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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 II.

HAMILTON, [GORE DISTRICT] MARCH 16, 1842.

NUMBER 27.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.



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

Original.

THE RHYTHMUS OF SAINT THOMAS OF AQUINA.

Adoro te devoto.

Devoutly I adore thee, hidden Deity!
Beneath these forms who veil'st thine awful majesty;
To thee my heart must ever wholly subject be,
Because I'm wholly lost, when I contemplate thee.

The sight, the touch, the taste, in thee are all deceived;
But safely still the sense of hearing is believ'd:
What God's eternal Son has said 's believ'd by me;
Nought, than the word of truth itself, more true can be.

Hid on the cross alone was thy divinity—
Here also lies conceal'd thy bless'd humanity;—
Yet owning and confessing both most steadily,
I beg what once the thief repentant begg'd of thee.

Thy wounds no more I now behold, as Thomas did;
Yet own thee still my God, who hast my ransom paid;
Still make me with a livelier faith believe in thee!
Confirm my hope! influence me with thy charity!

Memorial wondrous of the death of my dear Lord!
O living bread, to man who can'st true life afford!
Grant that my soul on thee, her mystic food, may live,
And ever with true relish all thy sweets perceive!

True parent Pelican, who bleed'st, to nurse thy brood!
Cleanse me unclean, O Jesus, with thy sacred blood!
One precious drop of which the guilty world can save,
And from its whole collected mass of sin can lave!

Just e! whom now beneath these veils conceal'd I spy!
O grant me that, for which alone so much I sigh:
All veils remov'd, thee face to face that I may see,
And in thy glorious presence ever happy be!

THE

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXVI.

Leviticus.

CHAPTER xiii.—By the law of the leprosy detailed in this chapter, all laboring under this loathsome and infectious disease, were referred for inspection and cure, not to the physician, but to the priests. Now, all the holy fathers and learned interpreters of the Scripture in the Catholic Church, consider this legal institution as an emblem of the sacrament of penance; and the leprosy of the body as an emblem of the leprosy of the soul, which is sin; and that, as our Saviour came not, as he himself testifies, to abolish, but to fulfil the law, so the spiritual leprosy must be submitted to the inspection and prescriptions of his priesthood in the sacred tribunal of

penance. Hence, the lepers, whom he himself cured, were by him commanded to go and shew themselves to the priests; evidently for no other reason but to shew that he did not abrogate the law of the leprosy; but on contrary, sanctioned and fulfilled it. For in his spiritual dispensation, as he most solemnly declared, all the legal types and figures were to find their full accomplishment. Amen, said he, I say unto you, till heaven and earth shall pass away, one jot or tittle of the law shall not pass by, till all be fulfilled—Matt. v, 18.—There are two instances mentioned in the gospel of the Saviour's healing the leprosy; first, when a leper came and adored him; saying, Lord, if thou wilt thou canst make me clean.

It is evident that this applicant had the true faith, in Jesus Christ, whom he adored, and whose power he so recognized. Therefore did he obtain an immediate cure; for "Jesus, stretching forth his hand, touched him, saying, I will: be thou made clean; and forthwith his leprosy was cleansed. And Jesus saith unto him, see thou tell no man, but go, shew thyself to the priest, and offer the gift which Moses commanded for a testimony to them.—Matt. viii, 2, &c. Secondly, when he was met by ten lepers, "who, standing afar off, lifted up their voice, saying: Jesus, Master, have mercy on us! whom, when he saw, he said to them: go shew yourselves to the priests. And it came to pass, as they went, they were cleansed.—xvii, 12, &c. Now, as every circumstance recorded in scripture, particularly whatever regards the Saviour, was designed for our instruction—for *whatever is written, says Saint Paul, was written for our instruction*—Rom. xv, 4,—the holy fathers and spiritual writers observe in the case of the first applicant for a cure, a figure of mankind in the abstract, freed once in baptism from the leprosy of sin. Also a figure of those who draw near to the Saviour by a lively faith and a true contrition, and who are therefore immediately cleansed, even before shewing themselves to the priest in the confessional, but with the obligation still remaining of doing so with as little delay as possible.

In the second case, they consider *the ten lepers* as representing the ten possible cases of spiritual leprosy, which is contracted by a breach of any of the ten commandments; all which cases are referred by our Saviour to the inspection of the priest; though to those who obey the Saviour's mandate, it often happens that on their way to shew themselves to his ministers, their leprosy is cleansed.

CHAPTER xiv.—The rites and ceremonies ordained to be observed in the cleansing of the leper, are replete with mystical meaning and allusion; the most striking part of which we shall endeavor to point out in the generally received sense.

VERSE 5.—The purification of the leper is to take place out of the camp. The lepers were not allowed to reside in the camp, nor to associate with those who were not clean—Numb. 5. They were deprived of all participation in the sacred rites, and never suffered to approach the holy place. Witness even the Jewish monarch, who, when struck with the leprosy, was cast out of the temple, and shut up for life from the public, and, dying in that disease, was buried apart from the other kings of Juda.—2 paral. 26, 21. So they, who contract the leprosy of sin, of whatever rank or quality they be, are deprived before God in as far as regards themselves,

of all the spiritual rights of the saints or the spiritually clean; not now, however, (as in the old and figurative law) *temporal rights*, and before man, who is no more their judge: such, however, was the disorganizing doctrine of a Wickliffe and a Huss, which left all authority in church and state at the capricious disposal of the blind, fanatical, prejudging multitude; making man instead of God, and the very worst and incompetent men, the supreme and decisive judges of the internal worth, or worthlessness of their lawful superiors; declaring even invalid the sacred ministry of all, whom they might suspect to be in sin; though the sin of the individual, and its dire consequences, rest but on the head of the guilty individual, and cannot stop up the Saviour's appointed channels of grace, and thus render vain his redeeming dispensation.

We must here observe that, before the solemn and conclusive rite of purification takes place, the leprosy of the patients must have been previously inspected, prescribed for, and declared to have in fine assumed a healthy appearance. Even so must the spiritual leprosy be examined, prescribed for, and found subsided in all its symptoms, before the solemn rite of purification takes place; that is, before the sentence of absolution is pronounced. The sinner must give unequivocal signs of true repentance before the priest can venture to pronounce him truly absolved from his sins; to introduce him as clean into the camp, and restore him to the society of the just, and the benefits of religion.

VERSE 4.—In the figurative rite of purification, the leper was to "offer for himself two living sparrows, which it was lawful to eat; and cedar wood, and scarlet, and hyssop. One of the sparrows was to be immolated in an earthen vessel, over living waters: and the other living one was to be dipped, with the cedar wood, scarlet and hyssop, in the blood of the sparrow, that was immolated, with which he, who was to be cleansed, was to be sprinkled seven times, that he may be rightly purified; and he shall let go the living sparrow that he may fly into the field," &c.

The least things are often chosen, as emblems of him who became, for our sake, *as a worm, and no man, the reproach of men, and the outcast of the people.*—xxii, 7.

Thus is he, our guilt-purifying and propitiating victim, represented here in his two-fold nature, of God and man, by the two sparrows; one of which is *immolated in an earthen vessel, over living waters*; that is, his humanity, slain in its earthly tabernacle, the body, the blood of which is turned, like that which issued from his wounded side, into a living, purifying and refreshing stream: the other sparrow is "dipped, with cedar wood, scarlet and hyssop, in the blood of the one that was immolated; and then let fly away alive into the field:" this designates his divinity, which cannot die; but yet which takes upon itself the expiatory blood of the other, which was shed upon *the cedar wood*, a wood, which is incorruptible, representing the cross; that tree of everlasting memorial, and imperishable benefit to our redeemed race. The scarlet designates by its color, the bloody nature of the expiation; and the hyssop, by its anti-leprous virtue, when used medicinally, its purifying effect. This herb was therefore used in all religious sprinklings, to which, in these words, David alludes: *Thou shalt sprinkle me with hyssop, and I shall be cleansed.*—Ps. i, 8. In this purificatory oblation, an allusion is made to the unity of person and diversity of nature in the victim. For that which was immolated, and that

which fled away alive, was *the sparrow*; the same in kind, yet numerically different—The very same allusion is made under a different form, in the selection of the *two buck-goats for sin*, on which *lots being cast, one of them was to be offered to the Lord, and the other to be the emissary goat*, as we shall see in chap. 16. But to return to the purification rite of the leper. With the blood of the immolated sparrow he is sprinkled *seven times*, to be *rightly cleansed*. Does not this evidently denote the *seven modes* of applying the expiatory blood of the prefigured victim towards the cleansing of our race from sin; that is, the *seven sacraments* of the Saviour's Church? The leper then lets go the living sparrow, tinged with the blood of the one that was immolated. The sparrow lives to bear abroad in its flight the proof of the sparrow's immolation. The Filial Deity bears aloft with him to heaven, and presents to his appeased father, the marks of his atonement for the sins of man. The leper then must *wash his clothes, shave his hair and be washed all over, &c.* before he enters the camp. This shews the great precautions the sinner must take to rid himself from all the remains of sin, by lopping off all redundancies and casting from him every connection, that might retain about him, and reproduce the disease. In a word, by discarding every inordinate attachment; and avoiding all occasions of a relapse. The subsequent offerings which he has to make, may, from what we have already said on the bloody and unbloody sacrifices, be easily understood; only that the touching the tip of the leper's right ear, the thumb of the right hand, and the great toe of his right foot, first with the blood of the victim, and next with the remainder of the oil, which had been sprinkled seven times before the Lord, denotes the application of the blood of Christ, and the unction of the seven-fold grace of the Holy Ghost: to the sinner's right ear, that he may duly hearken to the word of God; and to his right hand and foot, that all the works of his hands and the steps of his feet, may be rightly done to please God, and directed towards him.

