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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] JANUARY 18, 1843.

NUMBER 19.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at
No. 21, JOHN STREET.

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

Original.

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

(Continued)

But chief that virtue in his conduct shone,
Conspicuous forth, that virtue all his own,
Sweet charity, and universal love,
Embracing all and each of human kind
With fond fraternal feeling and unfeign'd;
Which no exclusive diff'rence e'er allows
Of country, kin, persuasion, friend or foe;
As tale of kind Samaritan must prove,
To them that ask'd who might our neighbour be,
By him adduc'd, and such their model shewn:
That love, till then unknown to wisest sage,
First taught by him, which renders good for ill.

O, were his law of love by all observ'd,
Who boast his law to keep; what heav'n were earth!
Now, unobserv'd that law, what mis'ry reigns,
And mad uproar; that earth half hell might seem!
For hell is most, where least of love is found.

And strange! 'tis passing strange, as no pretence
For conduct e'er so barb'rous may be found
In all his maxims mild and precepts trac'd;
That they, who boast them follow'rs of that chief,
Who stay'd th' uplifted steel, drawn in his cause,
Though righteous; and forbearance meek enjoin'd
To all in ev'ry circumstance severe;
Who to his aid had call'd th' angelic host,
If aid he'd wanted, though he wanted none;
That they should feign commission from such chief
To arm in his defence with sword and fire;
And, like Mahomet's force, spread carnage round!
Should force the gulf repentant of their creed
On minds, that unconvinced, reluctant prove,
With threats, proscriptions, confiscations urg'd,
Exclusions, and the torture's dreaded pang!
Nay more, that even they'd made his charity
And love for those they slay, the main pretence
Of all this monstrous cruelty display'd!
Who could believe, what yet we all have felt,
And feel; who does not feel, as elsewhere, here?
Nay, ev'n in Britain feel the hot remains
Of unextinguish'd bigotry scorch sore
All, but court christians, who can pliant trim
Their faith to modes most prev'lent as their dress;
And yield of loyalty their perjur'd test,
If yielded insincere? As, Cowper, thou
Of England's guilt forsworn dost loud complain.

The mind is all her own; and to her own
Decision sole assents. 'Tis reason clear,
Not force terrific shown, can her persuade.
Who would the mind compel, may make her feign,

But ne'er can make believe. 'Twas but to win,
By plain conviction and persuasion soft,
The willing mind from error, that our Lord
Religion sent; not bade coercive rule.

TOLERATION OF THE REFORMERS.

From the *Edinburg Review*, Article VIII, titled "Toleration
of the Reformers." [No. 53.]

Protestant writers, in general, are apt to describe the Reformation as a struggle for religious freedom. . . . Now, we humbly apprehend, that the free exercise of private judgment was most heartily abhorred by the first Reformers, except only where the persons who assumed it had the good fortune to be exactly of their opinion. . . . The martyrdoms of Servetus, in Geneva, and of Joan Bocher, in England, are notable instances of the religious freedom which prevailed in the pure and primitive state of the Protestant Churches. It is obvious, also, that the freedom for which our first Reformers so strenuously contended, did not, by any means, include a freedom to think as the Catholics thought; that is to say, to think as all Europe had thought for many ages, and as the greatest part of Europe thought at the very time, and continue to think to this very day. *The contemplated extirpation of the Catholic Church, not merely as a public establishment, but as a tolerated sect, was the avowed object of our first Reformers.* In 1560, by an Act of the Parliament, which established the Reformation in Scotland, both the sayers and hearers of mass, whether in public or in private, were, for the first offence, to suffer confiscation of all their goods, together with corporal punishment, at the discretion of the magistrate; they were to be punished by banishment for the second offence; and by death for the third! It was not possible for the most bigoted Catholic to inculcate more distinctly the complete extirpation of the opinions and worship of the Protestants, than John Knox inculcated as a most sacred duty, incumbent on the civil government, in the first instance, and if the civil government is remiss, incumbent on the people, to extirpate completely the opinions and worship of the Catholics, and even to massacre the Catholics, man, woman, and child. . . . If the government had followed the directions of the clergy, the Catholics would have been extirpated by the sword. . . . In the reigns of Charles the Second, and of his brother, a Protestant prelacy, in alliance with a Protestant administration, outstript the wishes of those arbitrary monarchs in the persecution of their Protestant countrymen. It is needless to weary ourselves or our readers with disgusting details, which the curious in martyrology may find in various publications. Every body knows that the martyrdoms were both numerous and cruel, but perhaps the comparative madness of the Catholic Church of Scotland, is not so generally known. Knox has invested the matter with commendable diligence, but has not been able to muster more than eighteen martyrs who perished by the hand of the executioner, from the year 1500, when heresy first began, till 1559, when the Catholics had no longer the power to persecute. . . . It is, indeed, a horrid list; but far short of the numbers, who, during the twenty-two years immediately previous to the Revolution, were capitally executed in Scotland for the "wicked error" of separation from the worship of the Protestant Episcopal Church.

PROTESTANT LEAGUES.

Amidst all the "revivals" that are chronicled in this age of enlightenment and humbug, none in our eyes is so foul and without the decent covering of an excuse as that of "leagues" to revive in full force and vigor, the bigotry of the last century. To be sure these sanctimonious rogues are too cunning to pin their purposes upon their sleeves, and boldly put up the banner, "A Society for the revival of bigotry, and the propagation of 'horrible disclosures' to frighten the world against Popery;" but that is their object, and it shines through their "pious leagues" as clear as sunlight. We have in Philadelphia a batch of most zealous followers of the reformation humbug, who appeal to the gullible to deposit into their lean and pious hands the funds to stop the "awful deluge of Popery," but most likely will be expended in the support of their ministerial progeny, in the propagation of which they are quite as successful as in that of "horrible disclosures." Other leagues are formed to force people into the adoption of their monstrous heresies, by threatening to employ none but those who hold to religious tenets consonant with their own, and thus carry the bigotry of Puritanism into the kitchen, stable, cornfield, and workshop of these most pious aspirants, for the happiness of mankind.

We look upon men who can gravely make such a proposition in this age, as the most pitiable and deluded objects imaginable, and more worthy of the sympathy of their fellows than their contempt or hostility. Protestantism must indeed be in a woeful plight when such means are resorted to in order to protect it from the batteries of Catholic truth. We should not be surprised if some such valorous league against the cooks and ostlers of our own city should soon be formed, and that some worthy representative of the "most pious and learned" Dr. Beecher should commence the crusade against Catholic domestics. If there should be such a one established, we shall go into some curious speculations upon its formation, and promise our readers some rare amusement from the characters of the "worthy gentlemen" who may claim its paternity.—*Boston Pilot.*

THE KIRK OF SCOTLAND.—The teachers of this rickety establishment are determined to die hard. Perceiving that they are driving rapidly to "the place from whence they came," they have come to the resolution of "testifying with uplifted hand" against the "abominations of Popery." The chief points in the manifesto about to be issued by the crazy fanatics are—1. The supreme and exclusive authority of Scripture. 2. The doctrines of the mass, transubstantiation, purgatory, &c. 3. The power of the priesthood, auricular confession, supremacy over civil rulers," &c. What a set of thick skulled idiots these fellows must be—issuing their puny fulminations against the Christian Church at a time when their miserable society is tottering to inevitable ruin.—*Belfast Vindicator.*

PERSEVERANCE.—The Rev. Mr. Oakley, of St. Margaret's, Cavendish-square, London, has just published a prayer-book, in which the prayers are printed in English on one page and in Latin on the opposite one, each paragraph beginning with a red letter. The same Rev. gentleman has been long known to have had the altar in his church fitted up in the style of an altar in the Catholic Church.—*Id.*

☞ 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 18, 1843.

THE PAPAL SUPREMACY.

To return to Walter Farquhar Hook, Vicar of Leeds, &c., who chooses for his motto in this his sapient essay, the following foolish saying of his Bishop Ridley: *I prefer the antiquity of the primitive church to the novelty of the Church of Rome.*

The antiquity of the primitive church! Pray what Christian church on earth can boast of more antiquity, or is more primitive, than the Church of Rome? To what church did St. Paul write in his *epistle to the Romans*; if not to the Church of Rome; giving thanks to God through Jesus Christ, for you all; (says he, addressing them), because *your faith is spoken of in the whole world.* Rom. i. 8. Was it to the Church of England, established by Act of Parliament, that the Apostle was then writing? Did he, this many titled Doctor of the Anglican sect, who prefers the Fathers to the church; though the Fathers form but an illustrious portion of the church; and it is *the church in toto* which Christ commands us to hear, or be accounted as heathens and publicans. Did he never read in these Fathers of the earliest ages the strong testimonies which they unanimously bear to the supremacy of the See of Peter, or the Roman Church? We shall help his memory to a few of these:—

1st. Saint Ignatius, an immediate disciple of the apostles, and next successor, after Euodius, to Saint Peter in the See of Antioch, addressing his celebrated Epistle to the See of Rome, calls it *the presiding church, in the country of the Romans.* PROKATHARTAI.

