

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

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

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

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

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

Bound with other material/
Relié avec d'autres documents

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

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

Additional comments:
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

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

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

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

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

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

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

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

THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] MARCH 9, 1842.

NUMBER 26.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.



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

Original.

HYMN TO SAINT STEPHEN,

THE FIRST MARTYR.

Hail thou, in yet the infant church
The earliest martyr crown'd!
O'er all the earth, where now she's spread,
Great Saint! thy name's renown'd.

Lo! in that court unjust, which late
Condemned thy Lord divine,
Thy harden'd foes, behold unmov'd,
Like angel's count'nance thine.

How, as in thee, Truth's spirit spoke,
The law thou did'st expound!
How did'st their skill, their wisdom vain,
Their learning proud confound!

Cut to the heart, the stubborn race
With each soul passion fir'd;
Indignant, ev'n their teeth they gnash,
At thy harangue inspir'd.

When to! thou said'st, in vision clear,
The op'ning heav'ns I see;
And at his sire's right hand, enthron'd,
That Jesus preach'd by me.

Stopping their ears, with one loud voice,
Against thee they exclaim;
And furious rushing, drag thee forth,
As one they'd heard blasphemous.

The stony tempest, while so fierce
They're le'ling full at thee;
This crime, Lord, lay not to their charge!
Thou pray'dst on bended knee.

Then straight into thy Jesus' hands
Thy soul thou did'st commend:
And thus his valiant champion here,
Thy course victorious end.

O, thou, who could'st, so like thy Lord,
Ev'n for thy murd'ers pray!
Obtain, that to our en'mies we
Such mercy may display!

And ever, with undaunted zeal,
Like thee, the truth maintain;
Nor blush to own, what reas'ners proud,
And infidels, disdain.

To Father, Son, and Holy Ghost,
One God, in Persons Three,
Let creatures join to pour their praise,
Through all Eternity!

THE

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXV.

Leviticus.

We have anticipated in a great measure, in our foregoing remarks, the observations to be made on the various sacrifices prescribed in this book. Some further particulars, however, remain to be noticed concerning them: for instance—

CHAPTER i, VERSE 4.—The sacrificing priest lays his hand upon the head of the victim to be immolated, claiming it as God's acceptable and accepted property; hence the ceremony of laying on hands by the bishops on those to be ordained, and consecrated, and separated from the rest of mankind for the service of God in his sanctuary.

CHAPTER ii, VERSE 1.—We find the unbloody oblation, which always follows the bloody one, styled also a sacrifice; and verse 3, the remnant of that sacrifice, reserved for Aaron and his sons to eat is denominated, *the Holy of Holies of the offerings of the Lord*. And why? Evidently because this represented *the Holy of Holies* in the blessed sacrament. Such oblation was always *without leaven and tempered with oil*; (the meaning of which has been given,) sometimes *divided into little pieces*, verse 6, *put into the hands of the priest, to be offered up by him*—part of it burnt upon the altar, and part of it eaten by Aaron and his sons, *Holy of Holies of the offerings of the Lord*.—Verse 10. All this is descriptive of the *Eucharistic sacrifice*; the holiest of holy offerings to the Lord.

VERSE 11.—No honey is to be burnt in this sacrifice. No earthly sweet is to be mixed up with this purest of oblations: nothing to flatter the sensual appetite.

VERSE 13.—*All oblations must be seasoned with salt;—the salt of the covenant of thy God*. True wisdom, which consists in the fear of God, is that salt, which preserves from the corruption of sin.—“Ye are the salt of the earth,” &c. MATT. v. 13.

VERSE 14.—*The gifts to the Lord of the first fruits of the corn; the ears being yet green, must be dried at the fire, and broken small into meal,—pouring oil upon it and frankincense; because it is the oblation of the Lord*. He will not accept of our oblation, unless it be ripened at the fire of charity, broken small by humility and mortification, and offered up to him with holiness of life and fervent prayer, represented by *the oil and frankincense*.

CHAPTER 4, VERSE 6.—The *seven sprinklings* of the blood of the victim, denote the seven modes of applying towards the atonement of sin, the precious blood of our divine victim: or the seven sacraments.

VERSE 12.—The remains of the victim, *burnt without the camp upon a pile of wood*, represent the Saviour's humanity, already consumed for us in affection within *the camp*, (or Jerusalem) dragged forth and finally executed on the wood of the cross.

VERSE 13.—To be ignorant of what we are bound to know, is sinful; and for such culpable ignorance expiatory sacrifices were ordained.

CHAPTER v, VERSE 5.—*Let him do penance for his sin*. We see here penance enjoined for sin: the nature of which sin must be confessed to the priest before the particular sacrifice could be offered up, which had been enjoined for the expiation of his particular transgression.

CHAPTER vi, VERSE 12.—*The perpetual fire*, to be fed by the priest, was the emblem of divine charity, to be constantly kept alive by the instructions, exhortations and edifying example of the clergy.

CHAPTER vii, VERSE 12.—*The sacrifice of peace offerings and oblation for thanksgiving*, as in name, so were they also in substance, typical of the Saviour's *sacrifice of peace offering*, and *Eucharistic* or thanksgiving oblation; “Loaves without leaven, tempered with oil; unleavened wafers anointed with oil; fine flour fried, and cakes tempered and anointed with oil,” &c. All figurative of *the living bread from heaven*, which he gave his followers to eat.—John 6.

VERSE 20.—“If any one that is defiled shall eat of the flesh of the sacrifice of peace offerings, which is offered to the Lord, he shall be cut off from his people.” The extreme rigor of this sentence shews to what a dreadful condemnation those are exposed, who venture in the defiled and loathsome state of mortal sin, to eat of the flesh of the divine prefigured victim: *He that eateth and drinketh unworthily*, says St. Paul, *eateth and drinketh judgment to himself; not discerning the Lord's body*.—1 Cor. xi, 29.

CHAPTER viii, v. 33. “And you shall not go out of the door of the tabernacle for seven days, until the day wherein the time of your consecration shall be expired: for in seven days the consecration is finished.”—In this is found an allusion to the continuance of our High Priest, Jesus Christ, *in the Tabernacle*: that is, with his Church, during the mystical week of seven days, until the time of consecration is finished: that is, till, according to his promise, the end of the world.

CHAPTER x, v. 1.—“Nabad and Abiu, sons of Aaron, for offering before the Lord incense and strange fire, which was not commanded them,” are struck dead; for “a fire coming out from the Lord destroyed them, and they died before the Lord”—v. 2. From this appears the anger of God against those who presume, uncommissioned by him, to perform the priestly functions—worshipping him in their own whimsical way—burning incense before him with unhallowed fire: that is, offering up to him their supplications from hearts not enkindled with his charity. Every breach of union with her is a breach of that charity which the Saviour so earnestly recommended to his followers.

CHAPTER xi, v. 3.—*Whatsoever hath the hoof divided, and cheweth the cud, among the beasts, you shall eat*.

The prohibition to eat of so many beasts, birds and fishes as unclean, though enacted apparently in a temporal sense, to prevent the community from feeding on creatures, for the most part unwholesome, had in it, like all the other ceremonial ordinances of the old law, a mystical and spiritual meaning. Every beast having the hoof divided, and chewing the cud, was accounted clean; and of such the people were allowed to eat.—Such animals are accounted clean, and eaten every where at the present day. They were the only animals allowed to be offered up in sacrifice to God, as representatives of the great atoning victim, Jesus Christ, in this sense, that they were like him, innocent, dumb, and uncomplaining, under the very hands of their slayers: not of the predatory or voracious kind; such as, armed with fangs and claws are wont to bite and tear, whose flesh also was wholesome to eat, like that of him who said, *my flesh is meat indeed*—John vi, 56. They were ruminating animals, representative in the spiritual sense, of those who, by meditation, ruminate on the food of the

soul, the word of God. For, not by bread alone does man live; but by every word that proceedeth from God.—Matt. iv, 4. Such were clean animals in the mystical sense, and he the word itself incarnate, was purity itself.

