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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] AUGUST 9, 1843.

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THE CATHOLIC

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

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

THE CROSS OF THE SOUTH.*

This beautiful constellation can only be seen in the southern hemisphere. The following stanzas are supposed to be addressed to it by a Spaniard travelling in South America.—*Catholic Advocate.*

In the silence and grandeur of midnight I tread,
Where savannas in boundless magnificence spread;
And bearing sublimely their snow-croreaths on high,
The far Cordilleras unite with the sky.

The fern tree waves o'er me, the fire-fly's red light,
With its quick glancing splendour illumines the night;
And I read in each tint of the skies and the earth,
How distant my steps from the land of my birth.

But to thee, as thy lode-stars resplendently burn
In their clear depths of blue, with devotion I turn,
Bright cross of the south!—and beholding thee shine,
Scarce regret the lov'd land of the olive and vine.

Thou recallest the ages when first o'er the main
My fathers unfolded the ensign of Spain,
And planted their faith in the regions that see
Its unperishable symbol emblazon'd in thee.

How oft in their course o'er the oceans unknown,
Where all was mysterious and awful and lone,
Hath their spirit been cheer'd by thy light, when the deep
Reflected its brilliance in tremulous sleep.

As the vision that rose to the lord of the world, †
When first his bright banner of faith was unfurl'd,
Ev'n such to the heroes of Spain when their prow
Made the billows the path of their glory, wert thou!

And to me as I traverse the world of the west,
Thro' deserts of beauty in stillness that rest,
By forest and rivers untamed in their pride,
Thy beams have a language, thy course is a guide.

Shine on!—my own land is a far distant spot
And the stars of thy sphere can enlighten it not;
And the eyes that I love, tho' e'en now they may be
O'er the firmament wand'ring can gaze not on thee.

But thou to my thoughts art a pure blazing shrine,
A fount of bright hopes and of vision divine,
And my soul, as an eagle exulting and free,
Soars high o'er the Andes to mingle with thee.

* This fine poem is by Mrs Hemans, but is strangely omitted in the editions of her works.
† Constantine.

THE MORMONITES.

When the Mormon heresy first became known in England, and its pernicious tenets had begun to allure the uncouth Saxon laborers on Ribbleside from their peaceful homes, we exposed in this journal the rascality, forgery, and imposition of the knave and fanatic, Joe Smith, its author. The discovery of the gold plates which Joe read through a pair of free-stone spectacles, the great variations in the first and second translations of the plates,

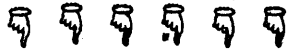
ably detected and exposed by the ingenuity of an American book-seller, were fully detailed; since that time many country people have been enticed away by a knavish agent, and have deserted comfortable situations and moderate prospects, to go in quest of wealth and happiness at the great Mormon city of Nauvoo. From their practice of re-baptizing grown-up persons, they are nick-named by the people Dippers, and some of the dupes have paid for their rashness and credulity with the forfeit of their lives. During an inclement season of the year a weak and delicate female was persuaded to undergo the process of dipping, and she died soon after in consequence of it. This made a deep impression; but still batches of young people were enticed away to go in quest of the terrestrial paradise at Nauvoo. Letters have since been received from them by their friends, and though some of them were too proud at first to own that they had been duped, yet the melancholy truth has at length come out, and they declare their intention of returning from that dismal earthly hell as quick as they can. But the harpy followers of the Nauvoo prophet have taken the precaution to ease them of their money, so that their minds might not be blinded in the pursuit of spiritual by the possession of earthly goods. Before leaving their own shores a goodly consideration was exacted from them to pay for their passage; but these strong Lancashire yeomen, fed on beef and bread, found themselves well nigh famished on ship diet. Still they were buoyed up by the notion that Nauvoo would bring them peace and plenty, and ease them of all their troubles: but, they found the prophet, like the rest of men, eating and drinking of earthly food, and not sipping nectar and ambrosia, as their fond fancy had depicted. Though living almost within the precincts of the temple, and breathing the same atmosphere of the prophet, they found that they could neither procure a night's lodging nor a mouthful of food without an equivalent of dollars. To their cost they found that the spirit of prophecy had not subdued the spirit of the Yankee in Joe Smith; and that, though associated with the new world, they had still to transact business with the old. But for this timely arrival of a letter from the disappointed dupes of Mormonism at Nauvoo, the writer of this article would not have been able to dissuade several respectable families from committing their all to the rapacious grasp of Joe Smith and his harpies on this side the Atlantic. A Mr. Caswell has lately given us an account of his visit to Nauvoo; and strong proofs it contains, if any were needed, of the imposition practiced on the credulity of these poor people. In one vessel alone he found 300 English Emigrants on their way to the city of the Mormons. Many of them were decent-looking people, and by no means of the lowest class, from the neighborhood of Preston: perhaps some of the very ones whose fate we have been recording. The city is built on a grand plan accommodated to the bend of the Mississippi; and the situation of the temple, which is a large rough unfinished stone building, about ten feet above ground; it is 120 feet in length by eighty in breadth. In the centre of the temple is a large baptismal font twenty feet square and four deep, made of wood, supported on the backs of twelve oxen as large as life, also of wood, but hereafter to be covered with plates of gold. In this will be performed baptism for the dead, and for healing diseases: baptisms for the remission of sins will be performed in the more cleansing waters of the Mississippi.

The arch-impostor, the prophesier, seer, merchant, revelator, president, elder, editor, and general of the Nauvoo legion, is described as a person of course, pious in aspect, exhibiting in his countenance a curious mixture of knave and clown; his hands are large and fat, and on one of his fingers he wears a massive gold ring. His dress corresponds with his look, being of course country manufacture. Mr. Caswell showed the prophet a Greek Psalter in the MS. character of the 13th century, and begged him to explain its contents. The prophet asked him if he had any guess of its meaning. He replied that he took it to be a Greek Psalter. "No," he said, "it ain't Greek at all, except, perhaps a few words. What ain't Greek is Egyptian, and what a n't Egyptian is Greek. This book is very valuable—it is a dictionary of Egyptian hieroglyphics." Pointing to the capital letters at the beginning of each verse, he said,— "Them figures is Egyptian hieroglyphics, and them which follows is the interpretation of the hieroglyphics, written in the reformed Egyptian. Them characters is like the letters that was engraved on the golden plates." Mr. Caswell then asked the Nauvoo seer to explain his own hieroglyphics, written on papyrus and kept in glass frames; but, Joe, something like his fat namesake in "Pickwick," seemed very reluctant. Finding that no answer was returned to his request, to have one particular figure explained, he looked up, and behold! the prophet had disappeared; but, on descending to the street he saw him flourishing his whip, and driving away in his waggon as fast as two fine horses could draw him.

Had any thing been wanting to expose the barefaced knavery and wretched ignorance of this scamp and trafficker in merchandize and religion, this interview of Mr. Caswell, an Anglican parson, would have done it: still Greek and Egyptian are things about which a countryman's notion are all afloat. Had the prophet tried to persuade some knowing farmer, that a sow and her litter was an ewe and her lambs, or a cow and her calves, hodge would have turned away with a thorough contempt for the silly fool; and yet, Joe's attempt to palm the Greek Psalter on a Greek scholar, as a work written in Egyptian hieroglyphics, is equally foolish, silly and knavish. If the fabulous golden plates were written, as Joe stated, in the same character as the psalter, it is clear that their meaning never could have been discovered by him, even though he possessed the aid of his free-stone spectacles.

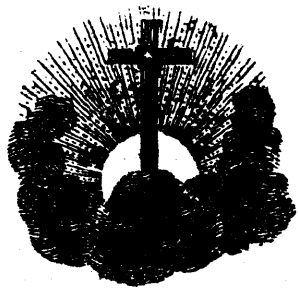
A melancholy reflection must here come athwart the readers' mind—in what a mass of ignorance is our country population involved! And on whom rests the responsibility? In whose gift are the numerous schools founded out of the proceeds of the suppressed monasteries? What class of men are appointed as masters? Whom does the state pay, and pay largely too, for instructing the people? It is clear that the established church has utterly failed to instruct and educate the people, and therefore has utterly failed in the great and only object of a state church.—Were the money now swallowed up by the church parsons and their childrer, legitimate and illegitimate justly disposed of, there would not be a single hamlet which would not share, and amply share too, in the blessings of a liberal, sound, and commercial education. As it is, all who do not belong to the established church have nevertheless to contribute to the support of its schools; and at the same time are obliged to support schools for the education of their own children, as the establish-

ment virtually excludes them by its intolerance. But whilst censoring the law church, we must not shut our eyes to the wide field opened for our own exertion. Spiritual destitution exists on every side. Even in districts thickly dotted with chapels, you may pass over miles of country without meeting with a single Catholic. This should not be, did every Catholic, layman as well as priest, faithfully perform the duties which are in such cases exacted at his hands.—from the *L. & D. Orthodox Journal*. SAGITTARIUS.



James Tunney, Cobourg, has returned his paper, marked "Refused," having been in receipt of it for upwards of a year and a half, without making a payment on it! Will our agent there please to look after this matter?
August 9, 1843.

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



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, AUGUST 9, 1843.

