

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

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

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

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE CATHOLIC.

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

VOLUME II.

HAMILTON, G. D. JANUARY 19, 1842.

NUMBER 19.

THE CATHOLIC

Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

Original.

THE CHRISTIAN RELIGION

DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XVIII.

EXODUS.

CHAPTER xi.—The last, and most dreadful of all the Egyptian plagues; that which affects the life of man, and of all the creatures made for his use; by which the first born of man and beast are slain in one night all over the land of Egypt; is inflicted immediately by God himself, whose mediating ministers Pharaoh had madly banished from his sight. The Almighty therefore puts forth at length his own arm to avenge upon their oppressors the wrongs of his long suffering people; and free them from the thrall of their relentless persecutors.

CHAPTER xii.—But before inflicting that dreadful punishment on the Egyptians, he instructs the Israelites by his chosen ministers, Moses and Aaron, what they must do, in order to avoid being involved in the fate of their enemies. He commands them, "every man by their houses and families, to take," on the tenth day of the month, "a male lamb of one year without blemish; and according to the same rite a kid also;" and after keeping it till the fourteenth day, to sacrifice it in the evening: then to take of the blood thereof, and put it on both the side posts, and on the upper door posts of the houses, wherein they shall eat it; roasted at the fire, together with unleavened bread, and wild lettuce." They are forbidden "to eat it raw, or boiled with water; but only roasted at the fire. They must eat the head with the feet and entrails thereof; and none of it is to remain till morning;" or if ought should remain, "it is to be burnt with fire." They must eat "it in haste, with their loins girt, their shoes on their feet and staves in their hands; for it is the phase, (that is the passage of the Lord)—"a bone of it must not be broken" The blood was to be to them "for a sign;" and the Lord seeing it on the houses where they were assembled, "would pass them over, and not destroy them with the plague, when he struck the land of Egypt." Such was the paschal rite instituted by Almighty God; and ordered to be kept by his people, "as a feast to the Lord in their generations, with an everlasting observance." It was therefore to continue for ever, in the figure and the fulfilment. The use of all, but "unleavened bread," was "for seven days" so strictly prohibited, that whoever eat "any thing leavened," or even kept it in his house, was condemned to death. "That soul," says "Almighty God shall perish out of Israel."

The whole of this paschal ceremonial is full of the deepest mystical meaning. Every one knows however, that the "male Lamb, without blemish," which was to

be sacrificed and eaten in the manner above prescribed, was a figure of Jesus Christ the innocent Lamb of God; whose blood was to be the preservative of those who should, like the Israelites, shut themselves up under the protective virtue of that redeeming blood; in order to feast together, as brethren of one family or household, that is, of one church, on the flesh of their victim. To the Jew, the whole was but "a sign." To the Christian all is a reality, or the fulfilment of the figure.—The kid ordered also to be slain, represented, as we before observed, the Saviour suffering as a criminal; for "he was reckoned among the wicked;" Is. liii, 12; and the goat is the emblem of the sinner.

The "unleavened bread," is explained by Saint Paul, to be the emblem of "innocence, sincerity and truth;" 1 CORINTH v. 7, &c. "Purge out," says he, "the old leaven, that you may become a new lump; for Christ, our pasch, is sacrificed. Wherefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." The whole mass of mankind had been infected with sin; which, like a foul and poisonous leaven, vitiates our race; changing its original sincerity and purity; swelling it up with pride; giving it the bitterness of malice, and blending it with every noxious and disgusting ingredient of wickedness. This is the leaven, which we are commanded to cast forth, before we presume to eat our paschal lamb; for they, in whose houses, that is, in whose interior, that leaven is found at the paschal time, are doomed to death; not merely the temporal and "figurative death" of the body to which the offending Jew, who eat but the "figurative paschal lamb," was condemned; but to the eternal, and "real death" of soul and body; because it is "the real paschal lamb," that the Christian is now commanded to eat; and his punishment must be commensurate with the heinousness of his crime in eating it in the state of sin; or without the legal purification in the spiritual reality. "That soul" says Almighty God, "shall perish out of Israel; wherefore," says Saint Paul, when exhorting the Christians to eat his pasch worthily,—"let a man prove himself; and so let him eat of that bread, and drink of the chalice; for he, who eateth, or drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord; 1 Cor. xi. 28; not discerning that it is, not the flesh of the figurative victim, the paschal lamb; but the real flesh of the prefigured victim, the body itself of our Lord, the true Lamb of God, who was sacrificed for us; and the sprinkling of whose sacred blood is our protection against the destroying angel.

The figurative paschal lamb was to be eaten entire; no portion of it was to be left till morning. The real paschal lamb cannot be divided. He is received entire under either of the sacramental forms; under which, to try our faith in his word, he is pleased to disguise himself. For who can deny to him, acknowledged by all the Almighty, the power to take what form he pleases; and be present wherever he pleases. The Holy Ghost took the visible form of a dove, and descended under that appearance upon our Saviour in the Jordan. He again took the visible form of fiery tongues, and descended thus upon the Apostles and first Christians assembled together in prayer at Pentecost. There were many fiery tongues though but one Holy Ghost. Every one present received him under the fiery form; and yet he was but one among all. And is it impossible for the filial

Deity to give himself so to us under the sacramental forms? That he does so, he himself, as we have seen, has most positively and unequivocally assured us.

"The wild lettuce," with which, together with "unleavened bread," the Jews were commanded to eat the Paschal Lamb; is a bitter, but wholesome plant; and, according to the Fathers, and all Catholic spiritual writers, the emblem of that penance and mortification of the senses and passions, which is a necessary ingredient in the true repentance and conversion of the sinner. Therefore did our Saviour say: "except you do penance, you shall all likewise perish;" LUKE xiii. 3. His precursor also came, "preaching the Baptism of penance for the remission of sins;" LUKE iii. 3. All medicine is unpalatable, but necessary to the sick; so is penance to the spiritual patient.

The Paschal Lamb must be eaten not "raw, nor boiled, but roasted;" and the remainder consumed with fire. It must be prepared not in any other element, but the all purifying fire of charity. It must be, like God in the burning bush. God himself is "a consuming fire;" DEUT. iv. 24. "God is charity;" 1 JOHN iv. 8.

"A bone of it must not be broken." This figure was verified at the Saviour's passion on Mount Calvary, where those who suffered with him, not being quite dead, had their bones broken, according to custom; in order to put them out of pain; whereas his were spared, as he had previously expired; JOHN xix. 32, 33, 36.

The Jews were to eat their Paschal Lamb, "in haste; with their loins girt, their shoes on their feet, and their staves in their hands." The Christians are to eat their Paschal Lamb in readiness to quit the Egypt of this sinful world; for the summons of departure may at every moment be given; and woe to him, who is not girt, and shod, and ready to depart, when called! Of this the Saviour warns us, when he bids us, "watch because we know not at what hour our Lord may come;" MATT. xxiv. 42. "Blessed," says he, "are those servants, whom the Lord when he cometh shall find watching!" LUKE xii. 37. And under the simile of the wise and foolish virgins, MATT. xxi. 6, he shews the different lot of those who hold themselves in readiness to depart hence, when summoned, from that of those who remain unprepared against the uncertain and all-decisive call.

Chapter xiii. "Sanctify unto me every first born." First born here, and in the Hebrew style, does not imply, as it would seem in modern languages, that other children of the same parent were born afterwards. And yet in order to lower the Virgin Mother of God to the rank of common married females; and to lessen in our estimation, the virtue of chastity, so cried up by St. Paul; 1 Cor. vii. 8, all Protestant Sectarians, who seem to bear a grudge to this queen of virgins, though a Mother; who take a pleasure on all occasions, to speak villifyingly of her transcendent excellence, tho' attested by an Arch-angel from heaven; by the inspired Saint Elizabeth, and by herself in her Canticle, dictated by the Holy Ghost; all these self-taught, self-confiding, ignorant and profane expounders of the Scriptures, infer from that expression, used by St. Luke, in describing the birth of Christ, ch. ii. v. 7; and from the Hebrew appellation of brethren given to his kinsfolks; that this divinely pure and thrice blessed creature, had other children after the Saviour! Whence all this antipathy towards the most hallowed of creatures, but form the original tempter, whose head she was destined to crush!

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JANUARY 19.

To prevent the Editor of the *Church* from writing ignorantly on **INDULGENCES**—an article of the Catholic Faith, with which he seems to be unacquainted—we again subjoin, for his better information, what here follows on that subject.

We may observe to him, however, that there were, if there are not now, similar grants of Indulgences in his own church; such as—“Any person guilty of notorious scandal, in a parish or rectory, was subjected, on public days of worship, to stand an object of shame before the congregation.”—The Penance was nevertheless commuted by the Pastor, upon the delinquent paying a sum of money to the poor; in contributing to the repair and erection of places of worship; or for any other pious undertaking.—And why not? as St. James says, “Charity covers a multitude of sins.”

Your sister Church, the Scotch Kirk, follows the same discipline at the present day.

INDULGENCES.