2nd. Nearly at the same time dissensions having arisen in the Church at Corinth, the case was referred for decision to the Church of Rome; to which Pope Clement (whose name, St. Paul says, is in the book of life. Philip. iv. 3), returned his answer, which had the desired effect.

3rd. Saint Irenæus, Bishop of Lyons in the second century, who had been instructed by St. Polycarp, the disciple of Saint John the Evangelist, confutes all heresies and false doctrine by the authority of the church of Rome alone; which he calls *the greatest, most ancient and universally known, as having been founded by St. Peter and St. Paul; to which, says he, every church is bound to conform by reason of its superior authority.* CONTRA HERESIM, 1, 3, cap. 3.

4th. Tertullian calls Saint Peter *the rock of the church*; and says that *the church was built on him.* PRÆSCRIP. s. 1, cap. 2. In different places of his works he styles the Bishop of Rome the *blessed Pope; the High Priest; the Apostolic Prelate, &c.*

5th.—Origen, in the third age, explaining the text, "thou art Peter," &c. says; "It is true, though not said expressly, that neither against Peter, nor against the Church, shall the gates of hell ever be able to prevail; for, if they could prevail against Peter, on whom the Church is founded; they would also prevail against the Church."

6th.—Cyril, Patriarch of Alexandria, speaking on the same text, "thou art Peter," concludes thus: "According to the promise, the apostolical Church of Peter remains immaculate; free from all seduction and heretical circumvention." He, as well as Origen, repeatedly declares the Church to have been "founded on Peter;" that he fixed his Chair "at Rome;" that the Church of Rome is "the Mother Church and the root of Catholicity," Epist. ad Cornel.—Epist. ad Anton.—De Unit. &c.—1 Hom. 5, in Exod. Hom. 17, in Luc. The latter expressed great indignation "that certain African Schismatics should dare to approach the See of Peter; the Head Church, and source of ecclesiastical unity," Epist. ad Corn. It is true, this Father had afterwards a dispute with Pope Stephen about re-baptizing converts from Heresy; but this proves only that he did not think the Pope's authority superior to "general Tradition;" which, through mistake, he supposed to be on his side. To what degree, however, he did admit this authority, appears, by his advising this same Pope "to depose" Marcian, a Schismatical Bishop of Gaul; and "appointed" another Bishop in his place, Epist. 29.

7th.—Eusebius, the Greek Historian, declares in the clearest terms, that the Roman Pontiff derives his "superior authority" from Peter, Euseb. Chron. An. 44.

8th.—Saint Hilarius says that it was in order to confound Satan, that the Saviour appointed Peter, the first proclaimer of his divinity, to be the foundation of his church; the door keeper of his kingdom; and in his decisions here on earth, the judge of Heaven, O thou, in thy new appellation, (he exclaims,) thrice happy foundation of the church! the rock deemed worthy to uphold such a fabric, which art destined to frustrate all the infernal schemes; to dash to pieces the gates of Hell; and demolish all the strong holds of death! Comments in ps. l. 131.

9th.—"Hear, says St. Chrysostom, what Christ says to Peter, the pillar and foundation of his faith; who, for the strength of his confession, was called 'the Rock:'" Christ saying to him: "thou art a rock, and upon this rock will I build my Church," Com. 16. in Matt.

10th.—St. Athanasius, appealing against his opponent, to the Bishop of Rome, calls that see "the mother and head of all other churches."—Epist. ad Marc.—In fact the Pope reversed the sentence of deposition pronounced by the Saint's enemies; and restored him to his patriarchal chair.—Socrat. Hist. s. 2, c. 2. Zozom.

11th.—St. Augustine in many places of his works, testifies to the Pope's supremacy; particularly where he mentions the condemnation of the Pelagian Heresy by the Roman pontiff. Rome, says he "has spoken forth; the cause is ended: would

that the error were ended also." ROMÆ LOCUTA EST; CAUSA FINITA EST; UTINAM FINIRETUR ET ERROR.—Serm. 2 de verb. Apost.

12.—St. Jerom, distracted between three parties, who divided the church of Antioch; to which he was then subject; wrote to Pope Damasus, imploring him to set him right on the subject. "I, said he, who am but a sheep, apply to my shepherd for succour. I am united in communion with your holiness; that is to say, with the Chair of Peter. I know that the Church is built on that rock. He who eats the paschal Lamb out of that house, is profane. Whoever is not in Noah's Ark, will perish in the deluge. I know nothing of Vitalis; I reject Meletius: I am ignorant of Pulinus. He, who gathereth not with thee, scattereth."—Epist. ad Damas.

But why unnecessarily add more testimonies from the Holy Fathers on this head, to which all of them in word and deed have borne witness. St. Hippolitus, in lib. de cons. mundi. St. Dionysius, in Epist. and Tim. St. Basil, in ancho. St. Gregory Nazianzen, in orat. de moderat. in Disp. St. Ambrose, Serm. 47. de fide petri. et 69. de Nat. petri et pauli. &c. The Council of Sardica confirmed the Bishop of Rome in his right of receiving appeals from all the churches in the world. Even the Pagan Historian Ammianus about the same time bears testimony to the superior authority of the Roman Pontiff.—Roman gest. I. 15.

We might here add many protestant authors of the first standing in favour of Papal Supremacy; such as even Henry the eighth, in a book written in defence of it. James the first, in his first speech in Parliament, and in his writings. Arch-Bishop Wake, bishop Bramhall, Ingho Grotius, and Melancton himself, with numberless others, too tedious to mention.

In our next we shall give the scripture proofs of the Papal supremacy; and then conclude by shewing against the *Vicar of Leeds*, that what he calls *novelties*, introduced into the Catholic Church, are no novelties, but doctrines acknowledged by the Church and Fathers from the beginning.

We beg to acknowledge the receipt of the *Catholic Expositor* and the *Catholic Magazine* for January, of whose interesting contents we have not had time to avail ourselves. We admire the improved typographical style with which they are executed.

We beg to acquaint the Editor of the *New England Reporter*, that we copied the article on "Monastic Institutions" from the *Charleston Miscellany*, never having observed it in any other paper. We gave it as we found it, without any credit or authorship attached to it. We are happy, however, in fulfilling the old maxim—*Suum cinque tributo: Give every one his due.*

☞ We are induced to republish, and lay before our readers, in the subsequent numbers of our Paper, a small treatise which appeared in our periodical edited in Kingston in 1831, entitled "*The Protestant, or Negative Faith refuted, and the Catho-*

lic, or affirmative Faith demonstrated from scripture."—It has been published apart in two successive editions; and from the clear convictions we know it to have brought to the minds of many sincere seekers after truth, who wish to see it again in print, we are encouraged to submit it once more to the attentive consideration of the Public.

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

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

Thus saith AMEN, the faithful and the true witness.—Apoc. iii. 14.

INTRODUCTION.

PROTESTANT is the general appellation by which all those sects designate themselves, that have built their various and ever-varying systems of belief upon the same bottom with the first Reformer Luther: that is, on the right assumed by every one of interpreting the Holy Scriptures for himself: and of forming his faith accordingly. This common title, which they have taken to themselves, is, in truth, the most appropriate one they could possibly have chosen: as all their doctrines *purely such*, and properly their own, are but so many flat denials, or open protests made against as many affirmative articles taught by the Catholic Church. They are all negatives; or *no*; opposed to as many affirmatives, or *yea*.

The first negative or Protestant assertion ever advanced, was that of the Devil to our first Parents in Paradise; in direct contradiction to God's positive declaration, that if they eat of the forbidden fruit, *they should die.*—*You shall not die said the Devil.* This negative was the first lie. Hence the Devil is called a *liar, and the father of lies.*

The Religion of God is a revealed one, and hence is called *Revelation.* But a negative cannot be revealed: for the denial of any thing supposes that thing previously revealed and affirmed: since where nothing is affirmed nothing can be denied. Hence, the Protestant's Creed, which consists entirely of denials, can make no part of *Divine Revelation.*

Christ, the eternal word, is the essential truth. *I am the way, the truth and the life.* says he—John xiv. 6. But according to St. Paul, he, and his doctrine, is ever and essentially affirmative; for he is neither *no*; says that Apostle; nor *yea* and *nay*: that is inconsistently affirming and denying the same thing: but he is always *yea*: for all the promises of God are in him *yea*; and therefore by him AMEN; that is, *be it so*; which is affirmative; and the very name of the faithful and true witness. The name, therefore of the *deceitful, and false witness* must be the opposite of AMEN. that is, *be it not so: I deny it: I protest against it.*—2. Cor. i. 18. Apoc. iii. 14.

To protest against, is to oppose. But an opposer is an adversary. The Protestant then has assumed the very title, by which in Scripture the Devil is designated.—1 Pet. v. 2. Psalms, lxxiv. 10. Eccles. xxxvii. 7. 1s. 2. 8.

