

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

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

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

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

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

Bound with other material/  
Relié avec d'autres documents

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

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

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

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

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

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

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

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

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

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

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

# THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] JANUARY 11, 1843.

NUMBER 18.

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

—♦—

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

EDITOR.

Original.

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

(Continued.)

Then thou, with sight of all thy treasure shewn,  
And ardent thirst of thee, awak'd in all,  
Did'st Navigation's slumb'ring genius rouse,  
And send him forth, each land and isle remote  
All o'er the deep to find; and nice explore  
Each cape and creek and bay of shore unknown.  
Sure Magnet led the way, magician guide!  
And ever sleepless shew'd, by night as day,  
The wat'ry pathless way, or starless course.  
Thus man long lost was to his brother man  
By thee restor'd; and all the wants of each  
Mutual supplied; when in thy precious chain  
The various nations round the world were link'd  
At thy command, and fast by commerce bound.

Religion then, on sacred purpose bent,  
Which by her worthless follow'rs oft is marr'd,  
With mind elate, and meek celestial men;  
And looks, that pity spoke, and love to man,  
In murky error's clouds and tempest toss'd;  
Walk'd o'er the waves: and on the savage shore  
Her banner rear'd sublimate: blest sign of Him,  
Th' eternal Son; who from his Sire's right hand,  
In glory where he sat, o'er all enthron'd,  
Descending on our world, our nature took  
Of virgin pure; and thus was victim found  
Sole adequate to cancel human guilt;  
Sole sinless of our kind, and God, though man:  
Teacher most fit truth's secrets to unfold,  
As to himself best known; and best he knew:  
How on his creature's ear and mind to pour  
The loftiest dogma in plain familiar phrase,  
And parable, well understood by all.

Nor did he not, so unimpeachable,  
His precepts by his own example prove;  
And constant practis'd to their full through life  
The virtues, to his follow'rs which he taught:  
Contempt of worldly bliss, in surest hope  
Of future everlasting, soon reveal'd;  
In suff'ring, patience meek, unmov'd alike  
Or when calumnious speech would blast our name;  
Or grim oppression's gripe unjust invades  
Our rights; or persecutor's hand torments  
Our bodies frail, and deals the deadly blow.  
In sickness as in health, in all we bear  
Afflictive here below, or pleasant feel,  
Mild resignation still, and gratitude  
To Him, who rules with fond paternal care  
The meanest things he makes: and for the best  
And surest good, most wise disposes all.

## THE NEW JERUSALEM MISSION.

From the Dublin Nation.

"Go teach all nations," was the injunction of the Divine Founder of our Holy Religion to those divinely ordained Missionaries to whom he bequeathed the rich inheritance of the Gospel of Grace.

The Church of England, long slumbering on crimson-cushioned benches of the House of Lords; lazily reclining in Prebendal stalls, or, with tithes and old port sore oppressed, dozing in snug vicarage, entrenched in circumferential glebe, left missionary labours, toils, and dangers, to churches more zealous and less wealthy than its own. Instead of going forth to teach all nations, they prefer staying at home, rejoicing in the temporalities of the nation they left untaught. Filled to repletion with the fatness of the land, the "lean kine" of Heathenism were left without compunction in their benightedness. Churchmen of a church "by law established," happy in their orthodox spouses, and casting prudently about in search of provision for the little pledges of their connubial love, found no inspiration strong enough to call them away from reverend uselessness, across the stormy main, to unconverted climes, where Pagans are obstreperous and Port inferior; where labours of the ministry are great, but ministers' money little—inhabitable and anti-Church-by-law established regions, where lions and tigers are abundant, but tithes and an animal utterly unknown.

Missionaries, to be sure, boasted and still boast, this self-styled Catholic and Apostolic Church; but these babes of grace, such as the Rev. Trash Gregg, the Rev. Joe Baylee, and the Rev. Renegade O'Sullivan, seldom penetrate into foreign parts farther than the Town Hall of Liverpool. Saints, too, have they—Saint Plumtree, Saint Knatchbull, Saint Stowel—fishwomen in full canonicals, who now and then do a bit of Billingsgate at Exeter Hall; proselytes they have made of poor men, to vote against their consciences; and their conversions are many—in the three and a half per cents.; but for converting the Heathen, they leave that to Papists and Dissenters, convinced at the bottom of their hearts, many by experience, many more by hope, that the coronet of a Peer dispenses rays more substantial and more glorious than the heaven descended halo encircling the brows of expiring martyrs.

Latterly, however—public opinion stirring them up, as it were, with a long pole—my Lords the Bishops of the Anglican Church, very much against their grain, have been compelled to an activity surprising in men of their corpulence and habits of feeding—they have actually gone down in their purple carriages, with a purple coachman in a flaxen wig, and three purple footmen, in purple plushes, hanging on behind, and got a bill passed for endowing out of the Consolidated Fund—that is out of the pockets of the people—a squad of foreign Bishops, foreign Chaplains, foreign Archdeacons, foreign Deans—in short, a complete foreign and colonial rookery; and having passed their bill, went home at 7 o'clock to their stewed meats and claret.

To begin the thing in good style, they first outfitted a Bishop of Jerusalem; and having provided his Lordship with silver forks, a grand piano, and other necessaries, for his mission, shipped him off with, as Dogberry says, "everything handsome about him."

The account of his Lordship's embarkation for the Holy City, we transcribed from the columns of a London

paper at the time; and as it is a splendid specimen of Ecclesiastical warlike intelligence, we cannot withhold it from our readers, more especially as they help to pay for it:—

"The Devastation steam frigate, Commander Hastings Reginald Henry, will be fully completed and ready for sea this afternoon. A large quantity of shot and shells were put on board this morning from the arsenal. The Reverend Michael Solomon Alexander, Bishop of England and Ireland (!) in Jerusalem and suite (!) are expected to embark at the Woolwich Dock-yard, on Tuesday next, and sail immediately afterwards for their destination. The original intention of the Reverend Divine to embark at Portsmouth has been altered, in consequence of the daily expected confinement of his lady, who, with her family of six daughters, the oldest not above thirteen years of age, will have ample accommodation on board the splendid vessel, and avoid the fatigue of travelling by rail to Portsmouth."

This is certainly rich: rockets and rockets—canons and canon shot—missionaries and marines—homilies and howitzers—the Bishop and the bombardier—the Devastation steam frigate, and—delightful combination of Heathen, Hebrew, and Christian names—the Reverend Michael Solomon Alexander!

The Church militant is beautifully exemplified in the happy union of the messenger of peace and implements of war. The conjugal consideration, too, of the Missionary Bishop for Mrs. and the half dozen Misses Alexander, in embarking them at Woolwich, to avoid the fatigue of journeying by rail to Portsmouth, however gratifying as a picture of domestic bliss, gives us but feeble hope of much activity on the part of his Lordship in awakening to the sublime truths of Christianity the unbelievers of the City of the Sepulchre.

The next account we had of the Bishop of England and Ireland in Jerusalem was, that he had made a triumphant entry into that city—a sort of entry, indeed, which must have impressed the Mahometans, and much more the Franks, with an extraordinary notion of the Church of England and Ireland as by law established.

We forget the exact order of the procession upon this memorable occasion, but believe it was headed by a squadron of Arab cavalry, followed by the butler, chaplain, upper and under housemaids, Mrs. Alexander's lady's maid, and the Misses Alexanders' ladies' maids, cook, scullery maids, coachman, grooms, and upper and under footmen in purple plushes, newly provided for the occasion. All this—albeit not exactly apostolical—was episcopal and orthodox. But when Mrs. Alexander, whose interesting condition rendered it impossible for her to bear the motion of a camel, came on sight, extended on a palanquin, upborne by four bare-legged infidels, the astonishment and disgust of the motley population of the Holy City burst forth into open ribaldry and sarcasm.

"Allah is great," said an old Turk, withdrawing the pipe for a moment from his bearded lip, "behold the *mufti* of the *gaiour*!"

"Bishallah!" shouted another, "see the naked faced spouse of the *mufti* laid upon a palanquin!"

"And the little *mufti*'s in frilled trowsers," exclaimed a third.

"Vescovo, the Bishop," exclaimed one of the Christian population.

"Vescova, Mrs. Bishop," observed another, opening his eyes in astonishment.

"O Cielo—Dei Vescovini—good Heavens! the little Bishops," echoed the third, lifting his hands.

"Dogs," exclaimed one of the Arabs, spitting, as he said it, upon the ground.

"Sons and daughters of dogs," observed another picking up a fistful of mud and letting fly at the worthy Prelate, and hitting his Lordship in the eye.

In this edifying manner, hooted, mobbed, and pelted, did the Reverend Michael Solomon Alexander and suite make his episcopal entry into the City of the Sepulchre.

From such a beginning as this, exhibiting so flagrant a disregard of the prejudices of the population, both Frank and Turk, we could not expect that any progress could be made in the word of Prose-lytism—and so it has turned out: we have not a single converted infidel to show for our money. The Bishop is desponding, though the butler thinks that with good old crusty port business might yet be done. He calculates on three proselytes to the dozen, but does not conceal his apprehensions that backsliding will be the consequences of empty bottles.

The last account we have of the Bishop and suite is rather melancholy. He writes home to a friend:—

"Every one of my household, excepting only the native servants, have had an attack of fever more or less severe. The children and the English servants have more or less recovered; but Mrs. A. and myself are but slowly gaining ground, this having been my second attack. This is the trying season—we are obliged to leave our houses for change of air, but the only abode we can find is an old convent, about two miles from Jerusalem; we hope to go there to-morrow."