Certain beasts that chewed the cud, but divided not the hoof, are declared also unclean; as the *cherogillus*; probably the rabbit, hedgehog, or, as St. Jerome says another kind of animal, common in Palestine, living in the holes of rocks, or in the earth. But all these had claws, and were not of the inoffensive kind. Those also whose hoof was cloven, but who chewed not the cud, such as the swine, were accounted unclean: for it suffices not that they be without claws, or inoffensive, they must also be ruminative, in the sense explained above.

The fishes with scales and fins are accounted clean; those without them unclean. The fins enable the fishes to rise from the bottom, where those without them must crawl in the mud and slime. The scales also defend them from injury and contamination. The fins therefore represent the soaring faculty, or meditative quality of those who raise themselves in spirit above the earth, and soar in contemplation towards their God; while their scales, their spiritual armour, preserve them free from all earthly ordure: all others are to be accounted an abomination, &c.

Of the birds—all birds of prey; the ostrich, a bird of a voracious appetite; and which abandons its young, with the ravenous birds of night, the owl, &c.; those having four feet, like the bat, and various others, for the most obvious reasons, are pronounced unclean. All communication with such beasts, fishes and birds, is to be avoided; indicating that we are carefully to avoid all intimacy with the impure and the wicked.

VERSE 41.—*All that creepeth upon the earth shall be abominable*: that is, all the low, grovelling and worldly minded part of our species; all habitual sinners, who live and wallow in guilt, as in their native element.

CHAPTER XII, v. 8.—Here we cannot sufficiently admire the abjection of the filial Deity, who, though the Lord of all, in order to cure our pride, and wear our affections from earthly enjoyments, chose to be born amongst us, of parents so poor, that his Virgin Mother could not afford to offer up a lamb, as prescribed, at her purification; but, profiting of the legal indulgence granted to the indigent, she offered on the occasion only a pair of turtle doves and two pigeons.—Luke i, 24. Without, however, appearing to offer so much as others, she offered infinitely more than all had ever done. For she offered, not the figurative lamb, but the long prefigured lamb himself. Thus was Mary enabled to present to God a more than adequate atonement for Eve's offence; and man, from the woman, whose gift had proved his bane, received the promised pledge of never ending bliss. The turtle doves and pigeons, presented by Mary, were but emblems of the spiritual favors to be conferred upon us by him, whom she came to offer up; namely, *peace to man*, and a perfect reconciliation with his Maker, the sign of which was brought by the dove to Noah, and in him to the whole of the human race; and *Charity*, the gift of the Holy Ghost, the spirit of peace and love, who descended in the shape of a dove on our Saviour, the Prince of Peace, at the Jordan.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MARCH 9.

THE PROTESTANT MODE OF INTERPRETING THE SCRIPTURES.

"He who will not hear the Church, let him be to thee as a heathen and a publican."—Matt. xviii. 17.

Protestant.—Read the scriptures, and depend on no church. Judge for yourself, and draw from the scriptures whatever scheme of religion you think best.

"He who hears you [says Christ, speaking to his lawful pastors] hears me; and he who despises you despises me.—Luke x. 16.

Protestant.—Hear and follow whom you choose.

"Take and eat; this is my body" [says Christ]—Matt. xxvi. 26.

Protestant.—It is not your body: it is only bread, a figure of your body.

"Drink you all of this; for this is my blood of the New Testament, which shall be shed for many for the remission of sins."

Protestant.—It is not your blood, but only wine, as a memorial of it, which was never shed for the remission of sins."

"Receive ye the Holy Ghost; whose sins you forgive they are forgiven; and whose sins ye retain they are retained"—[said Christ to his pastors]—John xx. 22, 23.

Protestant.—Fudge! No man can forgive sins.

"He who sins against the Holy Ghost shall not be forgiven in this world, nor in the world to come."—Matt. xii. 32.

Protestant.—No sins are forgiven in the world to come.

"See that you despise not one of these little ones; for I say unto you that their angels always see the face of my father who is in heaven."—Matt. xviii. 10.

Protestant.—Their angels are not their angels: they have no angels.

"He that believeth in me the works that I do, he shall do also; and greater than these shall he do, because I go to the Father; and whatsoever you shall ask the Father in my name, that will I do, that the Father may be glorified in the son."—John xiv. 12, 13.

"And these signs shall follow them that believe; in my name they shall cast out devils: they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover."—Mark xvi. 17, 18.

And St. Paul testifies, "that the manifestations of the spirit of God granted in the Church are, the working of miracles, the grace of healing, the gift of diverse tongues," &c.—1 Cor. xii. 7, 9, 10, 11.

Protestant.—All this is Popish stuff.—There is no power in the Church now of working miracles.

Our Saviour says, his Church is built by him upon the rock, and that the gates of hell shall never prevail against it.—And, that *Heaven and Earth shall pass away*, but that his words shall never pass away.—Matt. xxiv. 35.

All *Protestants* maintain, in spite of this solemn declaration of Christ, that the gates of Hell have long since prevailed against his church. Their father, Luther, the lowd Friar of Wirtemberg, gave it to be understood, that but for him Christ's church must have gone to destruction:—that he alone had prevented her downfall; and that Christ had only him to thank for her preservation. Not so, said Calvin.—It is I to whom Christ owes her preservation. The wily Wesley mocks at their pretensions, and assures the world that his method, (an ever-varying one) and only that, can save Christ's church from ruin. We every day see now pretenders to do what Christ himself could not perform;—that is—to prevent, according to his solemn promise, the gates of hell from prevailing against her; each proclaiming the whole world in error except himself, and he the sole repairer and upholder of the Saviour's else perishable religion!!

Saint Paul, speaking of the Eucharistic sacrament, says—"Let a man prove himself; and so let him eat of that bread, and drink of the chalice: for he who eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the body of the Lord."—1 Cor. xi. 29.

Protestant.—True; without discerning the body of the Lord where it is not, we but eat and drink bread and wine as a figure of his body and blood.—We eat and drink these figuratively; and if unworthily, our damnation, like our sin, must be but a figurative one.

We may touch again on this subject,—the *Protestant mode of interpreting the Scripture*—the dead letter of which, without a sure interpreter, is the Protestant's boasted Rule of Faith.

We have read in several of our exchange papers an article on Puseyism, taken from the correspondence of the Washington National Intelligencer, in which a most absurd account is given of the Doctrines of the Oxford Divines—such as, "if a man sin more than once after baptism, there is no forgiveness though he repent"—that "that the Lord's Supper may be administered to dying insensible persons"—[insensible here seems to be thrust in, to make the sentence appear ridiculous]—that "ministers have the keys of heaven and of hell"—[the latter, no doubt added for effect.] Indeed, the whole seems a burlesque on Puseyism.

Our Mayor of Hamilton, Mr. DUGGAN, and the Corporation, have certainly deserved well of the public, by having planked so much of our side-paths. But along these side-paths there are many traps laid for the traveller, and especially for our drunkards, who are not a few, into which they are exposed to fall, and, like the poor wretch at Sir Allan's corner, be suddenly precipitated into eternity. These are the open mouthed cellars,

without a covering, so common in our now, but some day will be, the most commercial city in Western Canada.

When will our leading streets, or rather mud-swamps, be Macadamized?—They are, to be sure, annually repaired with a mock labor, of turning mud upon mud, to the useless annoyance and expense of the inhabitants. Were we asked for a name to our new city, we should certainly give it that of *Mudville* or *Miryborough*.

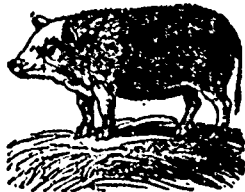
Ne Sutor ultra Crepidam.

We find copied into the Coburgh Star of the 2d inst., a letter to the *Liverpool Standard*, headed *Dr. Hook versus the Nineteenth Article*; and signed *A Layman of the Orthodox, or Evangelical Church of England*. On the writer's remarks on Dr. Hook's teaching, we have first to observe, that if every LAYMAN may be a Teacher, as the Protestant system allows to be the case, then what need is there at all of having or supporting a clergy to teach us, what every layman is free to contradict, and to put forth with equal authority his own particularly conceived opinions? But in the Church of God, says Saint Paul, *there are diversities of ministries*.—1 Cor. xii, 5. *Are all Apostles? says he, are all Prophets? are all Doctors?*—Ibid. v. 22. Yes; according to the vital principle of Protestantism, all are whatever they choose to be. In all, and in each of the Protestant sects, *the eye can say to the hand, I need not thy help: and the head to the feet, I have no need of you*.—Ibid. verse 21. In them, all is eye, all is ear, all is tongue, all is whatever member you please, but no body.

