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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] JUNE 14, 1843.

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THE CATHOLIC

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

—o—

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

Origin.

THE CONSOLATION.

O thou, from whom all good perpetual flows,
The sov'reign truth! sole source of happiness
Ineffable, and constant to the mind!
To thee I turn me in my state forlorn;
And comfort hope from thee, else hop'd in vain.
Do thou with thy celestial light dispel
The murky clouds of how'ring dark Dispair.
That from my wishful look all prospect veiled
Oblivion; and shew some extricating path
From such perplexing labyrinth of woe!

O yes, the ray implo'd has pierc'd the gloom:
I feel its cheering warmth. My night is fled.
And now what prospects fair of future bliss
Break on the ravish'd sight! Methinks I hear
Thy warring voice within. Or does it chide
Thy humble suppliant for his errors past,
And long misplac'd affections; save in thee
Who thought on earth true happiness to find!

"Had'st thou," it says, "Ambition's utmost aim
Attain'd successful; honours, wealth, renown.
Whate'er might gratify thy fondest wish:
Nought, but an airy phantom had'st thou clasp'd,
An empty shade, that, from thy eager grasp
Elusive flitting, mock'd thy fruitless toil
The fancied good, by thee so anxious sought,
Was passing all; and what is all, when past,
But real loss, if good; if evil, gain?
The less some day shall be thy sad regret;
The less thou hast to lose; and more thy joy.
The more of suffering's here thou hast endured.
Say, *Dives*, blest on earth, what was thy claim
To bliss hereafter? Say what, *Lazarus*, thine?
By me, as man, was sorrow's bitter cup
Drain'd to the dregs, ere I my glory won.
So have I said is heav'n by violence gain'd;
And joys eternal sought through temp'ral pain.
Nor can'st thou sinful hope what ne'er my saints,
Nor I myself pretended. These in heav'n
Exalted most, were most on earth debas'd.

"Or would'st thou yield my pleasure's endless sweets,
Enjoyments irretneveable when lost;
And thus, my goodness scorning, rouse my wrath
For one short dream of sublunary bliss?
Then be what may thy lot, no more reprieve:
But in severest trials most rejoice:
As well thou may'st; else had'st thou cause to mourn.

"Nor think that I, who made the eye, am blind
To all thy wants, nor deaf, who form'd the ear,
To thy petition. Would I bid thee ask
Thy daily bread, and not that bread bestow?
Did thee myself thy *Heav'nly Father* call,
Yet, than an earthly parent more forsake
My fav'rite creature, whom I died to save!

"My *vivax* extends, and providential care,
To all that be. Each meanest mite I feed,

And clothe and cherish in its narrow sphere
Of puny life. On ev'ry flow'r that blows
I pour my beauty forth, and rich perfume
With lavish hand: and art thou less than these?
I bade thee mark the wand'ers of the air:
Who feed and shelters them, when earth I've wrapt
In winter's snowy mantle, and let loose
The spirit of the storm, that howling drives
The show'r delightless o'er the plashy land?
Yet they nor sow, nor reap, nor provident
'Gainst future want hoard up the gather'd store.
Have I the mouth not fashion'd, and from me
The needful morsel shall it crave in vain?
The body not, and yet the raiment grudge?
Remember'st how in Paradise I cloth'd
The guilty pair, ere turn'd adrift to reel
In this wide world each smarting fierce extreme
Of chine and season, nor not lid their shame?
Thy hair I've number'd, and the countless sands
On boundless ocean's bed: nor ought escapes
My clear Omniscience; and alone can'st thou?
Why murmur then, in me so diffident?
Can I, like faithless man, my promise break
Deceitful? Say, from whom I ever turn'd,
Who turn'd not first from me? Or whom so late
Converted, have I from my mercy spurned?
The sinner's chief my care: 'twas him I came
To seek when lost, and most rejoice, when found:
For man I love ev'n when he loves not me.
Then why despair, nor trust my word, so pledg'd,
Thy temp'ral wants all careful to supply:
Did'st thou thy better portion chief prefer,
That endless bliss, which I for thee have won:
For thee reserv'd in heav'n, thy happier home?
For thee thou art no stranger. There thy name
Is registered a Christian, and my priest;
Confirm'd, and by my holy spirit seal'd
The charter, purchas'd with my dying pains,
That constitutes thee ever with myself
Of my eternal sire the rightful heir.
Not the bright angels in their loftiest spheres,
The native princes of my heav'nly court,
May claim such proud pre-eminence as thine.
These are my friends, a fav'rite brother thou,
Once their inferior by thy nature frail:
Now by that nature their superior made,
Since I, their lord, thy kinsman am become.
While they adore me prostrate, as their God,
And hymning hail me, Author of their bliss,
Still may they not, like thee, familiar clann,
Lock'd in mine arms, a kinsman's fond embrace.