VERSE 34.—The singular phenomenon of leprosy in a house seems to have existed in the old law, as an emblem of heresy, which was to be removed by the same oblations and with nearly the same ceremonies, as those with which the leper was cleansed.

NAVAL PREPARATIONS.—Whether it be the probability that the French troops will march into Spain, or that some cause exists to induce our government to be on the alert, certain it is that very extended naval equipments are ordered to be in progress. In this dockyard (Portsmouth), thirty additional shipwrights are ordered to be entered together with fifteen sailmakers, and twenty seamen of the *Victory* are to be uninterruptedly employed in the rigging-house.—In addition to which is directed that the masts, yards, spars, rigging, sails, and boats are to be kept in readiness at this port for twelve sail of the line and four fifty-gun frigates.—[Hampshire Telegraph.]

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MARCH 16.

The Editor of that Kingston paper called *The News*, has surely to thank us for calling forth a lengthy, and we hope, a cheap contributor to his weekly sheet. Our *Alpha*, though a Greek by name, yet as a *Presbyter Anglicanus*, not *Americanus*, will prove a useful customer, to such a publication. For when, as often happens, there is a scarcity of news, his ready, long, though loose-spun yarn on polemical subjects, will fill up all the blanks in time of need, and supply all casual deficiencies.

But really, what person of good sense, taste and information, could sit down seriously to refute such a jumbled jargon of wrong conceived and worse expressed notions, as those put forth in his tawdry, trailing lucubration. Let others answer his old *Grannum's Oracles*, and *Nursery Tales*, about Jesuits, Popish Idolaters, the Roman Antichrist, and such old fashioned, but now obsolete Protestant bugbears. We have neither time nor space in our paper to allude to all these superannuated, and, in the present enlightened age, nearly exploded popular fictions, to particularise their egregious absurdities. Giving, therefore, our *Alpha* credit, for the sincerity of his belief in all these misconceptions, and misrepresentations of Catholicity, we shall only remark the extreme ignorance of the man, in his saying that Catholics, like Protestants, are divided into sects, since we have so many different religious orders. Therefore, says he, "the Augustinians, Franciscans, Dominicans, Jesuits, Benedictines, Jansenists, Hermesians, Anticelibitarians, Ursulines, English Dames, Sons of Saint Francis, [these are, but our *Alpha* did not know it, the same as Franciscans,] Sisters of Charity, Christian Brothers, Daughters of the Good Shepherd, Capuchins, [these are also Franciscans,] Pietists, Redemptionists, Carmelites, Patricians, Brothers of the Sacred Heart, Josephites, &c. &c. &c." He might have added many more; but he gave, indeed, more than he should have given. For he was ignorant enough not know that *Jansenists* are accounted heretics by the Catholic church, as well as his *Hermesians*. His *Anticelibitarians* is a new sect, if any such exists, of his own Protestant category. *Patricians* are no order at all, in the Catholic church; the rest indeed are Catholics. But our *Alpha* perhaps had read all this as he gives it, in some religious tract, his only class book. Now, if he was not a Noodle—an ignorant Protestant of the first water—did he really think that the various religious orders in the Catholic church, though they adopted different modes of living and serving God,—could he be so uninformed as to imagine that they held contradictory doctrines,

like the thousand Protestant sects, the foul spawn of Luther's Reformation?—No, never. They had but one, common, unchangeable creed, which was, is, and ever will be, that of all Catholics to the end of the world. But we have paid too much attention to the elegant polemical essay of the *News man's* supra-sapient correspondent.

In that elegant extract from the sermons of one Henry Melville given in the *Hamilton Gazette* of the 7th inst., we read as follows—"We declare that the Protestantism, for which we contend, . . . is nothing else but the Protestantism of Christ and his Apostles." The main drift of this ranter's no-popery effusion, goes to shew that Christ himself, and his Apostles, with all the ancient Fathers of the Church, were *Protestants!!!* "Modern Liberalism, (he affirms,) is little better than bigotry; [He who reads, let him understand—*Editor*] It is not the Protestantism of the holy Fathers of the church; not the Protestantism, (we are bold to use the expression,) of Christ and his Apostles." And such is the absurd stuff, the ridiculous outpourings of some fanatical preachers, which our sapient *Gazette* man presents to his readers, as a new, elegant, irrefutable and conclusive argument against popery. It has certainly the merit of novelty to recommend it. But we pity the uninformed intellect of those who relish, as dainty bits, and are fond to feed on such crude, uncondit, and loathsome garbage. Then, Christ himself, his Apostles and the holy Fathers of his church, according to this new evangelist, were all Protestants: that is, (if there is any meaning in the assertion) they all protested against Popery!!!—Then must they all have been at the Diet of Spires, in 1529, when those dissenting from the Catholic church took to themselves the honorable name and distinguishing title of Protestant. But this our ranter was probably ignorant of. And here we will remind him and his admirers of a new and curious chronological coincidence: The term allotted of the greatest trial by persecution of the church of Christ seems that of 300 years. During 300 years she continued to be persecuted by the heathen Romans, till the reign of Constantine the Great. During 300 years again, she was persecuted by the Arian heretics. She has, lastly, for 300 years, been persecuted by Protestantism, wherever it succeeded in rearing aloft its hydra head, and wresting the sceptre from the grasp of Catholic rulers. It is remarkable that the Catholics of the British dominions were emancipated, and legally relieved from Protestant bondage in the three hundredth year after the Diet of Spires, and on the same day of the same month on which the Reformers took to themselves in that assemblage the name of Protestants. But now, although our *Gazette* man's oracle, whose sermons he quotes from, endeavors to render that name respectable, by dubbing with it even Christ and his Apostles; a great proportion of his fellow believers begin at last to be ashamed of it, and would willingly exchange it for the long scouted,

but now coveted, and more christian appellation of Catholic. But to titles of dignity, while their rightful owners exist, any vain pretender would pass for a maniac, like some in Bedlam, who style themselves kings or princes, and look on all their keepers, visitors and companions, as their liege subjects, courtiers and attendants.

Were we to follow up all the misconstructions of scripture and history, and attend to all the ignorant twattle of our *Gazette* man's quack theologian; the merest skimmerings from such partial writers as Tillotson, Mosheim, Horn, &c. we should have to cram our paper with the abusive scribblings of one who argues against evidence, and is determined not to be convinced; who places himself but as a stumbling block in our way, which it were worse than folly to remain uselessly tilting at. We have a higher and holier purpose to attend to—the instruction of our well meaning fellow creatures; for what interest can the public have in our labors to reduce to reason one, whose only aim it is to elude or oppose it?

Who can reason with one who, acknowledging these to be the words of his Bishops in ordaining their priests, "whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained;" yet calls that a *damnable doctrine*, to pretend that such an ordained priest receives any power to forgive or retain sins; who contends that the power thus granted to absolve from sin, is no power to absolve from sin; that when his priest, as directed, in his attendance on the sick, moves his penitent to *confess to him*, and then pronounces in English the very words pronounced in Latin, on a similar occasion by the Catholic priest, viz:—"and by his (Jesus Christ's) authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost, Amen;" that he does not absolve or release the sick from their sins; for that were a *damnable popish doctrine*.—Then his priest declares an untruth.—"Mentita est iniquitas sibi—Iniquity has lied to herself.—Ps. xxvii, 12. Neither can this *willfully blind* opponent see in our copious quotations from the most ancient Fathers of the church, particularly in that of Origen, the clearest proofs of auricular confession. 'Only look round,' says that venerable Father, 'and see to whom you may confess your sins. Examine first the physician, to whom you ought to expose the cause of all your malady.'—Homily on Psalm xxxviii, 18—Num. iv.—We refer to our No. of the 2d inst.

Our *Gazette* antagonist cites the learned cardinal Bellarmin against us. This reminds us of the truly Protestant mode adopted by a reverend member of the English Church, of making the cardinal argue against his own church. Bellarmin had published the strongest arguments that could possibly be adduced by Protestants against the Catholic doctrines, with their irrefutable answers. These arguments, without their refutation, were re-published by the honest Protestant worthy, and the work entitled—*Bellarmin against Popery!*

Regarding the pope's acknowledged supremacy in spirituals, we may refer him to the whole tenor of church history, and even to the writings of some of the most distinguished Bishops of his own church, and other Protestant authors; such as Grotius, Leibniz, &c.

To the *Gazette* man's slight hint, we need only respond: *Recalcitrat undique Taurus.*

Mr. Richard Cuthbert is agent for THE CATHOLIC in Streetsville.

