



# THE CATHOLIC.

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

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## THE CATHOLIC

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

Original.

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

Continued.

Woe to you rich, the Saviour said, who here  
Have all your comforts! But ye poor are blest,  
If poor in spirit; then you're blest indeed;  
Content, and to your humble lot resign'd—  
For your's is future hope, by Him assur'd,  
Who can that hope fulfil; and oft on earth  
He gives sweet foretaste of the promis'd joy.

Say in your humble homes when toil is o'er,  
How grateful rest is found! What relish then  
Seasons, though coarse, your fare! And to your couch,  
So hard and lowly laid, loes balmy sleep  
From palace loath'd swift wing his silent flight.  
No surfeit yours, to break your slumbers soft,  
Or scare with frightsome dreams your troubled minds.

For you e'en nature wears her loveliest form,  
Unnotic'd by the great. For you her trees  
Sigh waving in the gale, and soothe you stretch'd  
Careless beneath their shade: for you the birds  
Warble their glad some notes: the bleating flocks,  
The lowing herds—the hoarsely murr'ring floods—  
Wild Nature's chorus, more delight your ear,  
Than sounds combin'd of artful minstrelsy.  
For you e'en pelting show'r and freezing blast,  
Though bitter fit it, when from their influence screen'd,  
Sensation sweet afford of ease from pain;  
Faint presage giv'n of transport, on the soul  
That seizes, when from earthly ills reliev'd.  
Thus disencumber'd, on through life you pass,  
Nor, but the needful, covet on your way;  
Regardless else what'er befalls, and oft  
Like traveller, sighing for his journey's end.

Nor need you e'er despair, while ling'ring here,  
The needful still to find. That needful He  
Who feeds the ravens—who so lavish decks  
The meads with beautiful flow'rs of rich perfume,  
Himself has promis'd sure to all who seek  
Celestial chief, not earthly fleeting joys.  
Does he, who made the eye, himself not see [pray'r?  
Your wants?—Not hear, who form'd the ear, your  
To mouth he fashion'd, can he grudge its meal?  
Or body grant, the raiment to refuse?  
No: nearest oft behind his gather'd cloud  
He list'n'ing stands, when most he distant seems,  
In urgent case to lend the wish'd support  
Immediate; as myself immediate oft,  
When least expected, I his help have found:  
While out his help remain'd, and hand to guide  
My solitary steps in all their ways  
Through life perplex'd, and thwarted and expos'd

By sea as land; when frequent round my head  
War's murderous hand her rattling tempest flung.  
Or ho his meek ey'd Charity sends forth  
As substitute, his functions to fulfil.  
Blest Saint! His dearest Fav'rite here below,  
As most himself resembling; and to all  
Dear and delighting found, as summer show'r  
To the parch'd fields, and thirs'y drooping flow'rs,  
That lift their heads reviv'd, and blushing smile,

Thou, Money, in her holy hand becom'st  
A renovating balm to feeble Age,  
That o'er the wrinkled cheek the grateful smile  
Diffuses; and, like dying lamp renew'd,  
The dim eye sudden lights with sparkling joy.  
The shield of virtue thou, stretch'd tenuous forth  
By her protecting arm, to turn aside  
Seduction's shafts, 'gainst artless innocence  
Of un-suspecting youth so deadly set.  
The Orphan's stay; the Widow's sweet resource;  
Sweet, as to lone benighted wand'rer seen  
The moonbeam shooting sudden through the gloom.  
The prop of suff'ring worth, that sinks beneath  
Oppression's crash, or bends before the blast  
Of rude misfortune; and the pow'ful charm,  
Or cure and antidote of human woe.  
Nay, in her hand thine utmost worth acquir'd,  
Of bliss eternal bought thou'rt fix'd the price:  
Sole from her sainted motive so enhanc'd,  
Thy meanest mite secures a heav'nly crown.

From the U. S. Catholic Magazine.

### VOIGT'S HISTORY OF GREGORY VII.

*Histoire du Pape Gregoire VII., et de son siecle, d'apres  
les monuments originaux.* Par J. Voigt, profess. a  
l'universite du Hall. Traduite de l'Allemand, par M.  
l'Abbe Jager. Paris, 1839. 2 vols. 8vo.

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

[CONTINUED.]

1.—From the commencement of his pontificate, he employed every means in his power to win the heart of Henry: he wrote to him two letters full of sweetness,unction, and a divino eloquence, in which he appealed to him by every consideration that was calculated to touch his heart, and arouse him to a proper sense of his duty. In both of these letters he, however, hinted to him, that, in conformity with the jurisprudence of the age, the right to the crown could be secured to him only on condition "of his governing according to the law of God, and protecting the liberty of his holy Church." To his own efforts, his influence added those of Henry's mother, the pious Empress Agnes, and of the Countesses Beatrix and Matilda, his (Henry's) relatives; not to mention those of the great and good Anno, archbishop of Cologne.

2.—When Henry, notwithstanding the hopes with which his answer had at first inspired Gregory, still continued in his evil courses, the latter did not immediately excommunicate him. He proceeded slowly and cautiously.—His object throughout seems to have been to correct, not to crush Henry. He first excommunicated the unworthy bishops who had purchased their sees from him; then five of his evil counsellors: hoping that he would

profit by these unequivocal demonstrations. And when ever Henry made the least show of repentance, with what paternal tenderness did not the pontiff felicitate him. About this time, (A. D. 1073), Henry wrote him a most submissive and hypocritical letter; and though Gregory saw through the deceit, and knew well that Henry's difficult political position alone had prompted the letter, yet with what sweetness did he not answer this letter!

3.—Nearly two years later, in 1075, occurred the infamous plot of Cencius, and the outrage upon Gregory's person alluded to above. The pontiff had every reason to believe, that Henry and Guibert archbishop of Ravenna, were at the head of this plot; and yet he forbore! He does not even allude to it in any of his controversy with Henry!!

4.—In the same year, 1075, the brave Saxons, after a noble struggle against tyranny, submitted to Henry on the faith of a solemn treaty at Gerstungen, in which he promised to protect their property, and the liberty and rights of their princes. Henry violated his solemn oaths, and trampled the brave Saxons in the dust. Crushed, and bleeding they appealed to the Pope for protection. The "holy see," says Mr. Voigt, "was the only tribunal, which could set any limits to imperial despotism, as a second defender of humanity." He might have said, that it was the first, and, in many cases the only defender of humanity, of human liberty and rights. In those times of anarchy and confusion, to whom could the oppressed cry, but to the common father of Christians? Could Gregory be indifferent to their cry for relief; could he do otherwise than hear their appeal, listen to their complaints, and endeavour to redress their wrongs? Henry himself had also appealed to the holy see against the Saxons; so that Gregory saw both parties appealing to him to settle their quarrel. By the fact, he was virtually chosen arbitrator. Who can then blame him for taking cognizance of the cause, and for deciding in it according to justice? Would not posterity have censured him, had he neglected the appeal, thus solemnly interposed? At the instance of Rodolph, duke of Suabia, and of other German princes, Gregory had been induced nearly two years previously in 1073-4, to act as mediator between Henry and the rebellious Saxons. He had accepted the office and had written a most eloquent letter to many bishops and princes of Germany, imploring them by their influence to stop the effusion of blood, until the difficulties could be amicably adjusted. But amidst the din of arms, this voice had not been heard. About the same time, Henry had sent ambassadors to Rome to complain of the Saxons; so that he may be said to have appealed twice to the holy see. Gregory therefore had a right to interfere in the political affairs of Germany, under each of two characters—that of mediator, and that of arbitrator. Why have his enemies concealed these facts?

5.—And who were the Saxons, whose cause Gregory espoused? They were the oppressed: they were the advocates of liberty. The decision of Gregory against Henry, was a blow aimed at tyranny, and struck for the rights of the people! If ever a people deserved liberty, the Saxons deserved that boon. Instead of being the fierce savages that some historians would fain represent them, they were remarkable for their accurate perception of right & justice, & for their firm, yet moderate, advocacy of their liberties. At the famous conven-

tion of the Saxon people at Nockmeslove, in 1073, Otto of Nordheim had made a speech, which for solid reasoning, and moving eloquence, perhaps equals any effort of our own Patrick Henry! Its stirring accents rang throughout all Saxony, and its effect was not only to thrill every bosom, but to cause the war cry "to arms! to arms!" to be heard from every valley and hill top! To show in what light the oath of fealty to the king was viewed in those days, we will present the following extract from Otto's speech: "Perhaps you hesitate to break the oath you have taken to the king, because you are Christians! What! to the king! So long as he was king for me—so long as he showed himself such, I have scrupulously observed the oath I had taken: since he has ceased to act like a king, and to discharge the duties of a king, I owe him fealty no longer. Courage then! we do not march against the king, No,—but against the enemy of our liberty; against the enemy of our country, &c."