Our esteemed friend and contemporary, the Editor of the *British Whig*, seems displeased at our strictures on Orangeism. The civic broils and outrages it constantly causes, terminating not unfrequently in bloodshed and murder, may serve as our apology for wishing it suppressed as a national nuisance of the most revolting kind. The avowed purpose for keeping it alive is to prop up the Protestant Church, and prevent her downfall. To be sure it was by blood and wounds—by the penal code and persecution,—that the Protestant Church was established. And is that a Christian Church, which cannot be established and upheld but by such atrociously unchristian means? Poor indeed, and pitiable must that Church be, for whose existence her very champions are always trembling. She cannot rest on the promises of the God incarnate, who is constantly declared by her followers to be in danger, unless she be fenced round, as Heathenism was, by penal enactments, and defended with pike and gun. And against whom is her defence maintained? Not against the Jew, Turk or Infidel. Not against our Deistical and Atheistical theorists, who every where so abound: but against the only Church that has kept, still keeps, and will for ever keep entire to the end of time, the depositum of faith, entrusted to her pastors by the Redeemer. She alone is the dread and envy of

all Protestant Societies, for should the world see that she is the only church of the Saviour, the modern Churches of man's invention would be deserted by their followers, and then what would become of their self commissioned preachers, with their wives and families? what would become of the nominations to vacant Rectories by our nobility for the least hopeful of their offspring; or for purchasers of the same, so often advertised in our newspapers—for Simony is no sin in the English Church? It is part of its statutory religion. All the terror of Protestantism is concentrated against the Church of Rome; the only Catholic, or universal Church; the Church of all ages and of all nations; the church that converted all the pagan nations, and ours in particular, to christianity.

With regard to the Orange outrage in Kingston, have Catholics no right to defend their premises against those who had previously sought, and who then sought to demolish them?

We have often wondered how any loyal and high minded Briton would ally himself to this Dutch faction of Orangeism, which reminds us that our native King, and rightful heir to the British throne, was expelled by a faction for granting liberty of conscience to his subjects; and a Dutchman brought in by intrigue, to suppress that liberty, professedly granted by the Reformation!

The Measures of Mercy meted out by Protestants to their Mother Church—from O'Connell's Memoir on Ireland: addressed to the Queen

YEARS 1692—1778.

§ 1. THE Irish in every respect performed with scrupulous accuracy the stipulations on their part of the Treaty of Limerick.

§ 2. That treaty was totally violated by the British government, the moment it was perfectly safe to violate it.

§ 3. That violation was perpetrated by the enactment of a code, of the most dexterous but atrocious iniquity that ever stained the annals of legislation.

§ 4. Let me select a few instances of the barbarity with which the treaty of Limerick was violated, under these heads:

First.—"PROPERTY."

'Every Catholic was, by Act of Parliament, deprived of the power of settling a jointure on any Catholic wife—or charging his lands with any provision for his daughters—or disposing by will of his landed property. On his death the law divided his lands equally among all his sons.

'All the relations of private life were thus violated.

'If the wife of a Catholic declared herself a Protestant, the law enabled her not only to compel her husband to give her a separate maintenance, but to transfer to her the custody and guardianship of all their children.

'Thus the wife was encouraged and empowered successfully to rebel against her husband.

'If the eldest son of a Catholic father at any age however young, declared himself a Protestant, he thereby made his father strict tenant for life, deprived the father of all power to sell, or dispose of his estate, and such Protestant son became entitled to the absolute dominion and ownership of the estate.

'Thus the eldest son was encouraged and, indeed, bribed by the law to rebel against his father.

'If any other child besides the eldest son declared itself, at any age, a Protestant, such

child at once escaped the control of its father, and was entitled to maintenance out of the father's property.

'Thus the law encouraged every child to rebel against its father.

'If any Catholic purchased for money any estate in land, any Protestant was empowered by law to take away the estate from the Catholic, and to enjoy it without paying one shilling of the purchase money.

'This was Law.—The Catholic paid the money, whereupon the Protestant took the estate. The Catholic lost both money and estate.

'If any Catholic got an estate in land by marriage, by the gift, or by the will of a relation, or friend, any Protestant could by Law take the estate from the Catholic and enjoy it himself.

'If any Catholic took a lease of a farm of land as tenant at a rent for a life, or lives, or for any longer term than thirty-one years, any Protestant could by law take the farm from the Catholic and enjoy the benefit of the lease.

'If any Catholic took a farm by lease for a term not exceeding thirty-one years, as he might still by Law have done, and by his labor and industry raised the value of the land so as to yield a profit equal to one-third of the rent, any Protestant might by Law evict the Catholic, and enjoy for the residue of the term the fruit of the labor and industry of the Catholic.

'If any Catholic had a horse, worth more than five pounds, any Protestant tendering £5 to the Catholic owner, was by law entitled to take the horse, though worth £50, or £100, or more, and to keep it as his own.

'If any Catholic being the owner of a horse worth more than five pounds, concealed his horse from any Protestant, the Catholic for the crime of concealing his own horse, was liable to be punished by an imprisonment of three months, and a fine of three times the value of the horse, whatever that might be.

'So much for the Laws regulating by Act of Parliament, the property—or rather plundering by due course of Law, the property—of the Catholic.

'I notice—

Secondly.—EDUCATION.

'If a Catholic kept school, or taught any person, Protestant or Catholic, any species of literature, or science, such teacher was for the crime of teaching punishable by Law by banishment—and, if he returned from banishment, he was subject to be hanged as a felon.

'If a Catholic whether a child or adult, attended in Ireland a school kept by a Catholic, or was privately instructed by a Catholic, such Catholic, although a child in its early infancy, incurred a forfeiture of all its property, present or future.

'If a Catholic child, however young, was sent to any foreign country for education, such infant child incurred a similar penalty—that is, a forfeiture of all right to property, present or prospective.

'If any person in Ireland made any remittance of money or goods, for the maintenance of any Irish child educated in a foreign country, such persons incurred a similar forfeiture.

Thirdly.—PERSONAL DISABILITIES.

'The Law rendered every Catholic incapable of holding a commission in the army, or navy, or even to be a private soldier unless he solemnly abjured his religion.

'The Law rendered every Catholic incapable of holding any office whatsoever of honor or emolument in the State. The exclusion was universal.

'A Catholic had no legal protection for life or liberty. He could not be a Judge, Grand Juror, Sheriff, Sub-Sheriff, Master in Chancery, Six Clerk, Barrister, Attorney, Agent or Solicitor, or Seneschal of any manor, or even gamekeeper to a private gentleman.

'A Catholic could not be a member of any

Corporation, and Catholics were precluded by law from residence in some corporate towns.

'Catholics were deprived of all right of voting for members of the Common House of Parliament.

'Catholic Peers were deprived of their right to sit or vote in the House of Lords.

'Almost all the personal disabilities were equally enforced by law against any Protestant who married a catholic wife, or whose child, under the age of fourteen, was educated as a Catholic, although against his consent.

Fourthly.—RELIGION.

'To teach the Catholic religion was a transportable felony; to convert a Protestant to the Catholic faith, was a capital offence, punishable as an act of treason.

'To be a Catholic regular, that is a monk or friar, was punishable by banishment, and to return from banishment an act of high-treason.

'To be a Catholic Archbishop or Bishop, or to exercise any ecclesiastical jurisdiction whatsoever in the Catholic Church in Ireland, was punishable by transportation—to return from such transportation was an act of high-treason, punishable by being hanged, embowelled alive, and afterwards quartered.'

§ 5. After this enumeration, will you, Illustrious Lady, be pleased to recollect that every one of these enactments, that each and every of these laws, was a palpable and direct violation of a solemn treaty to which the faith and honor of the British Crown was pledged, and the justice of the English nation unequivocally engaged.

§ 6. There never yet was such a horrible code of persecution invented, so cruel, so cold-blooded,—calculating—emaciating—universal—as this legislation, which the Irish Orange faction—the Shaws—the Lefroys—the Verners of the day did invent and enact. A code exalted to the utmost height of infamy by the fact, that it was enacted in the basest violation of a solemn engagement and deliberate treaty.

§ 7. It is not possible for me to describe that code in adequate language—it almost surpassed the eloquence of Burke to do so. 'It had,' as Burke describes it, 'It had a vicious perfection—it was a complete system—full of coherence and consistency; well digested and well disposed in all its parts. It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of the people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man.'

§ 8. This code prevented the accumulation of property and punished industry as a crime. Was there ever such legislation in any other country; Christian or Pagan? But that is not all, because the party who inflicted this horrible code, actually reproached the Irish people with wilful and squalid Poverty.

§ 9. This code enforced ignorance by Statute law, and punished the acquisition of knowledge as a felony. Is this credible!—yet it is true.—But that is not all; for the party that thus persecuted learning, reproach and still reproach the Irish people with Ignorance.

§ 10. There;—there never was a people on the face of the earth so cruelly, so basely, treated as the Irish. There never was a faction so stained with blood—so blackened with crime as that Orange faction, which, under the name of protestant, seeks to retain the remnants their abused power, by keeping in activity the spirit which created and continued the infamous penal persecution of which I have thus faintly traced an outline.

It would be worse than seditious, nay, actually treasonable, to suppose that such a faction can ever obtain countenance from you, Illustrious Lady, destined, as I trust you are, at length to grant justice, by an equalization of rights with your other subjects, to your faithful, brave, long oppressed, but magnanimous, people of Ireland.

The following admirable jeu d'esprit (from the London Chronicle) is a capital satire upon the Arms-Bill legislation of English Ministers for Ireland, as will be evident to our readers. It supposes not only a Repeal of the Union, but the transfer of the Imperial Parliament to Ireland, leaving England just as Ireland is at present.—N. Y. Freeman's Journal

THE CASE MADE OUR OWN.

IMPERIAL PARLIAMENT, DUBLIN—HOUSE OF COMMONS—DISTURBANCES (ENGLISH BILL.)