We beg to inform our people of Nelson, Trafalgar, Oakville, &c., that a Clergyman has been appointed for those places, who will proceed thither with the least possible delay.

Relenting intolerance of Protestant Governments.—The Constitution of the Protestant kingdoms of Norway and Sweden have hitherto opposed almost insurmountable obstacles, says the *Ami*, to the progress of the Catholic religion. Twice have the Diet of Norway voted the free exercise of the Catholic religion—the proposition is now again before them—and if it pass, the king will be compelled, according to the constitution, to give it his sanction.—*Telegraph.*

What would St. Paul say to this?—The Anglican bishop destined for Jerusalem was detained in port by the delicate situation of his wife, who took it into her head, just then, to present him with a little responsibility. There is an ominous coincidence, says the *Ami*, to which we are indebted for this piece of news, between the name of the government ship, the *Devastation*, in which he is to sail, and his errand.—*Ibid.*

Letters from Constantinople of December 17th say, that the Porte has definitely expressed its determination not to grant the firman demanded on the part of the British government for the establishment of a Protestant church at Jerusalem.

It is one of the most remarkable signs of the times that so many Protestant historians, and other writers in our day, begin to see the Catholic church, its doctrines and institutions, in a proper light; and venture to represent them fairly, without regard to the antiquated prejudices of Protestantism. Even popular novels and foreign tours can now be written without the seasoning of caricature representations of Catholic rites and ceremonies, and without even introducing a single "lazy monk," or "intriguing nun," or "proud prelate," to impart interest to the tale. On the contrary, the most popular writer of the age, Mr. Dickens, has in many passages of his works, spoken in the most respectful terms of our calumniated faith. Hence we are led to believe, that the clouds of error with which Protestant forgeries and misrepresentations have enveloped the public mind for so long a period, are gradually vanishing, and that full, though tardy, reparation will be made, ere long, for all the injuries inflicted on our church by the lies and libels of the workers of iniquity.—*Freeman's Journal.*

EXETER HALL DOINGS.

THE DEAN AND CHAPTER OF LISMORE—
THE NEW REFORMATION

Strange, indeed, are the particulars detailed in our report of the biblical proceedings at Lismore. The bigamy, fanaticism, and rabid intolerance displayed by the actors in this scene are alike extraordinary and scandalous.

Unaccountable, indeed, does it appear to us, and by no means complimentary to the zeal or orthodoxy of the rev. chapter, that with all the appliances and means to boot of a munificently endowed cathedral, and a staff of seven resident clergymen, they could find no fitter catechist than an excommunicated libertine, an apostate by trade, and a heartless debauchee, reckless of every law divine and human. Can it be that the diocese of Waterford would not afford one Protestant schoolmaster of good sound morals? or is it that a licence for profligacy is to be considered the peculiar privilege of apostate schoolmasters? Is it not enough that Lismore should become a "city of refuge" for the robbers, the perjurers, and immoral reprobates, whom Catholicity rejects from her pale, without also employing as instructors of youth those wretches—the anathemas of religion and outcasts of morality.

We cannot find language strong enough to deprecate the injurious and scandalizing effects of the Exeter hall system, as practised by the Lismore fanatics in the excess of their blind and mistaken zeal for the conversion or perversion of their Catholic brethren; and if the tree is to be judged by its fruits, and that every conversion to Lismore Protestantism is to produce the same demoralizing effects that it has in the case of John Fahy, and others amongst "the brethren of the free spirit," better, far better is it, that Catholic Ireland should cling to the faith as delivered unto her by the saints, than adopt the creed and ritual by act of parliament established; and we would recommend strongly to the notice of the Lismore zealots the 34th vs in the 22d chapter of St. Matthew, leaving to themselves its application:—

"Oh, generation of vipers, how can ye, being evil, speak good things?"

How forcible does this passage apply to the class of persons whom they would employ as missionaries; and with all their scriptural knowledge, it argues badly for the much-boasted right of private interpretation, that they should, in our opinion, have adopted the latter alternative proposed in the 22d chapter and 33d verse of Matthew:—

"Either make the tree good, and its fruit good, or else, make the tree corrupt."

We protest loudly against the system of rewarding apostacy, as practised by some of the biblicals through out this country. It is matter of history that forgery is recognized as one of the ingenious devices by which M'Ghee and Co. would fair uproot the faith that has withstood the persecutions of Pagan Rome and Protestant England; yet it is questionable whether an accession of venal perverts, taking service as soldiers, enlisting for a consideration of so much a day, would, if practised, not prove a rock of scandal rather

than a tower of strength to the church of those people. Hypocrites in abundance will be produced under this system; but the corrupt persuasion of bribery never yet made a Christian. No objection have we that the clergy of any religious denomination should essay the conversion of those whom they believe to be in error by prayer, persuasion, and the force of good example—but they should never attempt to persecute those whom God tolerates, even by that negative system of coercion, which neither patronizes, encourages, nor employs other than apostates. They should bear in mind the remarkable saying of Tertullian, "Non est religionis religionem cogere." Neither the laws of God, nor the rights of mankind permit to oppress an individual for his mental errors, and baser yet is it, & more unworthy the oft-profaned name of religion, the "ingenious device" which would tamper with the hunger of needy wretches, and make converts to biblicism by a check on the baker's shop. Admitting that some of the rev. gentlemen of the Lismore "Dean and chapter" were, and are, actuated by a sincere zeal for the conversion of souls, we certainly consider their conduct most incautious in having retained the man, Fahy, as catechist in the cathedral, after Lord Lowthor had him dismissed from the office of letter carrier, and that the Right Hon. Francis Blackburne had, by letter to Dr. Fogarty expressed his wish that Fahy should be made amenable to the laws, by reason of his illegal and immoral practices. So far from entertaining the most remote notion of dispensing with the schoolmaster's services, we are informed that some of his reverend patrons actually counselled him to institute an action at law against the Very Rev. Dr. Fogarty P. P., and V. G., for conspiring to injure an innocent man, and maligning his reputation for continence. We should like to know by what "ingenious device" can those gentlemen explain away their contumacy in this respect; for though it would appear that, though bigamy is considered a disqualification for office by the state, it would appear as if it were not considered any bar to preferment in the case of John Fahy. We at least, in our simplicity, can only account for this extraordinary discrepancy of opinion between church and state regarding a question of morals, on the supposition, that "as to marry or not to marry," *ad infinitum*, was the first great cause of the Reformation, and that its sainted apostle, Harry the Eighth had for his own share seven wives, the least that Jack Fahy might have had was two, with liberty to say in their absence, as was said by Luther himself, "Veniet ancillat." In sober seriousness, we would ask, are the law church people, like Paul, mad from overlearning, or is the religious monomania under which they are laboring but a prelude to that destruction foretold to those whom God hates that they should dream of perverting the Catholic people of the renowned and ancient city where the sainted Carthag planted the faith for which their sires bled, with paltry bribes of kitchen stuff and cast-off Protestant millinery? Is it consistent with the law, or the Prophets, or the high moral feeling which should be expected from the ministers of that church, to bribe a starving Catholic for eating

ment on a Friday? Breathe there an honest man of any sect who will not repudiate this cock-shop system of proselytism?

Is it not unworthy any gentleman of education and enlightenment to be seen prying into the cabins of the poor, practicing upon their hunger, like the tempter of old, "with bread," a bundle of tracts in one pocket, and a sample of groceries in the other, and actually sitting down in their cabins to sip tea and gossip scripture with these wretched creatures, who, for a season, may be induced to barter their consciences for a mess of pottage? Shame upon such a practice! It is not of religion, of reason, nor of common sense. No; it is of fanaticism gone mad; but the credulity of these gentlemen by far transcends even the blind fury of their proselyting mania. It is not long since a Mr. Beard opened a shop at Lismore under the special patronage of the same rev. gentleman, as a repairer of clocks and watches. He was to be found at all hours with spectacle on nose reading his Bible. He was your man at any passage from Genesis to Revelation, and so familiar was he with all the mysteries of the Apocalypse, that you would suppose he had been on a visit to the seventh heaven, and assisted at the opening of the New Jerusalem; but no sooner had he collected in his shop all the orthodox watches of the neighborhood, than he decamped on a fine Sabbath morning, leaving behind him a beggarly account of empty shelves and his pocket bible. Next came an apostate shoemaker, named John Harney, and a biblical cobbler is always great at scripture. He was for a long time righthand man to one of the Lismore Episcopals, and was set up at Cappoquin as an expounder of the gospel, where he outraged the feelings of the people to such an extent by his blasphemous language, that he was compelled to flee, and terminated his biblical career by being transported from the Dungarvan quarter sessions, for the double crime of robbing and suborning his own children to perjure themselves; and last, though not least, comes John Fahy, my Lord Glenall's "Irish Tutor," with his two wives and his two mistresses, to assist the dean and chapter to convert the Lismorians.

Really it is monstrous, it is intolerable, that in the 19th century, in a civilized community, on the property of the Duke of Devonshire, even the consistent friend of civil and religious liberty in its most extended and comprehensive sense, there should be tolerated an openly avowed system of rewards for apostacy, and punishment for conscience sake. Doctor Fogarty merits the gratitude of Catholic Ireland for bringing to justice the last hero of the Biblical Propaganda, Mr. Fahy, of uxorious memory; and if the bibliopolists are not lost to all sense of shame or decency, they will never again attempt tampering with the faith of a people who will remain as they were, "in the beginning, now and for ever, world without end," Catholics.