This reasoning only alleges a principle generally received in the middle ages: that *obedience and protection* are correlative terms, and that the former ceases to be obligatory, where the latter is wanting. According to this principle, Henry could have been deposed without the sanction of the Pope; and in fact the princes of the empire seriously thought of doing so before Gregory had spoken. The Saxons, in appealing to the Pope had not only expressly recognized in him the power of deposing princes; but had said, that the German empire was a *fiat* of the holy see. In fine, Gregory, while declaring under all the circumstances, that the Saxons were absolved from their oath of allegiance to Henry, did precisely what every American and every lover of liberty would have done.

[To be concluded next week.]

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

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MAY 3, 1843.

There is always something so insolently offensive, so jeeringly abusive, so spitefully insulting, and (on his own risk) so peremptorily dictatorial, in the school-boy scribble of the *Toronto Church Editor*; especially when he touches on any thing connected with his detested *mother Church*; that we think it but fair, (and indeed we are forced by him in self defence) to contrast with her, his adopted parent—his *parliamentary* step-dame—begotten by the murderous lecher, Henry the Eighth; taught her new-fangled catechism by the courtly pedagogue of the baby King Edward; put aside by the Catholic Queen Mary; and finally recalled, dressed out in a new fashion, richly endowed with the spoils of the Catholic Church, and proclaimed by act of Parliament the *Church of England*—subordinate always to the *lay power* that called her into existence, the *Sovereign of the land*, man, woman or child, as chance may be.

Only mark the contemptuous sneer of the *Toronto* pedagogue, against such a character as the Rev'd. Richard Waldo Sibthorp. That gentleman had been falsely represented as scrupling after conversion to pray to the Saints, and *worship the Virgin Mary*: In answer to this misrepresentation, he is reported to have said: "Assuredly I do not worship her; (as Protestants say Catholics do; but much, nay more, as Protestants would their Queen) but I ask her intercession," &c. *Poor Man!* says the *Church Editor*, "has his common sense been so volatilized as to make him imagine that when he prays to the *Virgin Mary to forgive his sins*, and to deliver him from all dangers, he is only

asking her intercessions, and is not worshipping her, &c." "The worship of the *Virgin Mary in preference to the Almighty*, is one of the characteristics of Popery." Had we just now time and space, we would prove the *Editor's common sense* to be worse than *volatilized*—to be quite *capsized*—by the most weighty, downbending and overpowering prejudice, while he so foolishly affirms that Catholics *worship the Virgin Mary in preference to the Almighty*.

But let us once more show off his boasted Anglican Church, which, though but national in her origin, language, name and nature, is now of late styled, only by some of her own members, the *Catholic*, or universal one: though, with much more propriety, might England's Government be styled the *Catholic*, or Universal Government! How earnestly she now aspires to break her connection with her kindred Protestant sects of every description, under whose close surrounding and super-incumbent weight she risks being finally prostrated. How fondly would she now adopt the distinguishing titles, and glorious attributes, of her who was from the beginning and will be to the world's end, the sole beloved of the heavenly bridegroom, and rightful mother of all his children!

### THE CHURCH OF ENGLAND.

In malitia sua letificaverunt regem; et in mendaciis suis principes.

They have made the Kings glad with their wickedness; and the Princes with their lies.—Oseea, ch. 7, v. 3.

Every one knows that it was to humour King Henry the Eighth in his lewd propensities; and to gratify with the spoils of the Church, the greedy minds of his unprincipled courtiers; that the Anglican sect of Protestants was first formed and established.

Under the minority of his Son Edward, and the long subsequent reign of his daughter Elizabeth, it was new modelled, frequently trimmed and adjusted in its faith and discipline; and finally settled, and proclaimed by Act of Parliament the religion of the land: a snug, little national synagogue, with neither priest nor prophet for its head; but one better befitting its lay—legal character; the man, woman, or child born, or acknowledged, the legitimate sovereign.

Let us view the thing, ere it vanish quite: for it is getting rather old of its kind. Its main props too have been blown down of late: and its loose foundation yielding to the super-incumbent weight; the whole seems tottering towards its downfall. Let us mark then, while it yet stands, and is still resorted to, by the more fashionable and courtly cast of our home-born christians—this *Anglo-regal* and *parliamentary* portion of Protestantism.

Without stopping to comment upon the indelible record inscribed by history on its blood-smeared portals, regarding the character of its lustful, murderous and rapacious founder; and the base and selfish motives, which he, and his unprincipled agents had in view, in the erection of such a fabric; all which, however, shows that none of God's work was there; since, considering the architects and their intentions,

it is clear that they laboured not from his inspiration, like *Besaleel* and *Oliab*, in the construction of his tabernacle: Exod. 31. let us examine the work in itself, and see if this *Samaritan* boasted edifice be really more perfect, holy and august, than the older one of *Juda*, erected on *Mount Zion*.

In its external appearance, it is a kind of miniature of the one, in opposition to which it was raised. The mitre is seen engraved upon its walls; and even though sparingly, the cross of the Redeemer; but over both are placed the emblems of a power, on which it more depends; the regal sceptre and the crown.

Let us look at it within.—We see here no altar; no victim; no sacrifice; and consequently, no priesthood: for a priesthood without a sacrifice, till the Protestant reformation, is a *novelty* quite unheard of in the universal world. What is then become of the Saviour's "everlasting priesthood, according to the order of Melchizedech; who offered up bread and wine, as priest of the most high God?" Where is that *universal sacrifice* and *pure oblation*, which, according to the last of all the prophets Malachy, 1, 11; "was to be offered up in every place, from the rising of the sun to the going down thereof, among the converted Gentiles."—Where is wisdom's banquet, Prov. 9? Where is the Saviour's "living and life-giving bread? the true bread that cometh down from heaven, and giveth life to the world:" better than even the miraculous "manna: his very flesh to eat; and his very blood to drink?" John 6. Is it only what we spy here on their *communion table*? the vintner's drug and the baker's crumb? Is this then the fulfilment of all the ancient figures?—This their wondrous accomplishment, that was so to surpass them all! What! Nothing in substance and reality, but an earthly crust, and the juice of the grape? this indeed is all, that in common with its protesting brethren this regal parliamentary sect affords.

But, at least in its ceremonials, and external forms of worship, it has not stripped itself so shamelessly naked, as its legal sister the Presbyterian Kirk, and the rest of its protesting kindred. Yet the scanty rags it wears are none of them its own. They are but some shreds purloined by the wanton, wayward daughter from the well stored wardrobe of her venerable mother. With these she decks out her dwarfish form; and emulates her envied parent's unrivalled state and comeliness.

All the forms of worship in this singular sect are but an imperfect, dry, dull mimicry of the Catholic rites and external observances. Its whole devotional code, is nothing but the mangled remains of the Roman liturgy, translated from the universal language of the universal Church into the vulgar idiom of the peculiar spot, for which this ecclesiastical monstrosity was designed. Nor in all this new church service, or *book of common prayer*, as it is called, do we find any thing original, or honestly got; any thing it can properly call its own; but the many curtailings, necessarily made from the Catholic original, in order to adapt this last to the *negative* nature of the protestant creed, and

a few not very creditable additions more of a political than a religious kind, such as the mock-martyrdom of that truckling monarch, Charles the first: the restoration of his lewd and licentious son, Charles the Second; and the glorious accession to the English crown of the Dutch deliverer William; all for royalty, and loyalty to him or her, who reigns the head and idol of this church establishment; and finally, though first in time, the office for *Cecil's holy day*, as James, his royal master, styled it; that shameless libel on the innocent Catholics *born and unborn*; the *gunpowder treason*; with all its fiend-like execrating prayers, told yearly over every where throughout the British dominions, with peal of bells and cannon's roar; to rouse, if slumbering after centuries past; and keep, if possible, for ever alive in the breasts of the ignorant, credulous, and deluded multitude, (as the sure means of preventing their return to popery;) the same fell spirit of remorseless hatred to the Saviour's church, which had been infused in to their minds by the lying authors of this villainous contrivance.

