, Ann Street, near Broadway.

EIGHT HUNDRED THOUSAND ACRES OF LAND.

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

No Money is Required Down.

TO OLD SETTLERS, EMIGRANTS, AND OTHERS.

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

NO MONEY BEING REQUIRED DOWN.

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

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

Upon 100 Acres upset price being	2s. per Acre,	Rent would be	£ s. d.
Do. do	3s. do.	the whole yearly	0 12 0 more.
Do. do	4s. do.	do.	0 18 0
Do. do	5s. do.	do.	1 4 0
Do. do	6s. 3d do.	do.	1 10 0
Do. do	7s. 6d do.	do.	1 17 6
Do. do	8s. 9d do.	do.	2 5 0
Do. do	10s. do.	do.	2 12 6
Do. do	11s. 3d do.	do.	3 0 0
Do. do	12s. 6d do.	do.	3 7 6
Do. do	13s. 9d do.	do.	3 15 0
Do. do		do.	4 2 6

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

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

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

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

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

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

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

GREAT ENLARGEMENT OF THE PHILADELPHIA SATURDAY COURIER.

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

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

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

TO AGENTS—TERMS.

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

Address, M. MAKIN & HOLDEN, Philadelphia.

THE PHILADELPHIA SATURDAY MUSEUM.

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

This grand improvement, which is destined to form a new era in the business, effecting an entire revolution in the art of printing mammoth newspapers, will be introduced, by permission of the patentee, into the Philadelphia Saturday Museum, commencing in May next.

In announcing to the friends of the newspaper press throughout the country, a discovery which will add so immensely to the value of newspapers, the publishers of the Saturday Museum, have, also, the proud satisfaction of announcing the complete and triumphant success of their new Family Newspaper. The liberal patronage already secured for this new and popular enterprise, has not only surpassed the most sanguine expectations, but is entirely unprecedented.

IMPROVEMENTS IN "THE MUSEUM"

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

TERMS.—Two Dollars per annum. Three copies for Five Dollars, or Sixteen copies for Twenty Dollars, is the extra inducement offered at present for clubbing.

THOMAS C. CLARKE & CO., Office of the Saturday Museum, Publishers, Hall, No. 101 Chesnut Street, Philadelphia.

TYPE AT REDUCED PRICES.

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

Placing the Book and Newspaper fonts as follows:

Pica	at 32 cents per pound
Small Pica	34 do
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for approved paper at 6 months, or 6 per cent. less for cash.

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

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

SPRING GOODS.

THE SUBSCRIBERS.

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

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

NEW GOODS.

They also beg to intimate that they have just opened out an extensive assortment of Goods, suitable for the Spring, imported in the late Fall Ships, comprising some of the

NEWEST & MOST FASHIONABLE Fabric, both in the piece and dresses, plain and figured Silks, printed Muslins, rich Shawls and Scarfs, Straw Bonnets, &c. &c. &c.

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

THE STOCK OF HATS

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

A great quantity of Ready-made Clothing.

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

WINER'S Canadian Vermifuge. Warranted in all cases.

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

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

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AND YOUNG LADY'S MAGAZINE Is the Title of a New Work, published dimonthly, in Philadelphia, at the extremely low price of

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The design of this Work is to furnish, at a low rate, a Magazine, with, as regards literary merit and mechanical execution, shall equal the best three dollar magazines. Each number will contain at least 48 (8vo.) pages of reading matter.

ENTIRELY ORIGINAL.

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A SPLENDID STEEL ENGRAVING

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

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

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

Specimen numbers will always be sent to post-fmsers and others desirous of acting as agents, or when applied post paid. Address DREW & SCAMMELL, Publishers, 67 South Third Street Philadelphia.

Philadelphia, January, 1843. Subscriptions received at this Office.

ABBOTSFORD EDITION OF THE 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.

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

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