Why, we would ask, did not Mr. Curry, the Duke of Devonshire's agent, attend at such an investigation, and identify himself with the good, the impartial, and venerated Sir Richard Musgrave—more particularly when a principle of morality was to be sustained, and when the Catholic clergy and the Catholic population of Lismore were assailed? As a magistrate, and particularly as the Duke of Devonshire's agent, no excuse can justify his absence. Can it be that he is afraid of the dean and chapter of Lismore, or that he has an inclination to patronize the acts of the parsons of Lismore? The noble and liberal character of the Duke of Devonshire ought to be sustained at Lismore, and the absence of this representative in this country from such an important investigation is indeed, to say the least of it, extraordinary.

TO THE MINISTERS AND OFFICE-BEARERS OF THE WESLEYAN METHODIST SOCIETIES OF MANCHESTER.

LETTER II.

London, August 15, 1839.

Wesleyan Methodists.—Your reply to my first letter is a most exquisite piece of impertinence; an indescribable olio of anger, rancor, and absurdity.

Yet, take it for all in all, I heartily thank you for it. The vexation you exhibit at being defeated in argument proves how anxious you would be to controvert my facts and reasoning, if you could do so.—It is, however, much more easy for you to scold and vilify me, than to answer those facts and that reasoning. Accordingly, you have in your own "meed and pious" manner, vituperated and calumniated me with an intensity of malignity which potently proclaims your sense of your own defeat. Such conduct is the usual resource of convicted and exposed bigotry and uncharitableness. You have a perfect right to do this. It is your only resource!

You have, indeed, given me a triumph in the confession of your weakness.—Many of your friends, Protestant as well as Catholic, told me that my letter was unanswerable—that the facts alleged were so clearly proved, and the inferences I drew were so plainly just and natural, that there could be no rational answer. This opinion is perfectly borne out by the event. You, who began this controversy by your attack on the Catholic version of Scripture, would certainly have answered by letter but for one reason, namely, because it is unanswerable.

Am I not justified in this assertion, when you yourselves show how severely you feel the charges brought against you—and the force of the statements on biblical subjects which I put forward? You *must* be conscious that the weakness of the excuses which you make for not answering me, places in the clearest light your incapacity to do so.

My triumph is complete; and the joy which I experience at the impression which my letter has made, is, I trust, unmingled with a single particle of resentment for the incivility and uncharitableness which are the characteristic feature of your second manifesto.

Let me, in the same spirit in which I wrote my first letter, examine the excuse you make to cover your impotence to give a rational answer.

Your first excuse is this. With you it is necessary to be precise, and to use your own language. Here, then, in your own words, is your first excuse for not answering my letter:

"1. Because that letter contains the most false and calumnious imputations as well upon the personal character and conduct of the late venerable John Wesley, as upon the general spirits and habits of that sect of Christians which now bears his name, and to which the members of this committee deem it an honor to belong."

Here we join issue. I did make strong and severe charges—not mere imputations—upon the Wesleyan Methodists and their founder, whom you are pleased to designate as "venerable." Venerable! Bah!

But I utterly deny that these charges were false or calumnious, unless that can be called unmy which is strictly true, as my charges certainly were.

Let me briefly reiterate these charges and show at once their undoubted truth.—These charges were three.

Firstly; I charge the Wesleyan Methodists with being inveterate enemies of freedom of conscience. I demonstrated the truth of that charge by showing that the Wesleyan Methodists never assisted the Catholics of Ireland in their struggle for religious freedom; never assisted the Protestant Dissenters of England in their struggle for religious freedom; but, on the contrary, countenanced and supported, during these struggles, the opponents of the glorious cause of freedom of conscience.

And, at this present moment, are you not affording the clearest proofs that the spirit of bigotry is as vivacious amongst you as ever? Are you not supporting the dishonest practice of taking the money of all for the education of some? Is not even your present manifesto another proclamation of the same dishonest nature?—directly contradictory of the most glorious and useful precept of Christianity, that of "doing unto others as you would be done by?"

My second charge was founded upon the hypocrisy of your insinuation that you are friends of religious liberty—you call it "full religious liberty." And, notwithstanding my caution to you in my first letter, you continue that hypocrisy by venturing to talk, in your present manifesto, of *liberty and truth*. Oh! shame on your unblushing hypocrisy!

Wesleyan Methodists!—I will put the entire controversy upon a brief issue.

Your history is a short one, scarcely exceeding some 'eighty years. Show me within that period that you have distinguished yourselves by any one act, or declaration, or movement, in favor of freedom of conscience, or full religious liberty—indeed I may say in favor of either civil or religious liberty—and I will blot out the word "hypocrisy," retract my charges, apologise most humbly, and write you down charitable Christians, and not intolerant and bigots.

It is also true that I made strong and severe charges against John Wesley, whom you denominated *venerable*. I have charged him that, in 1779, he was one of the principal founders or managers of that Protestant Association which in June 1780, raised a rebellion in London; plundered, destroyed, and burnt private houses and chapels, the residences of judges, and public prisons; attacked the bank, and the palace, and left the streets of London crimsoned in human blood. I gave you dates and circumstances. I also charged him with the unparalleled audacity of having, after these crimes had been perpetrated by his pupils and associates, endeavored to shift the guilt from his beloved Protestant Association, and to place it upon the suffering and plundered Catholics. These were my charges. You have called them *false* and *calumnious*. I assert them to be perfectly *true*. I gave you the date of the unanimous vote of thanks of that plundering and rebellious Protestant Association to that very John Wesley. It was dated

17th February in that very year, 1780.—Will you attempt to deny the existence of that resolution?—or the fact of his having merited it? You dare not do it! My proofs are ready. I challenge you to the controversy. But you will find it more prudent to shrink from detail, and to confine yourselves to a general and sweeping assertion. Will you deny that Wesley had the indescribable falsehood to charge Catholic plunder and Catholic ruin, on the Catholics themselves? Will you deny that he called the insurrection a "Popish plot?" If you deny it, I am ready to give you chapter and verse out of his own writings for every one of these assertions.

Wesleyan Methodists!—Your history is one of the strangest exhibition among the erratic movements of the human mind. It shows how easily strong and enthusiastic religious feelings may be mingled up with the worst passions of humanity, and how far mistaken religious zeal can make men hate, in the name of the God of charity, their unoffending fellow-Christians. Now come to your second excuse for answering my letter. It is in these words:

"2. Because the whole argument of the letter proceeds upon the most bold and palpable misrepresentations of the document to which it professes to apply."

Is it possible? What manner of men are you? But let me cease to exclaim, and just state the fact. The passage in my letter was this: these are my precise words:

"To avoid all possibility of mis-stating your sentiments, I will give them in your very words—they are these."

And then I transcribed from your document, word for word; without adding or altering an iota!—*ipsisssimis verbis*. Yet you have the bad taste and brazen boldness to call this a misrepresentation.

There is no less than two hundred and one of you, ministers and office-bearers, such as you are; and you have by your Education Committee—bless the mark!—the audacity to assert that the man who gives your sentiments in your own words, and no other, *misrepresents* them? I tell you at once what I call such an assertion—an emphatic but short word—a monosyllable! There are two hundred and one of you; you may share it among you, foolish * * * as you are.

You never would have had the folly as well as the audacity to give such an excuse as that *identity* was *misrepresentation*, but that your excuses were not in truth addressed to *me*. They were really addressed to the poor deluded dupes of your society. You reckoned on their silly, but prompt submission; and that they would not read my letter, but take your account of it as true. You must have strong experience of their credulity to attempt so gross a delusion. You are, in sober sadness, a curious batch! How sincerely are the unhappy dupes of such men to be pitied.

Your third excuse for not answering my letter contains an assertion of quite a different nature, and such as you, I believe, are little in the habit of making; one in substance perfectly true. It does, indeed, contain a precious avowal! It is this:

"3. Because the letter is an obvious, and, as this Committee considers, a dishonest attempt to propagate, by means of a controversy with the Wesleyans of Manchester, some of the most absurd, though dangerous doctrines of Popery."

It is not worth while to remark how uncivil you are to charge me thus with dishonesty. The folly of your accusation much exceeds its rudeness. I believe with the certitude of faith that what you call the dogmas of Popery are perfectly true, and conducive to eternal salvation. How can it be dishonest in me to attempt to propagate these doctrines by open controversy, even though it were with the helpless Methodists of Manchester? You admit that my attempt is obvious. There is, therefore, no concealment, no fraud. There is on my part, entire candour; and, if your charge has any meaning, it means that candour is dishonest. It may indeed be so amongst you, who deal in all that is uncaudid and shuffling; but it cannot be so with the Catholic Christian, who has nothing to conceal, and nothing that really belongs to him to disavow. I proceed with your assertion. You state your apprehension that controversy with you may propagate what you call the most absurd though dangerous doctrines of Catholicity. What an opinion you must have of the opinion of Methodism, when you admit that it is in jeopardy from "most absurd and dangerous doctrines." What an admission, this is!—that Methodism is in danger from even absurd doctrines. Truth, in open controversy, is in no danger from absurdity; but I admit to you that any open discussion places Methodism in peril. Those who entertain "most absurd doctrines" shrink from controversy—just as you do. They carefully shrink from argument and reason; and take refuge, just as you do, in incivility and calumny.