In the whole of this puffing, parliamentary, pigmy church, we witness nothing but the work of selfish, greedy and unprincipled worldlings; who have exhausted every art of deception to secure to themselves and their families, indolent ease and affluence at the expence of the public.—And that public, who were such losers by the expulsion of their former laborious & beneficent clergy: a clergy that, like an exuberant field, returned a hundred fold to the sower the seed thrown into it; by founding universities, and establishing numberless free schools; by building and endowing hospitals, and places of refuge for the sick and indigent: by erecting and keeping in repair, their Presbyteries & religious dwellings, and by rearing churches worthy of the august religion they professed; churches, still the ornament and boast of their nation; and all this without any pecuniary exactions, or legally extorted contributions from their hearers; Yet that public, for whose advantage, all this, and vastly more was done; could be brought to exult in the suppression and oppression of such an order of men; and to applaud the very plunderers of this, their common property; of which their Catholic Clergy were but the legal keepers: and to hail the introduction in upon them of a greedy, craving, all-consuming, yet never satiated set of locusts; who feed and fatten with their hopeful brood upon the hard earned fruits of the labourer's industry; which brood, at the incumbent parent's death, are thrown, quite unprovided for, a precious charge upon the community: that public, the English, who hold themselves so wise, could be so befooled and outwitted by their selfish and crafty rulers; as with joyful acclamation to make over to them, and their heirs for ever, the precious mine; from which they derived such inestimable advantages; and to accept, in return, from the hands of their titled swindlers, a numberless poor to be provided for; and in order to prop up, and perpetuate the new order of things, a national debt, that can never be extinguished.

In the right of *lay nomination*, or *presentation*, to the situations of this singular church; which its lay founders very wisely kept to themselves; we see a bare-faced usurpation of the *missive power*, granted by Christ to his sole apostles, and their lawful successors, the bishops, or rulers of his church, and, in the sale of these lucrative situations, daily advertized in our newspapers; the deadly sin of *Simony* recognized as a component part of this statutory religion. All the wealthy and important trusts in this national synagogue, are in the gift of the king, its head, and of his ministers; of the nobility and chief landed proprietors; who hold them as a disposable boon to the supporters of their measures, right or wrong; to their flatterers and favorites: or, as a sure provision for the younger, and least hopeful branches of their families. So that their dupes, the good people, must receive, and welcome, as their spiritual director and guide to heaven, the black-robed, shovel-hatted, but noble born numskull; the political partyman; the sneaking syco-phant; or hypocritical *yea and nay man*; whose camelion mind assumes always the hue which is most to the liking of his patron; or in fine, the good fellow fox-hunting, jolly-bottle companion of some noble rustic, and uproarious cock-comb.

Such are the top-worthies; the very flour and ornament of this ecclesiastical establishment: placed there certainly more for ornament than for use. These are the chiefs not destined to the ruggedies and menial duties of the sacred household. Their thousands and tens of thousands of the public money, they have a *legal right* to pocket and spend as they please; without any other return on their part, but that of finding out, good enough for the donors, some needy, and therefore ready, dependant of the same cloth; to do for a sorry and yet begrudged mite of their lordly incomes, all the duty, not a very hard one, which they would otherwise have to perform themselves.

And what, pray, does all this dear bought duty consist in? Why, really, in nothing more than what, if he can but read and write, the meanest clown is capable of performing. They have to read their church service every Sunday; for holy days, except two or three political ones, are entirely out of the question. And may not every print-reading peasant do the same: and, that perhaps, in a more distinct and audible voice, than many a clerical and college-bred mumbler is observed to do? But they must also, preach. O, that indeed were some test of their knowledge, zeal and piety; if but from the abundance of the head and heart the mouth were truly speaking. But if all their preachings are but readings, though, for the look of the thing, they are made from manuscripts oftener bought than prepared; what man, woman, or child, who has been for a few months with a competent writing master, but might preach as good a sermon as any of them? They have besides now and then to administer their *Lord's supper*: to baptize and marry the living; and bury the dead. These are doubtless weighty and important duties, and all as well paid for. Yet the mere mechanical performance of such is not above the capacity of any one. Their *Lord's supper* they say, is nothing but common bread and wine, parted among the most church-going of their hearers.— Their marriage is no sacrament, but only a *civil contract* Baptism, duly administered, is valid without them. Their confirmation too is no sacrament, but merely a ceremony, retained for the sole purpose of keeping up what they so much prize themselves in, *prelatical distinction*. Their funeral service in fine, is but a catch-penny job, like the undertaker's ridiculous display of staves, bards and ostrich tails; invented

only to tythe the property of the mourning survivors; but of no purpose, or possible use whatever, to the souls of the deceased.

Here is then the body of a Church without a soul: the shadow of religion without the substance; a legalized join stock company of simoniacal flatterers: a hypocritical, pick pocket humbug; supporting every mal-administration by which it is supported. The whole, in fine, is but a political engine, contrived at first to gratify the lust and avarice of a cruel and remorseless tyrant; and ever since upheld by those in power, as a prop to their own consequence; a bribe to their partisans; a bounty to their flatterers and followers, and a sure provision to their needy relatives, and dependants. But, though it has hitherto fully answered their views and expectations; and wrought such wonders, as its prime mover, truth's adversary, has been permitted to effect on the minds of the wilfully ignorant, or the carelessly blind and misguided multitude: the term of its mischievous efficacy is drawing to a close, since the daylight of truth has been suffered to break in upon its most hidden springs, and secret intricacies.

Such is the profane and unhallowed thing still held up to the admiration and veneration of our countrymen, as more perfect and holy, than the evident work of God: a golden idol set up by another Nebuchadnezzar; before which all his subjects are commanded to bow. But it will happen, as it formerly did, that, after passing through the fiery furnace, the children of God will see cast down by the same authority that raised it up, the abomination, which they so piously and resolutely refused to adore.

To be Continued in our next.

TANNER, and the preaching squad, lately nestled in Three Rivers, who have undertaken the conversion of the idolatrous Papists in Lower Canada.

This is the fellow who triumphantly relates in that elegant sheet, the *Missionary Record*, how one of his converts having tied a thread to the leg of a house fly, and placed the captive insect on a plate, desired the Popish Priest to prove his religion true by shewing that with a word he was capable of killing it. A id such are the men to Protestantize our Catholic brethren in the Canadas!!!— The *Montreal Herald* of the 19th inst., sympathizes with this worthy, who styles himself Minister of the Gospel at St. Therese de Blainville, in his letter printed in that paper; in which he complains of not having been courteously received and listened to, by those whom he came to denounce as poor benighted idolaters. Instead of wondering at the indignation of the people, or blaming the worthy Magistrate for warning him off, to screen the abusive intruder from its threatening consequences; he should have wisely taken the intended hint that his evangelizing visits in that quarter were neither required nor acceptable. What unblushing blockheads these Missionaries must be, who can thrust their noses into every Catholic's cabin, and tell the inmates that they are the ignorant and deluded dupes of their learned, pious and reproachless clergy? Who can hold forth on every high way and frequented place their incoherent and censorious rhapsodies, and expect applause, and even remuneration from their insulted auditory? What would Protestants think or say, did Catholic priests thus invade their premises,

and pour out upon them such vials of abuse as those poured out on Catholics by such Gospel money hunters, and strolling Evangelists? "Woe to you Scribes and Pharisees, Hypocrites! (says the Saviour,) because you go about the sea and the land to make one proselyte; and when he is made, you make him the child of Hell twofold more than yourselves." Matt. xxiii. 15.

We understand that our Law Church neighbour here, with bribe in hand, is endeavouring to make proselytes among our poor, on the *Farnham* system. Our Church teaches us to give our alms, according to our means, to all in want, without distinction of Religions; and she forbids us to make mammon our deceiver.

SOME OF THE FOOLERIES OF PROTESTANTISM—A hint on the *Christian Guardian's* revivalism.

*Protestant Fanaticism*—We find in an exchange paper the following extract, the statements in which are undeniable, inasmuch as the author, the Rev. Mr. Caswell is a Protestant. When our separated brethren set out to decant upon the Superstitions of Popery, they would do well to pull up for a little and reflect how large is the beam in their own eyes.—*Freeman's Journal*.