Secondly. The writer is no witch at Theology. He does not then know that there are unwritten traditions in the Church of Christ, as much the word of God, as the scriptures. *Therefore, brethren, stand fast, and hold the traditions which ye have learned, whether by word, or by our Epistle*.—2 Thess. ii, 14. Nay moreover, it is only by tradition that we know the scriptures to be the infallible word of God. Preaching, he ridiculously supposes the Vicar the Leeds, to discard altogether. "How then, shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And (alas for the Layman) how shall they preach, unless they are sent?"—Rom. x, 14, 15. But the most absurd supposition of our Layman is, that Dr. Hook "displays more zeal for the church than for Christ;" and that "his sermons, speeches and pamphlets have a tendency so to exalt the church, as virtually to conceal the Saviour." As if the church and the Saviour could be separated; the church, with whose pastors he said: *Lo! I am with you at all times, even to the end of the world*.—Matt. xxviii, 20.

We have made room in this number for the first of two admirable letters of Mr. O'Connell, to the Wesleyan Methodists in England. Although it is some two years old, it is as applicable as ever to those of that denomination here and elsewhere in America.

“..... IMMISSUS FONTIBUS APER.”



That blind beetle-headed blunderer, the Editor of the *Hamilton Gazette*, has paraded, as the leading article in his filthy sheet of the 7th inst., a long jumble of ignorant fanaticism, headed “*Protestantism and Popery*,” extracted from the sermons of a somebody, styled Rev. Henry Melville, B. D., without having discernment enough to have remarked that in our foregoing numbers, especially in our last, we have unanswerably demonstrated the truth of all those Catholic tenets, which this fiery fanatic attacks in his ignorant and spiteful effusion. If this coarse printed rag, called the *Gazette*, serves only, as it does, to excite religious animosity between our peaceable and well-meaning citizens; if it continues to be but a vehicle of slander on our bank, and the most valuable institutions in the country; if its Editor delights in nothing but in raking up stories of scandal, and in turning up with his muzzle the filthiest of mud, he must be put down, as a nuisance to society. When a fellow like this, holds his paper open, not for argument, but for abuse; not for good, but for evil, the sooner he and his hireling correspondents are turned off the stage, the better for the public.

The Bull of Bashan is a beast. His article from that vile Sectarian paper, the *Dublin Warder*, is but a renovation of the thousand times repeated calumnies of our bigoted Sectarians against the Saviour's church. There is no use of attempting their refutation. Our arguments are never attended to; but new filth is brought forth from the well hoarded stores of three hundred years standing, and thrown in our face, as a sufficient reply to all our arguments. Farewell, Bull, the bellower; you and your horned herd, are none of our keeping.

To the Editor of the Catholic.

GORE BANK.

MR. EDITOR.—THE HAMILTON GAZETTE Man justly imagining he was fast waning into well-deserved obscurity, has made an attempt lately to bring himself forth into notice, by promulgating, through his wretched paper, false, unfounded, and malevolent attacks upon a very serviceable institution here—the GORE BANK. The poor sinner's political death, as it was, seemed fast approaching: he had been weighed in the balance and found wanting; and this last kick of his will surely touch the beam. So well it ought. He has drank deeply of villainy in his day, and richly deserves hurling out of society with all his imperfections unatoned for. Having become so hardened in iniquity, he has lost sight, I suppose, of the era in which he sailed from his native land, and the circumstances that led to that somewhat precipitous, if not dishonourable, flight! Was his exit from a city not a 1000 miles off in strict conformity

with either honour or honesty? And was not his last migration attended with more ways than one of paying the piper? But, laugh! his very existence is muck! And yet this defiled sample of nature, forsooth! attempts to malign private worth and unimpeachable character! QUILL.

From the *Journal & Express*.

THE GORE BANK

We, the undersigned, request a meeting of the Merchants, and others engaged in business, to be held at the Promenade House, this evening, at 7 o'clock precisely, for the purpose of taking into consideration the rumours respecting the Gore Bank.

Daniel Macnab; Price & Davidson; Osborne & McIntyre; E. & J. Moore; Samuel McDowell; Robert Ecclestone; William Kerr; Walker & Watson; W. G. Price & Co; A. Kirland; Henry Magill; Chapel & Moore; John Galbraith, Junr.; A. Bunzer; John Winer; W. W. Watson; Thomas Catton; Thomas Stinson Geo. S. Tiffany; H. W. Ireland; Ross & Kennedy; Tristram Bickle; John Mills; Alex Carpenter; G. Sunley; John Ruthven; W. L. Distin; Bryce, McMurrich & Co; D. S. Ross; M. & C. Magill; Edward Magill; Edward McGivern; Thomas S. Hill; Robt. Ewen; Hiram Clark; Thomas Brown; J. Stinson; R. Dalrymple; Arch. Kerr; S. B. Freeman; T. Baker

In pursuance of the above requisition, a very large and respectable meeting assembled at the Promenade House, last evening, at which THOS. STINSON, Esq. presided as Chairman, and DANIEL MACNAB acted as Secretary.

After a few remarks by the Chairman, relating to the object of the meeting, it was moved by E. Kennedy, Esq., seconded by E. Stinson, Esq..

1st, Resolved.—That a Bank of undoubted stability and well conducted, is of great advantage, and is absolutely essential to every department of business, in a flourishing and commercial community, and that any attempt to injure its credit, unless made upon good and sufficient grounds, is calculated not only to embarrass the ordinary transactions in commerce and trade, but to check the honorable spirit of enterprise and industry of all classes of the community, and merits the just condemnation of every one interested in the prosperity of the Country.

Moved by James McIntyre, Esq., seconded by Arch'd Kerr, Esq.

Resolved.—That the Gore Bank is justly entitled in the full confidence of the public. That it has been conducted with liberality, skill and integrity, and in that way has largely contributed to the mutual benefit of its Stockholders, and the public at large: that it is of undoubted stability as any institution in the country, and that meeting views with indignation the late attempts made, without foundation, to injure its credit, and traduce the character of its Board of Directors.

Moved by T. Bickle, Esq seconded by A. Carpenter, Esq.

Resolved.—That the proceedings of this meeting, be published in the *Journal & Express*; and *Gazette*.

The above resolutions were carried unanimously, and thanks being voted to

the Chairman and Secretary, the meeting separated.

THOS. STINSON, Chairman.
DANIEL MACNAB, Secretary.

From the *Toronto Patriot*.

GORE BANK.

A great deal of absurd alarm has been exhibited the last few days by the bill-holders of this Institution. We believe the Bank has specie in its vaults for every dollar in circulation. The rumours affecting the solvency of this institution are the more idle, as the Shareholders are liable by their Charter,—for a sum equal to the amount of their Stock, in addition thereto—a provision not introduced into all the other Bank Charters.

The following has just been handed to us for publication:—

At a Meeting of the Committee of the Toronto Board of Trade, held on the 2d Instant—the subject of the existing excitement of the GORE BANK was considered, when the following resolution was adopted:—

“That a Committee be appointed to wait upon the Presidents or cashiers of the Banks in this city, and request them to concur with this Board in a public expression of undiminished confidence in the Gore Bank, and of their intention to continue to take their notes as usual.”

In virtue of the above resolution, the Committee (consisting of Messrs. W. Ross, W. Wakefield, John Thompson, and P. Paterson, Jr.) waited upon the Presidents and Cashiers of the Banks, who immediately concurred in the above resolution.

P. PATERSON, Jr.

Secretary Toronto Board of Trade.
TORONTO, March 3, 1842.

The election for Members to compose our Board of Police took place on Monday, resulting in the return of three Reformers and one Conservative: namely, Messrs. Young, Jackson, and Gage, (reformer) and Mr. Gillespie, (conserv.)

Who is to be the President of the Council is, up to the time of our going to press, undecided upon.

The *Toronto Church* paper warns its readers “that it is not responsible for the opinions of its correspondents. So that it may give falsehood for truth.