Mr. BLENNERHASSET, Secretary for the affairs of England, moved the first reading of the Suppression of Disturbances Bill for England. He expressed his deep regret at the necessity which compelled him to propose a measure of this arbitrary kind, but said, it was uncontrollable; and that he had never greater confidence in any thing in his life than his ability to convince the House of the expediency of this bill—confugiendum est ad imperium. The melancholy state of England was unhappily a matter of too much notoriety, not only in the United Kingdoms but throughout the civilized world. All Europe was shocked by its crimes; it had arrived at a state of unparalleled demoralization; truth, probity, justice, humanity, nay, reason, he might add, had long fled from that guilty land. The learned and hon. member for the city of Westminster (Mr. Dobson) had called upon the House to redress grievances before they punish the crimes to which the people had been goaded, and had tauntingly asked them to take the intolerable burden of the Catholic Church from the shoulders of the people of Protestant England before they laid the edge of the sword on their necks. But remembering, as he (Mr. Blennerhasset) could not fail to do, the disappointment of the good hopes he had entertained from the Protestant Relief Bill, which had admitted the Protestants of England to a participation in the rights of their Catholic brethren, he had abandoned all expectation of advantage from any measure of redress, especially when they were given distinctly to understand that discontent and agitation were never to cease till the separation of the Legislature of England from the Parliament of Ireland should be accomplished; which he (Mr. Blennerhasset) would resist to the death—(loud and continued cheers). Unfortunately, as he had before observed, the state of England was too notorious. He held in his hand a faithful catalogue of crimes; and the only difficulty was, with which lot he would begin. In that cruel land, human beings were killed and sold for their flesh like sheep, with this difference—that they were first entrapped with pretences of kindness, and afterwards murdered in the slumbers of intoxication or a sleeping potion. This practice which prevailed from Edinburgh to London, was familiarly and commonly called Barking; and it was no unusual thing, if a servant tarried on an errand, or a person failed in punctuality at a dinner party or an appointment, to hear it coolly observed, "I should not wonder if he has been Barked." He held in his hand a poem, which too accurately depicted this horrid pitch of crime. The motto was quoted from one of the daily histories of England, which were but chronicles of crimes; it ran thus:—The extent to which the practice of Barking has been carried in the metropolis, is perfectly astounding; people are missing in every quarter.—Morning Herald. This frightful fact is thus corroborated with additional and more particular evidence, in a poem, in which a virtuous indignation seems to have inspired the muse—

March, march! bold and raw lobsters:
Bow street and Lambeth-Street, what are ye after?
March, march! though devil a mob stir—
People are missing in every quarter.
Place men and pluralists,
Townsmen and ruralists,
Vanish around us, like sheep to the slaughter,
Soon shall we fish up
The wig of a Bishop;
People are missing in every quarter!

(An expression of horror ran through the House upon the reading of these blood-curdling lines.) The right hon. gentleman, after a pause, continued, with much emotion—It cannot surprise me that Irishmen, to whose minds deeds of blood are strange, should shudder and thrill with horror at this ludicrous but too accurate picture; but more remained to freeze the blood, and make the hair to stand an end like quills upon the fretful porcupine. The poem continued:

Spirit of Burke! whose belligerent fury
Halloed earth's bloodhounds to rapine and ruin;
Spirit of Burke—Burke the Second—whose
Doom'd thee to death scarce for darker mis-
doing!
Where'er you are lurking,
Behold but the Barking
That's now going onward in every quarter!
See poor Constitution
'Neath fell Revolution,
Pitch-plaster'd prepared for the slaughter.

The Constitution of England had indeed long been defunct, and the proposed Bill was only intended to protect its corpse from the hideous abuses of crime and science. He had other papers in his hand, which showed the prevalent opinion, that the trade in a certain article of food, which continues a part of the favourite food of the people of England, was driven to human flesh—(loud groans)
Mr. Thompson called out—"Read, read! Name, name name!"
Mr. Blennerhasset continued—The papers were ballads, which he deemed of the very highest authority; for as they were written and sung for the mass of the people, any falsehood in them would be instantly corrected and denied. In these ballads, was recorded that pork sausages were made of the flesh of little children, who were, as there was too much reason to believe, in many cases sold by their own mothers—(loud shouts of indignation)
But what is there, continued the right hon. gentleman, which these depraved people will not sell? The northern border of them sold their king, and the Southern race sell their wives, their children their own bodies even. He would mention a fact. A person went into a sausage shop accompanied by a favourite terrier dog, a remarkable animal, with two dots over his eyes, or tanned marks, which agreeable features had given a value to him with his owner. The person having been supplied with the sausage, looked around for his dog on quitting the shop; the faithful creature was not to be seen! In vain he whistled and called Prince; yet the door had been closed, and the dog could by no means have escaped. Suddenly the master of this dishonest manufactory exclaimed—"Lord, Sir, I have he has not fallen through the trap!" What trap? what mean you?" cried the alarmed customer.
"Why," rejoined the man—"if man we may call the cook to cannibalism—there a strap which lets down our meat to the steam-engine; which chops it up below to mince and if the dog has fallen in there, he has been cut up, and boiled and ramed into the skins in the twinkling of an eye; and for aught I know, you may have him there in your hand in the pound of sausages, for our steam-engine makes a hundred weight a minute."—This trap doubtless served as an *oublie* for many a sturdy customer.

The improbability of the English people had reached as great a height as their barbarity. The case of Cook was an example of a class of crimes. A Mr. Pass called upon him at Leicester for a small account, or debt. Observe the consequence. Cook kicked him on the head instantly; this is what the English call a *settle*, that is, in this way they settle their accounts. Will it be believed, that the atrocity was dramatized, and the incident being popular, became a favourite entertainment, under the name of "A New Way to Pay Old Debts?" Sir Giles Overreach represents the unhappy creditor, and the poetic justice of the last act consists in his barbarous assassination for asking for his money, which, with the consequence, is made the example of his overreaching himself! In the same way has been dramatized by this people the murder of Mr. Weare by Thurtell; also that of Falders in France, performed on the English stage, as the play-bills expressed, "with the blood drunk by the real pug—the part by the celebrated Toby." Indeed, these acts are so popular, that they are always made matter of scenic exhibition. So much is murder prized by these people, so covetous are they of any memorial of deeds of blood, that the hair in which Maria Martin was murdered by her seducer was sold in tooth picks; (hear, hear!) and cheers from the Ministerial benches.) the hedge, sprinkled with gore through which the body of Weare was dragged, was sold slip by slip; every lock of Thurtell's hair was worth gold, the pistol with which he did the deed of blood fetched a large sum and the rope with which he was hung was sold by the inch! The water of the well in which the Italian boy and others were drowned by Bishop was purchased at a crown a pial. What a frightful state

of sentiment in a people did these notorious facts indicate! (loud and protracted cheers.) I have before me said the Right Honourable Gentleman, the affidavit of a celebrated physician, who says he was called by a London Lady, who, in proof of her broken health and spirits, said she had lost all interest in the murders in the newspaper. When restored by a mild treatment, giving tone to the stomach and strengthening the digestive organs, who thanked the doctor with tears of gratitude in her eyes, and said emphatically, "You have been the saving of me; I now relish my murders." To what an unprecedented pitch had demoralization arrived, when even women were capable of this depravity of sentiment! But to proceed with the case of Cook having murdered Mr. Pass, roasted the body, and ate it, though the fact was concealed by the witnesses, who did not dare avow the cannibalism which is secretly practised and generally favoured, or I am greatly misinformed. As the strangling and selling the bodies of the victims had been called Barking, after the first person convicted of the practice, so the roasting of the body of a creditor was called Cooking after the name of the perpetrator. Sir, I have too much reason to think that in every house in England there is a Cook. Cook was patted and caressed in prison by all the ladies of the place; delicacies were sent him, and he was styled by the patroness of the Protestant Bible Society of the town "a blessed child of God." (Hear, hear, and expressions of horror.) Since this deed it has been impossible to collect debts in England. Every man who calls for his money expects to be killed or settled, as they say, and roasted, which is familiarly termed "consuming a tradesman's substance." An execution now and then takes place as a blind, just to avoid scandal, but there is hardly the name of justice in England. Juries sympathize with the worst criminals. A man was clearly proved to have broken his wife's neck; the foreman of the jury delivered a verdict of "Served her right." Sheen cut off the head of his child because it cried, the Judge sympathizing with the aversion to children of every kind, directed an acquittal, because the child was called Bidolph Thomas Sheen in the indictment, when its baptismal name was Thomas Bidolph Sheen. Thus between two names English justice fell to the ground.—Upon this it was universally supposed that Sheen had a privilege of cutting off children's heads, and he was applied to by thousands of the disciples of Malthus to operate; but being a steady circumspicer and a better sort of Englishman in every respect; he was always inclined on to Christian names as indispensable to his license, and cautioned the more sanguinary populace, that it is murder to kill a child unless a lawyer afterwards miscalls it in a bit of parchment. Are people to be trusted with the administration of laws who are capable of such barbarous irrationalities? What protection is there against such crimes and such follies? Sir, there is none. We must take away the law from these people before we can institute justice among them. Children in regard and equally in cruelty must not be trusted with edged tools. What is the state of society where a child is doomed to death in the presence of its mother? for Sheen's wife was present when he laid the infant on the table, and murdered it. (The strong emotion excited in the House by the narrative of this circumstance, and the pathos of the Right Honourable's manner, is indescribable.) Are we to sit quietly by whilst such transactions as these occur? Are we to permit the continuance of such a state as this? (Loud cries of hear, hear!) What, I ask, had been the consequence of permitting it so long? Not only is the law completely paralyzed, but is not this the fact also—that when these murders prevail, moral check, every moral restraint, on which we calculate more than upon the law to prevent murders is completely at an end!—(Hear, hear!) Do we ever hear in Ireland of the deliberate murder of children as in England? The Right Honourable Gentleman then proceeded to instance the case of Mrs. Brownrigg, the murderer of Mars and Williams and curiously touched up on the case of Eugene Aram, to show that the best educated classes were equally addicted to these atrocities. He then passed to crimes against property, and explained on the fires in Kent and the Southern counties, the sacking and burning of Bristol, the tumult and destruction at Nottingham and the connexion between these enormities and these political opinions of the great mass of the people. He read the statements of Sir Charles Wetherall, Mr. Macworth Pead, Mr. Horace Tress, and Lord

Londonderry, that the poetical Unions and the Edinburgh Review under the Grey Government had been the cause of these outrages. He then passed to the state of things in the metropolis of England, and described the frightful appearances of anarchy. The first object which the traveller sees on entering London by the great Western road is the House of the Hero of Waterloo, with iron blinds to protect the inmates from missiles which would otherwise be showered in by an unbridled lawless multitude. He recounted the attack at noon-day, and in a most public thoroughfare, on the person of the Duke of Wellington, with the design of tearing him limb from limb. He instanced the secret conspiracy formed in the city, the drilling and exercising of a body of rebel troops with wooden swords, whose words of command were overheard in the street, and who were actually made prisoners, but not brought to condign justice, the Secretary of State not having ventured to carry on the prosecution. Such was the state of intimidation which unnerved the law. He mentioned the case of Dennis Collins, who was employed by the Birmingham Political Union to stone the King to death; and concluded by saying, that he felt assured he had made out his case, showing the necessity for the proposed law, protective of the innocent against the repeated enormities of the guilty. He finally declared that the suspension of the Habeas Corpus in England, and also of Trial by Jury; the substitution of Courts Martial, composed of Irish officers, who might be relied upon for impartiality and temper; the power of searching houses by night, and imprisoning in any place which the captors may choose, the prisoners to be detained till trial, or after acquittal, till the pleasure of the Viceroy be known; and punishing all persons found abroad between sun and sun in any district proclaimed by the Viceroy, Sir Harcourt Lee, would be hailed as a blessing by the peaceable inhabitants of Great Britain. (The Hon. Gentleman sat down amidst loud cheers, and cries of "Divide, divide.")