Another Scripture name of the Devil is, in Hebrew, *Abaddon*; in Greek *Apolluon*; which signifies *Destroyer.* But the word *Protestant, or denier*, has the very same meaning: for, to deny is to pull down and destroy what previous affirmation had built up.

And is not this just what the adversary has done & still continues to do, by the instrumentality of our Protestant Reformers; who—

doctrines are all found, upon a near inspection, to be mere denials, of what was ever taught in the whole Christian Church before them. Not one of all the Protestant Sects can shew me a single affirmative article in all they teach or believe; if we except what they have retained of the Catholic Faith; which is no more their property, than what is acquired by stealth or plunder, is the property of the thief or the robber. Their own distinctive and discriminating doctrines are all, as I said, but so many flat denials of those affirmed and taught in the universal, or Catholic Church, from the Saviour's time, down till the apostacy of the German Monk of Wirtemberg, in 1517. And, what is truly astonishing, and not otherwise to be accounted for, but by a blindfolding judgment, like that which still darkens the minds of the Jews; their negative doctrines are all the most evident contradictions to that very Scripture, which they profess to make their only rule of faith; as, I trust, will be clearly shown to the sincere seeker of truth, in the following strictures on the chief articles of their negative faith.

Richmond, Dec. 1842.

VERY REV. SIR,—On a fine Sunday, in the month of July, 1838, I had the good fortune to be present in the church of Richmond, when the Rev. P. Phelan, of Montreal, officiated. I had often before heard that talented clergyman preach in the Recollect church, in Montreal, but never did I listen to a sermon (and I have heard many eloquent preachers) that made so deep an impression upon my memory as the one delivered by Mr. Phelan, on that day. The occasion to which I allude was the first time that Mr. Phelan had ever been in this quarter, and he expected to find in Richmond and its vicinity only a few scattered Catholics; his surprise was only equalled by his pleasure, when he found himself on Sunday in a neat though not a large church, filled with a respectable congregation. That congregation the reverend divine compared to the grain of mustard seed, which, in the beautiful language of scripture, is described as "the least indeed of all seeds, but when it is grown up it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof."

On the 25th ult., the very Rev. P. Phelan, armed with the authority and invested with the dignity of a Vicar-General of the Catholic Church, appeared in the Church of Richmond for the purpose of consecrating a bell, procured through the indefatigable exertions of the Rev. T. Smith, the parish priest, by whom great improvements have also been effected on the church. When the very rev. gentleman entered the church, and cast his eye around on the dense crowd that had assembled in honor of this happy occasion, his countenance appeared to beam with feelings of holy and inexpressible pleasure; was he thinking of the grain of mustard seed, which more than four years ago he had predicted would strike its roots deep in the soil, and withstand every blast, however rude, that might assail it. Well had his predictions been fulfilled; not only was the church crowded to excess, but the doors and windows were surrounded by great numbers whom the church could not contain. Of course, the great

majority of this vast assemblage were composed of the sons and daughters of the green valleyed Erin. There were, however, a considerable sprinkling of Canadians, with some few from the continental countries of Europe. The Sister Kingdoms of England and Scotland sent their representatives, though not numerous, yet enough to shew that all in these beautiful countries had not joined the schism which desolated the land, where once not a knee but bent, when the pealing bell from every tower's steeple announced that the unbloody sacrifice of the new law was about to be offered up; perhaps enough also to indicate, that the religion planted by parliament in the one country, and by old John Knox in the other, was not after all built upon the rock, against which the winds and waves were to beat in vain to the consummation of all time—but on a heap of sand, which is now being drifted about in every direction, affording not one stable spot whereon the wearied heart of man may repose,—until he seeks for shelter beneath the branches of that mighty tree, whose roots the storm of persecution has never been able to tear from out the broad plains of the one country or the dark mountains of the other,—and will, may we fondly hope, at no distant day bud forth in all its ancient glory. But I am degressing—or rather, after looking with feelings of unalloyed pleasure on what Ireland's sons are doing, I turned to dream, to hope, what Britain's yet might do. There were a great many Protestants present, who to judge from their attention to what they heard and their reverential demeanour throughout, were highly edified. But that is not to be wondered at, for I think no one with a heart to feel, or a head to think,—no one, in short, not even Exeter Hall fanatics, steeled as they are against common sense, but must have been deeply impressed with the clear and lucid manner in which Mr. Phelan explained the nature of the ceremonies about to take place. When the bell had been consecrated, and Mr. Phelan's eloquent discourse brought to a close, the congregation, with the numerous friends who had accompanied them, separated with the greatest order and regularity, highly satisfied with what they had witnessed, and it is to be hoped deeply impressed with the admirable lessons of christian charity and brotherly love so earnestly inculcated by the very reverend gentleman who officiated on the occasion. Long may the bell which spoke for the first time on that eventful day, peal through our forest glades; and long may the settlers who answer to its holy summons, continue to advance in spiritual and temporal prosperity. Such is the earnest prayer of, very reverend sir, your

Obedient humble servant,

AN OBSERVER.

The news from Spain announces continued disaffection toward that hypocrite, Espartero, and the opening of a popular movement to drive him from the Regency. Spain will never rest until this desecrator of her faith, meets the fate his crimes merit.

LINES

COMPOSED ON OCCASION OF ST. ANDREW'S DAY IN BYTOWN.

Born by the gales on the wild rolling ocean,
I've wander'd afar o'er the waves of the sea:
Yet in my roaming my heart's deep devotion,
Was breathed, lovely land of my Father's,
for thee!
Oft I've been tossed 'mid the tempest's commotion!
Oft I've lain 'neath the shade of the wood forest tree;
But my spirit in dreaming unfettered would roam,
To the mountains and glens of my own Scottish home!
There all the beauties of nature are blending;
The hills in the heather-bell blossom's are gay;
Streams of the mountains in white foam descending,
'Mid flowers of the valley to revel and play!
The song that the birds are in melody sending,
Aloft from the joy wreathed tower of decay,
Till the woodland around with their harmony glows,
And the soul of their warbling is hushed to repose.
There are the shades of the mighty reposing
Who stem'd the red tide of invasion ere while;
There are the young buds of beauty disclosing,
The charms of the fair ones—the loved of the Isle:
And when the shades of the evening are closing,
The sun of the west lights the vales with a smile,
And the lakes and the mountains, the rocks and the streams,
With their hues ever changing gives back his bright beams.

Wm. McD. D.

UNITY.

"Unity is the attribute of all that is excellent, of all that is great, of all that is supreme. It must be the attribute of God. This great principle being admitted, the earthly representation of the Deity must be like its heavenly prototype—One. Hence the papacy flows, as a human fact based on a divine idea. Follow up these sublime premises to their ultimate consequences. The papacy consecrates episcopacy which represents it, as it represents God; episcopacy consecrates the priest, the immediate pastor of the flock; the priest throws the sanction of his character over the father, pastor of his children; paternity renders sacred the family relations which result from it: the family relations give a sacred character to property, which is the means of their existence, and the source of their well-being. Is not this an admirable ladder, the last step whereof rests in the bosom of creation, and the highest reaches to the Creator? Can the earth be connected with Heaven in a manner more logical, and more sublime?"

"Protestantism has broken in pieces this ladder by cutting off the papacy, its highest step, and one of its great supports. Protestantism is Christianity without a head. Luther has cut off this head, and substituted to it a Bible, that is a dead letter which every man may interpret, instead of that living oracle which before interpreted it for all. Hence the thousand schisms which have ensued, and which have made of one Religion a thousand sects. It is a charlet of beads, the string of which is cut, and the beads are scattered about. Protestantism has destroyed unity, and thrown us back on pagan theories. It has returned to paganism, in its worst influences, by reviving and consecrating the worship of self, and of self-interest. It is not indeed, one of its first principles laid down a priori, but it is easy to shew a posteriori that it is one of its consequences. In fact, Protestantism is the revolt of reason against faith. The Protestant Christian has submitted her authority of the Pope to the judgment of reason, and he has dethroned him by a logical process without reflecting that by the same process, all Christianity could be demolished—as at the Bible were not in the eyes of a profane philosopher, ten times more absurd than the papacy. By substituting individual supremacy to the supplanter of the collective and traditional wisdom

of the Roman Church, Luther taught his followers to summon Sacred Scripture to the tribunal of reason, instead of summoning reason to the tribunal of Scripture. He exalted the pride and self-confidence of man instead of humbling: he enthroned self and its passions, instead of subjecting them to the mandates of a general authority. The individual, who should feel himself placed in the extreme point of the social circle, fancies himself to be the centre, and refers all things to self."—*Courrier des Etats Unis.*

OXFORD.—In St. Mary's chapel, where Rev. Mr. Newman officiates, the approximation to Catholic rites becomes daily more evident. The bell rang, on a late occasion, until 20 minutes past 11, A. M. When it ceased, an indistinct sound was heard during ten minutes, which proved to be the chaunt of the clergymen & their attendants in the sacristy. At half past 11, the procession entered the church, at the head of which was a clergyman, who was followed by twenty children in surplices—Rev. Mr. Newman and his Vicar closing it. In a loud tone they sang: "Lift up your heads. O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in." The children took the places assigned them, and the clergymen, Rev. Mr. Newman being in the centre, knelt at the chancel, before a wooden cross placed on the altar.—*Catholic Herald.*

The London Times gives a picture of its previous condition which is not exaggeration; and whatever errors of opinion or extravagances of practice there now may be, there is at least a movement.