Now, we really cannot help thinking that it is little better than a pious fraud upon the people of England and Ireland to make them pay for a Bishop in Jerusalem, his teeming wife, his half-dozen of half-grown daughters, his English servants in the fever, and his native servants out of it; and it is little better than a holy humbug to suppose that a man so 'hampered' by his family and suite can attend to the arduous duties of his mission.

We have no doubt the Bishop is a very good man, & uxorious; and as he has got into a convent, we hope, in future, to hear a better account of his Lordship, Mrs. Alexander, the six Misses Alexander, and above all, the "babby."

A convent, on a magnificent scale, is now being erected in the Gothic style at Dalkey, with a splendid chapel in the centre, estimated at twenty thousand pounds, by the munificence of Miss O'Brien, of Rathfarnham convent—*True Tablet*.

The Queen has graciously received the congratulatory address of the Catholic Bishops and Clergy of Scotland, on occasion of her late visit. Lord Aberdeen in his reply to Bishop Gillis, gave the title of Right Rev. Bishop, and spoke of the address as coming from the Bishops and Clergy of the Catholic Church of Scotland. This is a great improvement in the Cabinet style.

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

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JANUARY 11, 1843.

That ignorant and fanatical scribbler, the Editor of the so-called *Christian Guardian*, has the unblushing impudence to renew the acknowledged false charge against the Catholics of Chazy, in Clinton county, New York, of burning at a protracted meeting, Bibles by hundreds. To persons of ordinary information, which his supporters seem not to be, the charge, by the very wording of it, refutes itself. For where or when were Catholics ever known to have held protracted meetings? That is quite a Protestant, and still more a Methodistical device, to make dupes of their simple hearers; and filch from them for the Lord's treasury; that is, for the use of their mendicant exhorters; the ready penny towards the support of their strolling missionaries, with their wives and families; a set of lay, untaught, and brazen faced brawlers; who, either broken in trade or tired of the loom or the lapstone; too lazy to earn their bread by humble though honest industry; throw themselves for a living, at the small expense of a black coat and a bible, upon the credulity of the public, and strut forth as REVERENDS; more wise and surer guides than all the learned, great and good ever existing in the Christian world. It is no proof of the enlightenment by Protestantism of the human mind, to see the readiness with which so many run after, and submit to be led along by such blind guides of every caste, such self-proclaimed evangelizers, and upstart apostles. But mark the spirit with which this ranting rhapsodist concludes his article on the Bible burning.

"Give christendom up to the despotism of Rome; and it is made the scene of bible conflagration. Christians, as in ages gone, are cast into the same fire with their bibles; and millions of men, now likely soon to have the pure gospel preached to them, are consigned to eternal perdition."

*The pure gospel preached to them!!!* Wonderfully pure! when every one is now allowed to break open the sealed fountain; and pour into it, to sweeten its waters, the scraps and gatherings of his own household ordure.

But let him not talk of persecutions and burnings by the Catholic Church, till he has read and pondered over those of Protestant England; of covenanted Scotland; of his brethren Anabaptists; of the rebel Hugonots; of every Protestant sect struggling for the ascendancy in Catholic nations: till he has perused the persecuting statutes of our Protestant code of laws, enacted against Papist recusants by our Protestant Church and State, linked together in sworn compact; more cruel and studiously tormenting than those devised against the first Christians by the heathen Roman Emperors. Let him remember

the doings of his grandfather Wesley, and the hand he had in the burning of London. We defy the fellow to point out any decree of the Catholic Church, enacting corporal punishment for mental error. All such decrees in Catholic ages were but the enactments of the temporal authorities; for which, whether good or bad, the church cannot be made accountable. But it is a waste of time to reason with such a worthy, whose interest forbids him ever to be convinced. We write not for him, but for others, whose interest it is not to impose or be imposed upon.

Our attention has been called to an editorial note in the *Toronto Church* of the 16th December. The editor says, "In England, all the Romish Bishops were recusants, save one; but in Ireland, only two of the Bishops rejected the Reformation." This is not correct—In England, under Elizabeth, all the Catholic prelates remained faithful to the Holy See, with the exception of Anthony Kitchin, Bishop of Landaff, called by Camden (a protestant) "the calamity of his See." And even Kitchin only conformed as much as might enable him to keep his See, and no more: he took the oath of supremacy, but was otherwise Catholic in belief. In Ireland, Hugh Curwen, Archbishop of Dublin, was the only one who, at that time, apostatized. He consecrated Adam Loftus Archbishop of Armagh, in 1562, according to the ordinal of Edward VI., introduced by the *Act of Uniformity*, &c. in 1560; and the "Irish Protestant Bishops derive their succession through him." [Ware's Bishops, p. 94.] All the other Irish Bishops proved faithful to God and the Church. Erck places the names of one or two more Catholic Bishops among those of the Protestant Bishops; but he is evidently mistaken; for it has never been proved that, at that period, more than one [Curwen of Dublin] had been base or wicked enough to purchase their dignity at the price of their soul.

The leading article in the *Toronto Church* of the 6th instant is a long one, under the complex heading of—"The Novelities of Romanism; or Popery refuted by Tradition," by Walter Farquhar Hook, D. D. Vicar of Lee's, Chaplain in ordinary to the Queen, and Prebendary of Lincoln.

According to this high-titled worthy, the Church of England has got very old, and that of Rome is but of yesterday! According to this mode of reasoning we may hold, in a new sense, that "the first shall be last and the last first." Happy Church of England! the only one that can trace back its origin to the Apostles! Thrice happy England! To thee, alone, did the Saviour commission his Apostles to preach, when, no mistake, he told them to "Go and teach all nations!" To thee, alone, did he intend sending them forth, though his purpose was not made manifest till Henry the Eighth, of blessed memory, for the first time revealed it!—till the boy, his son Edward, and his virago daughter, Elizabeth, with their parliaments, had declared and confirmed, modified and defined his doctrine in their 39 Articles, and forced it upon their people; not by argument and persuasion, but by fines, confiscations, imprisonment, banishment, and death. Thus was their national ZION to spread out her tent, and extend her borders.—Thus was she to become at last, 1842 years after the original commission of teaching, the only true Catholic or Universal Church!!! The Catholic, or Universal Church of England! Why, one may just as well say, the Catholic or Universal Government of England! O, but they will draw back, and say, our English Church is a true

branch of the Catholic Church. If a branch, to what trunk does it cling? It is separated from Rome. It adheres not to the Greeks. It is unconnected with any known denomination of Protestants even, though it very properly bears with these the same kindred common appellation ever since it severed itself from the vine; and thus, as the Saviour said, having "fallen to the ground, it shall wither, and it shall be gathered up, and cast into the fire, and it burns." John xv. 6.

When we have more time to spare than we have at present, we shall return to this Hook's "Novelties of Romanism."

### ADDRESS

OF THE CATHOLIC BISHOP AND CLERGY OF THE DIOCESE OF KINGSTON, TO HIS EXCELLENCY THE GOVERNOR GENERAL.

To His Excellency the Right Honorable Sir Charles Bagot, G. C. B., Governor General of British North America, &c.

MAY IT PLEASE YOUR EXCELLENCY, We, her most gracious Majesty's faithful and loyal subjects, the Catholic Bishop and Clergy of the Diocese of Kingston, beg leave most respectfully to approach your Excellency, and express our unfeigned sorrow for the very severe and long protracted illness with which it has pleased divine Providence to visit your Excellency.

We can assure your Excellency, that your private virtues, as much as the prudent and conciliatory measures of your Excellency's administration in the government of this immense and important Province, have excited in us strong feelings of admiration, respect and love, and have entitled your Excellency to our unqualified gratitude.

Animated with these sincere sentiments, we have not failed to offer up our most earnest prayers to the throne of grace for your Excellency's speedy recovery, humbly beseeching the infinite bounty to grant us the ardently wished for favor of possessing your Excellency yet for many years.

We would indeed consider it a truly dire calamity, were this Province to be deprived of your Excellency's administration of its government; but we shall yet fondly cherish the flattering hope that the Almighty giver of all good gifts will, in His infinite bounty, hear our fervent supplications and avert from us such a deplorable event.

(Signed) † REMIGIUS GAULIN,  
Bp. of Kingston.  
Kingston, Dec. 16, 1842.

Chief Secretary's Office,  
Kingston, Dec. 23, 1842.

REVEREND SIR,—I am commanded by the Governor General to express to you his grateful sense of the kind sympathy expressed in the address, which you have presented to him in your own name, and on behalf of the clergy of your diocese.

It is a consolation to his Excellency, in the chamber of sickness, to be apprised that he possesses the good wishes, and has been blessed by the prayers of a body so eminent for piety as the Roman Catholic clergy of a large portion of this Province.

Whatever be the issue of the policy which his Excellency has adopted; and whether his Excellency, by the grace of Providence, be permitted, or whether it shall devolve upon another, to carry it out,

It will be his Excellency's last hope, as it has been his first desire, that his measures may tend to the future prosperity of Canada, and to the harmony, contentment and happiness of all its inhabitants.

I have the honor to be,  
 Reverend Sir,  
 Your most obedient humble servant,  
 (Signed) RAWSON W. RAWSON,  
 Chief Secretary.  
 The Roman Catholic  
 Bishop of Kingston, &c. &c. &c.

On the Sunday immediately after the presentation of the foregoing address, his Lordship took occasion in soliciting the prayers of the congregation on his Excellency's behalf, in a laudatory and eulogistic strain, to call to his hearers' recollection the mild, beneficent and conciliatory line of policy he had pursued in the government of this Province; and exhorting them to unite their ardent and heartfelt prayers with his, imploring the God of mercy and of goodness to restore him to health, and spare him yet many years to the carrying out of the measures which he had so happily begun.