"And can'st such partial love, such preference shewn
To thee o'er millions, who have faithful prov'd
One day of trial; nor have sin e'er known:
Can'st all thy destin'd grandeur, future bliss—
Transcendant, part with for a moment's joy,
That while it lasts, nor perfect is, nor pure?"—

"No never.—O my Lord! All worldly pomp,
Life's sinful vanities, the Tempter's lure,
Renounc'd in Baptism, I renounce again
And with thy blest apostle count as vile.
So I but thee, the sov'reign good, may gain.
Not more I ask, than thou see'st fit to allow
Of good on earth; nor wish of suffering less.
Thy will be done, not mine! If but thy grace
Support my weakness; and thy cheering light
With inward streaming ray my steps direct.
Then be whate'er thou bidst my future fate;
No more shall I repine, of passing pain
Impatient; nor in trouble more despond.
Still should affliction's dark'ning cloud o'ercast
My Life's short day, down to its latest close;
Shall I with joy expect the promis'd morn
Of that unclouded day, that ever shines
To glad thy chosen in a happier world."

STATE OF MORALS AND RELIGION IN THE UNITED STATES.

It is conceded by all, that the morals of this country at this time, are in a most deplorable state. Scarcely a day elapses without bringing with it one or more narratives of horrid murders, wholesale butcheries—daring robberies—forgeries & private delinquencies of every description—appalling to the feelings, and which destroy all confidence in individual rectitude and honor.—We shall not attempt, at this time, to point out the various causes which have conspired in a greater or less degree, to bring about this alarming condition of society. There is one cause however, to which we shall allude, as we believe that it has an essential bearing on the subject, and that is, the relaxation of the wanted restraint exercised over the passions by the influence of religion.

That religious influence over moral deportment is, in a great measure powerless, at present, no one who has closely observed the state of society will venture to deny; Exclusion from church membership has lost its terrors; disgrace has ceased to be its attendant. The truths of religion are being discredited and discarded. And why? is it not ascribable, mainly, to the course and conduct of the professors of religion themselves? They have failed to act up to its doctrines, and how can they expect others to be guided by the precepts which they teach. There is scarcely a religious society of any magnitude which has not had its most bitter dissensions, which in many instances have resulted in open separation into different parties with embittered feelings of hostility to each other. The spirit of peace and love which was given by the head of the church as the badge of his fellowship, is no longer the type of christian fellowship. At the same time the professed ministers of religion present to us such discordant views of what the scriptures are said to teach, that distrust is awakened in regard to the whole subject, and we are beginning to regard our spiritual leaders, but as the blind leading the blind. In this state of religious anarchy, when Divines who have devoted their whole lives to the consideration of the subject, are violently opposed to each other in regard to what the bible teaches, how can we, the laity, receive implicitly the doctrines of either party; and in the state of scepticism thus induced, will not religion lose its influence over our morals!—*Cin. Republican.*

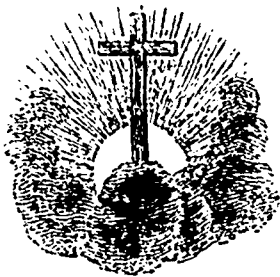
If the reader should have the curiosity to know "to what vile uses" the pulpit is in these strange days often prostituted, he may be gratified by listening to a coarse, vulgar, profane and vain fool, dolt or knave, we scarcely can tell which, who for several evenings has been holding forth on the Millerite doctrines at College Hall.

There is excitable, or rather *combustible*, material in this city for these adventurers, and the congregation on one of the evenings at the Hall consisted of several ladies, but who will scarce appear there again. Shame! shame!—*Cin. Inquirer.*

The foregoing comments give a just idea of the degradation to which Christianity is reduced by private interpretation of the Divine Word. When a man thinks himself at liberty to take any system of faith or morals from the Bible which his imagination, or his rash judgment, or his vanity may suggest, the consequences of such licentious freedom must be felt in the confusion which it will produce in Society, and in those scandalous exhibitions of pulpit buffoonery which are now so common. Protestantism is pursuing the same course here as in Germany.—

Disgusting the liberal by its intolerance, fatiguing the gentle minded by its furious appeals to the passions, and descending to the depths of rationalism, infidelity and every foolish error. No wonder that men who heretofore identified it with the Gospel should now begin to contemplate its dissension with amazement.—*Catholic Telegraph.*

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



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JUNE 11, 1843.