*Rev. Mr. Caswell's account of American Fanatics*.—It is painful to the Christian mind to reflect on the scenes which often occurred, and which are still too frequently exhibited, in Western America, at meetings professedly religious. Frequently not only whole communities, but vast regions have been subject to the most extraordinary attacks of enthusiasm. In the states of Kentucky and Tennessee, from the year 1800 to 1804, both inclusive, meetings were often held, as at present, in the open air, and lasted for a number of days in succession. During the continuance of these meetings the people remained on the ground day and night, listening to the most exciting sermons, and engaging in a mode of worship which consisted chiefly in alternate crying, laughing, singing, and shouting, accompanied with gesticulations of a most extraordinary character. Often there would be an unusual outcry, some bursting forth into loud ejaculations of thanks-giving, others exhorting their careless friends to turn to the Lord, some struck with terror, and hastening to escape, others trembling, weeping, and swooning away till every appearance of life was gone, and the extremities of the body assumed the coldness of a corpse. At one meeting no less than 1,000 persons fell to the ground apparently without sense or motion. It was common to see them shed tears plentifully about an hour before they fell; they were then seized with a general tremor, sometimes they uttered one or two piercing shrieks in the moment of falling. This latter phenomenon was common to both sexes, to all ages, and to all sorts of characters.—Towards the close of the commotion, viz., about the year 1803, convulsions became prevalent, and were distinguished as the "rolling exercise," the "jerks," and the "barks," which are thus described by creditable witnesses:—"The "rolling exercise"

consisted of doubling the head and feet together, and rolling over and over like a hoop; or in stretching the body horizontally, and rolling through mud and mire like swine. "Jerks" consisted in violent twitches and contortions of the body in all its parts. Sometimes the head would fly half way round, and backwards and forwards, until not a feature could be recognised. When attacked by the "jerks" the victims of enthusiasm sometimes leaped like frogs, and exhibited every grotesque and hideous contortion of the face and limbs. The "barks" consisted in getting down on all fours, growling, snapping the teeth, and barking like dogs. Sometimes numbers of the people squatted down and looking in the face of the minister, continued demurely barking at him while he preached to them. These last were peculiarly gifted in prophecies, trances, dreams, rhapsodies, visions of angels, of heaven, and of the holy city."

MODERN CHRISTIANITY.—A letter from Europe written by the Rev. J. P. Durbin, a Methodist and President of Dickenson College, Pennsylvania, has been published in various newspapers, in which the author gives his impressions of the Catholic religion, as it appeared to him in Europe. He is said to be a sincere man, but like many others, his knowledge of our Faith is taken from sources from which truth never flowed. As well may a man undertake to describe in detail the interior of the Moon, because he has looked through a telescope, as a stranger to Catholic doctrine, to demonstrate its effect on the heart, because he has attended at High Mass in one of the venerable Cathedrals of Europe. Still we believe that the Rev. Mr. Durbin is a candid man, as the following sentence from his letter most clearly indicates.

"And when we remember that the religious faith of a Catholic is superior to his political opinions, while, on the contrary, the liberal faith of a Protestant is subordinate to his political opinions, we shall see the true power and position of the Catholic Church in affairs of Government where there are popular elections."

If the foregoing confession be true, what is the worth of Protestant christianity? The revelations of Jesus Christ thrown under the feet of Democrats, Whigs, Abolitionists, and such like Parties! No wonder that so many people are returning to the Catholic church, where Faith is honoured—where God's word is respected, not only by profession but practice—where politics are not allowed to sullify the purity of religion. If faith be subordinate to political opinions, then is Christianity a humbug. No wonder that Mr. Durbin should sneer at Catholicism! What a proper man to be President of a college, and to train youth in the doctrines of Christianity!—*Cath. Telegraph*.

PSYCHISM.—Another convert from the ranks of Psychism in Cambridge has made his appearance in the person of a Mr. Simson, an under graduate, and a gentleman of some property and influence. He was, we understand, received into the church about the 25th February, at Oseott College, and was preparing for his first communion on the 29th. It is supposed that he will be followed by many like minded.—*Tablet*.



From the Boston Pilot.

### THE CONVENT QUESTION.

The unredressed wrongs of the Catholic citizens of Massachusetts has at last aroused their feelings, and the sympathies of the liberal and enlightened of all sects, to a movement which will ensure the triumph of justice and religious toleration in this State. The Catholic portion of our Commonwealth have for 8 years stood the silent observers of events in the hope that the storm of religious prejudice which imperilled their lives, and insolently trampled upon their rights, would be succeeded by a calm in which a sense of justice and humanity should repair and make satisfaction for their injuries. They had buried in their minds the recollection of the terrible outrage, that told them that in Massachusetts there was a formidable heaven of bigotry which endangered the commonest privileges of man; they endeavored, and successfully, to stifle the strong feelings of indignation which such a deed was soon eminently calculated to stir up within the breasts of any class of people. They forgave the wrong in the hope that the law with its stern impartiality would be brought forth, and with its broad shield protect them in the enjoyment of their rights; they quelled the spirit of revenge which would have poured blood like water upon the soil of Massachusetts, and clung to the delusive hope that there was embodied in the Constitution and its Legislature, a principle of right which would be brought out in their defence. They never for a moment forgot that the lawless pillage of a mob was a convulsion in Society which at times threatens all classes who become obnoxious to them, until the plunder and devastation of the rabble was in some degree legalised and sanctioned by the Legislature. With unrivalled firmness and dignity, they bowed before the tornado that swept down their educational institution, and with calm and trusting hearts watched night after night by their altars to protect that last sacred retreat of the Christian from the brutal onslaught of the cowardly onscreeans who came flushed with impunity and success, from the smothering dwelling of innocence & helplessness. Under wrongs which would have mantled the cheek of a martyr, with one proud wish for revenge, they listened to the admonition of their Pastors, and nothing but a sigh escaped their indignant and swelling hearts.

But we have now a foe more dogmatic and steady in their hostility, but who can be reached by the freeman's weapon of redress, the fearless INDEPENDENT BALLOT. We have before us a work which can be done with an open brow in the broad light of day, and with Union and Resolution, we may at last force the intolerant spirit that rears itself up between us and our rights, back into the dark recesses that gave it birth. We can put the burning shame-spot upon the brow of every man in this State, the hardness of whose prejudices emboldens him to come out in defence or palliation of that atrocious midnight work. We can with close ranks, and a steady eye upon the Legislative approvers and abettors of that appalling outrage,

drive from the councils of Massachusetts the men whose stultified consciences, and veteran bigotry have permitted the ruins of the Convent to stand a memorable monument of the injustice and intolerance of Massachusetts. With the host of friends which this long-delayed reparation has purchased for us in every section of the State, we may rival our original patience and forbearance by a triumphant effort to redeem the tarnished fame of the State: we who were the victims of the atrocity which raised us such a cloud of odium, may be the instruments of its dispersion, and once more place this old Commonwealth in her just rank in the republic. In the consummation of such a work, we best establish our right to have full and complete justice done, as it is the best proof that the calmness and moderation which bore up against wrong, springs from the same spirit that can be energetic and determined, when a constitutional pathway is opened to redress. It will prove to our sister States whose execrations, have been peured out upon Massachusetts, for that deed, that the Catholics are not insensible to the audacious infringement of their rights, and that hiding their time when the hour comes, they will make the BALLOT BOX speak trumpet-tongued of their strength and their resolutions to have justice.

Let it be understood that we have no intention of drawing off into a third party. We shall stand on a *third* ground between the two great divisions of party, and select our friends and denounce our foes in them both. Until this deeply important question is settled honorably and forever, we will repudiate all alliance to party. In both, we have stern, intendant bigots to encounter, and such men, whether Whig or Democrat, must be made to feel the strength and efficacy of a freeman's vote. We must mark them throughout the State with an infallible sign; and, with the great mass of intelligence and respectability of the State on our side, we can crush effectually their hopes of advancement, and deprive them of the power any longer to keep the honor of Massachusetts wrapped up in the memory of outraged women, and the pillage and robbery of defenceless children. We must extort from every candidate for office the confession of his sentiments with reference to this question; and if in favor, *Whig* or *Democrat*, bend our energies to his elevation to office; if opposed, *Democrat* or *Whig*, in the language of the Resolution of Thursday night; "make use of all honorable means to prevent his election to any office in this commonwealth." This is the position which we are at last obliged to fall back upon; we have seen three executive officers in the gubernatorial Chair of Massachusetts, who have never conceived this question of importance sufficient to induce a mention in their respective messages. Seven annual messages have been addressed and laid before the Legislature by John Davis and Edward Everett, without allusion to the ruins of Charlestown,—and Marcus Morton, tresh from the political triumph which we, in a great measure secured, has followed in the track of

his "illustrious predecessors," and kept profoundly silent upon the subject. Three Legislatures, under the ascendancy of both parties, have hurled it from their doors with indecent haste, and we would ask in all truth and sincerity, what have we to do now, but unite and choose the friends of religious rights and toleration from both ranks?