To the Editor of the Catholic.

Bytown, 3rd January, 1843.

VERY REVEREND SIR,—I am happy in being again able to make your valuable journal the medium through which to communicate to the world the joyful intelligence of the progress of religion in this, in every respect, thriving portion of the Province, and the untiring zeal with which the Very Reverend P. Phelan prosecuted the great object of the regeneration of those entrusted to his care. The progress already made, not only in a moral and religious, but also in a temporal point of view, may be readily perceived by the most superficial observer. I say in a temporal point of view, because, what is most conducive to the interests of religion—in extending through all its minor branches—produces order, temperance, regularity, honorable feeling, and all that friendly intercourse between man and man, which conduces so much—which is so necessary—to the well-being of society at large, and to the temporal, as well as eternal, prosperity of those who practise it.

The effects are already most sensibly felt here of the moral impetus which the temperance movement, under the conduct of the Catholic clergy, has given to the cause of religion. In saying under the conduct of the Catholic clergy, I do not mean to derogate in any way from the applause due to many members of Protestant denominations, who have done all in their power, by their influence and example, to promote the same glorious end—but they do not possess that powerful influence over the minds of men, which is possessed by the anointed pastors of the flock; it is only when the voice of the priest recommends it from the pulpit, that the cause of temperance begins to triumph in reality; for then it is that the people feel a secret conviction that it is announced from the chair of truth—it is then they feel as it were that heaven is enlisted on their side and that their cause must triumph.

The scene our church presented on Christmas night, very much surpassed any thing of the kind that had ever been witnessed in Bytown before. The dense crowd was so firmly wedged together, that standing room could not have been obtained a few minutes after the doors had been thrown open. The music was excellent. The improvement in the choir has been steadily progressing ever since Mr. Phelan's arrival: but on Christmas night, an amateur band that has been for

some time practising in town, joined by the members of the choir and other musicians, made a display that the great church of Montreal need not have been ashamed of. The altar was most appropriately decorated for the occasion, and on a side altar was a representation of the crib and the infant Saviour. A number of little boys, some of them mere children, attended around the altar, clothed in crimson garments, with surplices or flowing robes of white above them; and with their lighted tapers in their hands, looked like so many little cherubs hovering around the crib of the infant Saviour, while the part they were required to perform during the course of the service, was gone through with the most admirable precision and order.

Those who differ from us in religious opinions are apt to deprecate these things as light and unbecoming the grave solemnity that ought to pervade a place of worship. The cheering strains of joyful music, rising into tones of gladness, are to them—without discriminating between different occasions—a desecration of the house of God—and the ceremonies made use of in, and the beautiful decorations of our churches, are but the pomp and state, which the church of Rome knows how to invest herself with, in order to impose on the credulity and superstition of her children. They shut their eyes to the fact, that the music, ceremonies and decorations of our churches are always suited to the occasion they are intended to celebrate or commemorate—that in penitential times our altars are plain and undorned, our music, ceremonies, and every thing else suited to the time, so do we make our outward deportment, in the commemoration of joyful events, to comport therewith.

If we are about to celebrate the birth of the world's redeemer, if we are about to celebrate the occasion when the heavenly hosts rang forth his praise, and troops of celestial choirs were sent to herald him upon his way to earth with canticles of joy, why should we come—as if in mockery—with downcast eyes and gloomy brows? Why should we not rather come with something of the extatic joy of the weary traveller, when he lights upon the one green spot among the barren wastes of the parched and barren sands of the sultry desert—of the slave escaping from his thralldom, when the fetters fall from his limbs, and he feels the first, full, joyous burst of liberty—of the storm-tossed mariner, when the billows are hushed into repose, and he hails the haven of his hopes—of the exile, when the dream-like blessings of his early years are again in reality before his eyes, and his foot is again upon his own Elysian fields—of the seraphic hosts of angels that hover over his lowly bed? Such let our dispositions be, so let our anthems rise, in joy, and not in sorrow, for the glad tidings of the world's redemption.

If a day is announced to be consecrated to the honour of some earthly sovereign, be it the anniversary of his birth, or the day on which he has gained some signal victory over his enemies, the invaders of his country, which he has saved from impending ruin, or the day on which he is consented to grant his subjects a liberal constitution, which would tend to make them more free and happy, extend their commerce, increase their wealth, and gratify their ambition by raising them to a higher pitch in the scale of nations. Would these subjects refuse to celebrate that day, with every demonstration of joy it might be in their power to make? Why then should we refuse to the Prince of Heaven what we would so willingly concede to the Princes of this earth.

Mr. Phelan, in his usual strain of eloquence, explained all these usages of the church, their meaning and tendency, and was listened to with breathless attention both by Catholics and Protestants. A good deal of inconvenience was, however, felt in consequence of many persons fainting, on account of the suffocating atmosphere in the church, caused by so dense a crowd: neither did Mr. Phelan fail to take advantage of this circumstance, in order to urge on their consideration the necessity of progressing as speedily as possible with the new building.

In commencing this, I had intended giving some account of Mr. Phelan's journey to the adjoining mission of Richmond, and the bringing in of the New Year here, but I find that I have already trespassed too largely upon your space. Hoping therefore that some other person may be able to notice these events,

I remain,  
 Very Reverend Sir,  
 Your's respectfully,  
 A SPECTATOR.

To the Editor of the Catholic.

RICHMOND, January 3, 1843.

VERY REV. SIR,—As an account of the progress of our holy religion in every part of the globe, but especially in this remote part of the Lord's vineyard will, I am sure, be gratifying to you and the majority of the readers of your excellent paper, I plead no apology in requesting that you would give insertion in the next number of the "Catholic," to the following notes taken during the performance of an ancient, but to us in the wilds of Canada, a novel ceremony that lately took place in Richmond, on the occasion of consecrating a new BELL, which has, through the great zeal and persevering industry of the Revd. TERENCE SMITH, the pastor of this place, been procured for his church. Wherever the Catholic travels, he finds his religion the same; wherever he beholds the Church, he is impressed with its unity. He finds her children in all places believing the same dogmas, participating in the same sacraments and sacrifices, obedient and attached to a common Father, and bound together by Charity in the bond of peace, unaffected by time and the alterations of society; the source of spiritual light and life, she shines on without a change, or the shadow of a change; like her divine author, the Eternal Son of Justice: the same yesterday, to-day, and forever. What thanks, what blessings, then, are due to those who have generously contributed to the purchase of this Bell, which in the wild woods, will serve as a warning to the way-worn Christian, and a harbinger of joy and consolation to bring the sinner to repentance, and also for the completion of this neat little church, in which the Lamb of God is daily offered as a propitiation for the sins of the world; and where the word of God is still preached and expounded in the same purity as delivered by God himself.

Wednesday, the 28th December, being the day set apart by the Pastor for this religious ceremony to take place, at an early hour in the morning, a great number of pious Christians were to be seen approaching the town from even the remotest part of this and surrounding parishes, who were desirous of assisting at this solemn benediction; and at the hour of ten o'clock, when the divine service commenced, the church was crowded to excess.

The Very Revd. PATRICK PHELAN, V. G. and P. P. of Bytown, entered the church, and proceeded to officiate at a solemn High Mass, assisted by the Revd. J. H. McDONAGH, the highly esteemed P. P. of Perth, as Deacon, and the Revd. JAMES CLARK, the zealous P. P. of Prescott, as Sub-deacon, and the Revd. J. LECHAIRE, as Master of Ceremonies; the Revds. Messrs. DESAUTELL and SMITH assisting in surplices in the Sanctuary. After Mass, the Very Rev Mr. Phelan delivered an eloquent discourse. Amongst other subjects of instruction, he expatiated at some length on the good feeling and brotherly love that should exist between all, without distinction of religious creeds or conditions. In reference to Orangeism, &c., I understood him to say, that difference of religion, as in politics, had existed for some time, and was likely to continue to the world's end. For this difference, he said, that the parties were not amenable to any human tribunal, but should be left to answer for themselves at the bar of a superior court beyond this world; whilst he contended no apology could be offered for the absence of mutual charity and good feeling among every sect. That place, he said, had occasionally witnessed the scenes of rioting and persecution for conscience sake, which emanated from the bad passions of men rather than the genius of the principles of any religion. To suffer a difference of religious belief to make men hostile to each other was, in his estimation, a mocking of religion.

His discourse, remarkable for its elegance of diction and fervour of manner, and which occupied upwards of an hour, was listened to with profound attention.

After the sermon, the Rev. Mr. Desautell, the P. P. of Aylmer, Canada East, habited in cap and cope, proceeded to consecrate the new bell, attended by the Revs. Messrs. McDONAGH and CLARKE, in solemnity; and during the ceremony, Mr. Phelan took occasion to explain the different meanings of it, to the great satisfaction and instruction of every one present. He showed the antiquity of setting aside said things, and consecrating them to the divine service, from the Old Testament, &c. To attempt to depict the feelings of the audience from the commencement to the conclusion of the whole ceremony, which was truly imposing and sublime, would be an idle task. Thus terminated this solemn service of consecrating the new Bell to the honour and glory of the God of the Universe, and under the patronage of the Virgin Mary. Every one was delighted with the order which was everywhere observed, with the sermon, and with the performance of the solemn high Mass.

To the great zeal, perseverance, and industry of the pious Pastor too much praise cannot be awarded. He lives in the grateful heart of his loving and attached people; and those whom he has lately reclaimed from inebriety by his fervent and powerful appeals on the subject of TEMPERANCE, will never cease to offer their orisons to the Almighty for his spiritual and temporal protection.