You may, indeed, say that controversy conducted by verbal debate is liable to be distorted by eloquence on the one hand, and the want of oratorical powers on the other; and I may be prepared to admit that objection. But the controversy I attempted was one of quite a different nature; it was one to be conducted through the medium of printing and publication; one in which the reader could pause upon every phrase, examine every sentence, weigh every argument, and arrive at a cool and deliberate conclusion.

Such is the controversy which you shrink from; and I admit that you are right to shrink from it. I do believe that of all the errors that have deluded the human mind since Christianity commenced, there are none so totally defenceless in the field of argument as the ever-varying, contradictory, and fanatic doctrines of Wesleyanism. There is no sect, society, or persuasion, that has lent itself to worse politics than the Wesleyans. Either as politicians, or as a religious sect, there is, indeed, little of any *defensible* quality about you. You are quite right, therefore, when you, on the one hand, oppose the spread of a generous and general education; you are quite right when you, on the other hand, avow that to you controversy would be dangerous. Yours, indeed, are precious avowals; you avow yourselves ob-

noxious to two perils: first, education would produce amongst you *doubt* and *infidelity*; secondly, controversy would scatter your ranks and thin your convenicles. Thus, your third excuse, though not a wise, is, in spite of yourselves, an honest one. Yes, in plain truth you are justified in shrinking from a controversy which would confound your foolish pretensions, expose your variegated errors, and necessarily tend to relax the iron grasp of pecuniary power and spiritual despotism with which you have abused and deluded so many of your countrymen.

There are amongst the deluded many persons of pure integrity, and strong devotional feeling, misled, even by the excess of good dispositions. For, alas! such is human nature, even in its kindest form! I at once acknowledge that I would especially desire to see such persons enclosed in "the one fold of the one shepherd." A converted Methodist makes an excellent Catholic. The late Catholic Bishop of this district, the Right Rev. Dr. Bramston, was a converted Methodist. The Rev. Mr. Mason had been a popular Methodist preacher; he became an eminently useful Catholic priest. How I wish Methodists would read his "Earnest Appeal to the People called Methodists." I wish it, because Catholic truth does rejoice in, and prosper by, calm, temperate, and deliberate controversy.

I now come to the fourth and last excuse for not answering me. It is quite characteristic, and perfectly worthy of you and your cause. Here it is in your own words;—

4. "Because Mr. O'Connell's character as a controversialist, and a public man generally, but viewed more especially in reference to the oath taken by Roman Catholic members of parliament, disqualifies him from the office of a public censor; and at once releases this committee from all obligation to meet his challenge, and compels it, for the sake of its own reputation, to refuse him even the usual courtesy of a reply."

Gentle Pharisees, I thank you! You have been well described in emphatic language by the most awful authority.—How I enjoy the sanctimonious hypocrisy of your malignant piety! It makes you adept in the worst of arts—vituperative calumny.—I doubt much whether the most skilful dame of the fish-market may not be edified as well as instructed by the rancor of your scolding. And yet, I think I see you turning up towards Heaven the well-practised whites of your eyes, and hear you exclaim against me, for being intemperate and abusive. It is truly quite consistent with your habits and manners; first, to use the most unmeasured calumny, and secondly, to accuse the victim of your abuse with the very crime you commit against him. I admit that in this you are the general followers of your prototype, John Wesley, who, as I have shown, first roused the Protestant mob to burn the houses of the Catholics, and then accused the Catholics of having themselves burned their own houses.

Let us, however, quietly examine what this piece of what in Ireland is called "swaddling Billingsgate" contains. It is as

full of matter as an egg is of meat. We will turn it up, if you please, and the last of it shall be first.

First, then, you determine to refuse me any manner of courtesy; and I admit that in this, as in any other vicious propensity, you are quite able to carry out your determination.

Second—You state that for the sake of your reputation, you must be uncivil; and I am sure I am quite ready to consent that your reputation for incivility should be as extensive as it is well founded.

Let us now, from the rear of your battery of filth, come to the front, and there we meet your third charge against me. It is this—that I have a *bad* character as a controversialist. Now, sweet Methodists, be it known to you, that I never wrote upon controversy before my letter to you, except, indeed, on one occasion more than twenty years ago, when, being challenged on the subject, I published a letter containing proofs of the real and adorable presence of the Divine Redeemer in the sacrament of the Eucharist—a letter which was certainly never answered; and you, who never before heard of that letter, are indeed an imaginative people to give me a *bad* character upon that account.

No men, however, can have a greater store of bad characters than you have amongst yourselves, and therefore it is no great generosity in you to bestow one of them gratuitously upon me.

The fourth charge you make against me is the being, in your words, a bad public man generally. I shall not condescend to defend my public character from the filthy slime of Wesleyan malignity. Being, beyond any comparison, the best-abused public man now living, I ought, indeed, to be very indifferent to becoming the object of your reprobate censure; and I can very easily console myself for the entire, by recollecting that I have deserved it all by my honest—aye, and my successful—efforts in the cause of my country and creed. Nor have my exertions been confined to these alone. Oppression has not visited any caste, creed or color, without my giving my humble, but zealous and active advocacy to the oppressed, and against the oppressors. It is this, my duty as a public man, that brings me in contact at the present moment with your mercenary and bigotted confraternity; and I do feel bound by that character—because unwearied perseverance is part of it—not to desist from my honest exertions to expose your political profligacy and religious intolerance, until I make them so familiar to the universal mind as to leave your conduct what it ought to be—the honest contempt and the sorrowful scorn of all sincere and charitable Christians.

Your fifth charge exceeds the rest in malignant atrocity, as well as in unqualified falsehood. You accuse me, and with me other Catholic, of *perjury*, in violating the oath taken by Catholic Members of Parliament.

Shameless calumniators! I defy you. You cannot specify in what such violation consists. But vindication from so foul a charge is superfluous. It is a charge which can only injure the Reverend Riggs, the

Woods, and the Chappells—an unlucky combination of names—who have the frontless audacity to make it.

There is, indeed, a historic proof, written in letters of blood, amidst the annals of crime, confiscation, and persecution; and annals such as you, Messrs. Rigg, Wood, and Chappell, naturally gloat over; there is, I say, the glorious and unfading proof of the reverence of Catholics for the sacred obligation of an oath. It is this; that so conscious were their malignant enemies of that sacred reverence, that the only process they used to deprive the Catholics of these countries of all civil rights, of all offices, rank, honors and emoluments, in the state, nay, and often of their lives on the scaffold, was the mere obtruding of an oath which the Catholics could not conscientiously take. The Catholics, victims for three centuries to their abhorrence of perjury, sacrificing their properties, their franchises, their liberties, their lives, rather than violate the sanctity of an oath—these Catholics are now—

But no! I turn with contemptuous disregard from your foul, as well as foolish, charge, and leave you to answer it to your consciences (if such things be,) and to the God who is to judge you as well as me for an eternity of well or of woe; and before whom hypocritical pretensions, imaginative self-justification, rancorous intolerance, will appear in their natural colors, and leave no room for paltry excuse, or wretched subterfuge.

Wesleyan Methodists!—You began this controversy: You shrank from maintaining the ground which you yourselves had chosen. You substituted personal calumny and personal abuse for the arguments which I had introduced; and now it only remains for you to crouch beneath the well-merited chastisement I have inflicted upon you; or to have (for once) the honesty and manliness to acknowledge yourselves in error, and to make the necessary retribution.

Wesleyans! I have done with the poor and paltry excuses, under cover of which you have shrank from the controversy; and I now come to bestow a passing thought upon the residue of your second manifesto.

Here I certainly render myself liable to be accused of misrepresentation, because I am by no means certain that I understand the meaning of your document. It appears sanctioned by, and signed with, the euphonic name of Rigg. And so it ought. For it really is,—

"A specimen rare, upon the whole,
Of the figure of speech called Rigg-marble."

It seems, in one instance, to adopt that which in a preceding phrase it has disclaimed. It smacks, occasionally, of blasphemy: suggesting the fear of God for the purpose of inventing foul calumnies against man; and, if I can collect the drift of the entire, it is the expression of a vicious opinion unfavorable to national education; or, at least, a deplorable readiness on the part of the Wesleyan Methodists to abandon all provision for such education for Methodists, rather than consent that the government should be just enough to extend a portion of it to persons of a different persua-

sion. You are content, it seems, to be deprived of the means of education for yourselves, provided you can have the Satanic pleasure of seeing others participate in that suffering. You have no parental yearnings for education. It is no fondling of yours. To you indeed may be exclaimed, "O, give not the child to men: she is not the mother thereof."

There is also some cant in your manifesto, about what you are pleased to call "the Christian truth which all orthodox Protestants unite to hold." Miserable men that you are, what is the meaning of this attempt at delusion? A union between you and all other Protestants! Yes! when the sands of the sea shall be twisted into ropes to bind you in that union!—Even among yourselves what grasp of union have you, save what results from the sordid and pecuniary oligarchy of your conference!