The *Catholic of Hamilton*, holds itself responsible for the opinions of its correspondents. Mark the (difference between) certainty and uncertainty.

The poor story of the Wanderer's Return, in the *Toronto Church* paper of the 5th instant, is another of the forged articles got up for the purpose of deluding our unacquiring Protestant simpletons. Any thing to prop up the crazy fabric of their own parliamentary church establishment.

The article which the *Christian Guardian* copies from the *N. Y. Observer*, on Lough Deary, furnishes free proof that liars live on fiction.



THE ALIEN BILL.

The following is the enacting clause:—
“That all Aliens who were actually resident within this Province, on the 10th day of February, A. D. 1841, and who were so

resident continuously for the seven year next before that day, or who shall have been continuously resident for seven years FROM THE SAID DAY, or from their first residence in this Province BEFORE THAT DAY, shall be deemed and taken to be natural born subjects of Her Majesty to all intents and purposes whatsoever,—provided, as it is afterwards enacted, they take the Oath of Allegiance within twelve months from the passing of the Act.—*Patriot*.



PROTESTANT IMAGES.

[The only admissible Images into Protestant churches are the following, or such like:]

PUBLIC MONUMENTS.—We print a return of the number of monuments erected in Westminster Abbey and St. Paul's at the public expense, from the year 1750 to the present time; specifying the names of the persons in whose honor they were erected, and the sums paid for each, with the aggregate amount:—

Westminster Abbey.—General Wolfe, £3,000; Lord Chatham, £6,000; Lord Robert Manners, Capt. Bayne, and Capt. Blair, £4,000; Captain Montagu, £3,675; Captains Harvey and Hutt, £3150; William Pitt, £6,300; Spencer Perceval, £5,250.

St. Paul's.—Lord Rodney, £6,300; General Lord Heathfield, £2,100; Earl Howe, £6,800; Major General Dundas, £3,150; Captain Faulkner, R. N., £4,200; Earl St. Vincent, £2,100; Lord Duncan, £2,100; Captain Burgess, R. N., £5,250; Captain Wescoti, R. N., £4,200; Captains Moss and Rivers, R. N., £4,200; Sir Ralph Abercrombie, £6,300; Lord Nelson, £6,300; Lord Collingwood, £4,200; Captain Cooke, R. N., £1,575; Captain Duff, R. N., £1,575; Captain Hardinge, R. N., £1,575; Major Generals Mackenzie and Langworth, £2,100;—Lieut. General Sir John Moore, £4,200; Marquis Cornwallis, £6,300; Major General Haughton, £1,575; Lieutenant Colonel Sir William Myers, £1,575; Major Gen. Bowes, £1,575; Major General Le Marchant, £1,575; Major Generals Crauford and Mackinnon, £2,100; Major General Sir Isaac Brock, £1,575; Colonel Cadogan, £1,575; Major General Hay, £1,575; Major Generals Gore and Skerret, £2,100; Major General Gillespie, £1,575; Major General Ross, £1,575; Lieutenant General Sir Thomas Picton, £3,150; Major General Sir William Ponsouby, £3,150; Major Generals Packenham and Gibbs, £2,100.—Aggregate amount, £82,175.—*Dublin Paper*.

The *Colonist* says the Incorporated Militia are to be continued for one year from May next.

REMITTANCES RECEIVED SINCE OUR LAST.

Hamilton—John Curran, 7s. 6d.
Dundas—Rev Mr. Mills for Nicholas Malligan, Norwich, 7. 6d
London—Rev. Mr. O'Dwyer, \$5, for Mrs Cronan, Mrs O'Brien, and Corporal O'Brien (Amiens) each 7s 6d.
Ancaster—Owen O'Brien, 7s. 6d.
Guelph—Rev Mr. Gibney for James Kellegher, 10s; and James Trainor, \$5.

From the Morning Chronicle.

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

[We give below an admirable Letter addressed to the Wesleyan-Methodists of England, by Mr. O'Connell, on the occasion of their opposing the system of national education established in England and Ireland. His positions respecting the bible being an all-sufficient guide in religion, are worthy of being examined by every thinking Protestant.]

London, July 6, 1839.

"We hold the faith our fathers held to God."

REV. SIRS AND GENTLEMEN—There appeared in the *Morning Chronicle* of the 2d of June an advertisement, headed "National Education," containing a manifesto on that important subject, addressed by you to your representatives in Parliament.

I do not at all dispute your right to address your representatives on matter of such great interest; but whilst I admit that right, I feel bound to dispute the propriety of the manner in which you so remonstrated. It seems to me that the contents of your remonstrances do not exhibit any great stock of Christian knowledge, and that they are still more deficient in Christian charity.

To avoid all possibility of misstating your sentiments, I will give them in your very words. They are these:—

"We most decidedly object to the intended scheme on the strong grounds of conscience, and of our right to full religious liberty."

"We protest against being taxed for the teaching and maintenance of systems of religion which we, in common with the vast majority of our fellow-countrymen, believe to be false and injurious."

"We protest more especially against our being compelled to support schools in which it is proposed to use versions of the Holy Scriptures notoriously corrupt and unfaithful, and accompanied by notes which we consider contain the most absurd and pernicious doctrines."

"We think it would be an infringement, on our rights, as a large and influential religious community, that after having paid a considerable portion of the money expended in national education, it would be impossible that the children of Wesleyan Methodists should avail themselves of its advantages without being subjected to the dangers arising from the exhibition of rival sects contending for rival versions of the Bible, and from the spirit of doubt, if not of absolute infidelity, in which that exhibition would be so likely to result."

I have several objections to this manifesto of yours. The first is, your claim to be considered friendly to the principle of full religious liberty.

It is an excellent principle: but, I repeat, you have no claim or right to be considered friendly to it. On the contrary, its assertion in your mouths sounds so exceedingly like hypocrisy, that I would respectfully caution you not to use it any more. And for this simple reason—that the Wesleyan Methodists, in the person of their founder, and from his days, have up-

on all occasions shown themselves the enemies of freedom of conscience.

I speak of the great body of the Wesleyan Methodists. There have, of course, been individual exceptions, and some highly honorable ones; but my accusation is directed against the great and overwhelming majority of the Wesleyan Methodists.

Look to the history of your sect, society, or persuasion, or whatever name you may choose to call it, and you will find that such history justifies and proves the truth of my accusation. In the first place, the Protestant dissenters of England, for nearly half a century after the organization of your society, were oppressed by penal and restrictive laws for conscience sake. And whilst they were seeking for the repeal of the Test and Corporation Acts, you, the Wesleyan Methodists, never assisted them in that holy struggle. At least, if you did, the fact never reached me. On the contrary, you at least appeared, if you were not really, amongst the ardent supporters of the enemies of the English Protestant dissenters.

I know that in the year 1828, when the Catholics of Ireland unanimously and powerfully petitioned for perfect freedom of conscience for the English Protestant dissenters, you did not, as we did, mingle in the fight, or become entitled to share in the glory of the victory.

Secondly, in the long struggle the Catholics of Ireland made for the abolition of the laws that infringed freedom of conscience, you never gave us any assistance. On the contrary, you were found in the adverse ranks, active, persevering, virulent!

How can you, then, think of claiming to yourselves the Christian epithet "Friends of freedom of conscience?"

In the third place, you would have departed widely, indeed, from the principles of the remarkable man who formed your society, if you were not active enemies of freedom of conscience, as your founder, the Rev. John Wesley, exhibited the most ardent, but melancholy zeal in the cause of intolerance. He was, in 1779, one of the principal founders or managers of that "Protestant Association," which in June 1780, very nearly achieved the destruction of London, by one of those insurrections which are in the present day called *emeutes*. The Protestant mob had, it is well known, possession of the city of London for nearly six days—destroyed not only the houses of the Catholics and their property, but the Catholic chapels, and also much Protestant property, as well as the prisons of the metropolis. The great instigator of that Protestant Association, both in the pulpit and through the press, was that Wesley whose name you bear; and the first page of your political history is stained with the blunderings, the burnings, the destruction of property, the bloodshed, and the fearful insurrection of June 1780.