We admire the ignorant simplicity of the *Toronto Church* Editor, in believing that the prayer, transcribed from a communication "to the Editor of the *Cork Constitution*," into his paper of the 9th instant, was ever, or could ever have been circulated among Catholics by Catholic authority, as "having been found in the grave of our Lord Jesus Christ, in the year 1503." This is another ingenious invention of our non-plussed adversaries, to bolster up their falling Establishment. Who does not perceive, besides Protestant simpletons, (and such seems to be the majority of their church-going multitude) that the tale is got up for the purpose of throwing ridicule upon Catholics;—like what a fellow of their Oxford University—*one Topp*, we believe—produced once and read forth to the horror-struck saints at Exeter Hall, as a Rescript from his Holiness to the Bishops in Ireland; but which he was afterwards forced to own in the same place, to have been but a hoax and a forgery of his own contrivance! When were Catholics ever known by such disgraceful and diabolical shifts to defend their religion?

That little-little, low scribble;—that impudent and insulting monthly tract;—stated the *Missionary Record*—for last month, has casually fallen into our hands; for its wily editors venture not to exchange with us; and we can only say for the present, that of all the *peribathos* of Protestantism, this is the most perfect we ever beheld. These fellows, like the reckless Yankees, are determined "to go the whole hog." Their obtrusive impudence, (for shame is not in their constitution;) their barefaced lies; their disregard of all the common decencies of life; their profound ignorance of the religion they pretend to assail: their mock efforts to Protestantize an enlightened Catholic population, whose children could teach these

strolling preachers their Christian Catechism; their enduring efforts to nestle themselves among such, and secure to themselves and families an easier, gentler, and more comfortable living, by tract-peddling preaching and biblomongering, than at home by the loom and the lapstone; all this shows them to be a batch of no common speculators and evangelizing adventurers. Liberal Protestants must blush for them. When were ever our Catholic Clergy seen, like such, to force themselves into every Protestant house or cabin, with abusive tracts in hand, in order to proselytise the inmates? "Woe to you, Pharisees and hypocrites! (says the Saviour)—You compass sea and land to make one proselyte, and when he is made you make him the child of hell two-fold more than yourselves."—*Matt. xxiii. 14.*

We may notice in our next the contents of this *Itinerant Missionaries' Record.*

We copy the following masterly article from the *Tablet*, as particularly interesting from the threatening state of collision between the Government and the Irish Repealers.

IRELAND AND REPEAL.

We never felt less inclination than we do at the present moment, to write one single line of what can reasonably be called bluster orrodomontade about the condition of Ireland, and the popular feeling with regard to Repeal. We consider the whole subject as possessing an importance such it is not easy to overrate, and we wish to draw the attention of our English readers to a plain and unvarnished statement of facts. We are not going to use any heated declamation, for we believe that there never was a question which required to be approached and judged by a cooler and more deliberate judgment.—We are willing to take the facts of the case at the very lowest; and to the facts so taken we wish our readers to give their best, their most attentive, and most impartial consideration.

We set out then with expressing our own personal conviction and belief, that unless some unexpected and unforeseen accident comes across the scene to change the current of affairs, there will, within a moderate space of time, be either Repeal or a Civil War. As we are naturally anxious to make our opinion worth as much as we can, we have neither formed this belief suddenly, nor do we express it without full deliberation. If, then, our opinion has any weight with any considerable section of our English readers we beg most respectfully to offer them our fixed, deliberate, unimpassioned opinion, that in the natural course of things there must be either Repeal or Civil War within a moderate space of time; and of the two, we very much incline to the belief that Repeal is the more probable. If there is any ground for entertaining such an opinion, it is of inexpressible importance to understand well and clearly beforehand what it is we have to front. We wish, then, our English readers quietly to lay aside the notion that Repeal is a mere word made use of every Monday in Dublin, in connexion with certain periodical

receipts of money; and endeavour to form some conception, that it is not a word, but a thing. We wish them not to be taken by surprise; but to bring it home to themselves as a fact—indisputable as the rising of the sun—that most certainly three years, most probably one year, very possibly three months—will witness a very marked, material, and fundamental change in the relations between England and Ireland. Repeal or Civil War. It is of no use to lament or wring our hands about it. The only point of real moment is to ascertain whether this alternative be a fact, and if so, then to deal with the fact like men. For our parts we believe the alternative to be almost inevitable;—Repeal, if the Irish people are commonly wise and prudent—*Civil War*, if they are rash, foolish, and intemperate. Neither of these alternatives is exactly to our taste; but of the two we need hardly say that we very much prefer Repeal.