THE GREAT MORAL REFORM.

The present aspect of the mighty agitation in Ireland is eminently worthy of contemplation. It is difficult to realize the passionate enthusiasm of this impulsive people, shown in daily gatherings of hundreds of thousands to listen to most exciting harangues—all tending to a stirring issue of civil war, or at best, of radical change in their Government—to see all these movements going on in the face of every provocation to violence and tumult, the daily concentration and accumulation of troops and munitions of war to overwhelm and crush them—and to witness the most perfect peacefulness in their proceedings—to see a whole nation so agitated and so beset, yet to riots, no brawling, no drunkenness, no interruption of hospitality, no neighborhood quiet, of general order! The people who can exhibit such a spectacle are scarcely praised too highly, when they are called by their leader, "the bravest, the most moral, the most religious people on earth." But in these high points of the Irish character as exhibited in their present movement, Mr. O'Connell is not the representative—it is not to the political agitator, but to the illustrious Apostle of Temperance that we are to refer this rare union of mighty movement and sublime order. As there never was before an instance of a whole nation converted from debauchery to temperance, so here we have the most impressive lesson of the value of the great Reform to the respectability and power of a people. We could deduce it from the effect of temperance on the happiness, influences and standing of individuals—but how feeble the light of such reasoning compared with this unpretending, but irresistible fact, that breaks gloriously from the Reform and Nation! And so mighty a work has been done by one man—a simple priest, going about in homely raiment; speaking in few and homely words of eternal sincerity to the hearts of men; mocked at, but not man king; or even to complain; sustained by the pious assurance that God smiles upon and rewards every effort to recover back erring man to honesty and virtue.

From the Catholic Advocate.

SUGAR CREEK, MAY 26th 1843.

DEAR SIR,—I hasten, at your request, to give you some account of the past and present state of the United Nation of Chippewa, Ottawa, and Pottawattamie Indians at the Council Bluff sub-agency, relative to their advancement in agriculture and civilization, comparing them, at the same time with their separated brethren of this place; and although I feel at this time perfectly incompetent to do the subject justice, I hope that the few remarks I shall make will not prove unacceptable. I arrived at the Council Bluffs on the 24th day of August, 1838, where I found a very flourishing mission under the care of Rev. Fathers Vereydt and De Smet, two gentlemen of the Society of Jesus, who had been sent to that place some months previous. And, although they met with all the trials and difficulties attendant on the establishment of a mission among savages, they had by their indefatigable industry, (when I came) a school in operation for Indian children, an excellent Church, to which both whites and Indians crowded on Sunday and Holydays. Those were happy days, to see the red man bend his knee to his crucified Redeemer, and hear his praise sung in the different languages by these children of the forest. The school and mission flourished until the white man's fire-water was introduced into the Nation. The Father tried all means to stem the current, and to stop the introduction of spirits amongst the Indians, but there being no agent nearer than Liberty, a distance of near two hundred miles, the half-breeds and traders, by whom it had been introduced, laughed at their attempts, their threats of informing the superintendent of Indian affairs at St. Louis of the facts, and their prayers and sermons on the heinousness of the crime of giving a knife to a poor Indian to cut his throat with, were equally disregarded; whiskey poured into the country by the wagon load, and was sold not three hundred yards from the missionary station. The Fathers bore the outrage with patience, hoping that when the sub-agent who had just been appointed, Mr. C, came on, a stop would be put to this nefarious traffic, but they were mistaken in their expectations, if any difference was perceivable, it was that whiskey was cheaper than ever. The Sioux Indians, living about 150 miles north of the Bluffs, now commenced to be troublesome to our Indians, they had been down on a visit to us a short time previous, and were received every where with pleasure feasts, and dances became the order of the day; the Calumet was smoked, and all appeared on the best possible terms, they remained I think near a week amongst our Indians; after they returned to their country, some of them came back to steal horses, and killed one of the young men only one mile and a half from our village, where they had been so well received and treated: only a few weeks before. We immediately raised a party and pursued them; in the skirmish that followed, the Sioux killed another of our young men, and wounded a Sac. Only one of the Sioux was killed, and two badly wounded, but they escaped. Our Indians now commenced a disgraceful flight from their village near the mission, so that in a few days scarcely any person remained except a few half-breeds and French. An old Sioux chief of the Yankton band, with his wife and three children was on a visit to one of our principal chiefs, La Frambois. This family was in great danger as our Indians were determined to wreak their vengeance on them. The Chief, La Frambois, being unable to protect his visitors from the drunken Indians, placed them in charge of the Missionaries. Night after night was the mission house surrounded with Iowas, Otoes, Sacs and Pottawattomies thirsting for the blood of this poor family, yelling like fiends as they were; but the Fathers kept them at bay, and would not allow the family to be seen at all. The Indians tried all methods to get at them without success, when the dragoons came up to the Bluffs, under Col. Kearney, the Fathers gave up their charge to him. They were sent home with the exception of the old man, who died from sickness brought on by fright and close confinement; previous to his death he requested and received the Sacrament of Baptism.

The following summer our Indians took a hunt for Buffalo on their own land, but in the direction of the Sioux, and three were killed and one wounded. There was but five Sioux concealed, and these were all killed. These troubles, together with the whiskey which continued to inundate the country, operated

very much against the missionaries. The villages were deserted and nothing remained to be done but remove the mission where they could do good, or remain there and do none. The superior of the Society, taking this view of the case, thought it best to remove the Fathers, which was done in August 1841; they were sent to this place, where they yet remain. —Never shall I forget the last sermon delivered by one of the Fathers the day before they started; he told the congregation that they were going to leave them on account of the whiskey and their deserting their village, telling them prophetically that after they, the missionaries, were gone, the place and people would come to nothing and even worse. How were these words verified? whiskey poured into the country faster than ever, for those that shame kept from the traffic, now that the Fathers were gone, had no check on them; all got into the trade—horses were bought for two gallons and a half of whiskey, that had cost the Indian, at the payment previous, forty dollars; blankets were from one to three pints, and every thing in proportion, and instead of hymns of praise and thanksgiving to the Great Spirit, nothing was now heard but the yellings of those misguided wretches. Murders were now almost of every day occurrence. Two men and one woman were burnt to death in their wigwam, whilst dead drunk, last summer. Any person that saw the Council Bluff in the years '38, '39, and '40, and goes there now, will see at a glance the absolute necessity of religious knowledge being imparted to the Indians, and this can never be done until the intercourse law is strictly enforced, and any infringement of it visited with condign punishment. I left the Bluffs on the 16th inst. After a journey of ten days I arrived at this place on the eve of the Ascension. I had heard this place and the Indians spoken of as a pattern for their red brethren to take example from, but if an Angel had appeared to me, I should not have been more agreeably surprised than I was when I first arrived. From the size of the fields, plantations, and the appearance of the nicely hewed log houses, I could really imagine that I was in a thick settlement of hard working white people. Passing through this agreeable scene, I soon arrived at the mission of the Fathers where I was warmly received as an old acquaintance; they have a male school for boys. The number of scholars according to the report of the Fathers for the year, is 42 regular and 66 irregular. The Female Seminary, under the direction of three Sisters of the Sacred Heart is in a flourishing condition, and according to the above, numbers 40 regular scholars and 72 irregular. The Church is 35 by 50 feet, and is in a very tottering condition, and will no doubt be blown down in some hurricane, which prevail in the country; the situation of it is delightful, commanding a fine prospect of the Sugar Creek Bottom. The day after I arrived being the feast of the Ascension, I entered the Church for the first time. I found it filled to overflowing with well behaved Indians. Coming as I had directly from a band of the same nation of Indians, I was struck dumb with the different appearance that every one bore to those of the Council Bluffs. There at every turn you meet with nothing but sets and hear nought but the drunken yells and songs of these poor miserable beings; how different was the scene before me, a Church filled with these children of the forest, bowing low before the altar of the Great Spirit. I was aroused from my reverie by a chant sung by these poor Indians to the Holy Mother of God in their own language; here, I said, is a feast for the soul of those who really wish to see the poor Indians advance from heathen darkness to the light of the Gospel of our Saviour. I have been in cities all over the United States, and never did I see a better behaved congregation of humble christians. High Mass was sung, and a discourse delivered suitable to the feast celebrated, by the Rev. Father Vereydt, and interpreted to the Indians, who seemed to devour the words as they fell from the lips of the interpreter; I was really edified, and feel confident that if I learned nothing from these poor Indians, they at least put me in mind of my duty towards God. There is a Catholic community here of from 1,100 to 1,200 souls, who will no more let a drop of whiskey come into their country than they would the small pox if they had the power to prevent that disease from coming. Every morning at six o'clock the bell rings for Mass, and they flock to the Church like their brethren of the Council Bluffs to the waggon load of whiskey where the trader is going to undersell his rival broth-

er of the top. In the evening they have their prayers and the litany of the Blessed Virgin sung.