But your object is as obvious as I must say it is dishonest—You have chuckled with pleasure at perceiving that Lord Stanley, a zealous Church Establishment Protestant, has beslobbered you with praise, on account of your resistance to national education. He, indeed, has an Irish education conscience at the one side, and an English education conscience at the other.—But let him pass. Other lords, who belong to his English conscience only, have likewise praised you for that resistance.—I wish they would look into your "Centenary Book," in which, with impartial hostility, you assail two of the leading divisions of the Established Church. At page 312 you assail the poor Puseyites, as exerting most mischievous influence, and holding up to public confidence what you call corruption and idolatry, and as giving too much efficacy to the sacraments. And, at page 115, you actually treat apostolic succession as a vain delusion, and make ministration in the church, and pastoral authority, to depend altogether on the piety and the gifts of the individual. The doctrines of Wickliffe and Huss (condemned by the Protestant Episcopal church in these particulars) you in your book adopt and insist upon. And then, forsooth, you fawn upon those whose belief on these important points you repudiate, and declare that you all—all of you!—are Orthodox. I wish the established church Protestants joy of the unholy union!

I cannot conclude without challenging you to controvert one single proposition in my first letter, and rejoicing once again in your inability to do so.

I have one account more to settle with you, and shall then have done.

It relates to your John Wesley. I have sneered at your calling him "venerable." I justify my contemptuous rejection of that title on these grounds:

Firstly—He was an intolerant bigot, who blew the flame of religious animosity until it burst out into a conflagration in the capital of this great empire; but his partizans having failed to destroy the persons of the Catholics, Wesley attempted to assassinate their characters, by accusing them of committing that destruction on their property which his partizans perpetrated!—Had he lived in the days of

Titus Oates—those days of eternal infamy to the English people of that period—his sormous and exhortations would not have been wanting to stimulate the full flooding of that innocent Catholic blood which was shed, through the perjured forms of judicial solemnity.

Secondly,—His religious opinions were as various as the patches on a harlequin's jacket. He began his career as a zealous priest of the Established church, and actually passed over as such to America, to convert the Indians to Church-of-Englandism. But the only feat he achieved there—for he did not convert a single Indian—was to excommunicate a respectable young lady who thought fit to disappoint *him* by marrying another suitor. His first faith, therefore, was Church of Englandism.

Thirdly,—After his return to England, he himself, in the year 1783, declared that for many years he had been tossed about by various winds of doctrine, and that he had been a Papist without knowing it. Thus, his second and third professions were—Uncertainty and some species of Popery.

Fourthly—One Peter Bohler converted him to Moravianism, and he was then to be a Moravian for ever. His own words prophesied the perpetuity of the Moravian tenets. Speaking of Bohler, he writes,—“O, what a work hath God begun, since his,” (Bohler's) “coming to England. Such a one as shall never come to an end till heaven and earth shall pass away!!!” Thus was Moravianism, in fact, his fourth belief.

Fifthly.—Having put on record an odious character of those in connexion with the Moravians, he adopted Antinomian Calvinism; and he continued in this, his fifth profession of faith, for a considerable time.

Sixthly,—In his old days he invented a new species of Methodism; that which the Conference, the now ruling power of the Wesleyan Methodists, purport to follow; with its twofold mode of justification. This was his sixth faith; convinced he was right in each, yet wrong in all.

Seventhly,—Nor were these light and insignificant changes. He himself describes the Moravians, with whom he had been long in communion, as “swallowed up in the dead sea of stillness, opposing the Ordinances, namely, prayer; the reading of the Scriptures, the frequenting the sacraments and public worship.” Also, as “selling their Bibles, &c., in order to rely more fully on the blood of the Lamb.” This, indeed, is a frightful description of his colleagues and co-religionists of many years standing.

Eightly.—But when he comes to describe his next set of co-religionists, the Antinomians, his description is still more frightful. He asks himself the question, “What is Antinomianism?” and he answers it thus—“Its main pillars are, that Christ abolished the moral law; that, therefore, Christians are not obliged to keep it—that Christian liberty is liberty from obeying the commands of God.” I will not pollute my pen with dwelling upon any more of these doctrines, which Wesley entertained for years, and which he himself, has described

in the most fearful terms. Yet I may observe, that the person whom Wesley intended as his successor, Fletcher, if possible, exceeds his master in reprobation of the Antinomian Calvinism, using these remarkable words:—“*There are few of our celebrated pulpits where more has not been said for sin than AGAINST it.*”—But take the doctrine of that Antinomianism from one who did not desert it with Wesley, but was consistent in believing it to the last. I give it on the authority of that same Fletcher. The words (he quotes from high Antinomian authority, as their doctrine) are:—“My sins may displeas God, my person is always acceptable to him. Though I should outsin Manasses himself, yet I should not be a less pleasant child, because God always views me in Christ. Hence in the midst of adulteries, murders, and incests, he can address me with, ‘*Thou art all fair my love, there is no spot in thee.*’ It is a most pernicious error of the schoolmen to distinguish sin according to the fact, not according to the person. Though I highly blame those who say, ‘Let us sin that grace may abound,’ yet adultery, incest; and murder, shall upon the whole, make me holier upon the earth, and merrier in heaven.”

Ninthly.—Such are the doctrines which belonged to Wesleyan Methodism until the old age of Wesley. He abandoned them in his last years, apparently with some difficulty, as his eulogist, Fletcher, makes his apology for him: “I admire the candor of an old man of God, who, instead of obstinately maintaining an old mistake, comes down like a little child, and acknowledges it before his preachers, whom it is his interest to secure.” This is, indeed, a characteristic apology.

Tenthly,—The way in which Wesley, having secured his preachers, purified his religious system from the defilement of Antinomianism was this: he invented a twofold mode of justification; one without repentance, the love of God, or other works, the other, to which these works were essential. The former was for those who should die soon after their pretended experience of saving faith; that latter for those who had time and opportunity for performing them. The observation of a celebrated Catholic divine on this system is no less astounding than it is just and accurate. It is in these words:—“Thus, to say no more of the system, a Nero and Robespierre might, according to it, have been established in the grace of God, and in a right to the realms of infinite purity, without one act of sorrow for their enormities, or so much as an act of their belief in God.”

Eleventhly,—Thus, your venerable Wesley had no less than about half a dozen different sets of religious opinions, each of which in its turn, he considered and proclaimed as the true faith. He found each of them—for the time—in the Sacred Scriptures; and as he abandoned each, he found from the same scriptures that his new opinion was true, and that the former belief was false. He was sincere in each belief. His avowal of his change was a proof of his sincerity, demonstrating these two things. Firstly, the facility with

which any number of persuasions may be founded on individual interpretation of scripture; and, secondly, that mere sincerity can be no justification of any particular belief, nor any protection against error.

Twelfthly,—With all this consciousness of the instability and insecurity of any one of the religious opinions that he from time to time entertained, he was exceedingly liberal in consigning those who differed from him in any point to eternal punishment. For example, he taught for many years that all persons under any of these three categories would certainly be damned:

1st, All who were in heaviness through manifold temptations.

2d, All those from whom God, for wise ends, permits an abstraction of spiritual comfort.

3d, All who walk in darkness and have no light, and who, the prophet says, “shall trust in the Lord and stay himself upon his God.”

Upon this principle, he taught that if any of those persons died in that state, they must go to hell, however they might hate sin and cultivate holiness. But this monstrous and horrible doctrine he afterwards totally renounced; and he admitted it to be so unchristian that he himself said, “When I and my brother taught this doctrine, I wonder that the people did not stone us.” What would have become of your venerable John Wesley, had he been stoned for insisting upon false doctrine, as he himself says that he ought to have been? And yet he for years taught those errors, and was, upon his own confession, a deceiver in religion! “venerable,” forsooth!

Thirteenthly,—One instance more. In the conference of 1774, he himself says, “We have received it as a maxim that a man is to do nothing in order to justification.” He adds, “than this nothing can be more false.” Mark! that here he admits that he and his preachers under him had received, and had been teaching a doctrine as the truth of God, “than which nothing could be more false.”

Fourteenthly,—You Wesleyan Methodists, who claim to be as orthodox as the church of England Protestants, can you deny this; that your John Wesley, being himself only in priest's orders, ordained several priests to be priests also? and went so far as to commit the “*facinus inauditum*”—that is, he a priest, consecrated Dr. Coke to be—a bishop!!! This, indeed, so horribly scandalizes his own brother Charles, that it created a lasting schism among the Methodists; and the son of that Charles afterwards became a Catholic!

I could extend this catalogue of Wesleyan enormities and contradictory wanderings in matters of religion, if a space permitted. I could also point out in detail the cruel tyranny exercised over the preachers by your self appointed Conference.—But my business with you must, for the present, for want of space, not for want of materials, be limited to some of its effects.