I have the honour to be,  
 Very Rev. Sir,  
 Your humble and ob't servant,  
 A SPECTATOR.

JERUSALEM—The Anglican Bishop resident in this city has lately written a letter which has found its way into the public papers, to the effect that he had never been ill-treated; that he was, on the contrary, very well received and very comfortable. On the other hand, the *Algemeine Zeitung* publishes a letter containing the following sentences:—"The Anglican Bishop of Jerusalem continues building his church, but the Syrians can never forgive him for being a married bishop. All the prelates of England may perhaps fail by reason of this antipathy, which the Syrians have so reasonably conceived against him."

BAPTIST BLASPHEMY.—We learn from the *Northampton Herald* that a Baptist jubilee has been held in that town—for what purpose is not definitively explained, but we are told in aid of the "Jubilee Fund." The affair seems to have lasted some days, as we read that beds were provided for visitors by tickets—as they label coats and bonnets at the theatres, we suppose,—and that the "creature comforts," as Mr. Joy terms marriage, were further cared for by supplies of tea and refreshments gratuitously furnished to Ministers, also by tickets. However, in what these people may amuse or busy themselves, is perfectly indifferent to us, so long as they avoid any gross offence to God or man. But we are not called upon to overlook such offences, and what else are we to denounce the fact that there was sold at the bazaar held on this jubilee occasion by the Baptists, a note assimilating in size and print to a bank note the promissory obligation of which runs as follows:

No. 1	OLD BANK OF HEAVEN
	I promise to give you ETERNAL LIFE, and none shall pluck you out of my hand.
NOTE.	TEN THOUSAND.
	Believe on the Lord Jesus Christ, and thou shalt be saved.
	Whoso believeth shall be saved.
	Whoso believeth not shall be damned.
	JESUS CHRIST.

\*John x. 28. † Matthew xxv. 16.  
 ‡ Mark xvi. 16.

We will not trust ourselves to make any remark on the above, further than to ask—Is this the boasted nineteenth century?—*John Bull*.—  
 [We find this paragraph in the *Montreal Herald* 3rd Dec.—EDITOR CANADA.]

## UNION WITH ROME.

That the Oxford school (says the *Catholic Herald*) is not averse to union with Rome, maybe gathered from the following description of the helplessness and misery attendant on separation. It is taken from a spiritual article on the "*New Oxford Theological Statutes*," which appears in the last number of the "*British Critic*."

"We must confess that we have no wish to see the Church of England in possession of a very strong organ for securing uniformity of opinion, even though we could expect that uniformity to be of a very high kind, and a decided improvement on the present day. Of course, in saying this, we know we are liable to misconstruction, but we are far too sure of our grounds to be silent on that account. In the first place, it is not the Church of England, but the State of England, which is very far from identical with the Church, that possesses the organ, whatever there is now, and whatever there is to be. Then, what right has the Church of England, or any other 'national church,' to such an organ? Where are her credentials? What text, what interpretation, what traditional belief or commission? There are actually in the Church of England all shades of opinion, all varieties of tone. Is it not the necessary condition, and even the fair penalty of her insulted state, that there should be such uncomfortable divisions within her pale? If that insulation be ever so unavoidable, and, on the whole, ever so justifiable, still it is a state of schism; it is a misfortune; it is a weakness, an infirmity of 'thirty and eight years,' and as such must be expected to tell in certain palpable fruits. We cannot be sick and strong at the same time. We cannot bargain for the name and semblance of a fever, yet to be as vigorous and comfortable as ever. Thus, as it appears to us, is it with our miserable insulation. We have not, and must not expect to have the authority over men's consciences which the undivided church had. We give up union—then we must give up strength. If it be as we say, the working of the new Anglican Sorbonne will shew it. It will be peremptory, and will perhaps secure the implicit confidence of those who are inclined to a 'National Faith;' but the more thoroughly it overawes the judgment of the numerous and respectable classes, in a mere statistical point of view not undeserving of consideration, viz. those who undervalue all church authority, and those who look to a higher one than ought to be assumed by a national establishment. The history of this country under the existing schism sufficiently shows that, however respectable and venerable our branch of the church is esteemed, and ought to be esteemed, still there is a certain point beyond which its authority will not bear straining. If, as of itself, as an integral, individual body, it once pretends to speak in the lofty language of Universality, and claims for itself alone the blessed promises of Christ's presence, through His Holy Spirit guiding the church to all truth, all men are immediately conscious of its utter insufficiency so to speak. They detect usurpation ;

and pleading our church's own fatal example of division, and apparent indifference to Catholic unity, they assume for themselves individually a similar license, and leave her bosom. This is a question of fact, not of duty. There should be little doubt in the mind of the humble and reverential Christian, as to what authority and what communion he ought to consider as having the primary place to his regards and affection in his kingdom. As long as his conscience allows him, his regard for the Church Catholic should lead him to continue in this branch of it. We are merely saying that as a matter of fact which none can help recognizing, however differently people may view it, the claim of our church as a branch of the Church Catholic, is asserted under grievous difficulty and disparagement: viz. the too flagrant fact that she is separated from the rest of the Church Catholic, and at utter hostility with it. Our church satisfactorily accounts for the fact; all, or nearly all, declare themselves fully satisfied with her account: but unfortunately the fact remains, and in a standing lesson, and a pregnant example. While the fact does so remain, be it only for a few more generations, or till the consummation of all things, the Church of England must assert its authority over opinion with a peculiar delicacy and reserve, and even then must expect only a very partial and precarious submission. It must remember that it has neither the same human aids, nor the same Divine promise towards truth, as those enjoyed by the Church Catholic. Being only local and so under local influences, it must *a priori* expect to fall so far short of the truth. And under this condition, natural modesty, as well as right reason, will suggest that she ought to entreat rather than command, and continue her old bearing, which has been rather that of a subordinate tribunal, than as a court of final appeal."

"Let them assail what they think Popery directly, if they please, but not by letting loose upon it rationalism. What could possibly play more into the hands of Rome than to rationalize the English church? In point of fact, no event ever did inspire such a jealousy, and indignation, and disgust, in a certain set of Romanist agitators as the Censure of 1836. The creeds are the great stop-gap of the English Church against undue and factious aggression on the part of Rome; we say undue and factious, for, of course, the ultimate tendency of all truth is a true and truthful union."

"An explanation of a passage in an Article on certain works of Bishop Jewel, published in the *British Critic* for July, 1841," has recently appeared from the London press, and is reviewed in the last number of this Periodical. The concluding paragraph is introduced by the reviewer with these words:

"We are only embodying the sentiments with which the writer before us, speaking on the subject of union with Rome, concludes his Letter:

"We have no inclination to recognize union with the rest of Christendom as a first object. An inestimable blessing, of

course all christians must esteem it, and accordingly, an object among others. But our first and immediate duties are nearer home. Let us seek then, to purify our own hearts, and act up to our professions, let us love and edify one another; let us make common cause with holiness wherever found in alliance with the truth, or with a truth-seeking temper. Let us throw ourselves with humility and confidence into the duties which Providence has placed in our way; so may we be assured that He who holds hearts in His hand will dispose our estranged brethren towards us, and us towards them, and cause His One Holy Catholic Church to be in the end the joy of the whole earth. Ours, it is true, may be the work, and our children's the glory; we may die, (as one has beautifully said) in sight, but not as yet in possession of the promised land; still, better far to live and die in banishment and isolation, than to anticipate God's time, and purchase his blessings at the expense even of one even among those meek and dutiful tempers, which are the indispensable conditions of their value."

A beautiful passage is extracted in the notices of books, from a work of Mr. H. W. Wilberforce, on "Church Unity."

"Christians were not always divided amongst themselves as we now see them. No; there was a time, before Satan had succeeded in setting the east from the west, in setting up the south against the north, & in dividing each against itself,—there was a time when they were, in reality, one body. The Church, which now lies shivered, and only here and there reflects from one or another of her fragments a spark of the Divine glory, was then one unbroken mirror, giving back, although from an earthly substance, the very image of her Father which is in heaven. Then there was no geographical religion, such as our eyes see; no English church, and French church and Roman church, and Greek church, except in as much as the different portions of the same society happened to dwell, strangers & foreigners, among the inhabitants of one or another nation. Then were all Christians one, wherever they dwelt; and wherever they journeyed they found brethren. Then was it not, as now, that a Christian bishop, or priest, or layman, by crossing a river or a mountain find himself among men of another communion, from whose altars and worship he is shut out, and by whom his place in the Church (whatever it may chance to be) is denied him; but, furnished with letters of peace from the church at home, he might travel from Britain to India or Ethiopia, and in every city, wherever he went, he was acknowledged, loved, and honored, according to his place and station in the church as a father or a son, or a brother, as the case might be, by every Christian throughout the world. He might wander, indeed, among men of other tongues, and a strange language, but in every place he found the words of the prophet fulfilled, that even in the land of Egypt there were cities speaking the language of Canaan; he found the church to be, indeed, a heaven upon earth."

"The doctrine of a visible church—the one Catholic and Apostolic Church—no seems to us to view through a very Anglican medium—in fact to make very little of it. He seems to imply the possibility of one part of the church being independent of, i. e. under no actual existing obligations to the rest. Throwing on Rome the whole blame of the schism, as if the English State had been perfectly innocent, and had merely acted on the defensive, he does not appear to admit, what the historian of such an event ought to have put prominently forward, that a schism from the rest of the Church Catholic, however caused, is a most miserable condition, and one to be avoided by the utmost stretch of all allowable means, one likely to be a most unspeakable hindrance to the prayers and other services of the separated church, and a tremendous impediment in the way of Christian perfection. This we say fearlessly—we would say it if all the works of the Fathers—and other records of the first four centuries, had perished—if we had nothing but the Bible to look to—if we had nothing but the 17th chapter of St. John from which to derive our notion and estimate of Christian unity."