Let us but unite, and trample party distinctions in the dust, and next year the work may be done. It *must* it *will* be done. What are mere party differences, compared to the Legislative canonization of a principle which imperils our Altars and our own hearth-side? What point of State policy is there of more importance than a just and impartial protection of the freedom of conscience, and of person and property? What more, than security and immunity in the education of our children and the worship of our faith? Let these considerations sink deep into the hearts of the Catholics of this State, and on this ground let them meet and organize with their Protestant friends, and the transient distinctions of party will be consigned to the same oblivion which should be visited upon the men who have opposed this measure.

[We shall give the account of the Convent Question next week, to which the above is the Editor's preface.]

(From the Catholic Advocate.)

### CHURCH PROPERTY.

We perceive from the Frankfort correspondent of the *Louisville Journal* that the Legislature of Kentucky has given characters to two churches (denominations not mentioned by the correspondent.) into which is introduced the proviso that in case of division among the members of said churches, and withdrawal of a part, the church property shall belong to those who adhere most closely to the old faith of the society.

There are some things here worthy of observation.

First: there is in said proviso, an amusing comment upon the proverbial instability of Protestant Churches.

2dly. There is a manifested legislative premeditation for those who remain steadfast to their traditional faith, and consequently a legislative reprobation of that much boasted "march of the human mind," which enables so many to make great discoveries in religion, and to introduce improvements, rendered necessary by the increased intelligence of the present wonderful age.

Now, is not this proceeding of the Legislature sufficient to excite the fears and apprehensions of all who hope for continual progression in religion, as well as in the arts and sciences? Here we have an indirect check upon the inventive genius of the members of said churches; an endeavor to keep them in *statu quo*, with a faith no better to-day, than it was yesterday, and allowing no hope of improvement for to-morrow. This is undoubtedly in direct opposition to the spirit of the present enlightened age, which encourages the human mind to aspire to the fullest and most perfect development of its mighty powers, and without exception throws open to its enterprise, every field of thought, and every mind of intellectual wealth, to be cultivated and explored. Why are the regi-

ons of Faith to be circumscribed by Legislative enactments? Why are men to be told "be contented with your forms and doctrines, for so sure as you attempt to improve, although a majority of you advocate the change, you lose your right to your church property, and the minority, adhering to the old faith, shall have the same to have and to hold for their own benefit?" Is not such a law most flagrantly at variance with the very essence of Protestantism? Is it not a virtual condemnation of all the glorious reformers who separated from the Catholic church? When they discovered *new things*; when their minds were enlightened by that intellectual meteor which shot up into the sky of Germany, and poured a flood of searching light upon "the mighty Babylon, revealing the horrors of its darkness, and the extent of its superstitions, to the astonished gaze of priest-ridden thousands;" when the shackles and fetters of church authority which had so long held the souls of men in bondage, were struck off by those heroes of the new Gospel; when men were all declared free to judge for themselves in matters of religion, "to search the scriptures," and to give full scope to their talents and ingenuity; in those glorious days, when Protestantism first appeared like a redeeming angel, to bless and cheer the human race—was it not a fundamental principle, carried into practice wherever it was possible, that the disciples of the new faith had a right to the church property, and could take it from those who obstinately adhere to the ancient faith? Look to those countries where the great reform was most triumphant; see how many cathedrals, chapels, oratories, abbeys, &c. &c., were taken from the Catholics. Read history, and see what spoils and plunder encouraged the new gospelers in their labour of love. Suppose such a law had been passed: then, decreeing all the church property as of right belonging to those who adhered to the old faith, what would have been the melancholy result? Men would have had no inducement to improve their religion, they would have remained contented as they were, and at our day England would perhaps still acknowledge the authority of the Pope. Such a proviso introduced by the Legislature is then a virtual reprobation of the most vital principle of Protestantism. Let the alarm be sounded, let all rally to the rescue, who wish to see encouragement given to continual improvement in religion, as well as in the other departments of knowledge, and the concerns of mankind.

GUINEA AND SIERRA LEONE. — We again draw attention to the wants of this most interesting mission, as detailed in an advertisement inserted elsewhere. As we anticipated, Lord Stanly finds himself unable to give the Bishop of Constantina any hope of being provided for out of the local revenue or Parliamentary grant. His Lordship will be warmly recommended by the noble Secretary to the English Governors and Commandants upon the African coast. To the aims of European Catholics, however, he will have to look for his support.—*Tablet*.

WONDERFUL PROGRESS OF CATHOLICITY.—We copy the following paragraph from an article in the N. Y. Herald on the progress of Catholicity:—

This "revival" movement of the Catholic hierarchy, all over the world, will in a few years astonish the Protestant churches. The Catholics have, within the last few years, doubled the number of their churches and religious establishments in England, and in America they are increasing rapidly every day. At this moment a new college and monastery have been commenced in Illinois, and another college is in process of erection at Worcester, in the very centre of N. England! This latter institution will be under the management of the Jesuits, and will be opened with great pomp and ceremony under the auspices of that distinguished order. The Rev. Mr. Mullady, of Virginia, has been appointed the Superior, and it is quite probable that a convent may also be erected. Such an invasion of the territory of puritanism is certainly remarkable. It shows that the Catholics are capturing and mining the very citadels of the Protestant faith. Much, however, of the antagonistic influence, which is at present defeating the churches of the Reformation, is borne within those bodies themselves. Multitudes of their people are now driven into fatalism on the one hand, and a cold scepticism on the other.

PHYSICIAN HEAL THEMSELVES.—The celebrated liberal Bishop Dr. Thirlwall, has recently delivered his charge to his clergy at St. Asaph, and in so doing he thus condemned the Reformation, by stigmatising dissent from the Anglican Church. "The gradual divergency of dissent from the Church presents," says the Whig Bishop, "an instructive illustration of the universal tendency of schism, to which we may apply what the wise man says generally of strife, that its beginning is as when one letteth out water. And it holds out a warning that will not be slighted by those who value the unity of the Church, against every arbitrary or wilful infringement of any rules or observances calculated to secure it."

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

(Continued.)

Of Persons, Places, and Things Blessed, &c.—Concluded.

Need I mention the holy oil of unction; the sacerdotal vestments; the High Priest's mitre, with the name of God engraved on a plate of the purest gold, and placed on the front of it; the ephod; the oracular urn and thummim; the Altars; the perpetual holy fire, &c.—Lev. xvi. 12, the presanctifications of the Priests; the people and the victims? Even the holy water, which Protestants so dislike and make a mock of, was kept and sprinkled by the order of God, and with the same allusion in the Jewish Church as in the Catholic.—Lev. 5 17.—Numb. 8. 7. "Wafers too of fine flour" were offered up and styled "the holy of holies oblations."—1. v. 2. 4. 10, a striking emblem of the real Holy of Holies offered up in the Catholic Church.

Now, if Protestants allow, (as they must; or deny at once all scripture authority;) that these things in the Jewish Church were rendered holy by the priestly consecrations; on what ground do they deny the consecrations of the same priesthood at least an equally sanctifying efficacy? Will they say that nothing appertaining to his religion is so holy and venerable, as one that appertained to the Mosiac dispensation? That the shadow is preferable to the substance? The figure more august than the reality?

As to the peculiar sanctity of certain places, there are numberless instances of such mentioned in the sacred Scriptures. "Terrible is this place," cried Jacob, on awaking from his dream. "This is nothing else but the house of God, and the gate of Heaven: a d., rising in the morning he took the stone which he had placed under his head and raised it up, as a monument, pouring oil upon it."—Gen. xxviii. 17. 18. "Come not near," said God to Moses from the burning bush. "Put the shoes from off thy feet, for the place on which thou standest is holy ground." Exod. iii. 5. The like warning and command was given to Joshua by an Angel.—Josh. v. 16.