"Numerous cases have in times past operated to check and fetter the Church of England in a manner highly prejudicial to her own spiritual efficiency and to the true interests of the people. It is necessary to enter into these at length: the chief of them, we think, has been one paralyzed, nerveless, and almost useless state of her internal government. Her legislature has been silenced and forbidden to transact business for the last century and a half; her jurisprudence and courts of judicature have been thoroughly debased and secularized, and made useless, and worse than useless, for preservation of order, morality or purity of doctrine among her people and clergy. Her bishops have been nominated, in a majority of instances, either on political grounds, or for qualities more ornamental than useful in difficult times. Embarrassed on all sides by the encroachments of unworthy jealousy on the part of the state, they had at no great distance of time, sunk into functional, ad. in. sterner with diligence and circumspection a few necessary rites and ceremonies, and exercising the scanty powers intrusted to them by acts of Parliament concerning matters of a mixed temporal and ecclesiastical nature. So far did this proceed, that a bishopric came to be looked upon by many persons as a sort of retiring pension in the Church.—an *otium cum dignitate*," as it was seriously called only two years since by a writer in the *Quarterly Review*, when criticising the publication of a learned prelate now on the Bench."

TORONTO MAIL STAGE OFFICE.

WINTER ARRANGEMENT.

The Royal Mail stage leaves the general stage office, Toronto city, as follows—

For Hamilton by the Lake Shore road, every morning at 9 o'clock,

For ditto, every day (Sunday's excepted) by Dundas-street, 12 o'clock noon. Distance 50 miles—time 10 hours.

For Kingston passing through Wintby, Darlington, Port Hope, Coburg, Belleville, and Napanee, every day at 5 o'clock, P. M. Distance 150 miles—time 36 hours.

For Holland Landing, by Yonge Street every Monday, Wednesday, and Friday morning at 9 o'clock.

Wm. WELLES.

Proprietor.

Toronto, January 9, 1843

ORIGINAL.

ON CATHOLIC EMANCIPATION.

It is acknowledged by all that nothing happens but by the will, or permission of God; whose omniscience foresees; whose omnipotence controls; and whose wisdom infinite directs every thing towards his own just and merciful purposes. And yet, how few, in their historical details and descriptions of public events; even of such as affect the general state of mankind; ever notice what is clearly manifested to the rational observer, *the finger of God*, and the designs of his all-knowing superintending and disposing Providence.

Of the many wonderful events, which have taken place in these our days; and which must render the present age a most remarkable one in history; we shall single out but one; an important one indeed; which has claimed in a political; but which claims still more in a religious sense, the attentive consideration of mankind: I mean CATHOLIC EMANCIPATION. On this subject we shall call the attention of our readers to some interesting particulars; which, though strikingly obvious seem to have escaped the general observation.

The Catholic religion has, as every one knows been, for these three hundred years past, the object of persecution in the British dominions: the cause of which persecution, as impartial history shews, were in England, her uncompromising nature with the criminal propensities of a proud, cruel and libidinous tyrant; the envied wealth of her establishment; though wholly expended for the benefit of the public: the jealousy of a bastard Queen; and the eager efforts of a hungry and time-serving crew of dogmatizing adventurers to get themselves substituted in the room of the ancient Clergy, the sole successors of the Apostles. In other countries the same effect was produced by rebellion, and the usurpation of Church property by the great; and the general proneness of the ignorant multitude to throw off the yoke of faith and moral discipline; and adopt the LIBERAL PRINCIPLES of their mock reformers; preached up to them as *the liberty of the children of God*, the equal liberty granted to every one, of judging and acting according to his own caprice. It is of these seducers that Saint Peter prophesies thus: "promising them liberty, whereas they themselves are the slaves of corruption."—2 Peter ii. 19.

Such were in sum the unhallowed causes of the cruel and long enduring persecution commenced in England and other countries against the Catholic church. With what lying misrepresentation of her doctrine did they not unceasingly in their books and preachings endeavour to blind the public, and indispose them against the venerable religion of their ancestors; in order to get their own whimsical systems established in its stead: till at last they succeeded by dint of the most virulent and invective declamation; backed as they were by the whole weight of the civil power; and armed with the most barbarous and bloody penal statutes ever record-

ed in history; statutes denouncing fire, confiscation of property, imprisonment, bodily torture, banishment and death, to the teachers and followers of the ancient faith; those who dared against their decrees to worship God as all christians had hitherto worshipped, and still generally worshipped him: till at last they succeeded in so darkening the minds of the community, and crusting them over so thickly with prejudice against catholicity: as to render them quite impervious to truth; and insensibly callous to all the sufferings which their fellow creatures, and fellow countrymen endured merely for conscience sake.

It is in the total removal of these hideous atrocities of the English reformation, that we now call upon the public to mark *the finger of God*; and the wonderful interposition of a just and merciful Providence: who, after trying so long his chosen servants; has stretched forth at last his arm in their defence.

Had any one, only forty years ago, predicted this event; who would have believed him; considering the seemingly insurmountable obstacles to its realization? How, one would have asked, could the whole Protestant public, having the Legislature on their side, be brought spontaneously to share with Catholics, whom they had been taught to consider: whom (before they could obtain the meanest place of trust under their sectarian government,) they were compelled to denounce upon oath, as wicked and idolatrous monsters; how could they be brought to share with such outlawed and authorizedly reputed miscreants, their own exclusive perquisites and prerogatives. By what avenue was the sacred light of truth to find its way to their close-obstructed and benighted minds: and the black brooding phantom of prejudice to be scared from its dark haunt by the broad beaming blaze and noon-day brightness of evidence? Catholic books of instruction they never read. Catholic teachers they could never be brought to listen to. All the known possible means of being undeceived with regard to the long misrepresented doctrines of the Catholic Church, were scrupulously avoided by them. And the spirit of untruth seemed securely enthroned in their hearts and minds, and destined to possess and sway them forever. Yet, by that very authority, which established him there, was he doomed to be cast forth: and all his mischievous workings to be exposed to the horror and detestation of his own very dupes and votaries.

It would seem as if God had intended to shew forth his protecting power in favor of the persecuted Catholics in Ireland; as he had formerly done in favor of the persecuted Israelites in Egypt; and to make Catholic Ireland in the British dominions resemble *the land of Gessen* in the dominions of the Pharaohs. For in both places alike did the inhuman decree go forth to extirpate and destroy the people of God: and in both places alike, in scorn of that decree, did God multiply his oppressed people prodigiously. The oppressors in both instances were troubled, and grievously alarmed for their own safety, at the growing numbers of the oppressed; and wished the country rid of their dreaded

multitudes. The Israelites were therefore suffered to depart, carrying with them the only religion and worship of the true God; which they were destined to plant in other nations. The Irish, in like manner, forced forth by their persecutors from the land of their nativity, have filled the earth with their emigrations; and planted the sole true religion and worship of the Saviour in the transatlantic regions of the new world; over all which they are numerously spread. Thus, as ever finally happens; the enemy of truth has been completely foiled with his own weapons: and by seeking with all the help lent him by a mighty government for hundreds of years, to root out and destroy Catholicity in Ireland; he has only forwarded its propagation over countries vastly greater than the one which he endeavored to make all his own.

But there is this remarkable difference between the case of the Jews, and that of the Irish; that the Jews left Egypt all to a man; whereas the many Catholic thousands leaving Ireland, still left the growing Catholic millions behind them. The fruitful fountain, in sending thus forth its stream, suffers no visible diminution in its remaining waters.

The inexterminable nature of the ever-growing Catholic population of Ireland, began at length to be felt by its heartless government. The voice of a mighty people, acquiring influence with wealth, could no longer be stifled. They demand at length, in a firm, but loyal and constitutional tone, the restitution of their natural rights, from that very Legislative body which had deprived them of them. And now, above all is displayed God's intervention in behalf of his unjustly persecuted and long suffering people.

His chaste and only spouse, like the innocent and beautiful Susanna, had been falsely accused of corruption by the judges of the land. His calumniated church was now to be tried in open court; and her case to obtain for once a public hearing. The Irish petition for their civil rights; or what was called the *Catholic petition for emancipation*, introduces the subject.