The identity of Oxford sentiments with those of Roman divines, is no longer considered an unwarrantable imputation to be at once repelled. In a review of Goode's *Divine Rule of faith and practice*, it is thus noticed.

"The other topic to which we have alluded is the supposed identity of those doctrines with the received Roman theology. But this of course would only make their truth more probable, as manifesting so great an amount of consent for them in so many churches. The time, we trust, is past, when it shall be considered an argument against opinions, otherwise probable, that they are held by all other parts of Catholic Christendom. Still less, surely, will this arrogant claim to exclusive purity be allowed weight in the present case; for Mr. Goode's line of argument on the whole, be it observed, is not that the Oxford writers have changed their own opinions but that they have mistaken the sentiments of the Roman church. He maintains against them, *c. g.* not that they have ceased to condemn the enforcement of truths as essential without Scripture sanction, but that they were in error from the first in supposing that the Roman church does so enforce them; (vol. i. p. 61, also p. 553); not that they blame less than they formerly did, disregard of antiquity, but that it is really no Roman Catholic principle to neglect it (p. 82). Is theology then to be the only subject on which we shall make no amends to our brother, if we discover ourselves to have slandered him? That the growing feeling among us is very different, we have a cheering sign in the recent controversy between Mr. Dodsworth and Mr. Sibthorpe. The former respected and much esteemed divine having used rash language against the Roman doctrine of the Mass, and having been set right by his opponent as to its real nature, handsomely and generously acknowledged his mistake, professing that, as now put before him, he saw no difficulty in that doctrine. We think then that if the view

of the Oxford writers be, for other reasons, supposed true. Mr. Goode must be resting on no solid grounds, when he expects that they will be given up, should persons find at last that they are really identical with the Roman. We are not asserting that this is the case; we are perhaps not the fairest judge how far it is so: we can only say, that we earnestly hope that in his attempt to prove it to be the case, Mr. Goode's arguments will be generally found as cogent and satisfactory, as on all other subjects they are feeble and inconsequential."

As Rev. Mr. Newman is known to be the principal Editor of the able Review, it is manifest that he at least cherishes a long-ling desire for union with Rome. The writings of other divines of the same school give evidence of a similar disposition. Will those who on this side of the Atlantic have re-echoed the Oxford sentiments, generously advance with them, or even outrun them to the happy goal?

We copy the following communication [says the *Boston Pilot*] from the *New Haven Herald* of a recent date, in reply to that prince of religious mountebanks, Dr. Brownlee, of New York.

**ST. PATRICK.**

Messrs. Editors,—Permit me through your columns to reply to the remarks of Dr. Brownlee, hinted at in your paper of yesterday. The Dr stated that he wished to rescue the memory of St. Patrick, who was a good and great man, who was in Heaven seven centuries before the Catholic Religion was introduced among the Irish—that Popery first established in Ireland by Henry II, on the authority of a bull granted by Adrian IV, Pope of Rome, that St. Patrick was a Culdee, or in other words a Protestant, and he came from Scotland.

Now, if he wishes to rescue the memory of St. Patrick, how does his fellow anti-popery men go to work? Ledwich, in his "Antiquities of Ireland," which may be found in the College Library, affirms that Patrick is an imaginary personage, and several yet deny his existence. The very mention of Patrick's day in Ireland is received with a sneer by almost every Protestant, and his name is received with ridicule by all but Catholics. This is what Dr. Brownlee would call rescuing the memory of a good man from Catholic protection. The Catholics reverence him, Protestant's laugh his memory to scorn—who then rescues his memory and cherishes it?

But let us examine the Bull itself, to see whether Pope Adrian acknowledged that Popery was unknown in Ireland till the invasion of Henry II. as the Dr. quoted the document as historical authority. The Bull states expressly, that Henry knew that Ireland already belonged to the right of St. Peter and the See of Rome, that Henry was to "increase the Christian Religion," not to introduce it, and that he was to "preserve" not to establish "the right of Holy Church." The Bull itself, then proves that Ireland was under Catholic dominion when Adrian granted Henry temporal authority over her. The very

grant implies possession of the thing to be given away, and this was the reason why England gained such easy possession to Ireland. Had not Ireland acknowledged the authority of the See of Rome, she would never have submitted to such a bull as made England her ruler.

Seventy-seven years before the English invasion, Donough, the son of "Brian the Brave," went to Rome to consult the Pope, on which occasion he presented his Holiness with his father's harp, which is now placed in Trinity College, Dublin. The venerable Bede states, that Pope Celestine sent Palladius into Ireland about the year 430. Palladius was compelled to fly from the Island, and Patrick soon followed him and received the few converts made by Palladius. Dr. Warner, a Protestant writer, admits that Patrick went to Rome to be consecrated for his mission, and even Dr. Brownlee admitted that he received the name Patrick (Patricius) from Rome. Plowden, in his history of Ireland, though an Englishman, I believe, says that it is "asserted by all ancient authors and admitted by the most respectable modern writers, that St. Patrick was sent by Celestine, Bishop of Rome, to preach the gospel to the Irish." Doctor Brownlee says, that Ireland differed from Rome in the time of celebrating Easter, but he forgot to mention that one of the earliest Synods held in Ireland, resolved, that "the question should be referred to the head of cities." This was done, and the Roman computation was adopted.

But Dr. B. says that the ancient Irish Christians were Protestants. If so, these Protestants believed in the celebration of Mass and the immolation of the host, as is admitted by the great Usher, who is the most respectable authority that claims Patrick as a Protestant. They offered prayers for the dead, believed in a middle state of existence, in auricular confession, and in absolution. They fasted on certain days of the week, practiced making pilgrimages, and Patrick himself prescribed penances for certain sins. (See Moore's Ireland, vol. 1, page 237, Et. Seg. in Lardner's Cabinet Cyclopaedia.) Such are the doctrines claimed as protestantism!!!

But Dr. B. told us that Patrick came from Scotland. This is not so. He may have gone to Scotland to impart some Irish light to the benighted natives of that country, but he did not come from that place originally. St. Columba went over from Ireland to civilize the Isles of Scotland, as Johnson will inform the Dr. in his tour with *Bosny*. Scotland received the light of Christianity and took her very name, and people and rulers, from the Irish colony of Argyllshire. Ireland was called Scotland before what is now called Scotland was known as such.

I hope I have thus rescued the name of Patrick from those who insult his memory. About the dangers impending over this country from the increase of Catholics, I shall leave to them to settle, as I am not a Catholic myself, but the American historian, Bancroft will tell those who want information, that Catholics were the first friends of civil and religious freedom, in this country. The followers of Calvert were founding an asylum for every perse-

cuted sect at St. Mary's, in Maryland, while Puritan bigots were hunting poor old Roger Williams from Salem to Seekonk! See Bancroft, vol. 1, chaps. 7 and 9. ENIGENA.

The Western Christian Advocate of this week, contains a long tirade to prove that immoral persons are never expelled from the Catholic Church. We stated in reply to the same charge, in our last paper, that persons who lead bad lives and neglect to have recourse to the sacraments are excommunicated, and after death are not allowed to be interred in the same ground with the faithful departed. If this be not expulsion, we are at a loss to find the meaning of the word.

The Advocate also affirms "That wickedness does not disqualify them from administering any of the Sacraments—that the Council of Trent declares that whoever shall affirm that a minister who is in a state of mortal sin does not perform or confer a sacrament, although he observe every thing that is essential to the performance or bestowment thereof let him be anathema." This is the gist of the Advocate's argument. Now for the answer in the fashion of a little Catechism for children.

Does the Catholic Church tolerate wicked Clergymen and allow them to officiate? No, she does not; when the fact of their guilt is known, they are driven from their mission by the Bishop of the diocese in which they reside, as recently happened in Ohio.

Does their wickedness disqualify them from the administration of the Sacrament?—No, because the efficacy of the sacrament is derived from Christ who instituted it and not from the personal holiness of the mortal who administers it. It is true, however, that the Priest who administers a sacrament in a state of sin, adds thereby to the heinousness of his own guilt. This does not affect the soul of the recipient of the divine favor.

Here then is the whole matter about which the Advocate effects so much pious sensibility. Let it be understood, however, that no Catholic is at liberty to have recourse to the ministry of a suspended priest as long as one can be found who is recognised by the Ecclesiastical authorities. It is only in cases of necessity, where no other can be had, that the faithful may have recourse to an abandoned minister. Is not this the practice of the Methodist sect? If a man is dying who had never received baptism, would the Editors of the Advocate be justified, supposing they believed that they were wicked, in refusing to administer the sacred rite without which no one shall enter into the kingdom of God?—Taking them on their own ground, do they believe that baptism administered at any time by the Rev. Mr. Richardson, whom they lately dismissed, were invalid, because he was a sinner? They will not assert anything so monstrous; neither does the Catholic Church.—As well may they affirm that the contract of marriage is invalid because administered by a bad magistrate or Preacher, and that the parties consequently live in sin; as well affirm that the decisions of our Courts are nugatory because the judge and the jury may be very wicked men. Such a doctrine would be received with acclamation in the Penitentiary!!!

The Advocate concludes as follows, "There is a remnant both among the Clergy and the Laity who have not de filed their robes. Such will, therefore, walk with Christ for they are worthy."