To say nothing of the Temple, from the sacred precincts of which the Saviour cast forth the buyers and sellers, who profaned it with their worldly traffic. Nay, we find in the Scripture, holy and miracle-working wells, brooks and rivers; such as the pool of Siloe; the waters of which were good for restoring sight; the prohibitive pond, which, when stirred by an Angel, cured every debility in the human frame; and the waters of the Jordan, better as Naaman found them for curing the leprosy than those of the Danstacan rivers, Albani and Pharpar.—1 Kings, 5. 15.

XXI.—OF MIRACLES.

Protestants deny that Christ has left with his Church the power of working miracles, contrary to his own express declaration, recorded in Scripture. "Them that believe" says he, "these signs shall follow; in my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and, if they drink any deadly thing it shall not hurt them; they shall lay their hands upon the sick, and they shall recover." Mark. xvi. 17. &c. This, as we read in the same Holy Scripture, was but the renewal of that ample promise which he had made before, in the following most solemn manner: "Amen, amon. I say unto you, he who believeth, the things that I do, he shall do also; and greater than these shall he do because I go to the Father." John x. v. 12 13. Where, then, in all scripture do Protestants read, for they say they believe nothing but Scripture, that the Saviour ever retracted or limited these his promises to time or place? It is true he limited them to the true believers, that is, to his own Church. And Protestants, by acknowledging as they all do and must, that the power of working miracles was never with them, avow themselves not the believers, to whom the Saviour granted it.

XXII.—OF HOLY DAYS.

Protestants have abolished all Holy Days, except the Sundays. "They said in their heart, the whole kindred of them together, let us abolish all the festival Days of God from the land."—Psalm lxxiii. 8.—For not to speak of the Holy Days kept in honor of the Saints and Angels, with whom, as we observed above, they have renounced all communication; they have besides, almost all of them, abolished the sacred Festivals of the Church, kept in her from the earliest ages, in commemoration of the chief mysteries of our redemption.

And is not this still the work of Abaddon, the Destroyer; who strives thus to obliterate from our minds

and banish from our recollection all that God has done to save us from endless misery; and revalidate our claim to that perfect bliss for which he had created us; inducing us at the same time; so wholly to engross our minds with the vain concerns of this fast passing life, as to overlook quite the one thing necessary, our eternal salvation.—Luke x. 42.

Strange that, in the Protestant systems every supposed improvement consists in the denial of some truth affirmed, or in the suppression of some duty enforced. It is always, in faith and morals, a pulling down; never, by any chance, a building up: an ever adverse working principle, still opposing, negating, and subverting the Saviour's Revelation; in one word, what is fully and properly implied and designed by the well known terms of Protestant and Protestantism.

XXIII.—ON PURGATORY.

Protestants deny the existence of a Purgatory, or a middle state after death, in which the just expiate by sufferings their venial transgressions; for according to Scripture, the just man falleth seven times and still is called just.—Prov. xxv. 16, a state in which they shall render an account for every idle word, Matt. xii. 36, should they have neglected to render that full account during their life in this world; and pay up to divine justice whatever remains of the debt of temporal punishment due for sins, the eternal punishment of which has, in consideration of their timely repentance, been mercifully remitted to them. For, as in the case of David, 2 Kings x. 13. 14, it does not necessarily follow, when God remits the sin, and consequently the eternal, that he also remits the temporal punishment due for it.

But to what other state or place does the Saviour allude, when he exhorts us "to be reconciled with the adversary, while we are in the way; lest he deliver us over to the judge, and the judge to the officer; and we be cast into that prison, out of which he assures us shall not come till we have paid the last farthing?"—Matt. v. 25. 26. He cannot here allude to any precunary debt, or earthly prison, as is evident from the context.

Besides, if, as Scripture affirms, "the just man falleth seven times;" and as our Lord declares, "we shall render an account for every idle word;" how possible so perfect as not to have at least some slight fall, or so many as an idle word to account for? Where, then, is this account to be rendered? Not in Heaven, for all accounts must be settled before one enters there. Not in hell, for the accounts of the damned can never be cancelled; or, if, for an idle word, one may be eternally damaged; who of all the human race could expect to be saved? Reason, then, shows us, as well as Revelation, the necessity of a middle state, such as that affirmed by the Catholic Church.

When our Saviour also tells us, Matt. xii. 32, that certain sins against the Holy Ghost shall not be forgiven in this world; would he so superfluously add, nor in the world to come, if no sins whatever remained to be forgiven in the world to come? Would it be like a wise man's speech, in saying, you shall not see the sun, during the day, to add, nor during "the night?"

Protestants generally allow that none of the human race could be admitted into heaven, till Christ with his precious blood, poured out for their ransom, "had blotted out the handwriting that stood against them." Coloss. ii. 14. This is what the Saviour himself declares. "No man," says he, "hath ascended into heaven but he who descended from heaven, the Son of Man who is in heaven."—John iii. 13. Where, then, were the souls of the just detained from the beginning of the world, till the death, resurrection and ascension of the Redeemer? Not in the hell of the damned, for "out of that hell there is no redemption." Not in heaven, for no one had ascended up thither before him "who led captivity captive, and gave gifts to men."—Ephes. iv. 8.—Then necessarily in a middle state; in that hell or prison, into which the Saviour, after his death, descended and preached, as Saint Peter informs us, "to the spirits of those detained there, who had been some time incredulous, when they waited for the patience of God, in the days of Noah, when the ark was building."—1 Pet. iii. 19. "To those prisoners of hope to whom the prophet Zacharias alludes, when addressing thus their deliverer. "Thou hast by the blood of thy Testament sent forth thy prisoners out of the pit, in which there was no water. Return to the strong hold ye prisoners of hope." &c.—Zach. ix. 11. 12.

Now, though our Lord at his descent into that prison, may have set all free who were then detained in it, does it follow that none henceforth should ever be detained in such a place for their slighter offences? Let Protestants then show me in Scripture that such a place, which they own to have once existed, no longer exists.

The Saviour, they will say, having now laid open to us the gates of Heaven, there is no further necessity for our detention in such a place. None surely, for such as leave this world, without having so much as an idle word to account for. But, as mortal sin excludes for ever from Heaven all those who die guilty

of it; so venial sin excludes from Heaven those who die in it, till it is purged away. "for into heaven nothing unclean can enter."—Apoc. xxi. 27.

The belief in such a middle state was always that of the true believers; of the Jews before, and of the Christians since the coming of the Saviour. The belief of the Jews on this head, which in nothing differs from that of the Catholics, is clearly exposed in the twelfth chapter of the second Book of Maccabees. And, though Protestants deny these books to be canonical scripture; they must admit them, as indubitable historical evidence of the doctrine and practice of the Jewish people on the subject in question. The passage alluded to, is as follows:

"Judah Maccabees, having made a collection, sent twelve thousand daricms of silver to Jerusalem, that sacrifice might be offered up for the sins of those who had fallen in battle; thinking well and religiously of the resurrection, for unless he hoped that they, who had fallen, would rise again, it must seem vain and superfluous to pray for the dead; and because he considered that they who had fallen asleep in Godliness, had great cause laid up for hope. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2 Maccab. xii. 48.

This doctrine and practice of the Jews, the Saviour never found fault with. I could wish, therefore, to know upon what authority, scriptural or unscriptural, Protestants venture to condemn this article of the ancient faith, still held by the Jews as well as by the Catholics.

On scriptural authority, which they as readily produce, as the Devil did, to tempt the Saviour, but it is always on scripture misunderstood or misapplied, as in their present and sole remaining quotation. They cite against a middle state after death, the following text from the Ecclesiastes i. 3. "If the tree fall to the south or the north, in whatsoever place it shall fall, there it shall lie." Their sole and constant argument, against such a middle state, is, "as the tree falls, so it shall lie." And so it surely shall, says the Catholic also; for we all acknowledge that at death is decided the eternal fate of every one. To whatever side we then fall, to the south or the north, to the side of Heaven or of Hell; on that side to which we fall we shall lie. Yet may those who fall to the side of bliss, not deserve to be put at once in full possession of it; though it is now to them irrevocably secured.

XXIV.—ON PRAYING FOR THE DEAD.