I should really like to have a comparison drawn between the Baptist Mission, established by McCoy (at Pottawattamie Creek) some years before the Fathers came to this place, and the Catholic Mission here at present, together with an account of the funds received from time to time by both missions. I feel very willing to say that McCoy has received more dollars for his mission than there are hairs on the heads of his Indian converts. The mission of the Fathers, on the contrary have received very little aid from the community. This establishment is really worthy of the attention of the Catholic world; it is a mission which should be kept up, and without assistance from their Catholic friends it will be impossible to sustain it. If the mission was under the patronage of the government, as the Shawnee Mission is (Methodist) the Fathers could do very well without any other assistance than the prayers and good wishes of their friends. But this is not the case; as I said before, the Church is a very poor one, and will not contain half of those that come, and, therefore, a good substantial building is very much needed, and without funds it is impossible to have one put up. If a Protestant minister was in the Father's situation he would not be troubled long about it, he would soon be in the East raising contributions for the poor heathen as he is pleased to call them, but it is a well known fact that the Fathers are better able to say prayers than raise contributions. It is, therefore, highly necessary that some of their catholic friends should make a move on the subject, and see what can be done for this mission. Times are hard it is true, but without making any man poor he can spare a dollar. If an establishment, with such a start as this has got, falls through for want of a few dollars, the Pharisees will laugh in their sleeves, but the true christian of whatever denomination, will repent when it is too late. May God, in his infinite mercy, open your hearts and your purse strings in the sincere prayer of a

CONVERT.

From the Catholic Miscellany.

A Theory of Unity.

D'AUBIGNE, in quoting whom we take particular pleasure, remarks, in reference to the disputes between Luther and Carlsbad respecting the Eucharist, that "here the Reformers diverge and form two separate camps." The illustration is aptly chosen, and applies to the present, as well as to the past sects of the Reformation.

They all are in the position of belligerents—they have encamped over against each other, and wage continually a 'barbarous civil war.' Occasionally they proclaim a truce to their domestic strife, and combine upon some indifferent project, in the hope of effecting an appearance of brotherly agreement, and of hiding their radical and interminable dissensions. Whenever this happens, the world is entertained with homilies upon the beauty of harmony among Protestants, and eke, the necessity of unity among christians. Eloquent addresses are delivered, and the assemblies are dismissed, after " fervent and earnest prayer, and benediction." The time of truce elapsed, the different denominations retire, each to its separate camp ground; ready to renew their perpetual squabbles, and flattering themselves that they have given to the world a practical demonstration of christian Unity. For example, the Courier of the 12th inst contains an account of "the second public meeting of the Society for promoting a due observance of the Lord's Day." The writer details, with some minuteness, the address of the Rev. Drs. Palmer and Brantly; and, although it might not be fair to consider those gentlemen fully committed for all of

the views that he has ascribed to them still we presume, that his report is sufficiently correct to warrant our commenting upon it. We extract a part of Dr. Palmer's remarks:

"Dr. PALMER, in advocating the society as a bond of union among christians, laid great and well founded stress upon the fact that, in the prayer of the Saviour, (John 17, 21,) this unity of christians was so made the burden of one of its petitions, as to convey the idea that this unity was necessary in order to cause the world to believe in the Saviour—"That they all may be one"—that the world may believe that thou hadst sent me." Dr. P. inquired whether this "unity" meant uniformity—that is a complete external agreement in every point of doctrine and mode of government and worship. He contended that it did not and could not, as this never had existed even under the eye of the great apostle and high priest of our faith—Christ himself. Nor was it to be expected that this should even entirely prevail. He insisted that the "unity" prayed for by the Saviour was the unity of the spirit, which led men to concur in the great fundamental doctrine of the gospel, and to cooperate, notwithstanding differences on minor points, in a concerted effort to glorify God and bless mankind by diffusing the knowledge of them, and thus to live and work together in the bond of peace. He trusted that even as in the Bible and the Tract Society, christians of all denominations had laboured harmoniously together, so this society would form another pedestal upon which another moral union would be erected. Such a state of things he believed would promote christian affection, banish prejudice and distrust, and induce the pious of all names to make use of the moral telescope instead of the microscope—to take large and expanded views, instead of little and narrow glimpses. He concluded by wishing success to the cause and soliciting the active co-operation of all present."

This scheme of amalgamating the various sects of Protestants may seem charitable and ingenious, but it is based upon a plain misconception of christian Unity, which is something very different from Protestant conventional union. The former exists in the R. Catholic church, whose members compose one body, believe in one Lord, have received one baptism, profess the same faith, are guided by the same spirit, and actuated by the same hope. The latter is represented by the Society for the observance of the Sabbath, or the Association for misrepresenting Catholicism, or any other heterogeneous combination of individuals, professing protestantism, who may choose to unite for a special purpose; however distinct the bodies to which they belong, and however different their speculations about "the great fundamental doctrine of the gospel," whatever that be.

BISHOP KENRICK IN THE FIELD.—We are delighted, says the U. S. Catholic Miscellany, at the announcement that this distinguished controversialist has determined to review the Letter of Bishop Hopkins. Fresh triumphs are in store for catholicity;

and no one is more successful in winning them, than the author of the work on the 'PRIMACY.' We have been longing alas! in vain, for the appearance of the second of Bishop Hopkin's promised series of volumes upon Roman Catholic doctrines. Yet we should not be impatient: one lustrium is certainly a short time to allow him for the recovery of his courage after such a signal and complete discomfiture as he experienced in his first campaign. Will even two be enough? We fear not. In the meantime, we anticipate much gratification from the review, promised in the subjoined article from the *Catholic Herald* :—

'BISHOP HOPKINS AGAIN.—From the *Banner of the Cross*, of last week, we learned, for the first time, that Bishop Hopkins had re-published his second letter to Bishop Kenrick, with a postscript, in which Bishop K. is held responsible for our editorial observations on the letter itself. The blame should fall on the *Banner of the Cross*, whose disingenuous statements and silly triumph provoked us to break the silence which we had imposed on ourselves. As the postscript, although dated in May, had not reached us, we purchased the pamphlet, and found that three points were specially insisted on; and the *Episcopal Recorder* assured us that not an inch of ground remains for Bishop Kenrick to stand upon. The first is, that we call Bishop Hopkins' refusal to engage in a written controversy, through the columns of the *Churchman*, and our own, a retreat, which Bp. Hopkins says is—in an *Hibernianism*—a foul slander and mortal sin. We had the misfortune to publish a long list of *errata* to the work on the *Church of Rome*, which we borrowed from the suppressed work of Bishop Kenrick on the *primacy*, and Bp. Hopkins, leaving all other specifications unnoticed, grapples with his opponent on the term *conventio*, insisting that he was accurate in stating, that when it signifies *to agree in sentiment with*, it is usually followed by a dative. When writing our Latin exercises, in happier days, we generally found an abjunctive or accusative, with a preposition, the only way to satisfy our teacher; and when we met a dative after it, in Corderius, or some other tormenter of youth, we got a rap with the *ferula*, if we did not render it *to suit or become*; but things have changed since that time. The last point established by Bishop Hopkins, is the suppression of the book, which he proves by the testimony of Bishop Jones, who could not get a copy at the bookstore of Mr. Lucas, Baltimore in the spring of 1838, but happily he can still be furnished with it at Lucas, and Murphy's. The *Episcopal Recorder* says, it was suppressed for a time, the policy or end of which temporary withdrawal we cannot understand.—However, we shall henceforth let Bishop Hopkins alone, as he complains of being roughly handled by us, and this whilst we laughed, which of all things he cannot bear. We take occasion to remind our neighbors, and the *Episcopalian* press generally, that if they meddle with the Bishops, we shall consider ourselves at liberty to lay hands on them, as being our peers, and if Bishop Hopkins should cross our path, we will have to blame himself or his friends, for any accident that may happen—otherwise we shall leave

him to enjoy *otium cum dignitate*—dignified tranquility. We are authorized to state that this unexpected addition to the Letter—or codicil to the Last Will—has determined Bishop Kenrick to review the Letter and Postscript, and that the review will appear from the press of Fithian, most probably next week."

From the Tablet.

Agitation on Catholic Grievances

We have great pleasure in laying before our readers the copy of a memorial on Catholic grievances, which, on Saturday last, was presented to Sir Robert Peel, by a deputation of Catholic noblemen and gentlemen. The memorial was signed by all the English Vicars Apostolic, except Dr. Griffiths, and Dr. Brown (of Lancashire) both of whom, as our readers know, are absent in Italy; but in their stead appeared the names of their respective Vicars-General. The deputation consisted of the Earls of Arundel and Surre, Lords Beaumont, Camoys, Petre, and Stourton; the hon. Charles Langdale and the hon. Edward Petre; and the memorial they presented as follows:

"To the Right Hon. Sir Robert Peel, Bart., First Lord of the Treasury, &c., &c., &c.,

Sir,—We the undersigned Bishops and Vicars Apostolic, exercising spiritual jurisdiction over the Roman Catholic body in England, respectfully solicit your attention to certain provisions of the law respecting Roman Catholics in gaols and workhouses.

As the law now stands, a Catholic priest cannot claim to exercise his sacred functions in favour of adult Catholics in gaols and work-houses, except at the express request of such Catholics, nor in favour of Catholic Orphan children.

Those enactments, contrary, we are convinced, to the liberal intentions of the present Government, have too often the effect of preventing the Catholic clergy from discharging their sacred duties towards these portions of their flock; a privation which is the more keenly felt, inasmuch as these said persons, from their ignorance, depravity, or helplessness, demand in a more particular manner the instructions, advice, and consolation of their pastors.