Our opinion (such as it is) on the expediency of Repeal, if by any fair and moderate line of conduct it could be avoided, is on record. That opinion we have not changed in the slightest degree.—Speaking of this country as we always feel, as of an immense Empire, or aggregate of Kingdoms, States, and Colonies, in the well-being of every part of which we take equal interest in proportion to its importance, and to the firm cohesion of which we attach almost measureless value—we regard the Repeal of the Union as a great blow, not to England merely, but to the Empire—second only to that which it received in the achievement of American Independence. Entertaining this feeling, we wish the blow to be made as little dangerous as calm forethought can render it. Against enforcing the Union upon an unwilling nation by the means of civil war, we, with Lord Althorp, are set firmly and unhesitatingly. (Of all conceivable political measures, that of a civil war to subject Ireland to our unjust legislation would be the most certain to ensure the dissolution of the Empire. The other alternative—Repeal—may be brought about in two ways—well or ill; with forethought or without forethought; with securities and statesmanlike providence, or in a wild, bungling, and insane manner. Of these two we again need hardly say that we prefer the former; that we prefer taking time by the forelock, and, by reasonable arrangements of circumstances, adapting ourselves to the Inevitable.

We have no great fancy for tracing out in our own imaginations a supposed current of events pre-determined by destiny, and then settling down into the belief that with destiny it is useless to struggle.—This is ordinarily the resource—or no-resource rather—of fools, sluggards, and cowards. Wise men, brave men, and energetic men set themselves against what the former class style the decrees of destiny, and make a destiny for themselves by turning the course of events into new and unexpected channels. On the other hand, it is quite lawful for those who are rather spectators of events than actors in them, who have no conceivable influence on the adoption of the public measures in question, and who are doomed to witness

the entire rejection of the counsels they would have advised, to mark down—not for the purpose of discouragement, but of preparation—the turnings and windings of the stream, and to proclaim aloud for the information of all concerned the bearing and direction of the current. In this question of Repeal, if we had any influence on the public councils, we would, most assuredly, not speak the language we are now using. On the contrary, desiring as we do to avert Repeal, we would with all our heart and soul apply ourselves to this object, and strive to warn off a public calamity by doing inflexible and unsparing justice, by using every power of the Crown and every function of the Legislature to crush and render impotent the misdoers, and in this way we would seek to change the current, not ignominiously to swim with it. We believe it is yet time to do this. We believe the Imperial Legislature, by an honest government of Ireland, might avert Repeal for ever.—We feel certain, however, that no such effort will be made, and we therefore take leave to point out what we reverently conceive to be the finger of God manifested in the recent extraordinary concurrence of events. Never surely in so short a time did so mighty a movement as the present Repeal movement spring up, grow and wax great.

It was at the beginning of this year that Mr. O'Connell, hoping against hope, amidst universal laughter or smiles of derision, announced that this was to be "the Repeal year." The cause seemed then to be languid enough. From January 1 to May 1 are just four months. Where is this languishing cause now? It is hardly too much to say that it is almost triumphant. Four months have elapsed since Mr. O'Connell was jeered at as a quack who was cheating the people with a nostrum, the practicability of which he did not himself believe. Who dares to say so now? He has made it practicable. He has removed the grand impediments to its triumph—inertness and unbelief. He has been helped on by a few very favourable incidents:—and where have all these brought us?

We will a second time take a test which all Englishmen understand—we mean the money paid for Repeal. Three weeks ago we showed how the repeal rent had risen within a few months, from 24l. a week, 84l., 142l. to 473l. Since then it has taken another start. Last Monday we find the rent nearly seven hundred pounds—630l. 9s. 2½d.—or at the rate of between sixty and forty thousand pounds a year. But we are not looking at this sum in the gross. What we are concerned with, is not the gross sum of £35,000, but the difference between £35,000 and £5000, which was the amount of last year's rent. Taking a very moderate estimate we may say that, within the last four months, the enthusiasm, zeal, energy, and determination of the Irish people to carry Repeal have been multiplied seven-fold—that the active Repealers of Ireland have been multiplied seven-fold. Now, we tell our English readers that the latent and inactive Repealers of Ireland are a

most important body in every sense of the word. Speaking of them in the lump, we may say that they include the main bulk of those Irishmen who are not active Repealers. For the truth is, that while individual Englishmen are loved and welcomed in Ireland, England is hated and abhorred; and the bulk of Irishmen have been deterred from being Repealers by the belief that Repeal will not succeed. This *vis inertia*—this despair of the future—this strongest prop of the Union—is now abolished. There are few men now, who, judging by the mighty stride that has been made in so short a time, are not in a capacity to see that perseverance in the same efforts will bring on a still more signal success. The inert and desponding millions are roused. They are flocking everywhere in Leinster, Munster, and even in Ulster, at Mr. O'Connell's heels, in thousands and hundreds of thousands. If Almighty God gives Mr. O'Connell health and strength we will see a Parliament in College-green.