Much obliged to your references! "Idolaters, the followers of the man of sin," the children of Antichrist, "walking with Christ for they are worthy"!!! Well! that's charitable and very Evangelical.—Telegraph.

**LIBERTY OF CONSCIENCE.**

We copy from the *True Tablet*, an account of vexation and inhuman treatment of a poor prisoner, for refusal to join in religious worship with a Protestant chaplain. We have been told that, at Sing Sing, the lash is sometimes applied to subdue the scruples of prisoners. In the Pennsylvania prisons certain visiting committees and matrons often molest the sufferer by forcing him to retain in his cell the Protestant Bible, and taking from him his Catholic prayer-book. In the House of Correction the inmates are all forced to attend worship or preaching of some kind in the Chapel. This is entirely at variance with our ideas of liberty of conscience. Even in the dungeon conscience should be free.—*Catholic Herald*.

**"FOLKINGHAM PERSECUTION.**

*Tremens, immisso lumine manes.*

Mr. Pigou, in a letter to the *Morning Chronicle* of Thursday, draws attention to a piece of cruelty enacted in the gaol of Folkingham. "This case," he says, "though not equal to the celebrated one of Salford, where eleven laborers were committed to gaol for an indefinite term by the merciful magistrates of that district, on the charge of not attending their parish church, is yet not inferior in its principle, and it illustrates the danger of confiding to gaol chaplains any matter of religious toleration."

He then proceeds to give the chaplain's (whom he calls the zealous man,) narrative of the case, promising that *Christmas day* was the time chosen for this display of mercy.—T. N., are the initials of the martyr prisoner:—

"T. N., having refused to attend chapel, I visited him, and as he could give no satisfactory reason, or state a sufficient objection to the service, he was locked up, as guilty of a breach of the prison rules.

Dec. 27.—Prayer and sermon (on toleration, perhaps). Visited and remonstrated with T. N., who still expresses a determination to absent himself from the chapel.

Dec. 29—Prayers, &c. (for mercy, perhaps). Visited T. N., who has been again locked up, for refusing to attend chapel—his ignorance, bigotry, and obstinacy, still more apparent."

It may here be well enquired, whether the bigotry and obstinacy were not a good deal stronger in the chaplain's mind than in the ignorant, but conscientious, prisoner's?

Jan. 1, 1841.—The year opens with the gentle clergyman's oration. The bigoted man yields to cold, hunger, and darkness. T. N. is led in triumph to chapel. This is the *Pæan*:—

"T. N. was removed to his ward yesterday, on his expressing his willingness to attend chapel in future.

During all this T. N. was a conscientious Roman Catholic, and said he would not attend with heretics (this word did not perhaps shorten or soften his trial), and he only acted, in his humble sphere of martyrdom, as Cranmer, Ridley, Latimer, in theirs. His spectators were limited to the chaplain and turnkey; theirs were half England.

The gaoler's account is as follows:—The lay authority, the secular arm (observes Mr. Pigou) is briefer than the divine's; he enters not into polemics, but bluffly says—

Dec. 25.—T. N. refusing to attend chapel: 72 hours' black-hole; discontinued Dec. 28.

Dec. 29.—T. N. refusing; 50 hours, black hole; discontinued Dec. 31."

120 hours of "lock-up," according to the divine, is 120 hours of "the black hole" according to the gaoler. There is, however, no discord in their statements.

The Inspector in his report, says most audaciously, that this man's refusing came with

the provision of the Gaol Act, as a reasonable cause. The chairman of that division says the same thing; and he adds that it shall not happen again; whereby P. N. is free of his chapel, his chaplain, and his heretics, and has only for conscience sake suffered "peine dure et forte" for 122 hours.

Mr. Pigou concludes with this exclamation—"Had any Catholic priest so conducted himself to any two letters of the alphabet as the Folkestone chaplain persecuted P. N., what a eknor had arisen, what a calling of names, what Babylons invoked what an array of invective."

#### SECRECY OF CONFESSION.

We extract from the *London Times* of the 10th ultimo, an interesting article on the of a Protestant Minister to decline giving testimony as to matters revealed to him in confession, in accordance with the prescription of the English Book of Common Prayer. The case which he brings by way of illustration is precisely such as actually occurred when Colt was visited by Dr. Anthon. Not only should the Minister be permitted to decline revealing anything confided to him in such circumstances, but the obligation of secrecy seems naturally implied. In the Catholic Church the secrecy of sacramental confession is altogether inviolable.—*Catholic Herald*.

Many persons have probably observed the frightful case of infanticide which was reported in our paper a few days back. A woman of the name of FRANCES BENNETT being dangerously ill, and as she supposed at the point of death, confessed in her agony to her own sister, to a policeman named FOWLER, and to the clergyman of the parish, that she had murdered successively no less than six legitimate children, the offspring of an illicit connexion with a man named YAPP, and with him buried them in a place which she pointed out. Search was made, and the skeletons of six infants found; but the woman recovered, and now wishes to disclaim her confession. She and YAPP are in custody, and the case has been once brought before a coroner's inquest, which was adjourned to Wednesday, the 9th (yesterday), and of which we shall probably soon have to communicate the result.

We observe upon this case not for its atrocity, which rather repels remark, but because a curious and important point of English law seems likely to be raised by it, which has not yet received a definitive judicial decision. The clergyman having deposed to the above effect, refused to proceed beyond this statement, alleging that all further communications were made to him simply in his spiritual capacity, and were therefore inviolable. The coroner after some efforts to overpersuade him, "left the matter as it stood;" but it must almost inevitably be reopened, and certainly presents us with a question of very grave interest.

We suspect the edicts of judges will, amidst some variance, be found to tend to the conclusion that such evidence, though it may be admitted in a court of justice (for even this question has been raised), cannot or ought not to be compelled; and certainly the reasons for this last conclusion are of the most weighty kind.

Few persons deny that the earnest clergyman has a place in a Christian country. Few persons doubt that that place is not the preservation of property, not the punishment of guilt; not the administration of justice, but simple and directly this,—the salvation of those souls which he finds thrown up in his charge. In this work his ministrations can scarcely be called for more imperatively than in such a case as the present—in the case of the deeply guilty, terrified, almost despairing, criminal—in the case of a mind from ignorance, from

long habits of crime, from sickness, and from terror, unable to support or guide itself, yet crying in despair, we will not say for consolation, but for help. Nor does it appear less certain that only upon the unreserved communication of that which lies so heavily upon the heart can that help be rendered with wisdom and efficacy. It would be, indeed, hard to believe that at such a moment, when, if ever man could pronounce on the eternal prospects of his fellow-creature, he would say they were hanging on a thread, the English law interferes to check the bursting confidence, and throw back the criminal into a surly and hardened obstinacy, or, at least, into dry and measured half-confidence, by telling him that all that he divulges may—may, must—will be compelled to come forth as evidence, not only against his own life, but against all those necessarily implicated by his disclosures.

Let us take the case of a convicted, but unconfessing felon. What are his relations to the law? The civil rule has yielded to the terrible necessity—more terrible as the guilt which demands it is more atrocious—of capital punishment. He is right. The law of God, and the order of nature, fix on him that responsibility. But a responsibility it is to cut short a career of crime with short time for repentance; and to omit any means of mitigating that responsibility—of rendering effectual that short time which alone can be conceded, is guilt. Under this obligation, what does the state do? It sends to the criminal a minister of religion. It places in the hands of that minister a book of religion, sanctioned by and embodied in its own laws, in which it bids him "move sick persons," and not less urgently one would think men appointed to die, "to make special confession of their sins, if they feel their conscience troubled with any weighty matter." Can it be supposed that society interferes in the last moment of this man, sacrificed by itself and for its own good, to harden his heart and close his mouth—to nullify the necessarily inadequate provision which itself has made for his spiritual good, by telling him that those provisions are a trap, that he must not expect to discharge his mind unless he is prepared also to hang all his companions in crime?

Contrast with this the respect with which the law views all previous communications between the same criminal and his attorney. All that intercourse which took place in order to his effectual defence is invested with a veil of inviolable secrecy. The confidential information necessary for the conduct of his trial,—necessary, that is (if he be guilty,) in order to evade his righteous sentence, not only cannot be extorted from the lawyer to whom it is confided, but is actually, if proffered, inadmissible in evidence against himself or any one else. A privilege, useless in all cases to the innocent, is carefully secured to the guilty, lest he should be unable to defeat the law; but would be denied to him, on pretence of assisting the law, when imperatively demanded in aid of his higher, and now only remaining, interests. It is said to be the progress of civilization which secures to the criminal this tender considera-

tion for his temporal safety. In the progress of civilization in the same ratio to abjure any similar regard for his eternal welfare?

But it is said justice is defrauded. Of what? Of the advantage which it would reap in the pursuit of crime by a knowledge of the substance of these confessions. And, if it be so, it is the least of two evils. But this is not, or scarcely, the case. You cannot avail yourself for judicial purposes of this spiritual confidence without destroying the confidence itself. The chaplain of a gaol (to pursue our illustration) may be made an evidence in a court of justice or he may be made the comforter and depository of the prisoners' loaded consciences. He cannot be both. Make him an accredited spy; and you harden the heart of the prisoner against him at once—before his trial for his own sake, both before and after trial for the sake of others. You gain nothing for yourself, you only silence him. No feeling abides so stubbornly in the hearts of such men as a mistaken fidelity to their companions. This—the better part, perhaps, of their nature—you at once alarm and rouse against yourself, and by it block up every opening to reliance and sympathy. You crush what you wish to gain—and more—you cast away what, in a measure, perhaps, you might have gained by gentler methods. Allow the heart of the criminal to soften itself; do not hasten to take advantage of the first gushings of a guilty conscience; give him the fullest access to that guidance which he needs without greedily snatching from him the mastery of his secrets; let him learn his duty—the duty of making such satisfaction as is still in his power to the law of his country, but leave him still his discretion in making it—and you will probably gain more—you cannot possibly gain less—from his voluntary and deliberate confessions than you could otherwise extract from his indiscretion or despair.