In the fourth place, you are unable (and perhaps you are unwilling) to shrink from the avowal of the guilt of John Wesley in these transactions. The insurrection commenced on the 2d June 1780, the day that the Protestant Association presented their petition to parliament. On the 17th of February in that year, that very associ-

ation presented their unanimous thanks to John Wesley for his exertions in their cause. But what I think is the worst feature in the entire of his conduct is, his having afterwards, and after the insurrection was put down, audacity (which I hope will never have a parallel) actually to publish and argue that this insurrection for destruction of Catholic property, Catholic places of worship, and Catholic lives, was nothing less than a *POISON PLOT!!!*

Thus, Wesleyan Methodists, do I disprove of your claim to be deemed friends of freedom of conscience. My advice to you is, to abandon the wretched pretence in future. Avow yourselves friends of intolerance, and, if you dare, of persecution; but do not outrage common sense and Christian sentiment, by affecting to be favorable to religious liberty.

Such is my first objection to your manifesto; the suggestion of your being what you are not.

Yet I am quite ready to applaud the principle you put forward in that manifesto. Where it is applicable to you, I am quite content you should have the benefit of it. You protest against the tax for the teaching and maintenance of systems of religion which you believe to be false and injurious. Oh, how heartily do I thank you, good Wesleyan Methodists, for the principle! What a blow it gives to the payment of church-rates by Protestant dissenters, or Roman Catholics in England! What a heavy blow you give to the Protestant establishment in Ireland! How heartily do I thank you for the excellent principle you thus put forward!

But come, be honest! Work out your own principle. No man should be taxed for the teaching and maintenance of a religion he deems false and injurious. Let the Presbyterian, Episcopalian, Independent, Baptist, and Catholic have the benefit of it. It applies to all. Will you work it out for all.

But no! you will claim it for yourselves—you will not grant it to others. "What you would that other men should do unto you, that you will not do unto them."

To justify your conduct in a moral point of view, all that is necessary is directly to contradict the plain precept of holy writ.

"We will now proceed to your biblical knowledge. The words you use are these:—

"We protest most especially against our being compelled to support schools in which it is proposed to use versions of the Holy Scriptures notoriously corrupt and unfaithful, and accompanied by notes which, we consider, contain most absurd and pernicious doctrines."

I will begin with the notes. And my conviction is, that not one amongst you ever read the notes of the Catholic version of the Holy Scriptures in modern use. It is quite true that there was an edition of the Rhemish or Douay Bible, that contained notes in which the civil power was sought to be justified in inflicting persecution for religious dissent. But there are, indeed, very few copies in existence containing such notes; and all the copies in use by the clergy, or in use in Catholic schools, colleges, or private houses, are

quite free from any such notes. The multitudinous copies published in England and Ireland in recent times, are quite free from them. Indeed, even if they existed, the complaint against them would come with a very bad grace from the Wesleyan Methodists, who, as far as the more liberal spirit of the present period will allow, countenance the principle of religious persecution. But the Catholics, one and all, have repudiated these notes and the doctrines they contain. No man ever repudiated and condemned them more loudly than I did, and do. The complaint, therefore, that you make against notes that no longer for any practical purpose exist, appears to me to be idle and frivolous, and quite unworthy of being introduced into any discussion upon so important a subject as national education.

The next allegation of your's, to which I object, is, that the Catholic version of the Holy Scriptures is notoriously corrupt and unfaithful. In this you display nothing but a lamentable ignorance. You have made a charge which you can never prove, and which you would be ashamed to make if you had biblical learning adequate to the importance of the subject. You would then have known that such a charge applies, not to the Catholic, but to the Protestant version; and that whilst many Protestant divines have borne their testimony in favor of the Catholic version, many learned Protestants, as well as all Catholic divines, have demonstrated the errors in the Protestant authorized version; to this extent, that some of those errors, upon most important points of religious belief, are admitted by learned Protestants to be manifest, and yet remain to this day uncorrected. Let me put you in possession of a few facts. It may be of use to you to know them.

First—That the first great use made of the press, after the invention of the art of printing, was the publication, by the celebrated Faust, of the Bible according to the Vulgate. The edition was very large.—It was however, in Latin; but you should know that at that period almost every person who could read understood Latin.—This publication took place more than 70 years before the so-called "Reformation."

Second—That about 800 editions of the Bible or New Testament were printed and circulated in Catholic Europe before the so-called Reformation, and before the name of Protestant was known in the world.

Third—A number, exceeding 200, of these editions, were in the vernacular tongues of the different countries in which they were published; and were thus accessible to every body who could read.

Fourth—These editions of the Bible in the vernacular tongues were almost exclusively published in the countries that afterwards continued faithful to Catholicity; whilst in England, Scotland, Sweden, Denmark, and Norway, where Protestantism acquired an early, and has maintained a more lasting, ascendancy, no bible existed, in the national tongue, until after they had embraced the new creed.

Fifth—That the only exception in favor

of a country having adopted the new creed, or rather creeds, in Holland; in which there were two or three vernacular versions of scripture before the Reformation; but it must be admitted that the political position of Holland influenced, if it did not create, the adhesion of the Dutch to Protestantism. And there is this compensation, that in no country in Europe are the inhabitants returning more quickly or more numerous to the Catholic faith than are the Dutch. But of the countries we have above mentioned as being peculiarly Protestant, it is remarkable that Protestantism was introduced into England by Henry VIII., and into Denmark by Christian II., two of the greatest monsters that ever disgraced, not only the throne, but human nature!

Sixth—That the first versions of the Bible in the English language published after the commencement of the Reformation were—1stly, Tyndal's; 2dly, Coverdale's;—both in the reign of Henry VIII.;—3dly, that called "The Bishop's Bible," in the reign of Queen Elizabeth; and these three possessed the exclusive circulation of England till the year 1611, when the present "authorized" version was published in the reign of James I. The three former versions having prevailed for a period of nearly sixty years as the authorized versions of the sacred Scriptures for the English Protestants.

Seventh—That these versions were so full of gross errors that they were declared by more than one thousand ministers of the English Protestant church to be "in some places absurd; and in others, as taking from, perverting, obscuring, and falsifying the word of God;" and as being what James himself called "a most corrupt translation." Yet it was from such versions that the biblical christians of England had, for a period of nearly sixty years, to select their religion,

Eighth—That the present authorized version, that of king James, had not escaped Protestant censure of the most emphatic nature. Protestant divines of the highest character: I name Louth, Newcome, Wakefield, Bellamy (and I could name others), admit that *the errors in the Protestant authorized version are frequent, and that a revision is desirable.* And a more recent and laborious Protestant writer, the Rev. Mr. Horne, in his "Introduction to the Critical Study of the Scriptures," vol. ii., fully concurs in the opinions of the more ancient Protestant divines,

Yet it is from this version, in which, in the mitigated language of Protestant divines, "*the errors are frequent,*" and of which a revision was declared to be very desirable, that you Wesleyan Methodists, and the rest of the Protestants of England, collect your religion.

Ninth—The persons who revised, and under whose sanction the present Protestant version was produced, were men whose character and strength of mind may be judged of by their having dedicated their new version of the Bible to James I., that slobbering and disgusting creature, who has been so justly described as the shame alike of royalty and of manhood!—and in their dedication having called him "the Sun in his strength;"—"whom the heavenly hand

of the Lord hath enriched with many singular and extraordinary graces, that he may be the wonder of the world!"!!

Tenth—The Catholic authorized version was first published at Douay in the year 1609. It was the result of forty years toil and labor, and can fairly stand a comparison with any other version of the sacred Scriptures, published in any country, either Catholic or Protestant.

Eleventh—I close my statement of these interesting notices, with reminding you that the Catholic needs not, and does not rely upon any particular Catholic version of the sacred Scriptures. It has an ever-living and a speaking authority to resort to. It is the duty and it is the happiness of the Catholic that he should

"Her alone for his director take
Whom God has promised never to forsake."

Having thus thrown before you facts, the verification of which is familiar to any instructed biblical scholar, I proceed to consider as rapidly as so important a subject will permit, another topic of great importance in itself, but which I think you have been exceedingly incautious in bringing forward. It is a topic which, in my humble judgment, you should have cautiously abstained from. It can do you nothing but mischief. It appears to me to be a disavowal of the very first principle of Protestantism. It is that in which you complain of the dangers to which your children "would be exposed, by the exhibition of rival sects contending for rival versions of the Bible—and by the spirit of doubt, if not of absolute infidelity, in which that exhibition would be so likely to result."