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

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

In the rigid discipline of the primitive

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

But all such penances, enjoined by the proper authority, are binding and obligatory; otherwise the Saviour's declaration to his pastors, “whose sins you shall retain, they are retained; *JOHN.* xx. 23,—was vain; and that, in particular made to his chief pastor,—“to thee will I give the keys of the kingdom of heaven; and whatsoever thou shall bind on earth shall be bound also in heaven; *MAT.* xvi. 19. If then what is thus *bound*, is not *loosed* in this life, either by the exact fulfilment of the penance enjoined; or by the indulgence granted by the binding authority; a punishment proportioned to the penance enjoined here remains to be endured here after.

But with “the keys of the kingdom of heaven,” is granted to the chief pastor the power “to open” as well as “to shut; to loose as well as “to bind”; to forgive us as well as “to retain sin.” It is then of this discretionary power, granted by Jesus Christ to his pastors, that the Church avails herself, under the constant guidance promised her of the Holy Ghost, for the spiritual advantage and final safety of her children. She relaxes therefore, though reluctantly, the primitive holy rigour of her penances; which in the present lukewarm state of the world, would frighten from her communion too large a portion of mankind; who, to avoid “the temporal punishment” here, would thus incur “the eternal” hereafter. She uses thus, like a tender mother, the saving power granted her by her divine spouse, of screening her dear children at any rate from “the wrath to come;” *THESS.* i. 10.—“Pulling them, as it were, out of the fire; having mercy on others in fear; hating also the spotted garment, which is carnal;” *JUDE,* 23; and substituting, instead of her former rigorous penances, which lasted often for years, and corresponded with the immense fervour and zeal of her earliest offspring; more lenient and practicable duties of obedience; for as it was by “disobedience” and “sinful self-indulgence,” that we fell from God; so it is by “obedience” and “self-denial” that we can ever hope to rise to him again; and hence we are assured in Scripture that “obedience is better than sacrifice;” 1 *KINGS.* xv. 22.

Relying therefore on the saving virtue of obedience, she spares the weakness of the weak; and inflicts her wholesome severities only on the strong; whom she thereby transmits into eternity, and delivers up to divine justice, with less to endure, and shorter accounts to render, than those who shrink here from her mild

correcting rod. Such she is forced to leave exposed to the full measure of their punishment hereafter; a punishment far exceeding all that we can imagine endurable in this present life. For “it is a dreadful thing,” says St. Paul, “to fall into the hands of the living God;” *HEB.* x. 31.—Whereas, as the same Apostle tells us, “if we judge and condemn ourselves now, we shall not be judged and condemned hereafter;” 1 *COR.* xi. 31. Such is the Catholic doctrine of Indulgence. It is besides an article of the Catholic faith, that in order to receive the benefit of an Indulgence, one must be “in the state of grace;” for all “in the state of mortal sin,” are enemies of God; and God owes nothing to his enemies, but punishment. All such must then avail themselves of the means afforded them in the Church of Christ, of effecting with their offended God a thorough reconciliation. This, as every Catholic knows, can never be accomplished but by a sincere repentance; which supposes a real sorrow for our sins; a resolution never to commit them more; a renunciation of our evil habits; a reparation of all injuries done to our neighbour; and a humble, true and full confession of our guilt to our spiritual director; by whose counsel we are bound to abide. This duty concluded, with a worthy communion, which is usually enjoined or recommended, and the exact fulfilment of what other goods works are prescribed, as the conditions of obtaining an indulgence, will secure to us all the advantages of one; and therefore confession and communion commonly make part of the conditions on which such a spiritual favour is granted. Is there ought in all this encouraging to sin, as has been asserted by the lying reformers?

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

The indulgence granted for contributing towards the building of St. Peter's Church in Rome, was Luther's first pretended plea for quarrelling with the Pope; and the occasion of his apostacy from the faith. He began by railing against that particular Indulgence; the preaching up of which had been transferred from the monks of his order, the Augustinians, to those of the Institute of St. Dominic. He next attacked the general doctrine of Indulgence; and then continuing to pull down article by article, the whole Catholic faith, proclaimed his work of ruin “a glorious reformation;” his random negatives, his loose and contradictory ravings, a fairer scheme of Christianity, than any hitherto existing, or henceforth imaginable. Yet what rational Christian, but must own that the undertaking, for which this Indulgence was granted, was proper, pious, praiseworthy and meritorious? The building of the temple by

Solomon; and the rebuilding of it by Edras, were undertakings, as the Scripture shows, praised and rewarded by God himself. And is the building of a temple to the same God by the converted nations less deserving of his approbation? Was it not becoming the Christian world to rear such a monument to the glory of the Messiah; who, disowned and rejected by the Jews, was received and worshipped by the Gentiles? To erect on the ruins of idolatry, laid prostrate in her own warring capital, an illustrious trophy to the victorious Prince of peace? To bid his blessed banner be displayed; the cross, his royal standard, be exalted on the remarkable spot, where Peter, his chief Apostle, and deputed champion, had beaten down the proud imperial standard of Satan; the gory ensign of Mars, the slaughtering ADDON; the Destroyer?

THE CHURCH OF ENGLAND JEW BISHOP OF JERUSALEM; OR

The Cat let out of the Bag.

In the first No. of our paper, we had an article entitled “The secret of Puseyism disclosed;” shewing the design of the Anglican Bishops to engraft their national episcopal sect on the Greek schismatical one. It would seem that the king of Prussia, as a party in their plan has advanced Fifteen Hundred Pounds towards the realization of this project. As the religion of his State is a Lutheran Episcopal one, he might be so far induced to join in this scheme from his religious bias to Protestant Episcopacy; though not probably, as many conjecture, more from State policy than religious conviction.—Be that as it may, our Parliament Clergy are exulting at the seeming chance of thus widening the narrow borders of their insulated Zion—of “enlarging the place of her tent—of stretching out the skins of her tabernacle—of lengthening her cords and strengthening her stakes, so that she may pass on to the right hand and to the left.”—*Is.* lvi. Well, as the saying is, “better late than never”—if it be not already too late—for this prophecy concerning the only church of Christ, has been visibly verified many hundred years before ever there was such a thing known in the world as the exclusively national Church of England, differing from all others in its doctrines and discipline, and acknowledging no other head on earth but the man, woman, or child, who happens to be born and acknowledged the British sovereign. But now its members begin to loathe the name of PROTESTANTS, which they took to themselves in common with all dissentient sectaries, and in opposition to that of Catholic, which at present they would fain usurp. Yet, ere this be done, they must show the world in what sense they are truly Catholic; that is, as every linguist knows, UNIVERSAL. Is their church the sole universal one, either as to time or place, and its head, our gracious queen, the only visible head of the universal church? True, but once united with the Episcopal Lutherans and Greek schismatics; when, contrary to national compact,

they have reared rival churches, and placed rival Clergy in our Catholic Colonies; they will then, it is hoped, be able to compete with the hitherto only known Catholic church in extent and numbers—No, never. Her apostles alone, as commissioned by Christ "to go and teach all nations," will find their way to regions which their missionaries, with their breeding females, who court not martyrdom, dare never to enter. Witness China, beyond whose factories these never durst venture; but sent their tracts and bibles as their precursors before them, which the natives are known willingly to have received as a fit material to make gummed slippers of, and the Arabs to make wadding for their musketry. Yet it is known that thousands of Catholic christians in China have suffered martyrdom rather than renounce their faith under the present idolatrous emperor; against whom, as against Buonaparte, the enemy of the Pope, God has sent forth the defender of the faith; of that faith, for the defence of which the British sovereign obtained that illustrious title.

There are, however, to be removed some not inconsiderable obstacles before this projected union between the English, Prussian, and Greek Episcopalians can take place. Will the Lutheran Episcopalians own our Queen as the head of their church? Will the Greeks acknowledge the valid ordination of the English Bishops? Will they receive the Protestant confessions of either?

They have rejected them on more occasions than one before. And is there more probability of their receiving them at present? They hold, in common with the Church of Rome, every article which Protestants deny, the supremacy of the See of Rome alone excepted. Or, if they differ on the divinity of the Holy Ghost, or in any other point, they differ also in these points from their new contemplated allies. Well, but *Proserpina* will set all to rights. If the Greeks will not bend to them, they must bend to the Greeks, and assume the Catholic doctrines of these last for the sake of the contemplated union. This is what the Oxford divines are studying to effect. But, as we said on a former occasion, they reckon without their host; for the Greeks will never acknowledge the baby King Edward's Ordinal as Orthodox; nor Parker's ordination as valid, though declared such by the royal ordinance and the re-validating power of the female head of the Anglican Church, Queen Elizabeth. So their poor Jew Bishop of Jerusalem, put forth by them as a sealer, will have little else to congratulate himself upon, than the salary he may get from his politically and religiously speculating employers. He may even find himself, as an obtruder on the jurisdiction of others, in no very enviable situation, as Mr. McCaul suspected, who wisely declined the proffered appointment, which only a few could risk to assume, who for his stipulated hire could sell even the Saviour.

"Why have the Gentiles ragged and the people devised vain things? The kings of the earth stood up, and the princes met

together against the Lord, and against his Christ.