This is no place for any legal discussion of the question. We have merely attempted to argue it on those grounds of humanity, religion, and expediency, which are level to any apprehension, and we believe that the conclusion which we base on these considerations is such as to command the acquiescence of any Christian nation.

#### MILLERISM.

To the Editor of the MONTREAL TRANSCRIPT.

Sir,—I have on several occasions observed in your paper, allusions to the doctrines of Millerism; but I believe the public are not sufficiently aware of its consequences as practically exhibited by those who have embraced these doctrines. The extent to which the delusion has spread throughout this County, would astonish any who was not aware how very easy it is for wondering persons to impose upon the community, by earnest appeals to their feelings and imaginations, and by confident assertions. Throughout Stanstead the mania has been generally spread, as also through the adjoining Townships of Barston and Hatley. I believe it has not spread much in other parts of the District, except about Melbourne, where it is said that not a few have embraced it. At Sherbrooke, and in the neighbourhood, only one person has been converted, and he is at present engaged in drawing out timber to build a blacksmith's shop in the spring, so that he probably is not very well convinced of the world's coming to an end in April next.

You will readily imagine that the most intelligent part of the community are not those

who embrace Millerism; on the contrary, they are those whose character for reflection is by no means high, and whose judgment are weak in proportion as their imaginations are strong. It is a fact, however, that not a few persons of respectable character, and "well off in the world," as we say hereabouts, have embraced the doctrine; the majority, as far as I can judge, are not of this class, but principally well meaning, credulous persons, of small property, living in remote neighbourhoods. I enclose you a discourse or argument published at Boston, which has been widely scattered about in this quarter, proving that the world is coming to an end in 1843. The author, Josiah Leath, has made a great stir in this quarter; but to a sober mind his arguments are so utterly ridiculous, as not to merit refutation. Indeed, it is only by dint of excitement and loud talk that any attention is gained for such doctrines, for the Press seems to destroy all their effect and open the eyes of the people.

But to show the effects of the doctrine I may mention a few instances of persons, whose names will be given if required. One man, named W., a blacksmith, had sold out and was to be paid next fall, but took one half of the sum in hand, has given over work, goes about attending Miller meetings, his wife has gone home to her friends, and the poor man is now a firm believer in the "great crisis." Another man, named M\*\*\*\*, had a revelation that he was to marry a girl who he had been trying to get for some twelve months, but who had refused him, and was engaged to another. She seems to have had a like revelation, and in 48 hours they were married. Another man had a similar revelation, but his dearly beloved partner and sister has had no corresponding revelation, as yet, so the matter is postponed. Others have carried their dangerous absurdities so far as to pretend to have had revelations that other men's wives were to be given into their power! It is well known that others have given over work, and are now running about attending meetings, which are held almost nightly, sometimes till after midnight.

It is impossible to exaggerate the absurd practices at the meetings, especially what is called struggling for sinners, or in plain terms throwing themselves on the floor, casting their arms about like maniacs, clapping their hands, and shrieking at the top of their voices, "Hosanna," "Come Jesus," and many other such phrases. At a place some 4 miles from Stanstead Plain, an attempt was made to shoot the devil out of a respectable man in the neighbourhood. The meeting lasted till 2 o'clock in the morning—the door was opened and the invisible spirit shot at, and, as it were, chased out with motions and signs, and thus the excitement is kept up from night to night. "Losing their strength" is another of the tactics resorted to—falling down as it were in fits; sometimes the young ladies will accidentally fall into the arms of a favoured swain, not far off, who of course solicitously watches over the fair devotee. One old lady in this quarter was observed quietly making preparations for a fall, by taking off her bonnet and folding her shawl so as to make a pillow for her head, and then down she came in her agony of soul for the impenitent. Singing is an essential part of the exercises; the most popular line are the following, which are sung a score of times in succession:

"I believe it—I believe it:  
I believe it just now."  
And also the following very beautiful and expressive lines:  
"I'm on the island, I'm on the island;  
Isn't it strange? Isn't it strange?"

It is needless to multiply examples. It is strange, it is astonishing, that men should be so easily duped; but the absurd system of "Revelations" bids fair to open the eyes of the well meaning and sincere persons, who have embraced their doctrines. In the mean time we are on the look-out to see how your city will treat the new doctrine, as it is said that two Reverend Gentlemen from the South were going in to convert the unbelieving worldings who attend to their business as if the world had not more than five months to live.

I am yours, &c. S.  
Stanstead, 15 Dec. 1842.

CASH RECEIVED FOR THE CATHOLIC.

Hamilton—D. Mulono, 7s 6d  
Wellington Square—Wm. Hoggitt, 15s  
Gore of Toronto—Rev. Mr. O'Riley,  
for John Carbery, 7s 6d; Chs. Doherty,  
3s 9d; Hector McLenn, 7s 6d  
Toronto—Mr. O'Beune, 15s  
Perth—Rev. Mr. McDonagh and Wm.  
O'Brian, each 7s 6d



OSWEGO LINE OF BOATS.  
THE Proprietors of this Line desire to  
inform the Public that their  
DAILY LINE OF FLAKE BOATS.

Will run between NEW YORK and OS-  
WEGO, direct, (without transshipment  
at Albany or Troy,) as heretofore, during  
he season of 1843.

THE STEAM BOATS  
SAINT LAWRENCE, ONEIDA, AND  
EXPRESS,

Run in our Line (exclusive,) giving us  
superior facilities for transporting prop-  
erty to and from the different places on  
Lake Ontario & River St. Lawrence.

Combined with the Line are  
TEN SUBSTANTIAL SCHOONERS,  
Plying between OSWEGO and the vari-  
ous ports on  
Lake Erie and the Upper Lakes.

We beg to offer our acknowledgments  
to our friends generally for the liberal pa-  
tronsage extended to us the last SEVEN  
YEARS, and to refer them to our mode of  
doing business heretofore as a guarantee  
for the satisfaction we hope to give here-  
after.

PROPRIETORS.  
R. J. VANDEWATER,  
100, Broad St., New York,  
WM. H. VANDEWATER,  
105, Pier, Albany.  
FITZHUGH & Co.,  
Oswego.

REFER TO  
E. P. Allen, Ogdensburg; J. W. Fuller,  
Alexandria Bay; Smith, Merrick & Co., Clay-  
ton; J. H. Greer, Kingston; M. K. Stow,  
Sackets Harbor; O. P. Starkie, Cape Vincent;  
A. Lane, Youngstown; L. Shepherd & Co.,  
Lewiston. Gunn & Browne, Hamilton, C. W.  
George Urquart, Toronto; Livingston, Butler  
& Co., Utica.  
Oswego, Dec. 27, 1842.

ORDERS FOR ENGLAND.

THE Subscribers are prepared to re-  
ceive orders for Books published in  
Great Britain, to complete public or pri-  
vate Libraries. Orders received before  
16th of January next, will be executed  
early in the succeeding Spring.  
A. H. ARMOUR & CO.

ALMANACS for 1843

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

REMOVAL.  
PRICE & MITCHELL

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

DRY GOODS

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

FOR SALE.  
A superior lot of Montreal  
WALNUT VENEERS,  
A rich and superb article, very cheap for  
CASH, at  
HAMILTON, WILSON & Co's.  
King Street.  
Hamilton, Dec. 12, 1842. 14.9w

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE  
King-Street, Hamilton.

C. H. WEBSTER,  
CHEMIST AND DRUGGIST,

GRATEFUL for the very liberal patron-  
age he has received since his commence-  
ment in Hamilton, begs to inform the in-  
habitants of Hamilton and vicinity, that  
he has just received a large supply of  
DRUGS, CHEMICALS, AND PATENT  
MEDICINES,

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

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

Horse and Cattle Medicines of every Des-  
cription.

Physician's prescriptions accu-  
rately prepared.

N. B. Cash paid for Bees Wax and  
clean Timothy Seed.

Hamilton, Dec. 1842. 13

CABINET, FURNITURE  
OIL AND COLOUR WAREHOUSE,  
KING-STREET, HAMILTON,

Next door to Mr. S. Kerr's Grocer

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

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

King street, (next door to Mr. Kerr's  
Grocery.)

N. B.—Gold and Plain Window Cor-  
nices of all kinds, Beds, Mattresses, Palli-  
asses, Looking Glasses, Picture Frames,  
&c., made to order on the shortest notice.  
Hamilton, June 28th, 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 pre-  
valent in the stomach and bowels, especially  
those in bad health. It is harmless in its ef-  
fects on the system, and the health of the pa-  
tient is always improving by its use, even  
when no worms are discovered. The medi-  
cine being palatable, no child will refuse to  
take it, not even the most delicate. Plain and  
practical observations upon the diseases re-  
sulting from Worms accompany each bottle.