And is it so, Wesleyan Methodists? Is there, then, danger of doubt! is there, then, danger of absolute infidelity from the exhibition of rival versions of the Bible.—And are you thus determined to rear up and educate your children in the ignorance of that most important fact? And will you conceal from those children, too, who they were from whom that spirit of doubt emanated, and with whom the danger of that absolute infidelity originated, and by whom it was continued? Meditate well upon your own words; and bethink you if they are not destined to rise in judgment against you, and to produce your condemnation out of your own mouths?

For, speaking of protestantism as a fact, and, for the present not condemning, and [of course] not approving of it—is it not this, the right of private judgment, and the right, as well as the duty of each individual to examine and decide for himself, by selecting from the written word of God, and from that alone, the tenets of his religion?

This is the principle of your religion, else you are not Protestant: "The sole sufficiency and the all-sufficiency of the written word of God, with the right of each individual to expound its meaning for himself;"

Now, come with me, I pray you, for one moment, and tell me whether this principle does not necessarily and inevitably imply a perfect knowledge of what is and what is not, "*the written word of God?*"

There is an accurate, though parlia-

mentary language, a previous question, or rather questions, before you can use any book as containing the word of God.

First—Is it certain that the book *does* contain the word of God?

Secondly—Is it certain that it contains the entire word of God?

These two questions should be fully and satisfactorily answered before any Protestant can safely use his Bible. In fact, it is plainly the duty of every member of the Protestant churches to satisfy himself individually of the ground whereon he receives the Protestant Bible. This information is of the utmost and the most vital importance. The Protestant has thrown off the authority of the church to decide the canon of Scripture. It would be absurd to suppose that, disclaiming the authority of the church, he is to rely upon that of the King's printer!! To be consistent, therefore, with Protestantism, you should instead of *shrinking from the investigation*, consider it your first duty to teach your children to authenticate the genuine canon of Scripture, and, of course, to distinguish the false and erroneous versions from the true.

The fact is that your children, in order to be safe in reading the book you put into their hands as the Bible, should be taught, firstly, the authenticity of the several books composing that volume; secondly, the divine inspiration of the writers of those several books. They should be able to give a reason why the books of St. Mark and St. Luke, who were not apostles, should be received as genuine, and, above all, as inspired; while they are called upon to reject that written by St. Barnabas as *not* inspired, although it is certainly authentic, and, although he is certainly known to have worked miracles, and is described in your Bibles to be *an apostle, and full of the Holy Ghost.*

These questions do not create doubt; they do not excite to infidelity in the mind of the Catholic, who relies on the authority of the church for the authenticity and inspiration of the Holy Scriptures, the sacred deposit in all times and in every age of the Catholic church.

But you, Wesleyan Methodists, what are you to do? Are you to control the reason and judgment of your children by an ephemeral claim to spiritual authority? And if you have not that authority [as you assuredly have not] it is in vain for you to hope that you can stifle doubts by leaving your children in ignorance of the real nature of the controversy; or subdue the germs of infidelity by insisting upon a submission to what you have no species of rational claim.

In sober truth, the doctrine of church authority in these matters, is so plainly consistent with the dictates of common sense that you yourselves unconsciously resort to it and admit [without intending it, but in explicit terms], that the Anti-Catholic rule necessarily leads to doubts, and has a direct tendency to promote infidelity.

Wesleyan Methodists, I have done with you for the present. I shall not notice any *anonymous* publication that may appear in reply to this letter.

But I proceed to conclude my address to you with these observations:—

First—That you allege that it is not honest to apply the money of the Wesleyans to educate persons in the Roman Catholic religion. I admit it. But is it not equally dishonest to apply Roman Catholic money for the education of Wesleyans, or of any other sect, in doctrines which Catholics believe erroneous? As Cobbett coarsely says, "what is sauce for the goose, is sauce for the gander."

Secondly, Your letter is full of the above dishonesty. You desire that the money of all persuasions should be applied to the education of only some.

Thirdly, the Catholics, on the other hand, desire to deal honestly by all.—They insist upon the principle of common justice—that the money of all should be applied to the education of every one.

The Catholic church at every period and in every country, has been the promoter of education. Before the Reformation every great church, and all the monasteries, friaries and convents, had schools attached to them for the poor, who were educated gratuitously. In Oxford alone, before the Reformation, there were 300 halls and private schools besides the colleges. Where are they now?

Wesleyan Methodists, I conclude for the present. You have provoked this contest by the bigotry and injustice of your narrow views on the subject of education. I rejoice in your affording to me the contrast between genuine Catholic liberality and the intolerance of Wesleyan Methodism. You have been driven actually to contradict Protestant principles in order to palliate that intolerance.

How true it is,

"Et socum petulantis ementia certat!"

Your organization is extensive, and would be formidable, but for its inherent spirit of uncharitable antipathy to your fellow Christians. You desire to make converts of the Catholics. Can you hope to succeed by the exhibition of pecuniary injustice and spiritual virulence?

Your No-Popery cry is daily losing its force and its efficacy. At the present period you could no more get up an insurrectionary movement against the Catholics as you did in 1780, then you could subvert the throne of the constitution. Instead of injuring, you serve the cause of Catholicity, because you place in the most powerful contrast with your labors the exertions of the Catholics to promote liberality, general education, and a perfect exemption for all Christians from any local or temporal fetters upon the freedom of conscience.—

I am, Rev. Sirs, and Gentlemen,

With all the usual compliments of ceremony,

Your humble servant,
DANIEL O'CONNELL.

The poor-law Act will be so amended next session as to punish any person transporting paupers from England to Ireland, a common practice with the officials of London, who send over poor people in crowds by the steamers.—*Limerick Chronicle.*

The Earl of Shannon has sent one hundred pounds to provide coals and fuel for the poor at this inclement season, on his estates in the county Cork.

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 a day, and still is called just*—Prov. xxiv, 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, 12, 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,] we shall not come, till we have paid the last farthing?”—Matt. v, 25, 26. He cannot here allude to any pecuniary debt, or earthly prison, as is evident from the context.

Besides, if, as Scripture affirms, *the just man falls seven times a day, and as our Lord declares, we shall render an account for every idle word*, how few die so perfect as not to have at least some slight fault, or so much as an *idle word* to account for? Where, then, is this account to be rendered? Not in heaven, for all accounts must be rendered, 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 damned; who of all the human race could expect to be saved?—son, then, shews 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, 31, 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 hand writing 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 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 is 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 us 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 forever 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 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:

“Judas Maccabæus, having made a collection, sent twelve thousand drachmas 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, 45.

This doctrine and practice of the Jews, the Saviour never found fault with. We would 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.

Or, *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 to 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; tho' it is now to them inalienably secured.

THE CARMELITE

AN INCIDENT OF THE IRISH REBELLION.

The following is an Extract:—

“There are a few distinguishing marks by which the being denominated a Swaddling preacher may be instantly known in any and every generation, since this class came into existence. Talkative beyond all endurance, and ignorant in proportion to his loquacity, he is the terror of every society into which his forwardness finds an entrance, while the marvellous dexterity with which he wields a thousand-times refuted calumnies against Catholicity, renders him an object of interest, to those, at least, who can find charity for any description of Christianity, save and except that which comprises the “deluded subjects of priestly rule.” This latter class is excluded by the self-dubbed “reverend” from all participation in the spiritual paradise to which the myriads of sectaries, under his patronizing influence, are admissible; and in accordance with the assumed spirit of his profession, it becomes a duty to abuse and convert them. The acerbity of his natural disposition is heightened by the contentious nature of his education; his countenance is wan, though a great abdominal protrusion exhibits strong evidence of his acquaintance with the good things of the world; and if you give him a broad-brimmed beaver, square-tailed coat, and milk-white cravat, with most unassuming tie, I think you may have a very tolerable portrait. We all recollect these worthies at the period of the Second Reformation, their vaunting boast of the influence of a gospel light, that only illuminated the road to a potato-pit, or to the treasury of some noble patron, and the cry of regeneration, that had an evident effect, indeed, upon the empty purse and famished homes of our poorer peasantry. That was a glorious period for drawing on the coffers of the “London Hibernian Society;” the kingdom rang with the lauded efforts of money-inspired and self-constituted ecclesiastics; the poor converts were pompously paraded as the new inheritance of Israel, and peers of the realm, in the sagacity of profound wisdom, said that soon “there would be no Papist to emancipate.” Alas! “all that's bright must fade:” the day of the Swaddling preacher passed away; and the pauper proselytes of foreign and domestic enthusiasm sunk once more into “the degraded errors of their fathers' belief.”