But who are to plead her cause in that court, which none dare to enter, but her sworn enemies? the very representatives of her rulers? These, then, to whose pleadings in her favor no suspicion of partiality can attach; as it certainly would have done to those of her own friends or children; these are chosen to be her unobjectionable advocates, and strenuous defenders. These are brought to refute within their parliament the very charges against her which, in their test-oath, they had sworn to without; and thus to prove themselves perjured by their vindication of her innocence. Who, but the Almighty could have brought things to such a pass; and have ranked on the side of her defence all the illustrious and great in that assembly; the only individuals looked up to as politicians and statesmen; or whose names have been thought worth the recording? Who, but He, could have made them, though divided on every other subject, so firmly and perseveringly united on this? which fixed upon their assembly and church the irremovable reproach of systematic cruelty, falsehood and injustice;

acted upon with unabated rigour for three whole centuries; during which their church and state had bound themselves together in sworn compact to degrade, ruin and reduce to nought the most loyal and conscientious portion of his Majesty's subjects. From the harangues of such, uttered in parliament, and transmitted by post to every corner of the Empire in the public journals, was that people to be undeceived; who mistrusting every Catholic statement or remonstrance, carefully shut their ears and eyes against whatever was said or written in their defence by the persecuted.

Time, however, was necessary, in order, by dint of demonstration, to wear off from the public mind the long formed and hard crusted prejudice; and that time was given in the long delay of granting the repeatedly urged, and as often rejected claims of the Irish Catholics. Little did the petitioners imagine that the very rejection of their just demands only tended to insure and render permanent the attainment of their object. For every new refusal to grant their petition brought on a fresh discussion on the merits of their claims; till, the whole world being made at length acquainted with their wrongs, the general voice declared itself against their oppressors; and the awakened sympathies of their fellow beings universally called for a redress of their unparalleled grievances.

What the petitioners craved was the restitution of their temporal rights; but their religion, for their firm adherence to which they had incurred their civil disqualifications and forfeitures; but the Saviour's spotless spouse; their long and much calumniated mother, had her character to clear in the face of the world; admitted as her case was now for once into a tribunal the most public of any, and open to the inspection of all mankind. She had there to compel with the irresistible force of truth her very traducers and adversaries to declare, in their own full and open court, her character in every sense unstained; and her whole conduct unimpeachable. Had she not, with the fullest knowledge and consent of all parties, obtained this verdict in her favor; the temporal rights, which by a hasty decision of Parliament her children might have regained; would have soon again been torn from them by the hostile still, as uninformed and misdirected multitude.

It is still further remarkable that this signal victory obtained by the Catholic Church, has been wholly fought and won by her very opponents. Nay, those the most opposed to her, have been made to sustain the brunt of the battle in her favor, and have triumphantly terminated to her wish the long enduring and still doubtful contest. It was not a friendly and a truly liberal Canning; but a Peel, a party man, sent in against her from the enemy's camp; it was not her well-wisher, a Marquis Wellesley; but her avowed enemy, a Duke of Wellington; who, yielding to a mightier force than the one he conquered at Waterloo; presented her with that civic crown, which he, and his anti-catholic colleague, had solemnly pledged themselves never to grant her.

INTERCESSION OF THE SAINTS.

In an article in the *British Critic* of October, it is observed:—

“Fleury, the French historian, in the 19th book of his work, quotes from Eunapius, a zealous pagan of the fourth century, a very interesting passage, in which he represents contemporary Christians as giving divine honours to martyrs. This is, of course, exactly the appearance which the ancient Catholic system would present to those without it; and Protestants have, as was expected, zealously repeated the charge. “There is but one Mediator between God and man,” they say, “but the early Christians trusted in many mediators.” The ordinary controversial answer to this representation is, of course, that if the text in question be reconcilable with the expectation of benefit from the prayers of living Christians, so it is also of departed saints; and as matter of argument this reply is felt to be unanswerable. But the more legitimate and satisfactory course is rather to retort the charge; to press home to Protestants that it is they, and not the Catholics, who impair the full force of this and similar passages. The Protestant ordinarily, while he, of course, admits our Lord’s Atonement, still confines His present mediatorial functions to the office of praying for Christians (if such a term may be used) and pleading the merits of His passion in their behalf; and while this makes up his whole creed on the subject, we are not surprised that he looks with suspicion on ingenious arguments and explanations, and maintains that as a matter of fact, if the early Catholics thought so much of the intercession of martyrs, they cannot have thought so much as they ought of the intercession of Christ. But, then, it is plain that there are two ways of raising the thought of His intercession above any danger of encroachment from the thought of theirs; we may elevate our ideas of Him, instead of doing violence to the feelings of trust and veneration which we should entertain towards them.”

He explains the mediatorship of Christ as raising us to an intimate union with the Deity.

“Partakers of the divine nature,” St. Peter tells us that we are; and St. Paul, that God “hath quickened us together with Christ, and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus.” (2 Pet. i. 4; Eph. ii. 6) His past mediatorship, then, existed partly in that through the means of His incarnation and life on earth, and by the especial merits of His death and passion, He has provided this great gift for us *once for all*: His present, in that through the Spirit he dispenses it to us one by one; that in proportion to our zeal in obedience and all good works, and with no other limit than our own sins impose, He “mediates between God and” us, becomes the channel of union and transformation of man into God, by imparting Himself to us really, substantially, and most intimately; and that He presents us, moreover, to His Father clothed in His righteousness, and regarded, not as we are in ourselves, but as integral

parts of His mystical body. “The thought of His merits, when present with the Christian, enables him, in spite of his sins, to lift up his heart to God; and believing, as he does, that he addresses Almighty God, *not face to face*, but in and through Christ, he can bear to submit and open his heart to God, & wish it open.”

QUALIFICATIONS FOR A LOCAL PREACHER.

—A Kafir named Klass appeared before the magistrate to complain that his mistress, Mrs. Heley, of Salem-hill, did not give him enough to eat, and in corroboration of this statement, pulled his breakfast out of his pocket, and exhibited it to the gaze of the court. It consisted of some salt meat, a piece of tongue, and a lot of vegetables. The man, in reply to the magistrate, admitted that he got thrice that quantity every day which he (the magistrate) thought was amply sufficient for him. The Kafir, however, declared that he objected to being fed upon salt meat, fresh meat being infinitely preferable to his taste. The magistrate thought it by no means an extraordinary circumstance that the complainant should prefer fresh to salt meat, observed that his mistress might not, perhaps, be able to afford to feed him always upon what he preferred but promised to talk to her on the subject the first time she came to town. The man was satisfied, and departed, but returned on the following day, saying that mistress had discharged him, after writing something on the back of his pass. The pass was accordingly handed to the magistrate, and the following words were found inscribed therein:—“The Kafir, bearer of this contract, I have discharged from my employ; being very saucy, lazy, too religious to work; may make a Local Preacher.—M. Heley.” The reading of this document excited much mirth in court.—*Cape Frontier Times.*—(Cape of Good Hope.)

FULL FREEDOM OF CONSCIENCE.

At a regular meeting of the Board of Supervisors, of the county of Rensselaer, held at the Court House, in the city of Troy, on the 23d day of November, A. D. 1842, the following resolutions were adopted by said Board:—

Resolved, That the free and exclusive use of some one suitable room in the House of Industry, of the county of Rensselaer, be, and hereby is granted to the Rev. Peter Haverman, Pastor of St. Peter’s Church, Troy, or to any other Pastor of the Catholic Church in said city, for at least two days in each month, if application be made therefore by such Pastor to any officer of said House for the purpose of holding Divine Worship therein; and that during the attendance of said Pastor any Catholic inmate of said House may have free access to him for the purpose of enjoying the privileges of such worship, and holding with him all desired conference and communion. That whenever a Catholic inmate of the house shall be dangerously sick, and shall desire the attendance of a Pastor of said church, and also in the event of the death of any such inmate, the principal officer of said House shall immediately send a notice of such fact to the Pastor of St. Peter’s Church, Troy; and in all such cases any Pastor of the Catholic Church shall have full liberty and privilege to visit such sick persons at all times during such sickness, or in case of death to perform such services as to the judgement of said Pastor may be deemed suitable and appropriate.

Resolved, That the principal resident officer at the House of Industry of the county be, and he is hereby instructed to see that the foregoing Resolution be immediately, and at all times observed during his official terms as an officer of said House, and that the Clerk of this Board transmit or deliver to him a copy of these Resolutions without delay.

Resolved, That the same privileges be and are hereby extended to the other clergymen of the city of Troy as are by the above resolutions, extended to the Pastor of St. Peter’s Church, Troy.

A true copy from the minutes of said Board.
A. B. OLIN, Clerk.

PUBLICATION OF PROTESTANT PRAYERS IN LATIN!

LONDON, TUESDAY EVENING.—I have ultra-extraordinary news to tell—land me all your ears. *The church of England is now publishing Prayers for its Laity in the language of the Catholic Church!!*

Let me give you the particulars. You may remember that in February last I wrote you an account of the mode in which divine service was performed at the chapel of the Rev. Mr. Oakley, in St. Margaret’s street, Cavendish square; showing that the public report had not exaggerated in stating that the altar was exactly furnished like the altar of a Catholic Church. Mr. Oakley had exhibited other Catholic tendencies, for all of which he had been more than once complained of by some of his alarmed neighbours, to the Bishop of London; but the answer of his lordship was, that Mr. Oakley had not violated the Rubric. His lordship’s own charge lately delivered, shows that clergymen may do much more than Mr. Oakley had done, and yet escape rebuke.