Protestants, contrary, as we have just seen, to the belief and practice of the Jewish and universal Christian Church; and without the inmost shadow of scripture proof; condemn, and prohibit all prayers put up, and good works performed for the dead: all supplicatory intercession with God in their behalf; all being happy for them, as St. Paul expresses it.—1 Cor. xv. 29.—The ties of their mutual charity are thus wholly broken; and all their religious sympathies, and well wishing to one another, destroyed by death, as if they had never been. Though commanded in scripture to pray for one another.—James v.—they, as if the dead and the living were no longer that one another, are forbidden to pray for their brethren departed. They must no more wish well to their nearest and dearest friends, for that were to pray for them. They must take no interest in their posthumous fate; but forget them quite, as if they had never been; and were never more to meet again. She is not the true mother of the child, who persisting in her claim to it, can thus with indifference see it doomed to destruction, and not interpose with the sovereign judge to smite it.—3 Kings iii. 26. The real mother seeks at any cost, to preserve her cherished offspring from the threatened doom. By such maternal fondness still is the real mother of the faithful known. She flings not so her children from her; nor forgets her immortal progeny; but in yielding them up, when called for by her divine spouse, she implores him not to deal with them according to the rigor of his justice; but to spare them according to the multitude of his mercies. Nor will he turn a deaf ear to her supplication, who hath assured her that "whenever she asks the father in his name, shall be granted to her." Mat. xxi. 22.—John xiv. 13.

They are still her children, all those, whom her spouse has not disowned; and for them she exerts with him her tender solicitude, to induce him by the blood of his testament to set them quickly free, and send forth his prisoners of hope from the pit, where no water is found; where no refreshment is now within their reach; nor means at hand to mitigate their pain.—Zach. ix. 11, 12. All their relief must come from without; for their day of meritorious labour is ended, and they are overtaken by that night, in which, as our Lord assures us, no one can work.—John ix. 4.

For these she pours forth her prayers, offers up her sacrifice, and uses every deprecatory means for their relief, till she obtains at last their longed-for deliverance: and then she exults in their final exaltation to that bliss and glory, for which they were created; and where, from the influences they now have with their maker, they will amply repay the charitable contribution manifested for them in the hour of their distress by their mortal brethren here below.

To be Continued.

WHISPERINGS OF THE SOUL.

Who hath not felt, in some deep musing hour, Earth and its anxious care, all fade away Beneath the magic of some unseen power.

And as the Sea Shell, snatched from Ocean's foam, No longer now by restless billows hurled, Still sings the song that mourns its stormy home;

And where, when this dark pilgrimage is o'er, And it has flung its letters in the tomb, All free and unconfin'd, again 'twill soar,

But vainly Reason's lightning flashes fall, No eye can pierce the misty Future through; And Truth has hid her path the sable pall.

The spear of death alone can pierce the gloom, And shed the beams of Glory on the Soul: The torch of Truth, awaits us in the tomb,

THE TEMPLE OF SOMNAUTH.

The public journals have nobly performed their duty on the subject of our Indian policy and proceedings. All party interests have been merged in the one great subject—the stain on the British character in India by the atrocious cruelties of the British army in their march from Cabool, and the impious awarding of a triumph to Juggernaut by the restoration of the Temple of Somnauth, and the march of the sandal-wood gates from Ghuznee.

Juggernaut has been appeased and gratified, not only by the offering of the sandal-wood gates, but he snuffs from afar the blood of the slain. He whom that grim idol personates and enshrines will receive this damage with fiendish delight. What says an eye witness of the horrible nature of the worship which this monster-deity claims from his votaries, and of the scenes exhibited on his days of high festival?—and let the reader bear in mind that this is the idol propitiated, and this the worship restored, by the exercise of the British power in India!

The triumph of the first great murderer is nowhere more complete than in the immediate vicinity of the dark pagoda of Juggernaut. It is impossible to approach this region of the shadow of death, without inhaling the abominable effluvia of putrefaction, which, like pestilence, desolates the neighbouring shores. Innumerable human skeletons, bleaching in the burning air, proclaim the insatiable ravages of this Moloch of the East. So deadly is the superstition with which his myriads of votaries are infected, and on the great festivals every avenue to his temple, for several miles around, is crowded with voluntary victims, all of whom miserably perish—some by fatigue—others by ingenious devices of self-inflicted torture; their exclusive object is death, and if they can trail their charred and black-

ened bodies within the borders of a sanctuary, the walls of which they cannot hope to reach, they are happy.

But it is when the terrific pageant comes forth 'a moving palace' of enormous dimensions, supporting the enshrined image of this accursed deity, that superstition may be said to put on the sickle, and to reap the harvest of death. Dragged by the united strength of a thousand human bodies, priests, victims, bramins, and faqueers, its approach is the signal for every horrid species of immolation. Multitudes rush from time to time to prostrate themselves under its wheels, which crush them to atoms in a moment. Others cut themselves with knives and dye the ear and its line of progress with streams of blood; while their frantic relatives shout with delight at the heart revolting spectacle. Mothers cast their infants into the track of the sanguinary procession, and then turn to watch the wild and wanton dance of the Ahwaps, clapping their hands and keeping time to the silver bells that tinkle round their slight ankles, while their little ones writhe in the agonies of death.

From this diabolic idol-worship the British government derived and, we believe, still derives, no inconsiderable fund. We have given the above sketch that this Christian country may know what they gain in character when they are called upon to rejoice in the restoration of the Temple of Somnauth.—London Atlas.

CIVIL AND SOCIAL CHARACTER OF WESTERN AFRICA.

Of the population of a territory, of which the interior is so little known, and has such vague limits, it is difficult to form even an approximate estimate. In the supplement of the Encyclopaedia Britannica, reasons are given, founded partly on actual enumeration, for supposing that the population may be about twenty-six to the square mile. If then we estimate the length of coast at 4000 miles, and assume an average breadth of 300, it will thus give 1,200,000 square miles, and a population of thirty-one millions. Yet after all, considering that there are desolate tracts of very great extent, this number may be beyond the truth, and perhaps, at a rude guess, we may find the population of this great tract of tropical Africa at about twenty millions.

The character of the negroes, of course varies extremely according to the variety of situations and government, among such a multitude of little communities.—In general they have progressed little in that which constitutes improved and civilized life. They are strangers to literature, the ornamental arts, and refined luxuries. Yet, whenever adequate objects are presented, they display energies sufficient to refute the cruel theories which would represent them as a degraded race, incapable of reaching any high degree of mental culture. In governments of a popular character they display an eloquence, address, and activity, surpassed by few of the most civilized nations. Even in the absolute monarchies, we discover a regular subordination, polished manners, and skill in the art of war, which, in a peo-

ple destitute of arts and letters, cannot but appear surprising. There is no room whatever to doubt, that if placed in favorable circumstances, the negro would attain to as high a degree of civilization, as the man of any other race. Ferocity in war is a universal feature of savage character; and in some of the sable nations it is carried to an extraordinary pitch. In his domestic character, the negro presents much that is amiable and pleasing; he is cheerful, gay, hospitable, and kind hearted. The negroes appear to great advantage, compared with the Moors, who, from the north, have over-run so great a part of Africa, and to whose gloomy and austere bigotry the black nations are entire strangers.

Of religion—as embracing the belief in a supremely wise and good ruler of the universe and in a future state of moral retribution, the negroes have very obscure conceptions. According to their ideas, the future world will be a counterpart of this—will present the same objects to the senses, the same enjoyment, and the same distinctions of rank in society.—Upon this belief are founded proceedings not only absurd, but of the most violent and atrocious description. A profusion of wealth is buried in the grave of the deceased, who is supposed to carry it into the other world; and human victims are sacrificed often in whole hetaombs, under the delusion that they will attend as guards and ministers in the future mansion. This strange superstition prevails to a peculiar extent in those great interior monarchies, which in other respects are more civilized than the rest of Western Africa.

In architecture and even in Masonry, the negro nations rank very low. There is not, perhaps, in all native Africa, a house built of stone; wood, earth, leaves, and grass, are the only materials. The traveller compares their villages to groups of dog-kennels, rather than of houses.—Murray.