"He who dwelleth in heaven shall laugh at them, and the Lord will deride them;" *PSALM* ii. 1, 2, 3.

ARRIVAL OF THE GOVERNOR AT KINGSTON.

His Excellency Sir Charles Bagot, arrived in Kingston on Monday afternoon last, accompanied by his suite, crossing the ice of the bay and of the channel between Long Island and the American shore in a small boat fitted up as a ship, and placed on two sleighs drawn by one horse, under the guidance of the Long Island Regatta Club, who walked on either side of the vessel in regatta dress. A large number of the inhabitants had early left the city for the island and now returned with Sir Charles. His Excellency landed at the foot of Brock street, where a Guard of the 14th Regiment, with Lieutenant General Clitherow, the heads of departments and a large concourse of the inhabitants were in attendance to receive him. Three right hearty British cheers and one cheer more greeted his safe arrival, and welcomed him to the capital of his government. His Excellency immediately proceeded to the Government House in General Clitherow's sleigh, accompanied by a number of the inhabitants having like means of conveyance, a beautiful "brig" and "the ship,"—the latter having on board his worship the Mayor—forming a part of the procession.

The ship and brig, fitted up as they were with much taste, deserve a special notice. The first it was deemed advisable by the Long Islanders to prepare for the conveyance of His Excellency over the ice, as from its recent formation and the prevalence of high winds, it would be imprudent to confide altogether in its stability. This duty, under the direction of Mr. Cameron, was most satisfactorily performed, although the islanders did not forget themselves—a pardonable vanity, as their reputation has been well earned. A broom was placed at the mast head—it may have been intended as an expression of the old adage which many politicians act upon in reference to a new chief—"a new broom sweeps clean"—but we are inclined to think, from seeing the beautiful silver vase won at the Toronto Regatta, carefully displayed beneath, that the old Long Island broom had done its duty.

The brig, bearing the flag of "The Prince of Wales," (the ship bore that of "Victoria,") excited universal admiration, not only from the neatness which in a very short space of time it had been fitted up, but from the sailor-like appearance of her officers and men. Many were deceived, supposing the vessel and her crew to have issued from H. M. Naval Establishment until the discovery of more familiar faces among the blue-jackets revealed their origin. The "Prince of Wales" was fitted up at the Marine Railway.

Yesterday, at 1 o'clock, His Excellency took the usual oaths in presence of the Judges, heads of departments, &c., and assumed the duties of the government.—At two, a levee was held, which was well attended. His Worship the Mayor, with the Members of the Corporation, waited upon his Excellency and presented the Address of the inhabitants of the city.—*News.*

HIS EXCELLENCY THE GOVERNOR GENERAL has been pleased to make the following appointment:

To be Military Secretary and principal Aid-de-Camp, Captain I. W. T. Jones,

From the Canada Gazette, Extra, Jan. 12.

PROVINCE OF } CANADA. }

CHARLES BAGOT,

By His Excellency, the Right Honourable Sir Charles Bagot, Knight Grand Cross of the Most Honourable Military Order of the Bath, one of Her Majesty's Most Honourable Privy Council, Governor General of British North America, and Captain General and Governor-in-Chief, in and over the Provinces of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same.

A PROCLAMATION.

WHEREAS Her Majesty by Her Letters Patent under her Seal of the United Kingdom of Great Britain and Ireland, bearing date at Westminster, the seventh day of October in the fifth year of her reign, has been graciously pleased to constitute and appoint me to be Governor General of British North America, and Captain General and Governor-in-Chief, in and over the Province of Canada, Nova Scotia, New Brunswick and the Island of Prince Edward, and Vice Admiral of the same, with all and every the powers and authorities in the said Letters Patent, contained, and which belong to the said office. I have therefore, with the advice of Her Majesty's Executive Council for the Province of Canada, thought fit to issue this Proclamation to make known, and do hereby make known Her Majesty's said appointment. I do also hereby, by and with the same advice, require and command that all and singular Her Majesty's Officers and Ministers in the said Province of Canada, do continue in the execution of their several and respective Offices, places and employments, and that Her Majesty's loving subjects, and all others whom it may concern, do take notice thereof, and govern themselves accordingly.

Given under my Hand and Seal at Arms, at the Government House, in the Town of Kingston, in the said province, the twelfth day of January, in the year of our Lord one thousand eight hundred and forty-two, and in the fifth year of Her Majesty's reign.

By His Excellency's Command.

D. DALY,
Secretary.

Our neighbour of the Gazette has kindly warned us that he purposes next week, when he has sufficiently tried his plunging powers, and mustered up his courage, to have a real fling at us. Our long residence in Spain has made us sufficiently acquainted with bull fighting to be able, without alarm, to encounter the threatened onset. Our lance, we know, at any rate, is longer than his horns.

We have received the Boston Pilot and Philadelphia Catholic Herald—both enlarged and much approved in general appearance.

We have received the lines "Farewell to Scotland," and we beg to acknowledge from the same source, the receipt of occasional numbers of the *Tablet*, from which we intend taking interesting and valuable articles.

The Provincial Parliament has been further prorogued to the 22d day of February, but not for the despatch of business.

SECTARIANISM IN TORONTO.—One of the unlucky features in all our settlements is the variety of sects. Toronto, small as it is, has its Primitive Methodists, Baptists, Unitarians, Independents, Quakers. Besides all these, there are sects springing up from year to year, which no one can define, and which they probably would find it a matter of no small difficulty to define themselves. What can be more absurd than this? How many sects were there among the followers of St. Paul? in those days Christians were satisfied with humbly receiving the truths of inspiration, without arrogating to their own ignorance the right to decide on mysteries palpably above the human understanding, and without adopting schism as a means of livelihood. How is it possible to conceive that the foolish people who rank themselves under those vulgar and brawling leaders know what they are professing—are competent to decide on the merits of their sect; or, in fact have any competency on the subject, arising from any knowledge, or even any inquiry? But the evil is not merely negative; it breeds quarrels. These sects oppose each other—they malign each other—and refuse in general to draw together for any purpose of charity. But in one point they have combination enough; they libel, because they envy the Church; and they hate, because they cannot plunder the State.—They are almost to a man republican; their more stirring and vulgar-minded agitators are even revolutionary; and the result of suffering the colonies to be filled with these bitter and mischievous partisans, is, hypocrisy in religion and disaffection in politics. The present meritorious efforts to give additional vigour to the Established Church in Canada, may partially overpower this culpable influence. They should be urged with sleepless activity.—An Established Church is the only security for allegiance to an established Throne.—[Blackwood's Magazine.

"Out of thine own mouth do I judge thee, O wicked servant." The only church established by the Act of cession is the Roman Catholic.—Ed. CATHOLIC.]

TITHE WAR AGAINST LANDLORDS.—The Attorney-General has recommenced his functions by a general invitation to the defaulting landlords, to meet him in the Rolls Court, and show cause why Receivers should not be appointed over their Estates, pending the discharge of the arrears of tithe accumulated during the last four or five years. The form of proceeding is by petition, and so summary are the powers of the Crown that the defendants—we are told their name is Legion—may find themselves saddled with costs to an enormous amount in a very few days, besides the collateral comfort of a Receiver. Thus, the Church is about to give the Tory Landlords a taste of her quality. The poor peasantry have been too long the exclusive victims, and it is but fair the landowners should now come in for a small portion of their shares.—*Dublin Evening Post.*

Mr. Harris, of Alford, Lincolnshire, a talented Dissenting preacher, last week added another convert to the Roman faith.—*Cheltenham Free Press 28th Nov.*

THE HUMBUG EXPLOSION—METHODISM.

The *Catholic Telegraph* contains the following article:—

The Methodists have determined to recall their Missionaries from South America. "The cause of this step, says the South Western Christian Advocate, is a want of means to supply the Mission, but more especially because of the intolerant spirit of the Roman Catholics. Wherever this tyrannical sect has the power, Protestants find no quarters; but in this country they are very lavish in their eulogies of liberty—freedom of thought and speech. Such hypocritical cant is disgusting to honest men."

The above statement, as usual, wants the ingredient of truth. Belgium is a Catholic country, and yet the Catholic Bishops vote yearly in favor of the Salaries paid to Protestant Preachers who have only a few thousand followers in that country. There is a Protestant Church even in Rome. France is equally tolerant, admitting all without distinction of creed, to the highest offices which their talents may deserve. If it were not for the tolerant spirit of the Catholics of Ireland, they would have long since swept away the Locusts which have been devouring their unhappy island for centuries. Moreover, the Methodists are the last persons living who ought to indulge in reproaches of this kind, for the history of their heresy, brief as it is, contains nothing to which they can point with exultation, but its odious disregard of toleration. From Wesley down to the present day, they have pursued the Catholics with all the bitterness of Jews and the anger of fanatics. We allude of course to their leading men and periodicals.—Wesley advocated their total deprivation of the rights of conscience in a pamphlet hideous with falsehood. The part he took in the London riots is too well known to be mentioned. His spirit spread throughout all his first disciples, and so inimical were they to freedom in any shape, that all the Methodists in New York, during the Revolutionary war, were uncompromising Tories! If we add to all this the part they took in the Maria Monk conspiracy, and the vindictive hatred of Catholics with which their papers abound, we may conclude that they forgot themselves exceedingly when they charge Catholics with intolerance.