But let us take a hasty glance at some other points in this great case. There are two matters connected with the Orangemen of Ireland which have been helping this agitation forward not a little. The one is a discontent of a large section of them openly expressed against the Government, who by their organ, the *Mail*, are clamouring for a national Irish party. The other is the rabid malignity of the rabble of that party—through which one murder of a Repealer has already been committed in Ulster,—at Clones—and which, speaking through the *Evening Packet*, the organ of the Government section of the Orangemen, already threatens Mr. O'Connell with assassination; and in the columns of the *Cork Constitution*, expresses its pious regrets that the Catholic clergy are not massacred. We put both these passages on record for the peculiar edification of our readers. These are the words of the *Evening Packet*,

We tell Mr. Daniel O'Connell, in a pathetic spirit, that if he shall live much longer by Repeal, he will die by Repeal. The shoemaker's blood has been the first sacrifice on the altar of Repeal, but who shall say it will be the last. If Daniel O'Connell shall fall in the inglorious agitation, his survivors will have the satisfaction of reading on his tomb, "He died a Repealer." To this complexion it must come at last.

These of the *Cork Constitution*—

There has been blood in the north; the pity is that it has not been taken from less vulgar veins: It is the incendiary instigators—the reverend Repealers that ought to suffer.

These expressions, and the general tone of swaggering Orange ferocity which the Repeal agitation has roused up into fresh vigour, are having the effect—now that the Repeal spirit is fairly roused—of stimulating still more if possible, the energy and resolution of the Repealers.

Another topic which is co-operating most extensively with Repeal is the Poor Law. The old law was bad; and, though not yet old in years, it has become decrepit and palsied in every limb. Every where

resistance to it is spreading, is becoming more and more successful, and the enforcement of it is becoming less vigorous and hearty. It is hated, and most justly hated, as one of the vilest, basest, and most unchristian laws—in fact if not in intention—that ever was enacted. It was enacted we believe—and it is one of the few laws that has been enacted—with a sincere wish to do justice to Ireland. And this solecism in English legislation is pointed at by its victims and those who loathe it, and they say one to another—"See here how England legislates for us when she wishes to do us good. We hardly know which we should most curse her for her benefits or her injuries. The nature of the existing law has brought about—among Orangemen almost as much as among Liberals—this state of feeling; and just when this feeling is at its height, out comes the amended law—the Poor Amendment Bill—the fruit of all the deep meditations of the Tory councils. Of this we may surely conceive some good hope? We take it up, and we find that while the principle of workhouse relief remains unaltered, the management of the law is to be rendered still more unpopular than ever. The Boards of Guardians are, at the present time, composed of one-third official and two-thirds elective guardians. Lord Eliot—or those who rule Lord Eliot—have thought to sweeten the unpopularity of the measure by increasing the number of official guardians to one-half. Is it possible for madness to go further than this? The poor-law is the right hand of the Repeal agitation, and this new bill is a two-edged sword in Mr. O'Connell's not wholly powerless fingers. "The new poor-law" says Mr. O'Connell, "is too verbose. It might have been made much shorter by comprising it in two sentences—thus—'Be it enacted, that the poor-law commissioners shall have unbounded dominion over the rich and poor of the land, and to this sentence there should have been appended a second clause, containing the requisite proviso to the following purpose—'Provided always, and be it enacted, that they shall invariably exercise their dominion in the most insulting manner.' If this bill," said Mr. O'Connell, "becomes the law of the land, I will let my property be distrained, but never again will I voluntarily pay one penny of the poor-rate." Of a truth, this amended law is doomed before its birth.

Another circumstance is the foolish notice by Mr. Lane Fox, for the suppression of the Repeal Agitation, and for the call of the House of Commons on the 11th of May. This, like most of the other things that Mr. O'Connell has recently had to contend with, is rather to be looked on as a means of keeping up the excitement of a contest; and drilling his troops for the more serious battle that lies before them. We need no ghost to tell us—we hardly need Mr. O'Connell's assurance—that he will not obey the call on the 11th of May. Mr. Lane Fox is just one of that class of persons whom Providence sends into a party to damage it irrecoverably. His motion, which the Government will not sanction, while they will and must condemn the agitation, will teach the Repeal-

ers that their enemies would put them down if they dare; but that they dare not, and that they cannot. The public refusal to obey the call of the House will be the first public step towards practically setting aside of the Imperial Legislature when it clashes with the wishes of Ireland, and trampling on the English Parliament, in a manner that will be infinitely gratifying to the pride of Irishmen.

The discussions on Repeal in the various Irish corporations, and the immense accession of moral influence to the Repeal cause thence arising, together with many other subordinate topics, we pass by for want of space; and we close our imperfect catalogue by mentioning Mr. O'Connell's plan for an Association of 300 quasi-delegates, from the various constituencies of Ireland, to prepare a Bill for the Repeal of the Union. The man who is followed wherever he goes by hundreds of thousands of Repealers, who levies tribute like a monarch, who has roused into activity this wide-spread national feeling, and filled his countrymen with these resolute expectations in the space of four months, who dares to defy the House of Commons to a personal encounter, and who, with all those pledges for the reality of the struggle in which he is engaged, commences his operations with a quasi-Parliament to enact Repeal beforehand, must be admitted to be a very dangerous antagonist, and to be very confident of his own success.