Wesley, by the manner in which he instituted the governing powers of the Conference, formed a despotic oligarchy of the closest nature. In the appointment of the men who composed that Conference, the

body of Methodists have no choice or selection. Over their conduct they have no control. The property of their chapels &c., is vested absolutely in this oligarchy, and freedom of opinion is no more to be found among them than in the divan of the Turkish sultan. What care I for this power, if it were not used for political purposes? The great body of Wesleyan Methodists have always been the worst politicians. John Wesley himself so hated popular liberty, that amongst his vagaries he actually offered the government of the day, to raise a regiment to enable George the Third to put down what he called the “American Rebellion.” From that day to this the Wesleyans have been found the ardent supporters of every bigotted and oppressive administration; in short, of every administration but one that happened to be tinged with liberality; and they have as uniformly opposed every measure calculated to increase the franchise, or diminish the burdens of the British people, or to lessen in any way the irresponsible authority of the wealthy and powerful classes. In religion they have been bigots; in politics slaves; tyrants in their conference; servile sycophants in the exercise of religious privileges; a body formidable in the cohesion of this unholy alliance; depreciable in their opposition to the tranquil spread of civil as well as religious liberty.

They hold out, however, a great example; an example of what ought to be avoided, not of that which we should imitate. They have in their history—in the dissensions that have risen amongst them—in the secession from brother to brother; in the great revolt of Whitefield from Wesley—Whitefield, who was as sincere as Wesley; and, above all, in the contradictions and contrarieties of the religious belief of that Wesley himself—demonstrated, that neither human talent, nor sincerity, nor zeal, nor erratic piety, however strongly disinterested and persevering; that none of these great qualities, taken separately, nor all of them taken together, can secure man from believing or teaching monstrous falsehood—from preaching “more in favor of sin than against it;” from instructing in doctrines so very false and criminal as to deserve the punishment of stoning; from fanatically disclaiming obedience to the commands of God—in short, from error, absurdity, and impiety. No, Wesleyans. There is but one way of security. There is but one way to keep “the unity of the spirit in the bond of peace.” It is “clear as the sun.” It is to be found in the reasonable and therefore entire submission to the authority of the everlasting *Church of God*, “the pillar and ground of truth.”

I am, with unfeigned pity, your servant,
DANIEL O'CONNELL.

DISASTERS AT SEA.—The Sailor's Magazine contains the following list of the vessels known to have been wrecked at sea during the past year. About 650 lives have been lost, and nearly \$15,000,000. Of the whole 94 were English vessels:—Ships 68; barks, 47; brigs, 130; schooners, 346; sloops, 21; steamboats, 5; unknown 40. Total 557.

PAST AND PRESENT

CONDITION OF THE FIVE GREAT EUROPEAN POWERS.

The Gains and Losses.

Since the middle of the last century, France has lost America, Canada, Louisiana, and, consequently, all her possessions in the gulfs of St. Lawrence and Mexico, the greatest part of the antilles, particularly St. Domingo, Goree, Madagascar, Isle of France, the whole of her Indian possessions with the exception of two insignificant places, and Minorca, with four strong places constructed by Louis XIV. to guard her frontier. Instead of small and weak states, she has for near neighbors, to the east, Prussia, and states less formidable in themselves, but which from their association in the Germanic confederation, possess great strength. As a set off, she gained Algiers, if we may so term it, when the conquered country is maintained from day to day by force of arms, where there are no colonies of the conquerors, and where the military possessions bring nothing but waste of money and men.

Since the middle of the last century, Austria has lost the Austrian Low Countries; she has gained Galicia, Salzburg, a portion of Tyrol, Venice, and the Venetian State, Istria, Dalmitia, Ragusa, a footing in the Papal States, and several islands in the Adriatic—in the whole, seven times more than she has lost.

Prussia has gained the grand duchy of the Rhine, and a considerable part of Saxony, Westphalia and Franconia.

England has lost her colony of North America. She has gained in Europe, Malta, Heligoland, Gibraltar, the Ionian Islands; in America, Acadia, Canada, and all the northern continent, the Bermudas, almost all the Antilles, a part of Guiana the Maldivia, and some other islands; in Africa, Bathurst, Sierra Leone, several establishments on the coast of Guinea, the important colony of the Cape of Good Hope, the Isle of France, Rodrigue, the Sedhelles, Socotra, the Isles of Loss, Ascension, St. Helena, and perhaps soon the mouth of the Niger by the acquisition of Fernando Po and Annodon; in Asia Ceylon, an empire of more than 10,000,000 inhabitants, and which is every day extending, the Singapore Islands, a portion of Malacca and Sumatra, a first position in China, the greatest part of Australia, Tasmania, the Norfolk Islands, New Caledonia, New Zealand, the Sandwich Islands, and Tahiti.

Russia, which has lost nothing, has gained from Sweden, Finland, Abo, Wiborgh, Esthonia, Livonia, Riga, Revel, part of Lapland; from Germany, Cœurland, Samogitia; from Poland, Lithuania, Vclithynia, a part of Lesser Tartary, the Crimea, Bessarabia, the shore of the Black Sea, and the mouth of the Danube; from Persia, Georgia, Circassia, and Scherwan, in fact the two extremities of Asia and America at their point of conjunction, and the neighboring islands.

Thus it appears, that in the gradual swallowing up of the smaller states by the larger, France alone has lost, and that, as a territorial power, she has fallen several degrees in the rank of European nations. The peace of 1763, the partition of Poland and the treaties of 1815, have inflicted blows upon her greatness.

EVE AND MARY CONTRASTED

"I will put enmity between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lay in wait for her heel."—Genesis iii. 15.

The two most extraordinary women that ever appeared in the world, were unquestionably Eve, "the mother of all living," and Mary, "the mother of Jesus Christ." They occupied, respectively, the highest stations and the most critical points of time, that ever fell to the lot of mortals, and they exhibit an instructive contrast.—Eve lived at the beginning, and Mary at "the fullness of time." Eve saw the glories of the new-made world soon after creative wisdom had pronounced it all "very good," and before sin had tarnished its beauty, and disarranged its harmonies.—Mary beheld it rising from the ruins of the fall, at the moment of its renovation, and, at the dawn of its happiest day. Eve was placed in the most glorious and conspicuous situation, and fell into a state of meanness and degradation. Mary was of obscure origin, and lowly station, but was raised by a single appointment of Providence, to the highest eminence. Eve was necessary to the ruin of man: Mary instrumental in the birth of Him, who came as the Restorer and Saviour of mankind.—Eve beheld the fatal curse first take effect, in overcasting the heavens with clouds, in withering the blossoms of Paradise, envenoming the spirit of the animal creation, disordering the human frame, and ultimately destroying it, and introducing all the nameless diversities of woe which fill up the tragedy of human life. Mary witnessed the beginning of that long series of blessings which divine love has for ages dispensed to man, "through the redemption that is in Christ Jesus," and which will eventually replenish the cup of existence with unmingled sweetness and perfect joy. Eve witnessed, with a trembling consciousness of guilt, the awful descent of those mighty "Cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life," and which were placed "at the east end of the garden of Eden." Mary with feelings of ecstatic rapture beheld the angel Gabriel standing before her with the smiles of heaven upon his countenance, heard his benediction, and held "communion sweet" with the holy messenger.—Coz's Female Scripture Biography.

THE OLDEST REPUBLIC ON EARTH.—The American Quarterly Review contains a letter from G. W. Erving, giving a sketch of a visit to San Marino, a small Republic in Italy, between the Appenines, the Po, and the Adriatic. The territory of this State is only forty miles in circumference and its population about 7000. The Republic was founded more than 1400 years ago, on moral principles, industry and equality, and has preserved its liberty and independence amidst all the wars and discords which have raged around it. Bonaparte respected it, and sent an embassy to express his sentiments of friendship and fraternity. It is governed by a Captain Regent, chosen every six months by the representatives of the people, sixty six in number, who are chosen every six months by the people. The

taxes are light, the farm-houses are neat, the fields are well cultivated, and on all sides are seen comfort and peace, the happy effects of morality, simplicity, liberty, and justice.

TRAPPING WILD BEASTS IN INDIA.—An East India correspondent describes a machine invented by Mr. T. Reid, a gentleman residing at Kunditor, in Bengal, by which he has succeeded in taking several hyenas and a very fine panther alive.—He has constructed a large boxtrap, similar to an English box rat-trap, strongly bound with iron braces. The wood is of teak, and the aperture or entrance is exposed by the drawing up of a sliding door, which opens and shuts vertically. Three-fourths down the box is a breastwork, composed of iron bars, dividing the box into two equal partitions. At the posterior end of the same is also a door, through which may be introduced a goat or a sheep, and which may be shut in between it and the iron work. The trap is then set; and whatever beast of prey, attracted by the bleating of the confined animal, enters the box to seize it, the vertical sliding door instantly falls, closing him in, whilst the iron grating protects the domestic decoy animal from the assaults of its enemy.—This trap is supported on four low solid teak wheels, so that the machine can be drawn, with its ferocious inmate, to any distance with perfect security. This plan, Mr. Reid says, might be adopted with great advantage by persons locating in jungle districts which are infested by tigers, leopards, hyenas, and other predatory beasts of the forest.