But, what Protestant country has been tolerant of Catholics? Not one. Neither England, nor Holland, nor Prussia, nor Geneva. Our church flourishes in the United States and we therefore feel the highest veneration for our Government. There are no people more republican than Roman Catholics, and no people who would fight more resolutely against all who would attempt to subvert our national institutions. The Advocate maintains that such language is insincere, and disgusting to "honest men."—And who are the honest men? Those who have been 'bamboozling' the public for years with accounts of the conversion of Catholics, and romantic stories about poor people coming for Bibles by stealth, for fear the priests would discover the sacred volume

in their possession! As long as the times were prosperous and money plenty, there was no end to all the wonders which the Missionaries were achieving amongst the "benighted and superstitious Papists," but bless us! how soon the Methodist heavens were closed and the showering graces exhausted, when the Board of Missions discovered that the funds were departing without any chance of being replenished! Then the Apostolic spirit oozed out at their finger ends, and the Missionaries, as they set sail from the balmy South, where they had lived at the expense of the people at home, uttered doleful lamentations over those Catholics who would not turn Methodists! Notwithstanding all that was accomplished to convert them, the multitudes of tracts, the cargoes of big books purporting to be Bibles, which were shipped from New York, notwithstanding the salaries for Apostolic men and "Apostolic wives and very Apostolic little ones." Oh, that they should live to see the sorrowful day!—all was in vain, and the Catholics of South America would not relinquish the religion of the Saviour for the novelty of Wesley! The Missionaries, like those from the Sandwich Islands, will look very interesting on their return with their fingers in their mouth, and some of those good and sincere people, who supplied them with the means to visit South America, will look marvellously astonished when they remembered the dollars they have squandered, under the impression that it was for the conversion of Papists. The South Western Christian Advocate does well to talk of the "intolerance" of Catholics and "honest men."

CAST IRON CHURCH.

St George Church, Liverpool, is an object of considerable interest for its taste, and as having been nearly the first iron church erected in Great Britain. The whole of the frame work of the windows, doors, groins, roofs, pulpits, ornamental enrichments, are of cast iron. The length is 110 feet, the breadth 47. It is ornamented by a splendid cast iron window of stained glass. It is not perhaps generally known, that a great porportion of the large manufactories erected in England within the last ten years are all iron except the walls—and within two years past several cottages and country villas have been put up near London, which are exclusively cast iron—walls, doors, steps, roof, chimneys, sash &c. In England, where wood is dear and iron cheap, the first cost of such buildings is less than those of timber.—In durability and beauty they are, of course unequalled. When once finished, such building require no repairs; and the most finely carved ornaments cost little more than plain castings.

LONDON UNIVERSITY.—Mr. Anthony Spencer, of University College, who was mentioned in our last week's paper as having gained the first honor in the examination for mathematics and natural philosophy, and also an exhibition of £30 per annum of two years, is a most zealous young Catholic, the son of Mr. Spencer, of Lam's Condujt-place.

PREVENTION OF RUST.—The prevention of rust on such articles of furniture as are made of polished steel is an object of great importance in domestic economy.—The cutlers in Sheffield, when they have given knife or razor blades the requisite degree of polish, rub them with powdered quicklime, in order to prevent them from tarnishing; and it is said that articles made of polished steel are dipped in lime water by the manufacturer before they are sent into the retail market.

One of the Strathgogie ministers, who is under the ban of "the Church," having a small living, receives a portion of his stipend from the Exchequer. The officer here who has charge of such matters, not that he had any doubts on the subject himself, but anxious to act warrantably in his public trust, wrote to the Treasury, desiring instructions whether he should as usual pay the stipend to the gentleman, against whom the general Assembly had given forth their sentence of deposition. In due course of post, we believe, an order from the Lords of the Treasury was returned to pay the stipend to the deposed minister as formerly, and this was accordingly done on Saturday last.—*Edinburgh Observer.*

SECRET SOCIETIES OF THE UNITED STATES.

[To show the fatal tendency of Secret Societies, and how every wise Government ought to discourage and suppress them, we subjoin the following very applicable article on that subject from the *Woodstock Herald*, which credits the *Greenock Advertiser*:]

From the views given to us of the "Hunters' Association" of the American borders in the account of them extracted from the *Morning Chronicle*, and published in this paper of the 26th October, we consider that every indication of the state and condition of North American Societies, becomes now of unusual importance to us.

However inconsistent it may appear, it is nevertheless true, that the citizens of the United States, (and the more republican or democratic of them too,) have been extensively originating, and carrying out a series of secret political societies,—have been cherishing these most tyrannical of all organizations, at the very same time that they have been the very loudest in boasting of their strength and freedom. This has been the case, more particularly, during the last quarter of a century. Up till the commencement of this period, the country was divided into two great political parties, viz:—Federalists and Republicans or Democrats: the former, with the lamented Hamilton at their head, contending for an increase of power to the general government, or federal league; and the latter, insisting upon retaining the legislative and executive influences in the more local governments; and so far as possible in the people. But, elated by the successes of arms which immediately preceded this sad period, and which then compared with the tremendous struggle that Christendom, with Britain prominent

and successful in the midst, had just then come through, were, at the most, but as the last random shots of a great battle,—but, elated, we say, by these successes, they seem to have resolved amongst themselves, that the federal government, as it then stood, was abundantly strong, seeing that it had centralized their powers sufficiently to enable them to "lick the nation that could lick the world;" and from that time the federalist party began to be no more heard.

The earliest mention we have of their secret political associations, is by the worthy Heckewelder, in his "Historical Account of the Indian Nations." Writing in 1816, he says:—"The name of *Tamanend* is held in the highest veneration among the Indians, although many fabulous stories are circulated about him among the writers, and but little is known of his real history. He was an ancient Delaware Chief, who never had an equal. He was in the highest degree endowed with every good and noble qualification that a human being may possess, and was supposed to have had intercourse with the great and good spirit, for he was a stranger to every thing that is bad."

"The fame of this great man extended even among the whites, who fabricated numerous legends about him, which I never heard, however, from the mouth of an Indian, and therefore believe to be fabulous. In the revolutionary war, his enthusiastic admirers dubbed him a saint, and he was established, under the name of *St. Tammany*, the Patron Saint of America. His name was inserted in some calendars, and his festival celebrated on the first day of May in every year. On that day a numerous society of his votaries walked together in procession through the streets of Philadelphia, their hats decorated with buck's tails, proceeded to a handsome rural place out of town which they called the *wigwam*, where, after a long talk or Indian speech had been delivered, and the *calumnet* of peace and friendship had been duly smoked, they spent the day in festivity and mirth. After dinner, Indian dances were performed on the green in front of the wigwam; the *calumnet* was again smoked, and the company separated. This association lasted until some years after the peace, when the public spirited owner of the wigwam, who generously had lent it every year for the honor of his favorite saint, having fallen under misfortune, his property was sold to satisfy his creditors, and thus truly American festival ceased to be observed. Since that other societies have been formed in Philadelphia, New York and I believe other towns in the Union, under the name of *Tammany*; but the principle object of these being party politics, they have lost much of the charm which was attached to the original society of *St. Tammany*, which appeared to be established only for pleasure and innocent diversion. Their political societies, however, effect to preserve Indian forms in their organization and meetings. They are presided over by a Grand Sachem, and their other officers are designated by Indian titles. They meet at their 'wigwam' at the going down of the sun, in

the months of snow, plants, flowers, &c. Their distinguishing appellation is always 'The Tammany Society.'

These associations soon spread throughout the whole Union; at all events, throughout the northern part of it, and became very influential. In Virginia the members of them were called 'Bucktails,' as, doubtless, they continued to use the same badge that was worn in the times mentioned by Heckewelder. The places of meeting, however, came to be called halls, instead of wigwams.

In "Fanny," a satirical poem, by F.G. Halleck, which was re-printed in the office of this paper, in 1821, from a New York edition we have the following:

"That beer and those Bucktails I'll never forget:
But oft when alone, and unnoticed by all,
I think, is the porter cask foaming there still?
Are the Bucktails still swigging at Tammany
Hall?"

Up till 1826, and for a year or two thereafter, their influence was overwhelming. They carried Jackson during this period for President of the federal government, and Martin Van Buren for governor of the state of New York; but they seem by that time to have dovetailed themselves into the body of Freemasonry, and to have allowed their Indian name to go from them. From subsequent occurrences, however, one is apt to think they did not lose their own peculiar character, but made use of Freemasonry to sink their operations the deeper into secrecy, as about that period it came out, had been practiced in Spain. In "Stone's Letters to Quincy Adams," written expressly to commend excuse, and established a professedly political party of Anti-masons, they (the Masons) are sometimes called also the Tammany party. The Antimason scheme was eventually a failure; but, notwithstanding, it so far succeeded as greatly to break up those to whom it was opposed. It was attempted to be built upon a series of proceedings which took place in '26, comprising the nefarious imprisonment, mysterious abduction, &c. &c. of a man of the name of Morgan, which is one of the most extraordinary incidents in the annals of secret societies.