Now, we beseech those who may have followed us through this imperfect sketch of what has recently happened, and is now happening in Ireland, to bear in mind that this is no fanciful agitation,—empty, barren, begotten of the east wind. It is a substantial reality. Whatever may be thought of the produce of the remedy, there can be doubt that the agitation of the question is based on the most essential principle of justice—that it is an agitation against the worst, the most loathsome, the most besotted system of injustice that ever cursed a land with its admirable sway. Let the persons who doubt our prediction bear in mind that this successful agitation, though it seems sudden, is in truth the fruit of years of hard toil—some labour and indefatigable wrestlings with doubt, timidity, and by-gone disappointments; that this is an *ad* agitation, deliberately planned, consistently carried out, and which is just ripening and coming to a head. Let them bear in mind that so deep a root has the love of Repeal in the public mind of Ireland, that while it allowed itself, at the bidding of Mr. O'Connell, to be buried for a time when seemingly approaching towards success; and though overwhelmed with the disappointment of that sepulture, it has yet consented slowly, deliberately; but completely to be evoked again, to be raised up to its present height, and to be once more carried on with increasing activity, vigour, and the most confident expectations of success.

Detailed Statement of the Expenses of the Passage of the Protestant Bishop of Jerusalem and Suite to Jaffa.—The Bishop stated his party would consist of—the

Bishop; his lady; a governess; six children; a chaplain; the Rev. T. C. Ewald, his wife and child; Dr. Mackgowan; Rabbi Wolf, his wife and two children; and four servants: on which the passage was estimated as for 13 1-2 persons (children being paid for not only half-rate) 10 1-2 of whom were to be entertained at the commander's table, and the remainder at that of the lieutenant's. The advance to the officers on account of the passage of 20 days, according to the rates allowed by naval regulations—commander's table, £333, advance £166 10s. Lieutenant's table, £40 10s. advance, £20 5s. The party consisted of, at the commander's table, the Bishop; his lady; a governess!! a companion!!! six children!!! four servants! Dr. Macgowan; two chaplains; one lady and child!! two servants! And the remainder of the passage money due was thus calculated:—Commander's table, £301; already advanced, £106 10s; remainder due, £333 10s. Lieutenant's table, £122 5s; already advanced, £20 5s; remaining due, £102. The total expense of the passage of the Bishop and suite in the Devastation is, therefore—Commander's table, £501, Lieutenant's table, £122 5s. Total, £623 5s.—Return to a parliamentary order, dated March 30, 1842.

DREADFUL CASE OF POISONING. A laborer of the name of John Maginnis, who resides at Tolnavin, near Redcastle, in the county of Donegal, was digging over some ground in his garden on Saturday the 3d inst., for the purpose of planting potatoes, when he turned up a root of a large size. His wife, supposing the root (which was either hemlock or fool's parsley, both being very much alike in their botanical construction and equally dangerous as poisons) to be parsley scraped it, and having cooked it, partook of it herself and gave it also to her son, daughter, and sister-in-law. Soon after the daughter became dizzy, and fell to the ground; the sister-in-law was next affected in the same manner, and said—

"I fear the root is the cause of all this." The wife also was attacked, and so powerful was the poison that the three died in an hour and a half after they had partaken of it. The son, a boy of 12 years of age, fortunately did not eat any of it, not having liked the taste of it. The Rev. J. M. Staples, of Moville J. P., and Lucius Carey, Esq., J. P., came to the house of the sufferers in order to hold an inquest on the bodies, but they considered it unnecessary, having been satisfied of the facts of the case. The name by which this plant is known in Irish is *Daloe*, which signifies death.—*Derry Journal*.

TRADE OF THE MISSISSIPPI.—In a report made by Mr. Barrow of Louisiana, in the Senate of the United States, some extraordinary facts are stated, in reference to the Great Valley of the Mississippi. This region comprises nine States and two Territories, with a population of nearly seven millions. In 1842, there were 450 steamers running upon the Mississippi, and about 4000 flat boats.

The value of the downward trade to New Orleans is estimated at \$120,000,000 annually—the upward trade at \$100,000,000. The whole trade to the enormous amount of two hundred and twenty millions of dollars, per annum—only about thirty millions less than the entire value of the foreign trade of the U. States, exports and imports in 1842.

From the Catholic Advocate.

THE REV. JOHN LILLIE.

The N. Y. Presbytery vs the Millennium.