EARTHQUAKE IN THE WEST OF ENGLAND.—A smart shock of an earthquake was experienced on the 16 ult. throughout Lancashire, and along the line of hills which separate the county from Yorkshire. Furniture was set in motion, windows rattled, "rumblings" were heard, and the concussion of the earth is said to have been as violent as is that produced by the "tumblers" a sort of earthquakes common in South America. Two shocks, very nearly simultaneous, were felt. They took place between the hour of midnight and one o'clock A. M. The vibrations were strongest at Manchester, where the tremendous motion lasted about ten seconds. Some of the inhabitants leaped out of their beds under the impression that their houses were attacked by snakes. The shocks at Manchester were accompanied by a noise like the faint sound of artillery, discharged at a great distance. At Poulton and Kirkham windows were broken.

The earthquake extended to Cheshire, and was generally felt in Wales. It was also felt throughout the Isle of Man, though slightly—in Cumberland, but not farther north than Carlisle. It also extended to the Island of Guernsey.

CASH RECEIVED FOR THE CATHOLIC. Hamilton—Mr. Baxter, 7s. 6d. London—Mr. H. O'Brien, for self, 7s. 6d. and Mrs. Major Bennett, 7s. 6d. \*Palance Cr. only 2s. 6d. last remittance. Richmond—Rev. T. Smith, for Wm. Shea, 15s. Peter Cassidy, 7s. 6d. James Murray, 7s. 6d.

REDUCTION IN THE PRICE OF TAILORING !!!

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

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

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

The price of Cutting is also reduced. SAMUEL McCURDY.

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

Hamilton April, 6. 1843. 31

THE NEW MIRROR.

Every Number published with an Original and exquisite design on steel—Edited by Geo. P. Morris illustrated by J. G. Chapman, who is engaged exclusively for the Work—Terms Three Dollars per annum; single number six and a quarter cents—On SATURDAY MORNING, the 8th instant, the undersigned will commence, on his own account the publication of a new Series of the NEW YORK MIRROR, in the octavo form, in an entirely novel and original plan, with a Steel Engraving in every number, and at the reduced price of Three Dollars per annum, or six and a quarter cents per copy. The New Mirror will appear with many striking and attractive features, distinguishing it from every other periodical. It will be published with new type, on fine paper, and each number will contain a beautiful original engraving on Steel, designed and etched by Chapman, illustrating the letter-press which it comprises, and which it will invest with peculiar interest. Besides the contributions of all our extensive corps of correspondents—which embraces most of the talent of this country—we have made arrangements for good and early translations from some of the best writers of France, and for proof sheets from several of the popular authors in England. With such materials, and with such able co-laborers in the literary vineyard, we hope to present to the American reader a weekly journal of great value and unusual excellence. The parade of its names will be scrupulously avoided. The Mirror will be remarkable, we hope, rather for good articles without names, than for poor articles with distinguished names. It will embrace in its scope every department of elegant literature, comprising tales of romance, sketches of society and manners, sentiment and every day life, political essays, domestic and foreign correspondence, literary intelligence, wit and humour, fashion and gossip, poetry, the fine arts, and literary, musical, and dramatic criticism. Its reviews of new works will be careful, discriminating, and impartial. It will aim to foster a literature suited to the taste and desires of the age and country. Its tone may be cheerful and unobtrusive, as well as improving. It will seek to gratify every refined taste, but never to offend the most fastidious; and it will never feel its duty to be, to turn the sunny side of things to human eyes.—The Work will be published every SATURDAY in numbers of sixteen large octavo super royal pages, with double columns, and enclosed in a neat ornamental cover. It will form, at the end of the year, two large volumes, each of four hundred and sixteen pages, filled with gems of literature and the fine arts.—The very low price at which it will be issued, renders it the cheapest periodical in this or any other country; considering the cost and beauty of its FIFTY TWO ENGRAVINGS, and the intrinsic value of its literary contents. Those desirous of receiving the Paper for the commencement, will have it punctually sent to their address, upon their forwarding to the undersigned, at No. 4 Ann Street, Three dollars, free of expense—1. 12c. enclosing the amount of subscription, may be franked by all postmasters. Agents, carriers and newsmen will be supplied to the usual terms. The Cash system will be rigidly adhered to, without any deviation whatever.—Such Editors as copy the above, will oblige me by forwarding a marked paper, and by retaining the exchange—which was interrupted, much to my regret, by circumstances over which I had no control. GEORGE P. MORRIS, Editor and Proprietor, No. 4, Ann Street, near Broadway,



# EIGHT HUNDRED THOUSAND ACRES OF LAND.

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

*No Money is Required Down.*

TO OLD SETTLERS, EMIGRANTS, AND OTHERS.

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

## NO MONEY BEING REQUIRED DOWN.

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

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

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

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

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

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

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

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

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

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

## GREAT ENLARGEMENT OF THE PHILADELPHIA SATURDAY COURIER.

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

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

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

### TO AGENTS—TERMS.

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

Address, M. MARIN & HOLDEN, Philadelphia.

## THE PHILADELPHIA SATURDAY MUSEUM. Triumphant success! and a New Discovery in the Printing Business.

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

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

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

### IMPROVEMENTS IN "THE MUSEUM"

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

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

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

### TYPE AT REDUCED PRICES.

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

Placing the Book and Newspaper fonts as follows.

| Price       | at 32 cents per pound |
|-------------|-----------------------|
| Small Pica  | 34 do                 |
| Long Primer | 36 do                 |
| Bourgeois   | 40 do                 |
| Brevier     | 46 do                 |
| Minion      | 54 do                 |
| Nonpareil   | 66 do                 |
| Agate       | 86 do                 |
| Pica        | \$1 20 do             |

for approved paper at 6 months, or 6 per cent. less for cash.

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

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

## SPRING GOODS.

### THE SUBSCRIBERS

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

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

### NEW GOODS.

They also beg to intimate that they have just opened out an extensive assortment of Goods, suitable for the Spring, imported in the late Fall Ships, comprising some of the NEWEST & MOST FASHIONABLE Fabric, both in the piece and dresses, plain and figured Silks, printed Muslins, rich Shaw's and Scarfs, Straw Bonnets, &c. &c. &c.

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

### THE STOCK OF HATS

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

A great quantity of Ready-made Clothing.

### PRICE & MITCHELL.

Corner of King and James Streets. Hamilton, 7th April, 1843. 31-6

### WINER'S

## Canadian Vermifuge.

Warranted in all cases.

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

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

## THE LADIES' WREATH

### AND YOUNG LADY'S MAGAZINE

Is the Title of a New Work, published monthly, in Philadelphia, at the extremely low price of

### ONE DOLLAR A YEAR;

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

### ENTIRELY ORIGINAL,

From the pens of the most talented and female writers of the day

### A SPLENDID STEEL ENGRAVING

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

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

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

Specimen numbers will always be sent to postmasters and others desirous of acting as agents, or when applied post paid. Address

DREW & SCAMMELL, Publishers, 67 South Third Street Philadelphia.

Philadelphia, January, 1843.

Subscriptions received at this Office.



ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

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

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

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

ARMOUR & RAMSAY, Montreal. A. H. ARMOUR, & Co. Hamilton. RAMSAY, ARMOUR, & Co. Kingston.

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

FOR SALE.

BY the Subscribers, a few copies of the following works of late publication: A Digest of the Criminal Laws, passed since 1835, containing also the Township Officer's Act, and some Forms for the use of Justices.—By Henry C. R. Beecher, Esquire.—Price 6s.

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

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

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

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

Sold wholesale or retail, by A. H. ARMOUR, & Co., King Street, Hamilton. November, 1842.

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.

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, Palliases, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Hamilton, June 28th, 1842.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

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

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

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

Physician's prescriptions accurately prepared.

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

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 preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and should induce families always to keep a vial of the preparation in their possession. It is mild in its operation, and may be administered with perfect safety to the most delicate infant.

The genuine Vermifuge is now put up in one ounce vials, with this impression upon the glass, 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 Bristol, No 207 Main St Buffalo, N. Y. our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburgh prices. Terms Cash.

B. A. FAHNESTOCK & Co. For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Griec, and C. H. Webster.

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.

SAMUEL McCURDY, TAILOR.

JOHN STREET, HAMILTON.

THE U. S. CATHOLIC MAGAZINE

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

Published with the approbation of the Most Rev. Archbishop.

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

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

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

All letters must be post paid, for they will not be taken from the office, and directed to JOHN McCRHY, Publisher, 146 Market street, Baltimore, Md.

Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR

AND LITERARY MAGAZINE.

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