Morgan was a man of indifferent character; and, apart from the excitement attending his evil fate, of no note whatsoever. Many things came to be said of him however, some with foundation, others without it; and amongst these it was alleged, that he had been a favorite follower of the celebrated freebooter, and pirate Lafitte, who had been a cruiser about the Delta of the Mississippi, up till the eve of the battle of New Orleans, when he and his gang were all pardoned by President Madison, and, in return, had in the said battle rendered brilliant service. He had only been a year or two in the Genesee country. He had settled in the beautiful village of Batavia, and very soon became noted amongst the craft as a bright mason. Owing to certain intrigues, however, that blighted his aspirations for honors among them, he allowed himself to seek a revenge in exposing their whole proceedings, through publishing them in a book. His inten-

tions very soon became known, and immediately excited a stir in all the lodges along the southern shore of Lake Ontario, and in several even westward of these, and extending into Upper Canada, and eventually throughout the whole Union,—such a stir as we would be at a loss to account for, did we not think that he had something more to divulge than the ordinary secrets of masonry.

Their first movement against him was to furnish one of their number with money wherewith to lure him into a partnership in his publication. This was successfully managed, and the work, through these means, was much frustrated, and even partially destroyed. They next had him seized and imprisoned for a common debt. He could at once have got bail; but the sheriff and gaoler, so soon as ever the key was turned upon him, were out of the way, and could not be found. They were both masons. It was Saturday evening, and he in consequence had to remain in confinement till Monday, the bail could not be arranged on the Sunday. In the interim, his house and wife's apartments were searched by the creditor and constable by whom he had been imprisoned, under pretence of seeking for property, but it came out that it was his MSS that were uppermost in their minds. Their next measure was to attack the printing office where the book was being got up. Forty or fifty of them assembled for this purpose, many of them from a distance of sixty miles—some of them from Upper Canada! but the printer was too well prepared for them, and they withdrew; in two days thereafter, however, they set fire to his premises. But they did not succeed in destroying the machinery, the fruits of which they so much dreaded; the flames were discovered, and soon got under, by some stranger teamsters who were coming into the village late in the night.

Two days after this the unfortunate man was again apprehended through their machinations, on a trumped up charge of larceny. It so happened that the warrant was given for execution to a law officer who was master of one of the lodges; and who, knowing what was required of him, chose his assistants also from among the brotherhood. On seizing their victim, an objection was made to his being removed from the district he was then in, as he was in the limits on bail; but this was overruled on the plea of his present apprehension being for an offence against "the people;" and he was put into a carriage and carried to a Court fifty miles away from where he was thus arrested, where the libel against him in the name of the people fell immediately to the ground on the first blush of hearing.

It, however, answered all its intended purposes; he was now within the masonic jurisdiction of the most inveterate of his prosecutors; another warrant for common debt was in readiness for him. The amount was two dollars; he offered his coat in payment; it was refused, and he was locked up. He had been taken off from his abode so suddenly that few around knew of it, and his poor wife was in great distress for a while, in her

uncertainty as to what had become of him. When at length informed of him, and of who the parties were that had come for him, she offered to give up his MSS, if it would obtain his release. She was accompanied by one of the brethren appointed for the purpose to the Court where he was confined; on the way the papers were artfully got out of her hands, and when she arrived she was overwhelmed to find that her husband had been violently taken out of the gaol and carried, no one could tell her whither!

It soon got abroad, however, that certain mysterious carriages had left Conandaigua for Rochester, and Rochester for Niagara, with a great coming and going off of influential masons all the way along their route; having been passed from hand to hand among the fraternity for this whole distance, of about one hundred and fifty miles, and dark things were whispered as to what it meant, &c. And whisperings might have been all the public would have heard of it, for the judicial authorities from the governor (De Witt Clinton) down to the common law officers were for the most part masons, and would most likely have let it pass away quietly, but the Anti-mason party, then scarcely more than in its germ, got hold of the incident, and at once adopted it as a vehicle of their operations, and soon forced it into wide and very prominent notice.

For four years or more they made it a subject of deep and tearing agitation, during which entire period there was drawn out of it a continuous successions of criminal trials, one almost for every month; but in none of them did they come to any issue farther than to show that the unfortunate man had been violently kidnapped, and handed from hand to hand of his persecutors,—sometimes induced through cajolments, to proceed quietly forward, at other times compelled by abusive threats, and even gagged with handkerchiefs, according to the several tempers of those to whose lots it fell to guard him; and that, eventually he had been carried to Niagara, and after being offered to, and refused by a lodge in Canada,* was confined for a time with superadded cruelties, in Niagara fort, in a lock up that had been originally sunk and constructed for holding the ammunition. But it was long before anything as to his final fate could be determined, or even satisfactorily conjectured.

It was next forced upon the legislature of the State—resolutions, debates, &c., ensued in the Senate—but here too, when they came to measure strength with him, the masons were found to have the ascendancy; but under force of the coercion, the Executive saw it expedient to agree that the matter should be further probed into, and, for that purpose employed a special counsel. This duty fell to J. C. Spencer, the recent able counsel for McLeod, but with all his energies he was foiled at every step in his several attempts to bring legal conviction against any of the immediate perpetrators. He succeed-

*The descendant of Brandt, a semi-Indian chief, alluded to by Campbell in his *Gertrude of Wyoming*, was named, we think, as being at the head of this lodge.

ed in shortly imprisoning a sheriff of one of the counties, who was convicted of being one of the confederates in the abduction, and who, it came out, had from the first managed to have all the jury boxes in his own country packed with masons.—It also came out that, without doubt, the unfortunate man had been foully murdered; that it fell eventually by not, or otherwise, to eight of the brotherhood to go to a certain spot in the woods, and draw each a ticket from a hat. They were none of them to look at their tickets until they had moved homewards for some little distance, each by a different and separate route. Three of the tickets were marked in a certain way, and those holding them were, on reaching the place where they were at liberty to look at them to return back to the spot where they had drawn them, and from thence to proceed in the execution of their mission, so that none of the eight, except the three themselves, knew to whom the dark tickets had fallen. The offending brother was taken out of his dungeon—blindfolded—put into a boat—carried out into the stream of the Niagara—and there sunk with weight!

From first to last, throughout the whole proceedings, the great secret influence of the conspirators was every where felt.—Mr. Spencer himself was brought to resign his, for them, too ably fulfilled charge, through the passing of measures that, without doubt, grew out of his being too zealous for his employers. Important witnesses were in many cases kidnaped, and for months, even years, concealed. Other witnesses were found refusing to answer questions put to them; under plea of having other obligations which impelled them either to silence or to perjury, or to a committal of themselves, and jurors were found ever ready to facilitate and receive these pleas, and to shape questions to meet all their desired evasions; and still worse than all this, bad as it is, witnesses were found deliberately perjuring themselves, mentally excusing themselves on the ground that they were necessitated to break either their secret oaths, or their judicial ones, and preferring to abide by the former, and persons in law authority were not wanting, who encouraged these most pernicious of subtleties.

The keeping witnesses out of the way was very difficult for the defending parties, during the greatly protracted period that the investigations were pending.—Officers for the prosecution were, in many cases, sent hundreds of miles for some of the absconded witnesses; but every where, far as well as near, they seemed to be surrounded by the same invisible influence. One man at a distance of three hundred miles, was, by more than usual good luck fairly secured and put into a carriage, and driven westward; but there was an immediate hurrying to and fro of communication throughout the place where he was taken, and a lady who was intimate with him, and whose husband would run a risk of being implicated should he get within the talons of the prosecuting examiners, heard it from twenty mouths almost at once. She dressed herself in man's clothes, and drove off in

pursuit, unattended, in a one horse vehicle. She soon came up with the party, but had no way of making herself known to the intended witness until she had travelled at least two hundred miles, when the opportunity offered of her joining him and his attendant officer, in a canal boat. She soon made herself known; and, although he had resolved to reveal what he knew freely, prevailed on him to attempt an escape. The captain of the boat was a mason, and a slight hint was enough for him. In passing through a certain marsh where the constable felt himself more than usually secure, and allowed himself to get drowsy, he, the captain, sent his helmsman to the bows, took the tiller himself, and watched his opportunity to make the stern of the boat, as if by accident, rub along the tow path, when the lady and her friend jumped ashore, and disappeared.

All the while there seemed to be little doubt of who the principal offenders actually were, even to the three of blackest dye among them. It was never however distinctly proved against them, and even so far as it was proved, it did not transpire until the three were all dead, for they all died sudden deaths before the expiry of the series of trials respecting them and their coadjutors. The principal of these was believed to be a Colonel King of Niagara. At the outset of the agitations, he got a government appointment that took him off to a distance of nearly three thousand miles away to the neighbourhood of the Texas; but when the power of the investigation party began to be more in the ascendant, and when information had been elicited, he was sent for. Every precaution was of course taken by the officers sent to apprehend him, and amongst others, a letter from the war department at Washington, to the commander of the fort where he was stationed was applied for, and readily obtained. When the tedious journey had been accomplished, the letter and warrant were shown to the commander who referred them to his next in command, who again started some point that sent them back to the commander, when they learned that King was off into the woods, as also his horse. The officers of the fort were all masons.