The New York Presbytery of the Presbyterian church, has rejected the application of a preacher, Rev. John Lillie, to be received into that body, on the grounds that he is a Millenarian. The Rev. applicant being examined on his Theological views, declared his assent to the Presbyterian standards, and yet on a first motion his application was rejected, by a majority of Ministers and Ruling Elders. A reconsideration was obtained, and Mr. Lillie exposed his views on the Millennium, undertaking to demonstrate, that they in no wise conflicted with the standards. His application was once more rejected by a vote of ten to seven.

We suppose that the Rev. John Lillie will either bring his case before the General assembly, or set up for himself. Time will manifest his determination.

In the meantime, we will point out some curious things in his exposition. He states that when he made his application, he held "no idea, of his possible rejection, on the score of his unsoundness of faith." How should such an idea, by any chance, creep into the head of a real genuine Protestant, enjoying the glorious right and privilege of judging for himself, and "occupying a stand on the broad platform of the Bible." A real Protestant, who judges for himself, as every one ought, "that has been made free to Christ," to be rejected by a body calling itself the Church of Christ, for "his unsoundness in faith! Why, such an idea would be out of the question altogether! What is Protestant faith, but the opinion which a Protestant adopts, after carefully and prayerfully reading his Bible? And how could such "faith" be, by any possibility stigmatized as "unsound" by a Protestant church? And yet the Rev. John Lillie has been rejected. Either, then, the Rev. John Lillie has no right to the Protestant privilege of judging for himself, or the reverend Presbytery has acted most unfairly and tyrannically towards the Rev. John Lillie.

Now, the applicant did not expect to be rejected; what then did he expect? That "his real sentiments" should be ascertained, and then judged, according "to their consistency, or inconsistency, with your (the Presbytery's) publicly authorized standards, and with the word of God, as embodied in, and explained by the standards."

Why, how is this, Rev. John Lillie? Do you, a genuine Protestant, admit something besides "the pure word of God?" Do you, a Protestant, submit to be judged by standards made by men; by human traditions? Fie upon you! This snuff of that Popish doctrine, which brings church authority along side of the pure word of God. We marvel, that you speak of standards where your faith is questioned. Take your stand boldly upon the broad platform of the Bible, and who can move you? There, is the glorious boast of Protestantism to place you, and if you budge from that stand, you might as well go over to the Pope at once, for if you must obey a church, and take the faith handed down

by others, there is every odds in favor of submission to the Old Mother Church.

But it seems, that besides the platform of the Bible, there is yet another. Mr. Lillie inquires what his views concerning "the second advent of the Lord" has to do with "his fitness or unfitness to stand along side of his Reverend examiners on the broad, but elevated platform of Presbyterian truth." They won't let John stand on this platform. And why not? "when the very terms of the demand (of his views) implied, what is sufficiently notorious, to wit: the fact of an already existing diversity of prophetic interpretation among yourselves." Now, from the fact of "diversity of interpretation," it is plainly unjust to drive the Rev. John Lillie off "the platform," because he has made his own interpretation. But we ask if St. Peter did not declare that "no prophecy of Scripture is of private interpretation;" and if so, why is this diversity of interpretation allowed upon the "Platform of Presbyterian truth?" And what sort of truth is that which, losing the attribute of unity, rejoices in a diversity of interpretation?

The Rev. John Lillie goes on to tell, that "on his knees, from his boyhood, he had studied the standards," but if it can be shewn, (which he does not believe) that these standards forbid his bright hopes concerning the second advent, he will, "though not without tears, part from the standards," "that with a firmer, devouter grasp, he may seize, and 'hold forth' the only unerring standard—God's own Bible."

This passage is truly affecting. We can imagine, in our mind's eye, the sublime spectacle which will be presented by the Rev. John Lillie, when driven to this desperate step. We see him, weeping, turn aside from the Presbyterian Standards, silencing, by a manly effort, those dear memories and associations of his earlier years, and with "God's own Bible" clasped to his throbbing breast, going forth alone, to preach, not now in obedience to the standards, or with the permission of the Presbytery, but as free as Luther himself, when he acknowledged no superior—no will but his own—and was himself both priest and people, pastor and church; the sole impersonation of Gospel truth visible among men. Luther said "primus solus eram," at first I stood alone. The Rev. John Lillie, will stand solus, with the Bible.