As it is not the wish of the Catholic clergy to interfere in prisons and workhouses with persons of other religious persuasions, all we now take the liberty of requesting in their name is, that they may be allowed free access, at all reasonable times, to prisoners and paupers of their own religion, and the orphan children of Catholic parents, without being obliged to obtain the consent of godparents, who are often absent or unknown.

We venture to prefer these requests with the greater confidence, being convinced that the same liberal and enlightened policy, which led you to procure for the Catholic body the removal of the greatest part of their disqualifications, will incline you still more to remove a few remaining grievances, which have crept into the law, probably contrary to the intentions of the Legislature, and which are of a purely conscientious and particularly vexatious character.

And your petitioners will ever pray," &c. &c.

From the United States Catholic Magazine.

THE ROSARY.

BY B. U. CAMPBELL.

Of the many voluntary practices of devotion recommended by the Catholic church, the Rosary of the Blessed Virgin Mary is one of the most engaging. Sanctioned by the practice of the pious for centuries, and suited to persons in every state of life, it is eminently popular wherever fully understood. Combining the plainest and most excellent vocal prayers, with the exercise of the mind in meditation, on the leading mysteries of the birth, life, death, and glorious resurrection of our Divine Saviour; and on the part His blessed mother bore in corresponding to her sublime vocation, it is suited to the capacity of the illiterate servant of God,—whose sentiments of humility and confidence in the merits of the Redeemer, accompany every petition of the Lord's prayer, and every expression of the angelical salutation,—as well as to the learned theologian, who, absorbed in the contemplation of the wonderful mysteries of religion, finds motives of love and gratitude, as his heart dilates in adoration of the omnipotence, mercy, and infinite love of God, displayed in the plan of man's redemption. The prayers of the Rosary are so arranged that they can be performed without a formal withdrawal from the ordinary pursuits of life, and are therefore well adapted to general use.

Although the custom of repeating the Lord's prayer and angelical salutation many times,—especially by the illiterate, who were unable to recite the Psalter—existed at a much earlier age, it was not until the twelfth century, that the arrangement of the prayers and meditations of the Rosary now in use was adopted.

The learned Alban Butler, says: "St. Dominic, during his apostolic labors in Languedoc, instituted the celebrated devotion of the Rosary consisting of the recital of fifteen Our Fathers, and a hundred and fifty Hail Marys, in honor of the fifteen principal mysteries of the life and sufferings of our blessed Saviour, and of his holy mother.

"The divine and most excellent prayer which our Redeemer, who promises to grant all that we request in his name, has drawn up as the form of our supplication, contains the petitions of all those things we are to ask or hope for of God, and comprises the exercise of all the sublime virtues by which we pay to Him the rational homage of our affections. In the angelical salutation are comprised our praises and thanks to God for the great mysteries of our redemption, the source of all our good; and these praises are expressed in words of which the Holy Ghost himself was the author, which, though addressed to the Blessed Virgin, contain much more the praises of her Divine Son, whom we acknowledge the cause of all hers and our happiness.

"The earnest intercession of this mother of God and of mercy, is also implored in our behalf, both for the present and for the tremendous moment of our departure hence; and to move hers and her Divine Son's compassion, we acknowledge our own deep sense of our miseries, which we display before the eyes of heaven under the extensive and most impressive humbling title of sinners.

"These prayers are so disposed in the Rosary as to comprise an abstract of the history of our blessed Redeemer's holy life and sufferings, the great object of continual devotion and meditation of Christians; for each mystery whereof we praise God, and through it ask for graces and blessings for ourselves and others. The ignorance of many, and the blasphemies of others among the Albigenses, with regard to these most sacred mysteries, moved the zealous and apostolic servant of God to teach the people to honor them by an easy method equally adapted to persons of the weakest understanding, and to those that are most learned, or the most advanced in the exercises of sublime contemplation, who find in it an inexhaustible fund of the highest acts of faith, hope, divine love, praise and thanksgiving, with a supplication for succor in all spiritual and corporal necessities, which they always repeat with fresh ardor. St. Dominic afterwards established the same method of devotion at Bologna and in other places."

This devotion soon recommended itself to the pious in all Catholic countries; and was incorporated in the exercises of all religious orders. The learned Benedictines, whose achievements in literature have astonished the

world, and extolled praises from Gibbon, Scott, and many Protestant writers; the indefatigable Jesuits, who, impelled by an unquestionable zeal for the conversion of nations, have planted the standard of the cross in the frozen north and the burning Indies;—as well as the humble Sisters of charity, whose tender care of the helpless orphan, the sick and the dying, are recorded in the grateful admiration of our own country;—all wear at their belt the chaplet of beads, which, like the pages of a book, directs them to the exact performance of this holy exercise.

The Rosary, which as its name imports, is like a chaplet of roses—exhaling the perfume of holy thoughts, and pious aspirations—furnishes a practical application of the doctrine of the communion of saints. For while it brings its votaries into communion with the queen of saints, the spotless Virgin whom "all generations shall call blessed" (St. Luke i) it also causes a communion in the same prayers and thoughts among devout persons throughout the world.

How consoling is the doctrine of the communion of saints, always taught by the Catholic church! This undying church, whose visibility, not limited to any time, or confined to any country, has survived the downfall of empires, the ruin of human systems, and the lapse of ages, still flourishes in every clime and under every form of government with untarnished beauty and immortal freshness,—teaches her children that while they should walk as pilgrims and strangers upon earth, they may communicate with the angels of heaven, and these blessed saints who having passed successfully through the perils of time, now repose securely in eternal happiness; where, replenished with the spirit of divine charity, derived from its eternal source, they unite their suffrages in behalf of those who, having to run the same career of danger through which they have passed, solicit the aid of their prayers for the successful issue of the painful and dangerous conflict. "It is a sublime and beautiful doctrine," says Washington Irving, "inculcated by the early fathers, that there are guardian-angels appointed to watch over cities and nations; to take care of the welfare of good men, and to guard and guide the steps of helpless infancy. 'Nothing,' says St. Jerome, 'gives us a greater idea of the dignity of our souls, than that God has given each of us, at the moment of our birth, an angel to have care of it.' What would be more consoling than the idea that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours!"

It is gratifying to find that the belief of Catholics on this point, so much misrepresented, begins to be both better understood and well defended by learned Protestants. An article in the *British Critic* has the following just remarks: "The fear is as wholly chimerical and visionary of trust in the intercession of saints lessening the intensity of our trust in the mediation of God incarnate, as the fear would be of a similar effect resulting from trust in the inspiration of the Holy Ghost, or in the Providence of God the Father. But unthinking men will not bear in mind that the ancient Catholic system is not a congeries of detached parts, but one consistent and majestic whole; they join together their own doctrine of the intercession of Christ, with the Catholic doctrine of the intercession of saints, and then complain that the two do not happily con-sort together. The real wonder would of course be if they did." Calling upon the professor of high church principles to abstain from severe condemnation of the mediæval system, he continues: "He is justified, e. g. in saying that any such honor to saints as encroaches on the supreme and individual allegiance due to God, is anti-christian; but then he would have St. Bernard, or St. Bonaventura, as zealous as himself in asserting this great and essential truth." Again: "Is it not quite a conceivable hypothesis, (to say the very least), that holy and mortified men whose conversation was in heaven, may have entertained feelings of devotion and love, e. g. towards the Blessed Virgin, which no human language can at all adequately express; and yet their feelings to our Lord should be altogether different in kind, and indefinitely stronger in degree. Yet what words could they find stronger than those already applied to the Blessed Virgin? What words can be stronger than the strongest?"

The Catholic never permits his devotion to

* Bracebridge Hall, vol. ii.
† *British Critic*, Oct. 1842, "On Intercession of Saints."

* Lives of the Saints, August 4th.

the saints to interfere with his faith in, and adoration of one only God, omnipotent, eternal, and infinite in all perfections; nor to believe there is any other name whereby he may be saved, but that of his Divine Saviour Jesus Christ. And so far from prayers to the saints diminishing his reverence and homage to his Almighty Lord and Master, every such prayer is an act of humility, by which he declares his own unworthiness to address his Creator, and solicits those whom God has honored and taken to his bosom, to speak for him, as the Israelites at the foot of Mount Sinai, conscious of their unworthiness, besought Moses to speak to God for them.

To be continued.

STATE OF IRELAND.

The London Atlas says:—

“While Parliament has been talking about the affairs of Ireland, O’Connell has been acting. The reply to Sir James Graham’s insolent and dictatorial speech has been promptly made in the form of fresh meetings, attended, as we are told of that at Skibbereen by the reluctant testimony of the Tory press, by not less than 300,000 or 400,000 able-bodied men—a mass of physical force greater, as O’Connell proudly declared, than that which Napoleon marched from the cliffs of Boulogne to the frontiers of Hungary. Making every allowance for the amplifications of after-dinner eloquence, and the exaggerations inseparable from a period of intense excitement, it must be evident, at length, to the most incredulous, that the present movement in Ireland is no mere temporary agitation, got up for party or personal motives. It must be evident that it is a most grave and important phenomenon; no idle splashing of the surface waters, raised by the pelting of a few mischievous demagogues, but a great Atlantic tide swelling in the hearts of the whole nation. To suppose that a tide like this will roll back its flood at the blustering rebuke of a Graham, or smooth-spoken expostulation of a Peel, is simply preposterous. The waters are out, and they will no more retire before the rustling of Chancellor Sogden’s wig than the German Ocean would at the command of Cannote.