Typhus Fever.—It cannot be too widely known that nitrous acid possesses the property of destroying the contagion of typhus fever, and certainly of preventing its spread. By the following simple method, the gas may be produced at a trifling expense—Place a little powdered saltpetre in a saucer, and pour on it as much oil of vitriol as will cover it, a copious discharge of nitrous acid gas will immediately take place, the quantity of which may be regulated by lessening or increasing the quantity of the materials.

St. Mary's College, Youghal.—This Seminary now constitutes a branch of the Roman College de propaganda fide.

Puseyism.—A number of Protestant clergymen are about forming an association in London, for the especial advocacy of the doctrines put forth by Drs. Pusey and Newman.

REMITTANCES RECEIVED SINCE OUR LAST.

Hamilton—Mr John Law, 7s 6d, Serj. Major Molloy and Serj. Baxter, each 7s 6d.

Dundas—Charles Collins, 7s 6d.

Wellington Square.—Jeremiah O'Neil and Michael O'Brien, each 7s. 6d. (less postage 1s 1/2d.)

Toronto.—Rev. Mr. McDonough for Mr McElderry, 15s. Wm. Kenesly, 7s 6d, John Curtin, 7s 6d; and Lieut. Johnson, Georgina, 15s.

Lloydtown.—Mr J. H. Smith, 15s. Jas. Cosgrove, 10s. and Patk. Maloney, 3s. 9d.

Si notre sainte religion etoit ici sur le memo pied, et dans un etat aussi florissant qu'elle se trouve dans les diocesses de Quebec et Montreal, nous ne nous serions pas adresses a nos confreres en bas, comme nous l'avons fait, reclamant leur aide pour la cause commune. Nous savions bien qu'on avoit la bonheur chez eux d'avoir cet estimable papier, les Melanges Religieux; cet qui doit suffire pour ceux qui n'entendant que le Francois. Mais nous savions aussi qu'il y a dans leurs dioceses cent de nos compatriotes, n'entendant pas un mot du Francois, pour un des leurs chez nous ici. On pourra juger apres cela, si nous n'avions pas droit d'attendre quelque secours de nos confreres, engages comme nous sommes, non pas a instruire leur paroissiens; ils ont des maitres bien plus capables, et qui sont, plus a leur portee qui nous; mis a instruire les notres, et a defendre notre religion commune contro les attaques des protestants de tout espee, dans la seule langue qu'ils entendent. C'etoit contro ceuxci surtout que nous avons invoque l'aide de nos freres; tel qu'ils nous ont accorde autre fois a l'instance memo de leur fau illustre eveque, qui nous a toujours honore de son amitie.

On ne nous refusera pas d'insérer ceci dans les Melanges Religieux.

THE individual who took the liberty of walking off with a cotton UMBRELLA, some ten days ago, from a Grocer's shop in King Street, is quietly requested to return the same, and thereby prevent exposure. Hamilton 14th March, 1842.

REMOVAL.

Saddle, Harness and Trunk Factory.

McGIVERN respectfully announces to his friends and the public, that he has removed from his old stand to the new building, opposite to the retail establishment of Isaac Buchanan & Co., on King street. In making this announcement to his old friends, he most respectfully begs leave to express his grateful thanks for past favors, and hopes that unremitting attention to business will insure him a continuance. Hamilton, Feb. 22, 1842.

SHIP INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MARINER'S HOME, and TRAVELLER'S REST;—and hopes he will not be forgotten by his countrymen and acquaintances. N. B. A few boarders can be accommodated. Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE

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

H. W. IRELAND. Hamilton, Oct. 4, 1841.

From the Catholic Expositor.

INFALLIBILITY of the CHURCH

The infallibility of the Church! what, Ada, is not everything like infallibility exploded in this age! are there to be found men, in the nineteenth century, who can be endowed with the prerogative of infallibility! Do Catholics still inculcate this tenet, as essential to the church? They do, my friend, and we shall enter into the reasons which guide the Catholic community in this respect.

The age in which we live, is, I know, the age of wisdom: one which claims the dignity of being the most enlightened of all that have preceded it. On what essential ground this extraordinary claim reposes, I will leave to others the task of explaining. I will admit that astonishing inventions have burst on the world; that the sciences have been improved to an incredible degree: and that society has attained the utmost refinement of civilization. I will acknowledge that many of the civil institutions of past ages have grown too cumbersome and antiquated for the present day; and justly have they been removed to make room for others adapted to the genius, and according with the character, of a regenerated people. All this may be conceded, and if you choose, Ada, constitute the boast and glory of the nineteenth century.

But there is one institution that cannot be reformed: it has known no change; can admit of no improvement; is not subject to the decrepitude of age; and no less congenial to the habits and temper of the present, than it was to those of the primitive, era of Christianity. It is not the work of man: it has not been formed by human wisdom; it is not supported by human power. It is the master-piece of God's work—and like its Almighty author is unchangeable—everlasting: And this is the CHURCH. An edifice which has fixed its foundation on the rocks of the earth, and which rears its venerable head to the firmament of heaven. It is a mighty structure, reposing on two worlds—time and eternity. It towers sublime and solitary in its grandeur, infinitely above the loftiest works of human magnificence; sees men and their works pass away—and while the gloom of the grave, and of oblivion, covers the trophies of the world, the glittering of a thousand shields, and the pride of a thousand trophies irradiate and adorn the memory of its greatness. Infallible in its decisions, as it is immortal in its existence, it preserves unsullied the purity of faith contained in the charter delivered to the apostles.—The glorious and triumphant motto inscribed on its escutcheon: "I am with you always to the consummation of the world," could not be verified, if the church were not supported by its own infallibility.

This truth is reflected from every passage in the New Testament in which mention is made of the nature and institution of religion. It is grounded on the unanimous authority of the ancient fathers; and is strongly supported even by reason itself. My object now, is to examine each point separately, and develop them apart, that each may speak for itself, and all may con-

cur in the vindication and proof of this noble prerogative.

"Go teach all nations"—thus the Saviour said To his apostles, "and behold! while time shall last, I shall be with you." Many an age has passed away, since thus he promised them—But still the church exists; and ne'er shall fall.

The edifice upon a rock is built, Which, 'mid the storms of time and revolution, Shall e'er remain, reposing on the word Of its eternal author; while the hills Of the firm earth grow old—and the hoar rocks Of the deep ocean fall before the tempest. It shall endure, and flourish on forever.

ROYAL EXCHANGE, KING STREET,

HAMILTON—CANADA,

BY NELSON DEVEREUX.

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

N. DEVEREUX.

Dec. 24, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

THE Subscriber has opened his Retreat in Hughson street a few doors north of King street, and wishes to acquaint his friends that they may rely on every Luxury the markets afford; his Wines and Liquors will be selected with care, and no expense spared in making his guests comfortable.

Oysters, Clams, &c., will be found in their season. He therefore hopes by strict attention and a desire to please, to merit a share of Public patronage.

ROBERT FOSTER.

Hamilton, Sept., 1841.

PATRICK BURNS, BLACKSMITH, KING STREET, Next house to Isaac Buchanan & Co's large importing house.

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

OYSTERS!

Fresh, and just received,—call at C. Langdon's Saloon. Hamilton, Oct 13, 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

OF the first quality at the Bristol House Oyster Rooms, for 1s. 3d. per dozen, or 8s. 9d. per 100; or £1 17s. 6d. the barrel.

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

BRISTOL HOUSE,

King Street, Hamilton, near the Market, By D. F. TEWKSBURY, September 15, 1841.

THE FAMILY NEWSPAPER.

THE PHILADELPHIA SATURDAY COURIER,

WITH THE LARGEST CIRCULATION IN THE WORLD.

The publishers of this old established and universally popular Family Journal, would deem it supererogatory to say a word of commendation of its past, or present excellence and usefulness. Its unparalleled and increasing circulation, (over 35,000,) is its best recommendation. For the future, however, a determination to be first in the van of the American Newspaper Weekly Press, will call for increased expenditures and renewed attractions for the present year 1842, not the least of which will be an improvement in the quality of the paper, and an addition of popular contributors, embracing, we fully believe, the best list to any similar Journal in the world.

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

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

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

The Markets.

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

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as Mrs. C. Lee Hentz, Mrs. S. C. Hall, Charles Dickens, (Boz.) Professor Dunglison, Professor Ingrahame, M. M. Michael, T. S. Arthur, Miss Ellen S. Rand, J. Sheridan Knowles, George P. Morris, Mrs. M. St. Leon Loud, Mrs. Gore, Douglass Jerold, Joseph R. Chandler, Miss Sedgwick, Miss Leslie, Wm. E. Burton, Professor J. Frost, Lieut. G. W. Patten, Lydia H. Sigourney, Thomas Campbell, Hon. Robert T. Conrad, Miss Mitford, Robert Morris, Professor Wines, Mrs. C. H. W. Estlin, E. L. Bulwer, A. Grant, u Joseph C. Neal, John Neal, Thomas G. Spear, Countess of Blessington, Captain Marryatt, R. N. Lucy Seymour, R. Penn Smith,

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, we will send us \$15, per money and postage free, we will receipt for one for each. Seven copies for \$10, three copies for \$5, or one copy three year for \$5. Address, M. MAKIN & HOLDEN, Philadelphia.

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AGENTS.

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

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