This is the only tribe, except the gipsies, on which the progress of information has had no visible influence. Men have changed manners and opinions, governments have been re-modelled or destroyed, empires and kingdoms have been revolutionized or improved, but your Swaddling preacher, wrapped in the changeless mail of interested bigotry, ever has remained the same. Hence the demure votary of some antiquated tea-table who in his day regales his spectacled patroness with the most newly-invented anathema against popery, is, in every respect, a fair representative of the man who, forty years since, in the plenitude of political preferences, predicted the downfall of the “Scarlet Lady.” He preaches the same intolerant doctrines, without the same support for his narrow views, and can only mourn over the degeneracy of modern innovation, as he views the liberality which the more happy policy of refined administration has produced.

“The Rev. Izac M'Kenzie, then, was one of this cast. He had a large pair of silver knee-buckles, and a pair of shoe-buckles of the same metal, which, in common justice ought to satisfy the scruples of any Papist in the world, unless he were too sceptical. Born with nothing but ambition, and bred up to no profession on which he could depend for a livelihood, he thought, (and little blame to the man) that the easiest way to a fortune was the one for him. On looking round on the world, too, he saw that men were to be led by the ears, and that the greatest stock of impudence was generally favored by the greatest stock of cash. It was not much to be expected, therefore, from a young aspirant after the happiness of a comfortable settlement, but that he would flatter the prejudices of those from whom all was to be hoped: and Izac did so.—“No Popery” was the cry; no Popery cried young Izac: and by some means he obtained a licence to preach to the faithful, and trace the resemblance between the Church of Rome and the reprobated “Whore of Babylon.” To be sure, he had been dissipated, creditless and abandoned in his native village; but what of that? If the spirit of malt had fled him through his pecuniary incapacity to woo it longer, the spirit of the gospel had entered, and the former, in due course, was again likely to follow. He was not mistaken. In the year '98, and the seventh of his mission, the Rev. Izac M'Kenzie could boast as smoothly combed a crown, and as large a claim to corpulent importance, as any corporator of five and twenty year's standing, or representative of his life and manners now existing among his brethren.”

HIS NAME IS NEVER HEARD.—The Chinese must fancy that there is much more in a name than we outside barbarians are in the habit of admitting. The real name of their Emperor is seldom or never known. Upon ascending the throne he assumes a name by which, when spoken of, he must be called; for, to pronounce or write his proper name, by accident or intention, is death to the divulger of the secret, to his family, and, if a rich man, the confiscation of his property ensues.

ORANGEMAN'S OATH.

[The following is the Secret Oath of Orangemen; who, nevertheless, would pass themselves off as Christians! They are in Ireland, as elsewhere, the plague-spot of Protestantism:]—

"I, in the presence of Almighty God, do solemnly and sincerely swear, that I will not give the secret of an Orangeman, unless it be to him or them I find to be such after strict trial, or the word of a well known Orangeman, for (him or from the body or assembly of Orangemen. I also swear, that I will answer all summonses from an assembly of Orangemen, eighty miles distance; and that I will not sit, stand by, or be by and see a brother Orangeman struck, battered or abused, or known his character injuriously taken away, without using every effort in my power to assist him at the hazard of my life. I further declare that I will not lie, to or upon an Orangeman, me knowing the same to be detrimental to him; but will warn him of all dangers, as far as in my power lies; and that I will bear true allegiance to his majesty, and assist the civil magistrates in the execution of their offices, if called upon, and that I will not know of any conspiracy against the Protestant Ascendancy, and that I will not make or be at the making of a Roman Catholic an Orangeman, or give him any offence, unless he offends me, and then I WILL USE MY UTMOST ENDEAVORS TO SHED THE LAST DROP OF HIS BLOOD, IF HE OR THEY BE NOT A WARRANTED MASON; and that I will stand three to ten to relieve a brother Orangeman, and I will not be a thief, or the companion of a thief, to my knowledge.

Questions.

Answers.

What's that in your hand? A secret to you.
 From whence came you? From the land of bondage.
 Wither goeth thou? To the land of promise.
 Have you got a pass word? I have.
 Will you give it to me? I did not get it so.
 Will you halve it or letter it? I will halve.
 March. Delzo thro' the Red Sea.
 What Red Sea? The Wall of the Red Sea.
 I am afraid. Of What?
 The secret of the Orangemen being discovered. Fear not, for he that sought your life is dead.
 Have you not a grand word? I have the grand, I am that I am.
 Did you hear the crack? I did.
 What crack did you hear? A crack from the hill of fire.
 Can you write your name? I can.
 With what sort of a pen? With the spear of life, or Aaton's rod, that buds blossoms, and bear almonds in one night.
 With what sort of ink? Papist blood.

SECRET SOCIETIES IN FRANCE.—The *Gazette des Tribunaux* states that the *Cour Royale* was occupied on Wednesday with an appeal brought by a wine-shop-keeper against the sentence of the Correctional Police which condemned him to imprisonment for one year and a fine of 300f. for having been a member of a secret society, and for having suffered the members of the same society to meet on his premises. The Attorney General's deputy defended the judgment. In the course of his speech he read two letters addressed to the appellant, and seized by the police. In one of these was found the following passage:—"I thank you for having sent me the *Republic Catechism* and the *Montagnard*. I have read them. The *Girondists* are resuscitated in our *justes milieux*; but they tremble the madmen who would endeavour to stem the torrent which sooner or latter will engulf them. Kings, Ministers, and Deputies shall one day render an account to the Sovereignty of the people." The court confirmed the judgment.

the failure of banks in this country since the seventeenth century. The small population of Guernsey and Jersey held £569,000 of the stock of this United States Bank. Call it an entire loss, and it is equal to a levy of three or four pounds on every man, woman and child in the whole community of those Islands—a sum greater than was ever raised by taxation in a single year on any people in the whole world."

REMOVAL.

Saddle, Harness and Trunk Factory.

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

SHIP INN.

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

BANK OF THE UNITED STATES.

"On the failure of the Bank of the United States the London Banker's Circular says:

"The proportion of its capital held by British subjects is nearly four millions sterling; it may be described as an entire loss. And the loss we venture upon some consideration to say, is greater than the aggregate of all the losses sustained by the inhabitants of the British Islands from

ROYAL EXCHANGE, KING STREET, HAMILTON—CANADA, BY NELSON DEVEREUX.

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

N. DEVEREUX.

Dec. 24, 1841.

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

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

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

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

P. McCLUSKY.

N B—A few respectable Boarders can be accommodated on reasonable terms.

Hamilton, Dec 1, 1841

NEW HARDWARE STORE

The Subscriber begs leave to inform his friends and the public generally, that he has re-opened the Store lately occupied by *Dr. J. Layton, in Stinson's Block*, and is now receiving an extensive assortment of Birmingham, Sheffield and American Shelf and Heavy HARD WARE, which he will sell at the very Lowest Prices.
 H. W. IRELAND.
 Hamilton, Oct. 4, 1841.

REMOVED IN HASTE.

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

SAMUEL McCURDY.

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

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

Of the first quality at the *Bristol House Oyster Rooms*, for 1s. 3d. per dozen, or 8s. 9d. per 100; or £1 17s. 6d. the barrel.
 D. F. TEWKSBURY.
 Hamilton, Nov. 24, 1841.

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

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

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

OYSTERS! fresh, and just received,—call at *C. Langdon's Saloon.* Hamilton, Oct 13, 1841.

THE FAMILY NEWSPAPER.

THE PHILADELPHIA SATURDAY COURIER, WITH THE LARGEST CIRCULATION IN THE WORLD.

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

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

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

FOREIGN LITERATURE AND NEWS.

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

The Markets.

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

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

TO AGENTS—TERMS.