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

10

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

VALUABLE REAL ESTATE

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

No of Lots	Conces- sion.	Township.	District.	No of Acres
13, 21, & 23	3	Beverly	Gore	60
N 4 9	2	Blenheim	Brock	50
E 4 13	8	"	"	150
N 4 21	10	"	"	100
21	12	"	"	200
22	13	"	"	200
17, 18, 19	7	Windham	Falbot	800
20	8	"	"	400
18 & 19	8	"	"	400
17, 18 & 19	13	"	"	600
12 & N 4 12	10	Charlottesville	"	300
17, 17 1/2	2	Armouth	London	800
12 & 19	2	"	"	300
20 & 23	4	"	"	300
S. 4 14...	1	North Dor- chester.	"	100
3, 12, 13	2	"	"	1400
15, 17, 19, & 22	3	"	"	800
11, 15, 16, & 19	4	"	"	800
15, 17, 19 & 20	5	"	"	800
16, 18 1/2 & 21	6	"	"	400
19 & 20	1	Romney	Western.	600
8, 12 & 15	6	"	"	400
8 1/2, 12, & 14	2	"	"	1000
11, 15, 16 & 18	1 EBI L Eri Pt. aux Pins	Harwich	"	1000
14, 15 1/2 & 18	do. do.	"	"	1000
7 & 9	W S L	"	"	600
17 & 18	E. B L C	"	"	400

The above Lands (which are owned by  
persons residing in Scotland) will be dis-  
posed of on most favorable terms, viz. —  
One sixth of the purchase money to be  
paid down and the remainder in five or  
more annual payments as may be agreed  
on, with interest on the balance remain-  
ing due at each payment. Mr. Robert  
W. Shaw, an authorized agent, will be at  
Hamilton, 9th January.

Brantford, 13th do.  
London, 29th do.  
Chatham, 27th do.

St. Thomas, 8th February,

to receive proposals for the above Lands  
and to close with purchasers.

Capitalists and Settlers will seldom  
meet with such an opportunity of obtain-  
ing land of the best quality, and situated  
in Townships which have the advantage  
of being old settlements, with good roads.

Any further information may be had  
on application (if by letter post paid) to  
Messrs. THOMAS & STAFFORD KINKPATRICK,  
Barristers, Kingston.

The Montreal Herald, Kingston Chroni-  
cle, Toronto Patriot and all newspa-  
pers published in Hamilton, Brantford,  
London, Chatham, St. Thomas and Sim-  
coe. will please insert the above once a  
week until 1st February next, and send a  
paper containing the advertisement and  
their accounts to the Messrs. Kinkpatrick  
for payment.

Kingston, 8th December, 1842. 13

FOR SALE.

EAST Half Lot No. 4, 2d Block, in the  
1st. Con. of Bimbrook, containing  
100 acres, 50 of which are cleared. Ap-  
ply to James Cahill, Barrister & Ator-  
ney-at-law, Hamilton.

Dec. 14, 1842. 6m14ct.s.

WANTED!

\$500 OR £1,000,

On a Loan for 1, 2, or 3 years.

Security can be given in Grist and Saw  
Mills, Dwelling Houses or cleared Farms.

Further particulars made known on ap-  
plication to this Office. Letters to be  
post paid.

Hamilton, Dec 14, 1842.

THE  
FAMILY NEWSPAPER.

PHILADELPHIA SATURDAY  
COURIER.

40,000 Subscribers.

The Proprietors of the far-famed Philadelphia  
Saturday Courier known and acknowledged as  
the best Family newspaper in the World, stimu-  
lated by the already vast and rapidly increasing  
patronage, have resolved to commence the New  
Year with redoubled energy and enterprise. It  
would seem unnecessary to say one word in com-  
mendation of the past or present excellence  
of the Saturday Courier. Its mature age,  
(twelve years,) and its unrivalled circulation—  
nearly 40,000,—are its best recommendations.

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

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

FOREIGN LITERATURE AND  
NEWS.

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

Particular care is taken to procure the earliest  
advices in reference to the prices of all kinds of  
Grain, Provisions, Produce &c., the state of  
Stocks, Banks, Money and Lands, and our ex-  
tensive arrangements will hereafter render our  
PRICES CURRENT

of inestimable interest to the traveller, the farmer  
and all business classes whatsoever.

The general character of the COURIER is  
well known. Its columns contain a great variety  
of TALES, NARRATIVES, ESSAYS, AND  
BIOGRAPHIES, and articles in Literature,  
Science, the Arts, Mechanics, Agriculture, Edu-  
cation, Music, News, Health, Amusement, and in-  
fact, in every department usually discussed in a  
Universal Family Newspaper, from such writers as

- Mrs. C. Lee Hentz, Mrs. S. C. Hall,
- Charles Dickens, (Boz,) Professor Duglison,
- Professor Ingraham, M. M. Michael,
- T. S. Arthur, Miss Ellen S. Rand,
- J. Sheridan Knowles, George P. Morris,
- Mrs. M. St. Leon Loud, Mrs. Gore,
- Douglass Jerrold, Joseph R. Chandler,
- Miss Sedgwick, Miss Lessli,
- Wm. E. Burton, Professor J. Frost,
- Lieut. G. W. Patten, Lydia H. Sigourney,
- Thomas Campbell, Hon. Robert P. Conrad,
- Miss Milford, Robert Morris,
- Professor Wines, Mrs. C. H. W. Esling
- E. L. Bulwer, A Grant, Junior
- Joseph C. Neal, John Neal,
- Thomas G. Spear, Countess of Blessington-
- Captain Marrvatt, R. N. Lucy Seymour,
- R. Penn Smith.

PREMIUMS.

SCOTT'S WORKS.—For ten new or old  
Subscriptions, with twenty dollars, par money,  
in advance, the very Liberal and unequalled  
Premium of Sir Walter Scott's Entire Novels!!

THIERS' HISTORY.—For ten New Sub-  
scribers and twenty dollars a copy of Thiers' cele-  
brated History of the French Revolution, in  
numbers, with fifteen beautiful steel engravings  
—will be sent by mail.

DICKENS' (BOZ) WORKS.—For ten New  
Subscribers and twenty dollars, a set of these  
world-renowned works will be sent by mail as a  
Premium.

BULWER'S WORKS.—For ten New Sub-  
scribers and twenty dollars, a set of the celebra-  
ted Pelham Novels will be given as a Premium.

TO AGENTS—TERMS.

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

Address, M'NAKIN & HOLDEN,  
Philadelphia.



Carriage, Coach, and Waggon PAINTING.

THE Subscriber begs to inform the Public, that he has removed his Shop from Mrs Scobell's to Walton and Clark's premises, on York Street, where he continues the Painting and Varnishing of Carriages, Coaches, Sleighs, Waggon's, or any kind of light Fancy Work. Also, the manufacture of OIL CLOTH.

Having had much experience during his service under the very best workmen, he is confident of giving satisfaction.

C. GIROURD.

Hamilton, March 23, 1842.

GIROURD & McKOY'S DIVERY STABLES Near Press's Hotel, HAMILTON.

Orders left at the Royal Exchange Hotel, will be strictly attended to.

HAMILTON, March, 1842.

SHIP INN.

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

N. B. A few boarders can be accommodated.

Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE.

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

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

PAPER HANGINGS.

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

THOS. BAKER.

Hamilton, Aug. 1, 1842.

WEAVERS' REELS

600 STEEL AND CANE Weavers' Reels, of the necessary numbers for Canada use, for sale by

THOS. BAKER.

Hamilton, August 1, 1842.

PATRICK BURNS,

BLACKSMITH, KING STREET, Next house to Isaac Buchanan & Co's large importing house.

Horse Shoeing, Waggon's &leigh harness Hamilton, Sep. 22, 1841.

PRINTERS' INK.

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

Ink of the various FANCY COLOURS supplied on the shortest notice.

Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

Cure for Worms.

B. A. FAHNESTOCK'S VERMIFUGE;

Prepared by

B. A. FAHNESTOCK & CO. Pittsburgh, Pennsylvania.

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

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

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

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

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

B. A. FAHNESTOCK & CO.

For Sale in Hamilton by Messrs John Finer, T. Bickel, M. C. Greer, and C. H. Webster.

FALL AND WINTER FASHIONS FOR 1842

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

S. McCURDY.

Hamilton, 1st Oct., 1842.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR PRESS'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1842.

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

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

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

November, 1842.

SAMUEL McCURDY,

Printer,

JOHN STREET, HAMILTON.

LIN'S

CELESTIAL BALM OF CHINA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Have you an old sore that won't heal? Keep the Balm bound on it, renewing it daily, and it will soon heal from the bottom.

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

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

THE CATHOLIC.

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

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

PRICES OF ADVERTISEMENTS.

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

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

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dun as
Rev Mr. Mills, Brantford
Rev. Mr. G. Iney, Guelp
Rev. J. P. O'Dwyer, London
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburg
Mr Kovel, P. M, do
Rev Mich. MacDonell [Maidstown], Sandwich
Very Rev Angus McDonnell, Chatham
A. Chisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr McDonagh, St Catharines
Messrs P. Hogan & Chas Colquhoun, St Thomas
Rev Mr. Snyder, Wilmot, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev Mr Hay, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charost, Penetanguishene
Rev Mr Proulx, do
Rev Mr. Fitzpatrick, Ops
Rev Mr Butler, Cobourg
Rev Mr Lallor, Peterborough
Rev Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Rover and Bishop Gouin, Kingston
Rev Patrick Dallard, do
Rev Angus Macdonald, do
Rev Mr. Bourke, Camden East
Rev Mr O'Keilly, Brockville
Rev J. Clarke, Prescott
Rev Alexander J. McDonnell, Cornwall
Very Rev P. Phelan, Bytown
D. O'Connor, Esq., J. P., Bytown
Rev J. H McDonagh, Perth
Rev. George Hay, [St. Andrew's] Glengarry
Rev John Macdonald, [St. Raphael], do
Rev John Macdonald, [Alexandria], do
James Doyle, Aylmer
Mr Martin McDonell, Recollet Church Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Konrick, Philadelphia