“The system which Sir R. Peel declares it impossible to alter, translates itself practically into this four or five millions of human beings, reduced to live on food at which an English swine would turn up its nose, for the benefit of a few thousand landlords, middlemen, and absentees. Ought such a state of things to continue? Ought Ireland to submit to it? Is she justified, or is she not, in saying, ‘By all that is sacred this shall be remedied, and no government or legislature shall be allowed to pass me off any longer with cold phrases about an impossibility?’ Impossible! Every thing is impossible till it is tried. It was impossible in Prussia to interfere with ‘vested rights’ and pass a ‘fixity of tenure’ bill, by which the serf population was emancipated, until stern necessity made it possible, and a Hardenberg arose. Where is the English Hardenberg who will emancipate our far more miserable and destitute Irish serfs, and, by a wise, statesmanlike, and comprehensive measure, will destroy agitation by laying the foundation of a new social system? Alas! echo answers, where? One

thing alone is clear: he is not on the Treasury benches of the English parliament; he is not on the Irish woolsack; he is not where he is most needed. If the present system of deplorable trifling—for it deserves no better name—with the great interests of the nation is continued, the moment will inevitably come when England must concede everything, eye, even the repeal itself, or make up her mind to pour out her treasure and her blood like water in the suicidal attempt to cram injustice down the throat of Ireland at the point of the bayonet. If the war party in France came into power to-morrow, if a single Irish regiment in our service showed signs of insubordination, where should we be? What would become of Sir R. Peel’s ‘impossibilities,’ Sir James Graham’s bluster, Sogden’s admonitions? While we were debating whether the right of private property included a right to screw three or four guineas an acre from lump-eating peasants, private property itself might have ceased to exist. While orators in St. Stephen’s were declaring the integrity of the Irish Church essential to the maintenance of the union, church and union both might have disappeared in the waves of some great convulsion.”

This is most important, coming from the Atlas, a paper which is well understood to represent in fact, the opinions of all the moderate part (that is to say, the majority) of the English people.—N. Y. F. Jour.

THE RIBBON SYSTEM.

The wolf is on his walk. The emissaries of the Orange party have been actively—and, we have reason to fear, in some instances, successfully—engaged in swarming the people of the North into Ribbon Societies. We conjure, we implore the Repealers, to drag these ruffians before the local magistrates, and thus defeat their diabolical machinations.

We have been informed that these miscreants say to their dupes when told that O’CONNELL has denounced secret oaths & societies, “Oh, do not mind that; O’CONNELL is only playing a part; he is obliged by his position to appear inimical to Ribbon Societies; but this is all pretence for in reality he approves of them.”

Repealers of the North! this is as false as Hell. The men who thus try to neutralize O’CONNELL’s public declarations against Ribbonism ARE EMPLOYED BY YOUR ORANGE ENEMIES TO TREPAN YOU. We have recently conversed on this subject with O’CONNELL, who declared in the most emphatic manner that if there were one thing on which above all others, he felt inexpressible intense anxiety—anxiety, if possible, transcending his desire for the Repeal itself—that one thing was, that the people should be preserved from the devices of these fiends in human form.

We pray every honest man, possessing the confidence of the people, to impress on them the imperative necessity of rendering these Orange-Ribbon emissaries up to justice.

If any one thing could now defeat the Repeal, that one thing would be the criminal folly and baseness of persons who, professing to be Repealers, should yet en-

tangle themselves in the meshes of ribbonism. O’CONNELL’S grand policy is to keep within the letter of the law and Constitution. Ribbonism is denounced by the law, and is in its nature totally unconstitutional. It is a secret system, and, therefore, fraught with peril. To be safe and successful, all our movements must be open and above board.

Repealers beware! The wolf is on his walk.—Dublin Nation.

ARRIVAL OF THE ACADIA.

The Royal Mail steamer Acadia arrived on Wednesday last at Boston, bringing 15 days later news from England. She spoke the steam-ship Margarot, from Halifax for Liverpool, with the passengers and mail of the Columbia, on the 21st ult.

We copy from Charles Willmer’s American New’s Letter:

Repeal Demonstration.—The Waterford Repeal Demonstration took place on the hill of Ballybricken, on Sunday last, and is said to have been attended by 300,000 persons. The procession that accompanied Mr. O’Connell, is described as having been five miles in length. A platform was erected capable of containing 3,000 persons. The chair was occupied by Sir R. Musgrave, Bart, and amongst the gentlemen present were Thomas Meaghien, Esq. Mayor of Waterford, twenty-two members of the town council, Sir B. Morris, the Right Rev. Dr. Foran, Catholic Bishop of Waterford and a whole host of the Catholic clergy. The various resolutions having been proposed and carried, Mr. O’Connell addressed the multitude at great length and amidst the loudest cheering. His speech was comparatively exempt from the usual exciting and inflammatory topics, but though more moderate in terms, was not less confident and decided in tone, and he spoke of the Repeal as certain to be carried, if the people only kept within the law, and abstained from the slightest breach of the peace.

An extraordinary meeting of the Repeal Association was held in Dublin on Friday last, for the purpose of enabling Mr. O’Connell to express his views, about the recent discussion in Parliament. Mr. O’Connell addressed a very long speech to the assembly. He said he had called them together that day because of the result of the debate on Ireland, the entire tenor of which showed that every person who took part in it, considered the Repeal of the Union a settled question.—They had only to go as they had commenced, and they would certainly have repeal. He considered that the thing was done.

Mr. O’Connell proceeded to speak of the Irish nation as morally and racially superior to any other nation on face of the earth; and, after proceeding at some length, to show that neither Whigs nor Tories would do anything effectually for the benefit of Ireland, he again showed the exceeding great prosperity advantages, wealth, and happiness that would result from Repeal. He (Mr. O’Connell) concluded by proposing a string of resolutions, expressive of what may be called his course of policy. He invited the co-operation of the landlords, warning them against non-compliance, as the wish of his party is to do justice to all. The last resolutions set forth, that an act would be passed by the new parliament, preventing English companies from holding land as in Ulster, the land in which latter place would be sold, and the money paid the English holders.

It was announced that the Repeal Rent for the week amounted to £1,690 4s 9d. At a meeting held in Waterford, last week it was resolved to present a gold medal to every one of the magistrates who attended for attending repeal meetings.

The riotous acts of the Ribbonites are still continued. Unfortunately a fresh case of distemper has arisen. The iron trade, by the part of which the greater portion of the people of the district live, is in so depressed a condition that it is impossible to manufacture it at a remunerative price. The unemployed workmen are forming themselves into secret clubs and societies, and to counteract their operations, which the local authorities appear much to dread, every precaution is taken. Troops are mustering, and ammunition is being largely supplied to possioners and volunteer.—Every circumstance betokens the occurrence of a serious outbreak.

PAYMENTS RECEIVED.
Ancaster—George Doody, 7s 6d.
Waterloo—Rev. Mr Snyder, 10s.
Toronto—Dr. Bradley and Mr. E. McSherry for Mathew Teesly, 15s, and James Stock, jr. and Edward McPheely, each 7s. 6d.
Peterboro’—Rev Mr Butler 25, for Mr Morey, 7s 6d. and Thomas Leonard, 15s.

DIED—At Duadas, on the 25th ultimo, Mr. CHARLES COLLINS, a man of the strictest probity, much regretted by his acquaintance.

COMMON SCHOOLS.

NOTICE is hereby given, that the Common Schools, for the Town of Hamilton, will be opened on Monday, the 7th day of August next; and that the payment of one shilling and three-pence per month, for each pupil, must be made to the several Teachers by the Parents or Guardians, in advance.

By order of the Board,
LEGATT DOWNING,
Clerk H. I. P.
Hamilton, July 31, 1843. 48

NOTICE.

THE CO-PARTNERSHIP heretofore existing between Henry Girouard and Robert McKay, Livery Stable Keepers, is this day dissolved by mutual consent, and all debts due to the above Firm are requested to be paid immediately to Henry Girouard or Robert McKay, who will pay all accounts due by said Firm,
HENRY GIROUARD,
ROBERT MCKAY.

Witness to the signing }
of the above. }
LEGATT DOWNING. }
Hamilton, July 21, 1843. }

THE SUBSCRIBER takes this opportunity of expressing his gratitude to his numerous friends, for the flattering support received during the time of his Co-partnership, and begs to inform them, that in future the establishment will be carried on by the undersigned, who begs to solicit a continuance of their favors.
HENRY GIROUARD.

Hamilton Livery Stables, }
July 21, 1843. }

THE Receiver General gives notice that he will receive Tenders for Bills of Exchange on the Lords Commissioners of Her Majesty’s Treasury, at 30 days sight, on FRIDAY, the 4th August next, at NOON, in sums not less than £500 Sterling.

The Tenders must be addressed to the Receiver General of the Province, sealed and marked “Tenders for Exchange,” and must be made with reference to the par of Exchange, namely, one pound four shillings and four pence Currency, to the Pound Sterling. The money to be deposited in one of the Chartered Banks.

Receiver General’s Office. }
Kingston, 19th July, 1843. }

BIBLES, PRAYER AND PSALM BOOKS.

THE Subscribers have on hand a large and well selected stock of Bibles, Prayer and Psalm Books, at very moderate prices, and in every variety of binding.

A. H. ARMOUR, & Co.
Hamilton, June, 1843. 39.

Stationery.

THE Subscribers are now receiving by the late arrivals at Montreal, a new supply of Plain and Fancy STATIONERY, including Account Books of every description—full and half bound.

A. H. ARMOUR, & Co.
Hamilton, June, 1843: 39

CROWN LAND DEPARTMENT,
Kingston 20th July 1843.

IT HAS PLEASED HIS EXCELLENCY THE GOVERNOR GENERAL to appoint the undermentioned persons as Inspectors of Clergy Reserves:

James Grant of Martintown, and Martin Cartman, of Cornwall for the Eastern District, comprising the Townships Charlottenburg, Cornwall Finch, Konyon, Lancaster, Lochiel, Matilda, Mountain, Osabrock, Roxborough, Winchester and Wilhamsburgh.

Henry W. Yager, of Thurlow, and William Burke of Kingston, for the District of Victoria, comprising the Townships of Thurlow, Sidney, Hungerford, Huntingdon, Rawdon, Marmora, Modac, Elzevir Lake and Tyendinog.

George Rykert, of St. Catharines, & William Woodruff, of St. David, for the Niagara District, comprising the Townships of Walpole, Caistor and Ramham.