The terms of the COURIER are \$3 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, we will send us \$15, per money and postage free, we will receipt for one for each. Seven copies for \$10, three copies for \$5, or one copy three years for \$5.
 Address, **McMAKIN & HOLDEN,** Philadelphia.

Original.

THE RULE OF FAITH.

Et hoc erit vobis directa via, ita ut stultus non errat per eam. - ISAIAH XXXV. 8.

And this shall be to you a straight way, so that even fools may not err therein.

The grand discriminating principle between Catholics and others, is their rule of Faith. Protestants admit as their rule merely the Scripture, as interpreted by each individual in the sense he thinks the truest: and hence the cause of perpetual disagreement among them concerning the real meaning of the text. Catholics admit, as their rule of faith, the same Scripture, not as interpreted by one's self or by any private or particular individual; but as unanimously understood, and invariably explained by the Pastors of the Church: together with certain traditional truths, which have been universally received and carefully handed down to them from the beginning; one of which is, (what Protestants themselves admit) that the Scripture is inspired writing, and the sure word of God.—This, indeed, seems the very rule of faith, laid down by Jesus Christ himself, when he commanded all to hear the Church, (Matt. xviii. 16.) and to attend to the voice of his pastors instructing, with the same deference, as one would to his own, Luke x. 16. Faith, says St. Paul, comes by the hearing. *Fides ex auditu.* Rom. x. 17. It is not then the result of one's own reading and investigation, as the very word *Revelation* implies: for what is discovered by one's own lectures and study cannot surely be called *revealed*.

In the Christian system, that which has been revealed, not discovered, is the object of our belief; and it becomes a proper object when once the authority on which it rests, is proved an unquestionable one. The nature of this authority is therefore more the object of our disquisition, than the truths it propounds; and which though never contrary, are often impeneable to our limited reason.—In proof of the infallible nature of this authority, all might be adduced that has ever been urged in defence of *Revelation*.

MISCELLANY.

HERETICS commonly confined religion either to a particular region, or some select party of men, and therefore had no pretence to style themselves Catholics; but the Church of Christ had a just title to this name, being called Catholics, (as Optatus observes) because it was universally diffused over all the world. And in this sense the name is as ancient almost as the Church itself. For we meet with it in the passion of Polycarp, in Eusebius, in Alexander, and in Ignatius. And so great a regard had they for this name, that they would own none to be Christians, who did not profess themselves to be of the Catholic Church. As we may see in the Acts of Pionius the martyr, who, being asked by Polemo the judge, of what Church he was, answered—"I am of the Catholic church; for Christ has no other."—*Bingham's Antiquities of the Church.*

SPLENDID METEOR.—On Tuesday evening, about eight o'clock a meteor of unusual size and splendour was witnessed in this quarter. The evening was very clear,

the sky being without a cloud, and the moon shining brightly. Suddenly, a dazzling blaze of light burst from the sky, illuminating Bealmond and the distant hills, the cars around Craigforth, and, indeed, the earth and air on every side, with all the brilliancy of noon-day. The phenomenon appeared like a ball of fire, of an oblong shape, and apparently almost twice the size of the moon, having, at the time, somewhat of the same silvery appearance as that luminary, but flaming with a brilliancy so intense, as almost to dazzle the eyes. A tail of fire, somewhat resembling that of a rocket, but composed of the most beautifully varied colors, streamed behind it for a short distance, adding much to its splendour, and giving the whole an appearance at once singularly magnificent and sublime. Before it disappeared, it assumed a red glowing appearance, and then burst, for an instant enveloping the earth and sky in a blaze as bright and dazzling as the most vivid lightning. It appeared to pass from the south to the north, inclining towards the earth. To the eye it seemed to burst and disappear above Gargunock.—Another meteor of the same kind, but much less in size, brilliancy, and splendour, was observed falling in a quarter rather farther to the south, a few minutes previously. It is a coincidence worthy of notice that a meteor, of the same nature with that first described in the above, was seen at the same hour in Glasgow.—*Stirling Journal.*

A SHEET OF PAPER.—What can be more common-place than a sheet of writing paper? And yet, when we trace it through all its wanderings, every ramification becomes deeply interesting. First comes the flax or cotton, planted, tended and sold to the speculating merchant: then its admittance to the factory, where it is wove into vestments for the prince, or mayhap the beggar. Then its sale again, and transport across the sea, and arrived at its destination, it is bought once more, and the widow plies her needle at midnight in forming it into a garment for one who will wear it, tear it, and at last carry it piece by piece away. The rag monger sells it to the paper manufacturer, it is torn into a thousand shreds, made into a pulp, pressed out, dried, clipped, sold to the stationer, and at last used as parchment by the very man who once, perhaps, wore it on his back.

PAPER MONEY.—The origin of this circulating medium is perhaps of higher antiquity than has hitherto been suspected. The Chinese who have anticipated so many of our most curious and useful inventions, seem also to have a claim to this; for in a curious compilation, entitled, "The names, Laws, and Customs of all Nations," Printed in 1611, it is said, "they (the Chinese) have *paper money*, four square, and stamped with the King's image, which, when it waxeth old, they change with the king for *coins* that is new stamped."

The Prussian States-Gazette of the 16th November has the following:
"We Frederick William, by the Grace of God, King of Prussia—

Make known to our faithful States of the Rhenish Provinces, that the difficulties on the subject of the administration of our Catholic dioceses of Cologne and Hesse, which have so much excited the public mind, are entirely removed, and that the conferences held on this subject with the Court of Rome have been crowned with full and entire success.

"The construction of the Cathedral of Cologne has had, for a long time, all our sympathies. We desire that this monument should be worthy of Germany, and we grant for this object, for the ensuing year, the sum of 50,000 Thalers."

TOTHE READERS OF THE CATHOLIC.

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

THE EDITOR.

HAMILTON, JANUARY, 1842.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

THE CATHOLIC.

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

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

TERMS—THREE DOLLARS

HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

PRICES OF ADVERTISEMENTS.

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

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

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

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

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

Produce received in payment at the Market price.

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

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

Rev. Mr. Gibney, *Guelp*
" Mr. Charest, *Penetanguishene*
" Mr. Proulx, *do.*
" J. P. O'Dwyer, *London.*
" Mr. O'Ellian, *St. Thomas.*
" Mich. MacDonell, [*Maidstown*] *Sandwich*
" Very Rev. Angus MacDonell, *do.*
" Alex. J. MacDonell, *Oakville.*
" Mr. Mills, *Dundas.*
" E. Gordon, *Niagara.*
" Mr. O. Reilly, *Gore of Toronto.*
" W. Patk. McDonagh, *Toronto.*
" Mr. Quinlan, *New Market.*
" Mr. Fitzpatrick, *Opa.*
" Mr. Kernan, *Cobourg.*
" Mr. Butler, *Peterburgh.*
" Mr. Lallor, *Pictou.*
" M. Brennan, *Belleville.*
" J. Smith, *Richmond.*
" P. Dollard, *Kingston.*
" Rev. Angus MacDonell, *do.*
" Rt. Rev. Bishop Goulin, *do.*
" Rev. Mr. Barke, *do.*
" Rev. Mr. Snyder, *Wilmot, near Waterloo.*
" Mr. O'Reilly, *Brockville.*
" J. Clarke, *Prescott.*
" J., *Cornwall.*
" John, *Bytown.*
" D. O'Connor, Esq., J. P.; *Bytown.*
" Rev. J. H. McDonagh, *Perth.*
" G. Hay, [*St. Andrew's*] *Glengarry.*
" John MacDonell, [*St. Raphael*] *do.*
" John MacDonell, [*Alexandria*] *do.*
" Mr. Martin MacDonell, *Recollect Church*
" Rev. Patrick Phelan, *Szm. St. Surice.*
" Rev. P. McMahon, *Quebec.*
" Mr. Henry O'Connor, 15 St. Paul Street, *Quebec*
" Dr. JB Purcell, *Bishop of Cincinnati, Ohio*
" Bishop Fenwick, *Boston.*
" Bishop Kenrick, *Philadelphia.*
" Bishop England, *Charleston, S. C.*

SAMUEL McCURDY,

PALLOP.

KING STREET, HAMILTON.