Notwithstanding, King in a short time came back to Niagara, and published his arrival in the Lockport newspaper. He had been tried during his absence, but was indicted for misdemeanour only.—He seems by this time, however, to have been partially crazed.

Hundreds of intelligent men were directly implicated in this dark and nefarious doing. Amongst these were "civil officers of almost every grade, sheriffs, legislators, magistrates, lawyers, physicians, and even those whose calling it was to minister in the pulpit." It would be injustice, however, not to mention that the party so implicated seem to have been among the general body of masonry as interlopers. It came out in some of the evidences that in a meeting at Rochester, where a master mason was in the chair, he refused to allow the subject of Morgan to be entered into, alledging that it was requisite to close the lodge, and open again in a high-

er degree; this step, with probably succeeding ones of the same nature, if they had been found expedient by him, might most likely have excluded the greater part of the then meeting. It also came out that the assemblage which had commenced the more violent course of proceedings, with the abduction from Canadaigua gaol, and which held Rochester as its head quarters, was called an "encampment." And, further that there were causes in the oaths of some of these branches, binding members to vote for a brother at elections in preference to all others not brothers; and to protect and rescue a brother's life in all cases, not excepting murder and treason. The jurors or witnesses, under whose examination these latter circumstances came out, knew nothing of any such obligations, but only of the reverse. Their competency was questioned in consequence of their being known to the masons; but they were true masons. From all this we incline to think that the formidable and numerous party concerned in the murder of Morgan, was, to no small extent, using freemasonry merely as a mask, behind which they were following out views which every true brother knows to be any thing but in accordance with it. Although, at the same time, it must be admitted, that the craft generally had brought it upon themselves, seeing that they had given up their more legitimate pursuits of promoting cordiality and friendship amongst all mankind, and had lent themselves, instead, to further the views of merely a party.

One narrative more we will here add, by way of note, although aware that our sketch has already swelled itself not a little beyond its proper bounds.

No later than last July, a young woman of good character, residing in the city of New York, and well known there as "THE PRETTY CIGAR GIRL," mysteriously disappeared; and after much search during two or three days, her body was found on the opposite side of the river, by the beautiful and much eulogised shores of Hoboken. There was a rope about her neck, and marks of chords about her wrists; and the physicians who were called in to assist the coroner in his examination, pronounced that she had not only been murdered, but also in the most cruel and brutal manner violated.

On the evening of her leaving the house of her mother (with whom she was an assistant housekeeper, having for a year or two relinquished her situation as a saleswoman,) a well-dressed young woman had been observed to step into a barge, manned by six oarsmen, who had pulled up to a beach at Battery Green; but from what was believed of THEIR character, and known of HERS, it was much doubted as to whether or not it could have been her.

About two weeks thereafter, a letter was addressed to the Editor of one of the New York papers. The writer withheld his name, "not daring to give it, fearing to become the victim of a gang, who are powerful to revenge any injury that may be done to any member of their body,—such a gang as went so great lengths to release

Ezra White, from fear of being implicated in his dying confessions." These are his own words. He referred to two credible persons in the city, whose names are given by the editor of another paper, and who unreservedly corroborate all of the anonymous writer's story, from which it would appear that the young woman had gone into the boat most likely to meet some third party. He describes the men who rowed as being 'rowdies,' 'such men as hang about the doors of low gaming public houses, wear flat brimmed hats, and affect an air of devil may care gentility.' He was sauntering on the Hoboken banks, he says, when these with the young woman, came swiftly on shore, and landing, proceeded towards the woods. Other two gentlemen were near, and looking on with attention and interest, to whom one or two of the boatmen made some unimportant remarks in passing. The party was scarcely out of sight, before another boat came sweeping up, with three men in it: they jumped eagerly on shore, and hurrying up, asked the gentlemen if they had observed the party from the first boat: and, on being answered in the affirmative, next asked if there appeared to be any violence used with the young woman? To this they were answered 'No.' They then hastened into the woods, almost at a run. He had no doubt, from his remembrance of 'the Pretty Cigar Girl,' that she was the very person whom he had thus seen, and that she was then only within an hour or two of her being murdered.

Thus no less than fourteen persons as actors, and more or less onlookers, had a knowledge of the matter, and from the fear of a secret gang, the boldest of them was kept for two weeks from giving a hint to aid the authorities in discovering the perpetrators; and it is not at all unlikely that it is owing to the same influence that no one has yet had anything PROVED against him, with sufficient force to induce a legal conviction.

These are fearful pictures of American society, but it is to be hoped that there is a good middling party among the citizens, who have still both character and money, and sense, and prudence, who have withdrawn themselves from the tumult and madness of the lawless 'hunters' on the one hand, and from the vortex of windmill paper, and wild speculation of the bank-bolstered Anti-masons on the other, and who, by properly supporting the dignity and strength of the executive at Washington, will be found standing firm in the day of their country's trial.

R.

Greenock, 30th October, 1841.

[Our Gov't. must see from the following statement to what danger it is exposed from such associations of persons bound together by secret oaths, and making use even of the capital as their head quarters.—Editor.]

YANKEE CONSPIRACY AGAINST THE CANADAS.—The following extract from a letter written by an intelligent and most respectable gentleman of Boston, in the United States, confirms the statements we published some time ago respecting the Hunters' Lodges. The letter is dated the 31st October:—"Webster will continue

in office, and his continuance is an assurance that peace will be preserved. I sat next to him at dinner last evening. He has in his possession evidence of an immense chain of lodges and secret associations for the invasion of Canada, extending from Cleveland, in Ohio, to Burlington, in Vermont; bound together by secret oaths; embracing two or three members of Congress; and having their head quarters at Kingston, Upper Canada. It is supposed that these lodges number 60,000 people."

THE CROSS.

There is nothing of which the Catholic should be more tenacious, than the pious practice of showing respect for the cross, which is the symbol of salvation, and of signing himself therewith, to indicate that he is the disciple of Christ, and willing to 'confess him before men.' The church from the commencement, has regarded this instrument with peculiar reverence, using it in her ceremonies, placing it upon her altars and temples, and causing it to be borne in front of her processions, thereby declaring that she 'glories in the cross of Christ.' When Protestants made a church of their own, their object seems to have been, to get up a church as different as possible from the old church, and hence, with other things, they threw aside this custom; and of course to justify the rejection, proclaimed it a vain and useless superstition. But many of them in our days would be glad that this had never been done. They would like better to behold the sign of redemption adorning the spires of their temples, than the weathercocks which now flutter above them, shifting with the winds, and but too striking an emblem, of the variations of Protestantism. They would be glad to have such memorials before them, as the Catholic may have, of the great scene of Calvary, where the astonishing love of God for man, was manifested in such an extraordinary manner. There is little doubt, that were the practice discontinued by Catholics, it would be assumed by Protestants. Take away the sign of the cross from our altars and churches, and you will soon behold it adorning the bare pulpits of meeting-houses and conventicles, and glittering in the sunshine upon their steeples.

With the ancient Romans, the cross was the shameful instrument of the most infamous of all punishments; but it was ennobled by the death of Christ, and since then, it has been regarded by his followers with profound respect. Abdias testifies that St. Peter demanded to die on the cross, out of devotion; and, on the authority of St. John Chrysostom, it is believed that a hymn, still used in the church, was sung by St. Andrew, when on the way to be crucified. Beholding the instrument of his death afar off, and no doubt remembering that it was upon a similar one his Saviour died, his soul was filled with a holy joy, and he sang,

'Salve Cruz, O bona Cruz,' &c.

Pius the first lived about the middle of the second century, and one of his decrees, mentioned by several of the early writers, shows that it was then the custom to consecrate crosses. St. Cyril of Jerusalem praises those who made repre-

sentations of the crucifixion. And Justinian states, that no person was allowed to build a church, without inviting the Bishop of the diocese to consecrate to God the place on which it was to be constructed, by prayers, and to plant there the sign of salvation.

Sozoman, Eusebius, and other historians, inform us of the rich crosses which Constantine caused to be borne before his armies, in place of the battle standard of previous Emperors, the celebrated LABARUM. His conversion to christianity, as well as this substitution of the cross as his ensign, arose from the vision of a miraculous cross in the heavens. After his victory over Maxentius, he caused a cross to be erected upon an elevated place in the city of Rome, with a fine inscription, preserved in Eusebius. Also, he caused the same sign to be placed upon the coin, and upon the armor of the soldiers. It was respected, wherever the disciples of Christ were found. It shone upon the imperial purple, and blazed amid the jewels of the regal diadem. A host of the ancient fathers of the church might be arrayed, to prove that christians have at all times been accustomed to show respect to the cross, as the visible epitome of the great history of redemption. —[Catholic Advocate.

MISCELLANY.