Elias Moor, of Sparta, and John S. Buchanan, of Katesville, for the London District, comprising the Townships of Adlaide, Aldborough, Ashfield, Bayham, Carrsloc, Delaware, Dorchester, Ekfred, Lobo, London, Malahide, Mosa, Southwold, Wawanosh, Westminster and Yarmouth.

Farquhar Robertson, of Hawkesbury, and Charles Waters, of L'Original, for the Ottawa District, comprising the townships of Hawkesbury East, Hawkesbury West, Caledonia, Plantagenet Rear, Altred, Cambridge, Russell, Cumberland and Clarence.

Archibald McDonald, of Marina, and Charles Butler, of Coburg, for the Newcastle District, comprising the Townships of Alawick, Crainahe, Cuxau, Clarke, Cartwright, Darlington Haldmand. Hamilton, Hope, Monaghan, Murray. Manvers, Otonebee, Percy and Seynour.

Joshua Bates, of Farmersville, and Stephen Burritt, of Duritt's Rapids, for the Johnston District, comprising the Townships of Leeds, Kitley, Bastard, Crosby North, Crosby South, Burgess, Elmley, Edwardsburg, Augusta, South Gower, Wolford, Elizabethtown Young and Escott, Oxford and Lansdown.

The several Newspapers published in Upper Canada will please give the above one insertion, as well as all other appointments of Inspectors of Clergy Reserves for the same part of the Province.

Secure your health by using only PURE and Wholesome Water.

Armstrong's Patent Mechanical Filter

Warranted to purify 500 gallons of Water in 24 hours.

It is a well authenticated fact that a great proportion of the diseases incident to this Country, viz; Fevers, Agues, &c., are caused by the impurity of the water, and it has therefore become an object of importance to the public to discover a means of purifying it in sufficient quantities for ordinary household purposes. This is now done by the Patent Mechanical Filter, which at the same time unites rapidity, simplicity, and economy, and by means of it water can be purified in any quantity, with very little trouble. During the last year, since their introduction into the United States, they have been adopted into the Navy, both national and commercial, and are fast becoming general as an article of household use.

ITS ADVANTAGES ARE

- 1st. Smallness of compass, cheapness and simplicity of construction, whereby it is not liable to get out of order.
 - 2d. The rapidity with which it works, purifying 500 times as much water in a given time, as any filter of the ordinary construction.
 - 3d. As it does not operate chemically, water for washing and all other household purposes, as well as for drinking, can be purified by it. It will also be found particularly adapted for Wine & Spirit Merchants, &c.
- Price \$3 each, in complete order for use.

Families in distant parts of the country can have Filters forwarded, carefully packed, by addressing the Agent by post, with a remittance.

For sale by

J. DREW, Agent for Kingston,
Princess St., opposite the Globe Hotel.
Kingston, July 25, 1843.

SCHOOL BOOKS.

THE Subscribers have always on hand a large stock of such School Books as are in general use throughout the Province, which they dispose of Wholesale and Retail at unusually low prices.

A. H. ARMOUR, & Co.
Hamilton, June, 1843. 39

REDUCTION
IN THE
PRICE OF TAILORING !!!

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

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

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

The price of Cutting is also reduced.

SAMUEL McCURDY.

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

Hamilton April, 6. 1843. 31

J. WINER'S

COMPOUND SYRUP OF HOREHOUND AND ELECCAMPANE.

FOR the speedy and effectual cure of Coughs, Colds, Asthma, Spitting of blood, whooping Cough, Croup or Hives, Consumption, Plurisy, hoarseness, pains and soreness of the breast and lungs. Bronchitis, a disease that is sweeping hundreds to a premature grave, under the fictitious name of consumption, can be cured by this medicine. The usual symptoms of this disease (Bronchitis) are cough, soreness of the lungs or throat, hoarseness, difficulty of breathing, asthma, hectic fever, a spitting up of phlegm or matter, and sometimes blood. It is nothing more than an inflammation in the fine skin which lines the inside of the whole of the wind tubes or air vessels which run through every part of the lungs.

The peculiar virtues of this compound have for a long time attracted the attention of the medical profession and public; and a lively interest has recently been directed to the development of their active powers and pulmonary qualities, which the proprietor is now able to gratify, and presents this medicine to the public with full confidence of its being the most safe and valuable remedy ever discovered and adapted to all diseases of the lungs, when any of the functions do not perform their natural or healthy action.

It is universally believed that God in his Providence has not afflicted his children with pain and disease, without at the same time giving them something in the garden of nature that will not only mitigate, but in many cases entirely relieve them. With these views strongly impressed on our minds, every one should feel a great desire to investigate to the utmost of his power, the great arena of nature, and to draw from that source that instruction which the wisdom of man has failed to attain.

In presenting this article to the public, the proprietor was influenced by the hope that a medicine prepared with much care and strict regard to the chemical properties of its several ingredients, should take the place of thousands of irresponsible nostrums of the day, with which this country is deluged.

The use of one bottle of the Syrup will be sufficient to convince the most sceptical of its beneficial effects.

Directions accompanying each bottle, with the signature of the proprietor, without which none are genuine.

Prepared and sold wholesale and retail, by J. WINER, Chemist and Apothecary, King street, Hamilton, C. W. price 2s 6d.

N. B.—A liberal discount made to those who purchase to sell again.

GENERAL GROCERY,
LIQUOR,
AND PROVISION STORE.

T. BRANIGAN begs leave to announce to his friends and the public, that he has recommenced his old calling, at his former stand, next door to Mr. Ecclestone's Confectionary Shop, King Street, where he will keep for sale a general assortment of Groceries, Liquors, & Provisions.

Cash paid for all kinds of Produce at the market prices.
Hamilton, June, 1843. 40

YOUNG LADIES' SCHOOL,

UNDER THE DIRECTION OF THE SISTERS OF THE CONGREGATION.

Plan of Instruction.

THE French and English Languages taught after the most approved modes: Writing, Arithmetic, Geography, Ancient and Modern History, Rhetoric, the Elements of Philosophy and Chemistry, Drawing, Painting, Plain and Fancy Needle Work, &c.

General Regulations.

Parents or Guardians, residing at a distance, are respectfully requested to name some individual in the city who will be charged to liquidate their bills when due, and receive the ladies, if circumstances render their removal from School necessary.

Children of all denominations are admitted, provided they conform to the rules of the Institution; uniformity requires an exterior observance of the general regulations of worship, yet it is particularly wished to be understood, that no encroachments are made upon the liberty of conscience.

No pupil will be received for a shorter period than three months.

Payment will be required quarterly in advance.

No deduction will be made for a pupil withdrawn before the expiration of the quarter, nor for absence, unless occasioned by sickness.

There will be an annual vacation of four weeks.

DRESS AND FURNITURE.

Every boarder on entering, must be provided with bed and bedding, six changes of linen, stockings, pocket handkerchiefs, towels, three night wrappers, combs, tooth and hair brushes, a slate, books, paper, (and if to learn drawing,) drawing materials.

TERMS PER ANNUM.

Entrance,	\$ 4
Board and Tuition, (washing not included,)	102
Half Board,	52
Day Scholars,	14
Drawing and Painting,	12
French,	6

The French language will form an extra charge only for Day Scholars.
Kingston, April 25, 1843.

GRAND ENLARGEMENT
OF THE
PHILADELPHIA SATURDAY
COURIER.

The proprietors of this time-honoured and universally popular Family Newspaper announce, that in consequence of the unparalleled patronage which has been extended to their establishment, they will, on the 15th of March next, being the commencement of its thirteenth volume, issue the Philadelphia Saturday Courier in a greatly enlarged form, with New Type, New Paper, on a New Press, and every way in such superb style as to stamp it at once as the Largest and most beautiful Family Newspaper, issued from the Press.

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

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

TO AGENTS—TERMS.

The terms of the COURIER are \$3 per annum, payable in advance, but when any one will officiate for more than ten new subscribers, we will accept for one for a new. Seven copies for \$10 a copies for \$5, or one copy three years for \$5.

Address, M. MARIN & HOLDEN, Philadelphia.

THE STEAM PACKET
SIR CHARLES

WILL commence her regular trips between Port Hamilton & Toronto on the opening of the navigation; leaving Port Hamilton every morning at 7 A. M. and Toronto every afternoon at 3 P. M.

For freight or passage apply to the Master on board.

Hamilton 28th April, 1843.

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.

Hamilton, 1842.

WINER'S
Canadian Vermifuge.

Warranted in all cases.

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

Prepared and sold wholesale and retail by J. WINER,

10 CHEMIST, King street, Hamilton

THE PHILADELPHIA
SATURDAY MUSEUM.

Triumphant success! and a New Discovery in the Printing Business.

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

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

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

IMPROVEMENTS IN "THE MUSEUM"

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

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

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King street, Hamilton, May, 1843. 38

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A. H. ARMOUR, & Co. Hamilton, March, 1843. 27

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November, 1842.

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

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Hamilton, Dec. 1842. 13

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With the April number the 4th volume of the Expositor will commence. The publishers cannot but return their thanks for the very liberal patronage extended to them during the past two years, and in announcing a new volume which will far exceed any of its predecessors in the quantity of matter, the number of pages, and splendid embellishments they hope to receive a corresponding patronage. The volumes of the Expositor commence with the April and October numbers, at which times subscriptions must commence and end. The expositor will be published on or before the first of each month; it will be printed on the very best quality of paper, with new type, cast expressly for the purpose. Each number will contain 72 pages royal octavo, stitched in a splendid cover, the design by Prudhomme, and engraved by Peckham. The embellishments will be of the highest order, by the best artists. Portraits of distinguished prelates and clergymen will appear during the year. We shall occasionally give fine lithographic views of the principal churches in the United States, of remarkable places, scenery, &c. The portraits will be on steel, engraved expressly for this work by Parker, in the highest style of the art.

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Dec. 14, 1842.

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