Well, Mr. Oakley has ever since been growing in popularity. The chapel he occupied is a mean, brick hovel. He announced that he intended to build a church in some degree worthy of the service, and he has appealed to the Christian public for aid. He has also published a little book of prayers, compiled by himself, “for a blessing on the work.” It is sold for a shilling—the profits to go towards the building fund. The prayers are in English on one page, on the opposite they are in Latin, every paragraph beginning with a scarlet letter. Its appearance has excited a great sensation here, being justly regarded as an *ingens gradus* in the return to Rome. I subjoin an analysis. First, we have the title page as follows:

In a calmly written advertisement, he explains the character of the prayers, and his reasons for using the Latin:—

“As respects the subject, at least, of this little book which alone is here in question, none can doubt that it is one which, at this time especially, engages the chief sympathies of many of our fellow-countrymen and fellow-Christians. In adopting, therefore, a form of words (for the most part those of inspiration itself,) the object of which is to invite God’s blessing upon some one of the many holy buildings throughout the land, in course of being erected to His honour, we may feel sure that many a heart is beating in response to the sentiments, even where every voice is not attuned to the very accents of our prayers. And if, lastly, the complex and antiphonal form of these devotions do not operate to their prejudice as a manual for private use, then it is hoped that they will come additionally recommended by the circumstance of their being directly calculated for persons in a community, whether members of the same family, or others, associated, by whatever tie, under the same roof.

“The devotions here suggested will be found to consist of actual Scripture or authorized works, which are either directly appropriated by our church, or, at least, breathes no sentiments which she disallows.

It has been attempted to comprise in those prayers the several subjects which most obviously occur to the thoughts in connexion with the building of a church. They invoke a blessing on the work itself, as an offering to Almighty God; upon the whole Christian church, the unity of which is typified by the material fabric; upon the bishop of the diocese; the clergyman who is to minister at the altar; the benefactors; the creatures of God dedicated to His service; and those whose minds and hands are employed in directing to His use what is furnished by His bounty.

“It has been thought best to print the Office both in Latin and English. When the Preface of our Prayer-book gives to persons saying the church service in private the liberty of using ‘any language that they themselves do understand,’ it probably rather points at Latin, then merely admits it, though an admission were enough, of course, for the present purpose. The example, too, of the best English divines, such as Bishop Andrew, is in favour of a language removed from common use, as the vehicle of devotional thought, in cases where the option is allowed. Since, however, this manual is intended for persons in general, an English translation is annexed for those who may prefer it.”

Then the prayers proceed. We can only give the following as a sample:—

- “PATER NOSTER, &c.
- “V. Domine, labia mea aperies.
- “R. Et os meum annuntiabit laudem Tuam.
- “V. Deus, in adiutorium meum intende.
- “R. Domine, ad adjuvandum me festina.
- “V. Gloria Patri, et Filio, et Spiritui Sancto.
- “R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum.—Amen.
- “Alleluia.

- “Antiphona.
- “Nisi Dominus ædificaverit domum, in vanum laboraverunt qui edificaverunt eam.
- “Deinde Continuitur Psalmus 127.
- “Nisi Dominus custodierit civitatem: frustra vigilant quicquid custodiant eam.
- “Vanum est vobis ante lucem surgere: surgite, postquam sederitis, qui manducatis panem doloris.”

The first remark that suggests itself to the careful reader is the weakness of the apology Mr. Oakley gives for introducing the Latin, which will sound like the voice of returning ages in a Protestant church. Mr. Oakley does not hint at any necessity, but I believe he says so little in order that his meaning may be the more readily felt, and it is felt in an instant—he wants to be known as in communion with the Church Catholic, which speaks in Latin to show that she is the same in all ages and in every nation. Mr. Oakley will not stop here; he will go on, and his congregation will go with him.

I told you long ago that Mr. Oakley was a man of private fortune and admirable character. He is therefore above all imputation; he should be placed by the side of Mr. Sibthorp and the Hon. Mr. Spencer. Mr. Oakley is also a single man, from a conscientious feeling, as I learn,

that it is impossible for a priest to do his duty to the church, if he have a wife and family clinging to him. His church is to be on the site of the old one; the ground belongs to the government from whom he is to solicit a site, which Sir Robert Peel will take care shall not be refused. The church will cost about £6,000; it is intended that it shall look like a sacred edifice. I think I have heard that Mr. Pugin will be the architect, but on this point I am not positive. Mr. Oakley is a prebendary of Lichfield Cathedral, and a Master of Arts of Balliol College, Oxford. I think I will soon see Father Oakley celebrating mass.—*Cor. of Cork Examiner.*

From 'Protestantism,' by John Gordon of London.

INCREASE OF CATHOLICISM.

There is an evident and remarkable increase of Catholicism in its original and proper form, as constituted under the papal hierarchy. I do not believe it to be so extensive as its friends would fain persuade us, but it is sufficiently great to engage the serious attention of any one who looks at the religious condition of our country. This increase must be traced, in no small degree, to the real worth and attractiveness of Romanism, acting under the more equitable circumstance in which it is placed. It is folly to suppose that the principle of submission to authority which it upholds, does not meet with much favor in many minds. Men are induced to yield to it, not only by their religious indifference, but by the feelings of veneration which religion itself is calculated to excite. The Church of Rome appeals to that feeling, not merely by means of its arbitrary claims, but also by the union of mystery and splendor which distinguishes its administrations. And when it has thus captivated the additional tendencies of human nature, the reasoning which it discourages is regarded by those in whom such tendencies are highly developed as an unholy interference with the exercises of piety. It would, more-over, be worse than folly not to allow to the Roman Catholic Church much moral merit. It has in its hands the essential truth and goodness which attach to every form of Christianity. The persecution to which it has been subjected, and the suspicion which is exercised with regard to it, have imparted to its ministers and members a circumspection and diligence which have drawn forth its moral energies in the greatest possible degree. The civil and social wrongs it has suffered contrasted with the excellency it has displayed, have produced a general sympathy in its favor; and that sympathy has been increased by the alliance which it has been necessitated to form with the body of the people in their struggles for political liberty. Now if you add to these considerations the circumstance that the Roman Catholic Church has, within these few years past, been to a great extent released from its political bondage, and acknowledged by the state as worthy of the same kind of toleration which is conceded to the other dissenting sects, you will not wonder that since the emancipation it should have considerably enlarged the number of its converts. The

civil freedom which it has obtained, has shaken the bugbear notions which were entertained with respect to it—has lifted it from a position of disgrace nearer to the level of honorable equality—and by raising the hopes has doubled the efforts of its adherents. The consequent fact has answered to the previous probability. Romanism, thus allowed a fair field of action, has gained or is gaining, those whom its moral merits, were likely to allure.

If the increase of Catholicism in its papal form were the only thing which met our view, it might, perhaps, be altogether resolved into the cause to which I have just referred. But this increase also appears in another form. The Anglican Catholicism which the authors of the Oxford Tracts have originated, comes again under our notice in illustration of the point we are considering. This double tendency in the direction I am pointing out, must be explained on deeper principles than those which affect the interests of Romanism only. The identity of Anglican with Roman Catholicism, is, as far as concerns myself with the subject, complete. There may be differences as to the seat of church power—as to the definition of the same dogmas—and as to particular points of belief and practice. But the essentially distinctive principles of each are alike. There is the same submission to priestly authority required—the same importance attached to external rites—the same attempts made to veil religion in mysteries—the same dependence placed in sensible attractions. There is the same suppression of the exercise of individual reason and conscience; and it is supported by exactly the same arguments. Anglican is, indeed, inferior to Roman Catholicism as to the consistency with which it carries out its principles; and in the contest between the two, the latter has had, and will continue to have, the advantage. If it were not for the temporal support which the former gains from its connexion with the state, that advantage would soon unite all who adopt the principles common to both under the sole dominion of Rome.

FANATICISM.

“Who can believe, with common sense,
That bacon fried gives God offence?
Or that a herring has a charm
Almighty anger to disarm?
Wrapped up in Majesty divine,
Does he regard on what we dine?”

“There is more point than poetry in this epigram of Swift's. In strong defiance of reason and instinct, there has existed, at all times, a marked disposition to make a merit of self-denial and mortification, and to consider it a virtue to outrage those senses, and sadden that imagination which were bestowed by the Creator for the promotion of our happiness.—This absurd fanaticism has allied itself, with equal plausibility, to the pride of the Stoic, and the humility of the Saint.”