ST. BONIFACE'S GERMAN CATHOLIC CHAPEL, LONDON.—On Thursday last about 150 friends of the above establishment dined together at the London Tavern, Bishopsgate street. Lord Clifford in the Chair. At the principal table we observed, besides the noble Chairman, several German and Italian noblemen; the Rev. Messrs. Harrington, Janch, McDonell [of Birmingham], Hall, and other rev. gentlemen; C. Weld, Esq., J. Lescher, Esq., &c.

After the usual toasts, Lord Clifford arose and paid the following compliment to the Liberator:—

The noble chairman then rose and said, that he had to propose a toast which could not be otherwise than well received. It was the health of one who had always been an enlightened advocate of education, in fact no one had more strenuously battled for education than the Right Hon. the Lord Mayor of Dublin (loud cheers.) Whether that individual was simply Daniel O'Connell, Esq., or Sir Daniel, he [Lord Clifford] knew not; but this he [Lord C.] did know, that whether O'Connell was a Sir or an Esq., only, he would go down to posterity as the great 'Liberator' of Ireland [loud cheers]. Many faults had been attributed to O'Connell, and many persons had attempted to keep him down; but in spite of those faults and the attempts at depressing him, he [O'Connell] had always contrived like a German tumbler, to come head uppermost [roars of laughter and cheers]. And now he was at the head of Ireland, and likely to remain so [renewed cheers.] He [Lord C.] felt convinced that if the emancipation act of 1829, was fully carried out, O'Connell, that dreaded man, would become a very quiet, harmless gentleman,

and would willingly seek the retirement of his own Derrynane—being far more desirous that the Irish people should keep the peace of our Sovereign Lady the Queen, than the peace of Daniel O'Connell (hear and cheers.) The noble Lord then gave 'The health of the Lord Mayor of Dublin,' which was drunk amidst general applause. — *Tablet.*

METHODISM V. TECTOTALISM.—The resolutions passed by the Wesleyan conference refusing the chapels for temperance meetings, &c., is creating an extraordinary sensation. In Cornwall, the strongest hold of Methodism, the excitement is beyond precedent. A letter from a gentleman in that county to a friend in Lincolnshire, states that "on the 19th of September the first attempt to enforce the confederal decree of turning the material power of the keys against poor tectotallers was proclaimed from the pulpit by the Rev. Superintendent Turner in the immense chapel of St. Ives, on the north-west coast of Cornwall, where the Conference has 1000 members in town, which also has within its borough circle 3000 tectotallers. The proclamation was made in due form; with the almost worn out addition that the Conference had wisely determined on preserving the peace of the societies by refusing the use of chapels to tectotallers, &c. The effect produced on such an audience, probably 2000, and that chiefly composed of tectotallers, cannot be easily imagined. Consternation was at its height; many seized their hats and walked off, never to return. Subsequently the town became a mass of confusion, and there has been a secession of 118 prayer and class leaders and local preachers, with about 300 members.—What the final result will be it is difficult to conjecture.—[Stamford Mercury.

King Charles the Second, in the year 1660, made a present of a chain value 1,000, (about £4,000 of the present day) to the city of Dublin, and this present was from its peculiar form called "The collar of S.S." The chain was kept and worn by the then Mayors, for the title of "Lord Mayor" was not conferred on the chief magistrate until the year 1665, when the King ordained that the title henceforward should be lord Mayor of the city of Dublin." His Majesty also gave a sum of 500l. a-year (the then currency) forever, to the Lord Mayor, in order to sustain the office with dignity. Sir Daniel Bellingham was the first gentleman who bore the appellation of Lord Mayor, in the last stated year. The chain above alluded to was kept (and tradition says that a new link was added to it every year by the outgoing chief magistrate) in the corporation, and worn by every successive Lord Mayor until the year 1680, when Sir Michael Creagh, then Lord Mayor, absconded, taking with him the chain, and other articles, and the chain was never afterwards heard of. The present chain, and medal, was presented in person by his Majesty, King William the Third, to Bartholomew Von Homrig, who was Lord Mayor in 1697; the chain and medal were then valued at £1,500, exclusive of the workmanship. It has been worn by each successive Lord Mayor from

that to the present time, and for the first time graced the neck of Daniel O'Connell, at the Lord Lieutenant's levee.

ROME.—A correspondent at Rome writes to the Augsburg Gazette;—"The arrest of the apostolic Vicar-General at Bombay, has caused great agitation. Cardinal Capaccini, it is said, will go shortly to London, and will no doubt immediately obtain the liberation of the vicar." The Cardinal, if he visits London, will no doubt do so in a private, not an official capacity, there being in existence an act of parliament strictly prohibiting official intercourse with the Papal court.

CONVERSION TO POPERY.—The Rev. D. Wackerbarth, of Queen's College, Cambridge, has followed the example of Mr. Sibthorp, of Magdalen, Oxford. Several conversions are expected speedily to follow, and we are enabled to state that the greatest uneasiness on the subject prevails in this University.—*Oxford Chronicle.*

The Rev. R. W. Sibthorp is, we understand, at the Roman Catholic college, Oscott, and will be there reordained.—His fellowship at Magdalen college has not yet, we believe, been declared void; and proceedings in the matter are looked to with much interest, as curious and knotty questions will arise.

CLOSE CALCULATION.—The *St. Louis Gazette* goes into a calculation to show the amount of tobacco a man chews in a life-time. The editor says,—“Suppose a tobacco chever is addicted to the habit of chewing tobacco fifty years of his life, each day of that time he consumed two inches of solid plug, which amounts to 6375, and making nearly one mile and a quarter in length of solid tobacco, a half-inch thick, and two inches broad.” He wants to know what a young beginner would think if he had the whole disposed out before him, and he were told that to chew it up would be one of the exercises of his life, and also that it would tax an income to the amount of 1095 dollars.—We guess he would think it a pretty considerable job.—*New York Evening Post.*

There is machinery in Great Britain, to do the work of 600,000,000 of hands. The whole population of the world is computed at 800,000,000 souls.

THE LEGISLATION OF JOHN CALVIN, THE "CALIPH OF GENEVA."—The civil code of Geneva was subjected to Calvin's revision as well as its spiritual discipline. In this task he was aided by a jurist named Colladon, and the result of their joint labors was a most sanguinary system of criminal law. Calvin professed to have taken the Levitical law for his model, but in one enactment he clearly followed the Grand Turk,—faithless wives were doomed to be drowned in the Lake, without even the decent ceremony of the sack used on the shores of the Bosphorus.—The records of the consistory and senate are indeed a lamentable mixture of farce and tragedy. In every page we find records of confessions extorted by the rack, which appears to have been in constant action. John Roset, for instance, confessed, under torture, that he had been guilty of adultery; he was doomed to be hanged, but, in consideration of his sufferings, his sentence was commuted; he was only flogged

through the streets of the city and imprisoned in chains for ten years. Among these records we find a child sentenced to be hanged for cursing its parents; another to be flogged for saying his mother was a she devil; a girl to be excommunicated for putting on boy's clothes, and her mother also for not hindering her; a woman condemned to banishment for singing profane songs to psalm tunes; a man to imprisonment for reading the tales of Poggio; and a peasant to the same punishment for swearing at his cattle. For more than half a century the average number of persons burned for witchcraft was three a year. The following strange tale of magic must not be lost:—There was a rich burgess, named Henry Philip de Neveu, who, for more than fifteen years, kept a figure, painted on glass, which he called his familiar demon.—Whenever he wanted to know what his wife was doing, he put his ear to the figure, and the indiscreet image told him tales of which he had better have remained in ignorance. The poor man complained everywhere of his wife, and of his image, until the matter reached the ears of the council, when he was arrested, brought to trial, and beheaded as a sorcerer. "After which," says the record, "the image held its tongue."—[Aubin's life of Calvin.

M. Comaschl, who claims to have discovered the art of steering balloons, recently made an aeronautic ascent at Lyons, which (to use the language of the French Journals) was almost quite successful.—The weather was unfavorable, the sky covered with clouds, the rain frequent and accompanied by violent gusts of wind.—The aeronaut crossed the Saone, going westward, and continually describing a curve, recrossed the river, and alighted not far from the point from which he started. His Balloon, instead of being cylindrical, has a rhomboidal form.

PERPETUAL MOTION.—Dr. C. C. Eddy of Yazoo City, Mississippi, has gone on to Washington City, to secure a patent for perpetual motion. The Doctor's machine is operated upon by condensed air, and is so contrived as to condense the air itself—so says the 'Whig' of that place.

REMITTANCES RECEIVED SINCE OUR LAST. TORONTO—Rev Mr McDonough, \$4. ANCASTEE—James Farley, \$1½

NOTICE.

AT a general Meeting of the Coloured Inhabitants of the Town of Hamilton, at which Sir AELAN MACNAB and Dr. ROBERT attended, it was unanimously resolved, That a general Convention of the Coloured Inhabitants shall take place in the Town of Hamilton, Gore District, on Monday the 24th day of January, 1842, for the purpose of taking into consideration various matters deeply connected with the prosperity of the Coloured Inhabitants of British North America.