It would ill become us to discuss, as a question of convenience, what evidently has a direct tendency towards metaphysics. But the above, which we extract from the Newark Daily Advertiser, one of the best

papers in the country, appears to us to lean a little too much towards that position, which some men assume who argue from their own ideas of personal comforts, as to the commands of our Creator.

In the first place, then, the quotation, which is praised for its point, ridicules the idea of fried bacon being offensive to Heaven, and a herring having a charm. Undoubtedly to those who love to eat hog's flesh, and disliked fish, it was convenient thus to argue. But those who sought to walk according to the revealed will of Heaven, understood “that the swine, though he divide the hoof, and be cloven footed, yet he cheweth not the cud; he is unclean to you, of their flesh yet eat not, whatsoever hath fins and scales in the water, in the seas, and in the rivers, them shall ye eat.”

Moreover there is a danger in quoting Swift, church dignitary as he was. He, if we mistake not, ridiculed the idea of accountability for sins done in the body, as much as he did a choice of food. Where the Scriptures are pretty plain on matters of this kind, it appears to us that Dean Swift is not good authority in opposition. A new law may abrogate the old dispensation, and release mankind from the penalties of disobedience; but poetry like that of the Dean of St. Patrick's, and, perhaps, commentaries like those of our contemporary, may be, the latter wrongfully, construed into reflections upon the great Lawgiver, and show man disposed to

“Snatch from His hand the balance and the rod,
Re-judge His justice—be the god of God.”

U. S. Gazette.

THE UNWRITTEN WORD.

Count de Maistre, in order to illustrate a principle which he had laid down, that every constitution is based on unwritten rights and principles, calls attention to Christianity itself. Let us consider Christianity which is the greatest of all imaginable institutions, since it is altogether divine, and is made for all men, and all ages. We shall find it subject to the general law. Doubtless its Divine Author might have written it, or caused it to be written; yet He has done neither, at least in legislative form. The New Testament posterior to the death of the Lawgiver, and even to the establishment of His religion, presents a narrative of admonitions, moral precepts, exhortations, orders, menaces, etc., but by no means a collection of dogmas, proposed in positive terms. The Evangelists, in relating the history of the last supper, wherein God loved us to the end, a fine opportunity to command in writing our belief; nevertheless they avoid declaring or commanding any thing. We read indeed in their admirable history—*Go teach*; but it is not said, *teach this, or that*. When the dogma appears from the pen of the sacred historian, he announces it singly as a thing already known.* The

* It is very remarkable that the Evangelists themselves did not take up their pens till late, and chiefly to oppose the false histories in their day. The canonical epistles were written in consequence of accidental occurrences: writing did not at all enter into the primitive plan of the founders. Milla, although a Protestant has expressly admitted this.—*Prolegom in Nov. Test. Grace* p. 1. 65. Hobbes had already made the same observation.

symbols which appeared subsequently are professions of faith for mutual recognition, or to oppose the prevailing errors. In them it is said—*We believe*: never is the expression found—*You shall believe*. We recite them privately;—we sing them in the temples on the lyre and organ, as real prayers, for they are formularies of submission, confidence, and faith addressed to men. I should like to see the confession of Augsburg, or the thirty-nine articles set to music: it would be droll!—*Essai sur le Principe Generateur des Constitutions politiques*, p. 18.

PALESTRINA.—In the middle of the 16th century, music had lost herself in the most intricate artificiality; so much so, that the Council of Trent was scandalized at the performance of such music in the churches. Paul IV. nominated a commission to advise on the subject, and the appointment of Carlo Borromeo on this commission rendered it more than probable the result would be a rigid and severe judgment. Happily for the art, and the “audible delights of life,” the right man appeared at the critical moment. Among the composers at that time in Rome, was Pier Luigi Palestrina; the rigour of Paul IV. had driven him from the Papal chapel because he was married; from that time he had lived secluded and forgotten, in a miserable hut among the vine-yards of Monte Celio. His was a spirit that adversity could not crush. Even in this solitude he devoted himself to his art with an enthusiasm, which ensured to the creative power within him freedom and originality of production. Here he wrote the “*Impropria*,” which still yearly solemnize Good Friday in the Sistine chapel. Never, probably, had a composer a more exquisite appreciation of the profound sentiment of his text, of its symbolical meaning, its applicability to religion, its capacity for moving the soul. If ever a man was competent to make the experiment, whether the method he had adopted could be applied to the more extended and complicate work of a Mass, it was Palestrina; the commission entrusted it to him. He felt completely that it was an experiment on which depended the life or death of the grand music of the Mass. He applied himself to his task with conscious tension of all his powers. On his manuscript were found the words, “*Domine illumina oculos meos!*” He did not immediately succeed; the two first attempts failed; but at length, in a fortunate moment, he completed that Mass, known under the name of the Mass of Pope Marcellus, which surpassed all expectation. Though full of simple melody, it may be compared in variety with any preceding masses. Choruses separate, and re-unite; the meaning of the words is expressed with unrivalled force and accuracy; the Kyrie is submission; the Agnus, humility; the Credo, majesty. Pope Pius IV., before whom it was performed, was enraptured, and compared it to the heavenly melodies which the Apostle St. John heard in his ecstatic rapture. By this one great example the question was now for ever set at rest. A path was opened, in following which the most beautiful works, the most touching, even to those who are not of the Church, were produced. Who can hear them without enthusiasm? It is as if nature acquired tone and utterance; as if the elements spoke, and the voice of universal life broke forth in the spontaneous harmony of adoration; now undulating, like the waves of the sea, now mounting in songs of triumph to heaven. This art, which had, perhaps, been more completely alienated from the spirit and service of the church than any other, now became the most strongly attached to it. Nothing could be more important to Catholicism. Even in its dogmas, it had, if we mistake not, caught somewhat of that spirit of enthusiastic reverie, which prevades the most impressive penitential and devotional books. Spiritual sentimentality and rapture were the favourite themes of poetry and painting. Music, which speaks a language more direct, more impressive, more irresistible, more adapted to ideal expression, than any other exponent or any other art, became the interpreter of these emotions, and thus subjugated all minds to her empire.—*Ranke's History of the Popes.*

MR. ANSTET ON CATHOLIC LAW.—The following criticism appeared in the *Morning Herald* of Thursday week:—*A Guide to the Laws of England affecting Roman Catholics.* By Thomas Chisholme Anstey, Esq., of the Middle Temple, Barrister-at-law.—“This is an exceedingly useful work, and is written with learning and ability commensurate with the utility of its design. It has filled up a void in our law libraries, which one now wonders has been so long unsupplied; and though it is strictly speaking a compilation, it is not to be classed amongst the hosts of compilations which yearly issue from the press, bringing down the law on any given subject to the latest date or the most recent decision. Mr. Anstey has compiled a very valuable treatise from original materials, which, while most interesting personally to a large class of religionists, will be of great assistance to the legal profession as a rapid, succinct, and dependable summary of law, which has hitherto been scattered over the entire surface of text-books and reports. To both we strongly recommend this very serviceable ‘Guide.’ Mr. Anstey has confined himself to a treatise on the actual state of the law, and has not burdened his work by historical and antiquarian researches into the progress of legislation on the subject of legislation affecting Roman Catholics since the Reformation; and this gives to his book an air of every day practical utility, and enables him to lay before the profession a bird’s eye glance of the law as it now stands. To render his task still more valuable, he has added a most important chapter on the habits and duties of Catholics in the Colonies—points on which all our commentators have hitherto been silent.”

The Abbe Helsen, founder of a new sect which has left no traces, and author of many impious and immoral writings, was arrested near Louvain lately for “*vagabondage*,” and committed to the Hospice of the Alexians at Louvain. There falling dangerously ill, and being visited by the Dean of Louvain, his ancient class-fellow at the seminary at Malines, he had the happiness to renounce his errors, return to the Catholic faith, and be made partaker of the Sacraments of the Church. To repair the public scandal he had given, the abbe signed, in the presence of witnesses, two of them medical men, a retraction, the original of which has been deposited in the Archives of the archbishop of Malines.—*Journal de Bruxelles.*

DEATHS OF THE APOSTLES.

MATHEW.—This apostolical and evangelist is supposed to have suffered martyrdom, or was slain with a sword at a city of Ethiopia.

MARR.—This evangelist was dragged through the streets of Alexandria, in Egypt, until he expired.

LUKE.—This evangelist was hanged upon an olive tree, in Greece.

JOHN.—This apostle and evangelist was put into a cauldron of boiling oil, at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia.

PETER.—This apostle was crucified at Rome, with his head downwards, at his own request, thinking himself unworthy to die in the same posture and manner as his blessed Master.

JAMES, THE GREAT.—This apostle was beheaded at Jerusalem.

JAMES, THE LESS.—This apostle was thrown from a pinnacle, or wing of the Temple, and then beaten to death with a fuller’s club.

PHILIP.—This apostle was hanged up against a pillar at Hierapolis, a city of Phrygia.

BARTHOLOMEW.—This apostle was flayed alive, by the command of a barbarous king.

ANDREW.—This apostle was bound to a cross, whence he preached to the people till he expired.

THOMAS.—This apostle was run through the body with a lance, at Coromandel, in the East Indies.

JUDE.—This apostle was shot to death with arrows.

SIMON—ZEALOT.—This apostle was crucified in Persia.

MATTHIAS.—This apostle was first stoned, and then beheaded.

BARNABAS.—This apostle of the Gentiles was stoned to death by the Jews, at Salamina.

PAUL.—This apostle was beheaded at Rome, by the tyrant Nero.

RESOLVED that an application be made to the Legislature at its next Session, for an Act to amend the present Act of Incorporation of the Town of Hamilton in the following particulars viz:—

For relief against County or District Rates.

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

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

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

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

By order of the Board
LEGATT DOWNING,
Clerk, H. I. P.
Hamilton, Dec. 22, 1842. 19-m1

ALMANACS for 1843
For sale by
A. H. ARMOUR & CO.
Hamilton, Dec. 16, 1842. 14

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

DRUGS
which they will sell at very low prices for cash.
Hamilton, Dec 7. 1842. 13:6

FOR SALE.
A superior lot of Mottled
WALNUT VENEERS,
A rich and superb article, very cheap for CASH, at
HAMILTON, WILSON & Co's.
King Street.
Hamilton, Dec. 12, 1842. 1:94w

WINNER'S Canadian Vermifuge.



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

CASH RECEIVED FOR THE CATHOLIC.
Hamilton.—Mr. Cahill, 10s.
Dundas.—Thos. Rourke, 7s. 6d.
W. Flamboro.—Peter O'Connor, 7s. 6d.
Amhersburg.—A. Murphy, & Serjt. M. Sherman, each 7s. 6d.
Kingston.—Alex. McDonell, and Angus McDonell, each 15s.
Montreal.—Rev Mr. Richards, 15s.

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

No. of Lot	Concession	Township	District	No of Acre
13, 21, & 29	3	Beverly	Gore	60+
N 4 9	2	Blenheim	Brock	50
E 3 12	8	"	"	150
N 3 21	10	"	"	100
21	12	"	"	200
22	13	"	"	200
17, 18 9	7	Windham	Talbot	500
20	7	"	"	400
18 & 19	8	"	"	400
17, 18 & 20	13	"	"	600
12 & N 13	10	Charlottesville	"	300
17, 17, 18	2	Yarmouth	London	800
12 & 12	1	"	"	300
26 & 23	1	"	"	300
S. 4 14...	1	North Dorchester	"	100
3, 12, 13	2	"	"	1100
15, 17, 19, & 22	2	"	"	800
14, 15, 16, & 19	3	"	"	800
15, 17, 19, & 20	4	"	"	800
16, 19 19 & 21	5	"	"	800
19 & 20	6	"	"	400
8, 12 & 13	1	Romney	Western	600
11, 12, 7	2	"	"	1000
13 & 14	2	"	"	1000
14, 15, 16, 17 & 18	1 EBL, L Erie, Pt. aux Pins	Harwich	"	1000
11, 15 16, 17 & 18	do. do.	"	"	1000
7 & 9	W S L C.	"	"	600
17 & 18	E B L C	"	"	400

The above Lands (which are owned by persons residing in Scotland) will be disposed of on most favorable terms, viz:— One sixth of the purchase money to be paid down and the remainder in five or more annual payments as may be agreed on, with interest on the balance remaining due at each payment. Mr. Robert W. Shaw, an authorized agent, will be at Hamilton, 9th January. Brantford, 13th do. London, 29th do. Chatham, 27th do. St. Thomas, 9th February,

to receive proposals for the above Lands and to close with purchasers. Capitalists and Settlers will seldom meet with such an opportunity of obtaining land of the best quality, and situated in Townships which have the advantage of being old settlements, with good roads. Any further information may be had on application (if by letter post paid) to Messrs. THOMAS & STAFFORD KIRKPATRICK, Barristers, Kingston. The *Montreal Herald*, *Kingston Chronicle*, *Toronto Patriot* and all newspapers published in Hamilton, Brantford, London, Chatham, St. Thomas and Simcoe, will please insert the above once a week until 1st February next, and send a paper containing the advertisement and their accounts to the Messrs. Kirkpatrick for payment.
Kingston, 8th December, 1842. 13

FOR SALE.
EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton.
Dec. 14, 1842. 6m14et.s.

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

THE **FAMILY NEWSPAPER.**
PHILADELPHIA SATURDAY COURIER.
40,000 Subscribers.

The Proprietors of the far-famed Philadelphia Saturday Courier known and acknowledged as the best Family newspaper in the World, stimulated by the already vast and rapidly increasing patronage, have resolved to commence the New Year with redoubled energy and enterprise. It would seem unnecessary to say one word in commendation of the past or present excellence of the Saturday Courier. Its mature age, (twelve years,) and its unrivalled circulation—nearly 40,000,—are its best recommendations. The Courier is independent in its character, fearlessly pursuing a straight forward course, and supporting the best interests of the public. IT IS STRICTLY NEUTRAL IN POLITICS AND RELIGION. It will maintain a high tone of morals, and not an article will appear in its pages which should not find a place at every fireside. It has more than double the number of constant readers, to that of any other paper published in the country, embracing the best families of our Republic. Every one should be proud to patronize the Philadelphia Saturday Courier, as by its unbroken series of original AMERICAN TALES, by such native writers as Mrs. Caroline Lee Hentz, Mrs. St. Leon Loud, "The Lady of Maryland," Professor Ingrahame, T. S. Arthur, Esq., Miss Sedgwick, Miss Leslie, and many others, it has justly earned the title of the **AMERICAN FAMILY NEWSPAPER.**

FOREIGN LITERATURE AND NEWS.

Determined to spare no expense in making the **SATURDAY COURIER** a perfect model of a Universal Family Newspaper, of equal interest to all classes and persons of every nation, we have made arrangements to receive all the Magazines and papers of interest, published in England and on the Continent, the news and gems of which are immediately transferred to its columns thus giving to emigrants as well as others, a correct and connected account of whatever occurs of interest either at home or abroad. Particular care is taken to procure the earliest advices in reference to the prices of all kinds of Grain, Provisions, Produce &c., the state of Stocks, Banks, Money and Lands, and our extensive arrangements will hereafter render our

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

PREMIUMS.
SCOTT'S WORKS.—For ten new or old Subscriptions, with twenty dollars, per money, in advance, the very Liberal and unequalled Premium of Sir Walter Scott's Entire Novels!
TIHERR'HISTORY.—For ten New Subscribers and twenty dollars a copy of Thiers celebrated History of the French Revolution, in numbers, with fifteen beautiful steel engravings—will be sent by mail.
DICKENS' (BOZ) WORKS.—For ten New Subscribers and twenty dollars, a set of these world-renowned works will be sent by mail as a Premium.
BULWER'S WORKS.—For ten New Subscribers and twenty dollars, a set of the celebrated Pelham Novels will be given as a Premium.
TO AGENTS—MEMBERS.
The terms of the **COURIER** are \$2 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, we will send us \$15, per money and postage free, we will receipt for one for each. Seven copies for \$10 three copies for \$5, or one copy three year for \$5.
Address, **McMANN & HOLDEN,**
Philadelphia.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

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

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

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

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed. Hamilton, Dec, 1842. 13

CABINET, FURNITURE, OIL AND COLOUR WAREHOUSE, KING-STREET, HAMILTON, Next door to Mr. S. Kerr's Grocer

MESSRS. HAMILTON, WILSON & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishments in this place, under the direction of Messrs. SANDERS and ROBINSON, and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

—ALSO—

Painting in all its branches, Gilding in oil and burnished do., Lettering Signs, &c. &c., Paper Hanging, Rooms Colored, &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing to deal with them, they would respectfully say 'Come and try.'

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

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Palliasses, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Hamilton, June 28th, 1842.

SAMUEL McCURDY, FALLOP,

JOHN STREET, HAMILTON.

SHIP AND INN.

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

N. B. A few boarders can be accommodated. Hamilton, Feb. 23, 1842.

PAPER HANGINGS.

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

Hamilton, Aug. 1, 1842.

Cure for Worms.

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

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

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

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

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

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

B. A. FAHNESTOCK & Co

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

FALL AND WINTER FASHIONS FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER. HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him. S McCURDY.

Hamilton, 1st Oct., 1842.

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

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

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

November, 1842.

PRINTERS' INK.

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

Ink of the various FANCY COLOURS supplied on the shortest notice. Corner of Yonge and Temperance Sts. Toronto, June 1. 1842.

WEAVERS' REEDS

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

LIN'S

CELESTIAL BALM OF CHINA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CATHOLIC.

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

PUBLISHED on WEDNESDAY MORNING, in time for the Eastern and Western Mails, at the Catholic Office, No. 21, Job's 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.

PRICES OF ADVERTISEMENTS.

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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.

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