JOSEPH SMITH,
WM. ROBINSON,
SOLOMON CONOWAY,
BENJAMIN HARRIS,
LEVI STOKELY,
JOHN HOWARD,
ALEX. MURRAY,
FRANCIS RUSSEL,
WM. MOODEY,

Editors throughout the Province will confer a favour by inserting the above Notice, in their respective papers.

**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.

INFORMATION WANTED,

OF ROBERT GOURLAY, a native of St. Andrews, Scotland, who left that country about ten years ago, and is now supposed to be in some part of the United States. Should this meet his eye, he will hear of something to his advantage by writing to his brother, at home—who is most anxious to hear from him. His father and mother have both died since he left his native land. When last heard from he was teaching school in Dalton County, Ohio. Any information respecting him, addressed to JOHN CREIGHTON, Chronicle & Gazette Office, Kingston, will be thankfully received.

Kingston, Dec 24, 1841.

**SAMUEL McCURDY,
TAILOR,**

KING STREET, HAMILTON

GRAND RIVER HOTEL,

(Head of John Street, opposite the Old Market)
HAMILTON.

THE Subscriber respectfully informs his friends and the public, that from the additions he has made to his Hotel, both with regard to BOARDING and STABLING, he trusts he will still continue to merit their patronage.

His Table will be constantly supplied with the best the Market affords; while his liquors are various and of the best description.

Extensive Stabling is attached, with every necessary required by the Farmer, who will do well to pay him a visit.

P McCLUSKY

N B—A few respectable Boarders can be accommodated on reasonable terms
Hamilton, Dec 1, 1841

THOMAS STINSON

HAS just received in his Stores, at HAMILTON AND DUNDAS, the LARGEST assortment of Goods in Western Canada, to be sold

BELOW their ACTUAL VALUE, (they having been purchased in Montreal during a very depressed state of the market,) in addition to

Large Consignments

of which he is compelled to dispose of during the following Winter!!!

He therefore begs to call the attention of the public generally and more particularly those at a DISTANCE to his presents assortment, as they will find themselves amply repaid in the cheapness and quality of his Goods, for any trouble to which their journey may subject them. In addition to his Stock of

DRY GOODS

AND

GROCERIES,

he has on hand a quantity of IRON, NAILS, &c. &c.

His store in Hamilton is situated at the west end of the Brick Block of Buildings, next door to Mr. Jason's Hardware Store, and that at Dundas, nearly opposite Mr. Bamberger's Hotel, and adjoining the premises lately occupied by Mr. J. P. Larkin.

Hamilton, Dec. 1, 1841.

BRISTOL HOUSE,

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

THOMAS HILTON,

CABINET MAKER,
AND UPHOLSTERER,
King Street, five doors east of the Bank.

PATRICK BURNS,

BLACKSMITH, KING STREET,
Next house to Isaac Buchanan & Co's
large importing house.
Horse Shoeng, Waggon & Leigh Ironing
Hamilton, Sep. 22, 1841.

EDWARD McGIVERN,

SADDLE AND HARNESS MAKER,
HAMILTON
Opposite Chapel & Moore's Tin Factory
King Street.
Sept. 22nd, 1841.

PORTRAIT PAINTING.

MR. H E L Y. [late from Europe.]

LADIES and Gentlemen wishing correct Likenesses painted, will please call at Hatfield's Hotel, where, from the specimens Mr. H. can produce, he hopes to secure their patronage.

N. B.—Ladies and Gentlemen can be called upon at their houses if required.
Hamilton, Nov 16, 1841.

OYSTERS!

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

INFORMATION WANTED.

OF Jeremiah and Philip Brown, who came into Canada from Hagarstown, Maryland, U. S. about eight years ago. One of them was understood to be a sailor on Lake Erie. Their mother who lives in Hamilton, Upper Canada, would be grateful to obtain any word respecting either of the above, or their sisters Caroline and Harriet.

December 6, 1841.

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.

REMOVED

IN HASTE!!!

THE Subscriber having got under way in his old business wishes to notify his customers that his present abode is next door to Mr. Thom's Saddlery Establishment, and directly opposite Press Hotel. He also takes this opportunity of returning thanks to his fellow townsmen for their assistance rendered to him during the night of the calamitous fire.

SAMUEL McCURDY.

N B These indebted to him will confer a favor by settling up speedily.
Hamilton, Dec 1, 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

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

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

**TO THE READERS OF THE
CATHOLIC.**

WE take this opportunity to express our grateful thanks to our Rev. and dear brethren for their zealous endeavours to promote the circulation of our paper among their people. Some, to be sure, have not been so successful as others; but all, we doubt not have done what they could, to keep our Catholic afloat, the first, the only English periodical ever edited in the Canadas in defence of our holy religion; nay, the only one ever edited in this country in any language for so necessary a purpose, except that excellent paper in French, the "Mouvement Religieux," lately published in Montreal. Our outlay however is great, not less in the year than some thousand dollars. Any thing above the sum required will be at our own disposal; and will be exclusively applied towards liquidating the debt contracted in finishing our Church here; in the purchase of two lots; and the erection of our Presbytery upon them; so as to leave our people here, in this important place, in the full and free enjoyment for ever of the conveniences of their religion. We should hope therefore that no true Catholic will begrudge lending what support he can towards so meritorious a purpose. Should it happen otherwise, and that we are left in the lurch, as we have been on a former occasion; what an everlasting reproach it would be to our people in all the Canadas, that they would not support one single weekly periodical, engaged in refuting the calumnies and misrepresentations of the religious Protestant press; and of shewing the purity of our doctrines to the prejudiced and mis-directed multitude. If so, we need not wonder and complain that we are looked upon as monsters by those who for more than three centuries have been taught to consider us as such; or that, as the Apostles says, "the way of truth should be evil spoken of:" 2 Pet. ii. 2.

THE EDITOR.

HAMILTON, JANUARY, 1842.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

N. B.—The best of Hay and Oats, with civil and attentive 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 to merit attention and a desire to please, to merit a share of Public patronage.

ROBERT FOSTER.

Hamilton, Sept., 1841.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a Religious—Moral—Philosophical—and Historical character; together with Passing Events, and the News of the Day.

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

TERMS—THREE DOLLARS
HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

PRIZE OF ADVERTISEMENTS.

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

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

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

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

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

* * * * * Producer received in payment at the Market price.

**LETTER-PRESS PRINTING
OF EVERY DESCRIPTION
NEATLY EXECUTED.**

AGENTS.

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

- Rev. Mr. G. H. Guelph
- “ Mr. Charest, Penetanguishene
- “ Mr. Proulx, do.
- “ J. P. O'Dwyer, London.
- “ Mr. O'Flinn, St. Thomas.
- “ Mich. MacDonald, [St. Aidan's], Sandwich
- “ Very Rev. Angus MacDonald, do.
- “ Alex. J. MacDonald, Oakville.
- “ Mr. Mills, Dundas.
- “ E. Gordon, Niagara.
- “ Mr. O. Rully, Gore of Toronto.
- “ W. Patk. McDonagh, Toronto.
- “ Mr. Quinlan, New Market.
- “ Mr. Fitzpatrick, Ops.
- “ Mr. Korman, Cobourg.
- “ Mr. Butler, Peterburgh.
- “ Mr. Lallor, Pictou.
- “ M. Brennan, Belleville.
- “ J. Smith, Richmond.
- “ P. Dollard, Kingston.
- “ R. v. Angus MacDonald, do.
- “ R. H. Rev. Bishop Goulin, do.
- “ Rev. Mr. Burke, do.
- “ Rev. Mr. Snyder, Wilmet, near Waterloo.
- “ Mr. O'Reilly, Brockville.
- “ J. Clarke, Prescott.
- “ J. Bennet, Cornwall.
- “ John Cannon, Bytown.
- “ D. O'Connor, Esq., J. P.; Bytown.
- “ Rev. J. H. McDonagh, Perth.
- “ G. Hoy, [St. Andrew's], Glengarry.
- “ John MacDonald, [St. Raphael], do.
- “ John MacDonald, [Alexandria], do.
- “ Mr. Lohrey, L'Orignal
- “ Mr. Martin McDonnell, Recollet Church, Montreal
- “ M. J. Quiblier, Sup. Sem. Montreal.
- “ Rev. Patrick Phelan, Sex. St. Sulpice.
- “ J. Richards, do.
- “ P. M. Mignault, Sup. Col. of Chambly.
- “ J. F. Gagnon, Berthier.
- “ J. R. Pare, St. Jacques.
- “ J. B. Kelly, Sorel.
- “ E. Crevier, St. Hyacinthe
- “ M. T. Cooke, Curate of Three Rivers.
- “ Harkins, Sherbrooke
- “ Rev. P. McMahon, Quebec.
- “ Mr. Henry O'Connor, 15 St. Paul Street, Quebec.
- “ Bishop Fraser, Nova Scotia
- “ Dr. J. B. Purcell, Bishop of Cincinnati, Ohio
- “ Bishop Fenwick, Boston.
- “ Bishop Kenrick, Philadelphia.
- “ Bishop England, Charleston, S. C.