Mr. Lillie says, "the Gospel which I am sent to preach, has taught me, for example, the precious truth of a sovereign, an eternal, and unchangeable decree of election, and a consequent justification of a sinner by faith without works." We would like to know who sent the Rev. John Lillie to preach? Was it the Presbyterian church? If so, it appears that she does not any longer need his services, but rejects his offer to continue the work. Was he sent by an extraordinary commission direct from God? Then let him show his credentials—let him exhibit his authorization. Or did he send himself, as so many others have done, and still continue to do? "And John said unto himself, 'God's own Bible' is here, and this is enough for the people, but John has nothing to do, and preaching

is a very good business, for it bringeth respect from the multitude, and offerings manifold, much conducive to the well being of the outward man; therefore arise John, and preach the gospel, to all the people, and say thou art sent to do so, and thou shalt live 'on the fat of the land,' and 'gather thythes' for thy own behoof. But John, make the Gospel easy to the people 'teaching the comfortable doctrine of justification by faith, without works.'" And this counsel seemed good to John, and he arose and preached the Gospel, even as he had been "sent" to do. So much for the mission of the Rev. John Lillie.

We cannot undertake a review of the argument of Mr. Lillie, to show that millenarianism does not contravene the Presbyterian standards; but we must extract one passage for the edification of our readers.

"Let me begin by reminding this reverend Presbytery of the fact, which no man with a due regard to his own reputation will venture to call in question for a moment, that the Catechism and Confession of this Church were originally adopted by an Assembly of Divines, in which millenarians largely mingled. I shall not, I trust, be represented as asserting, the Westminster Assembly was millenarian. As an Assembly, it was neither millenarian nor anti-millenarian; but, as composed of individuals, it was both.

The Rev. Preacher takes us back to the cradle of Presbyterianism, and points our attention to the "original adoption of the catechism and confession of this church by an assembly of divines," known as the Westminster assembly. The writer has evidently read history, and, without designing to do so, makes an avowal of the modern origin of the Presbyterian sect. He goes back as far as he can; that is, to the Westminster assembly. Farther he cannot go. Now what connexion is there, through the lapse of ages, between these assembled divines and the apostles. None whatever.

Who authorised them to hold this assembly? Were they told to do so by "God's own bible," or had they a mission like that of the Rev. John Lillie; that is, did they hold it because they chose to do so? The latter query must be answered in the affirmative.

Now for the distinction so ingeniously made by Mr. Lillie between the assembly and the individuals who composed it. It was not Millenarian—it was not anti-millenarian as an assembly; but as composed of individuals, it was both. Whether one or the other, as an assembly, or as composed of individuals, is to us a matter of perfect indifference, but we wish to direct attention to some reflections which occur to our mind on reading this. The assembly is one thing, and the individuals another, contends the writer. We would ask him to show us why he presumes thus to distinguish them. Is it because they did not act on the question of the 'second advent' and passed no vote concerning this truth of 'God's own bible?' But if it be a 'truth of the bible,' it should have been received unanimously by the Presbyterian church, of which this assembly was the chief authority. The individuals were millenari-

an and anti-millenarian, consequently divided on this truth of the bible. Were they equally divided, or was there a majority on one side or the other? If equally, there was a dead check. The bible had nonplussed the church. One half held the truth, the other half were in error. But if there was a majority on one side or other then, we ask, on which side did it stand? And having learned this, we say, that the assembly was of the character as an assembly which it would have assumed had the vote been taken. For we suppose that the bible taught the one opinion or the other, and the assembly assumed by drafting catechisms and a confession of faith, to be the expounders of the bible.—And when we know the opinion of the majority as individuals, we must admit it as the opinion of the assembly, because their silence ought to be supposed an omission, and we cannot conceive it possible, that, as individuals, they would in majority believe one thing, and on a vote being taken, sanction an opinion quite the reverse.

Hence we have a right to argue thus—1st. There is in the bible some teaching of God concerning the second advent of Christ, or there is not; if there be, the diversity of opinions among the individuals of the assembly proves, either the insufficiency of the "bible alone" to teach the truth to all, or the incapacity of all to receive the truth, because of want of understanding, or want of honesty. If there be not in the bible any thing on this subject, the Westminster divines and the Rev. John Lillie make "much a-do about nothing" with their millenarian and anti-millenarian opinions.

2ndly. The Westminster assembly, as an assembly, had a character distinct from that which it received from the individuals composing it, or it had not. If it had, we would be glad to know in what this distinctive character consisted. If it had not, we would like to know what idea occupied the mind of the Rev. John Lillie when he drew the distinction between the "assembly as an assembly, and as composed of individuals."

3dly. If the assembly, as an assembly, had a distinctive character, a moral existence, or being, its attributes must be arbitrary and self-assumed, or they must have been given to it by some competent authority. What was this authority? Was it God himself? If so, did he do so by some extraordinary manifestation, just at the period of the first assembling of these divines, or were the attributes of this assembly set forth in the bible, and held in *petto* for 15 centuries, waiting for the birth of the aforesaid divines. Let the bible evidence of the fact, or a proof of the extraordinary manifestation, be produced.—But if the attributes of this assembly be self assumed, and arbitrary, what authority could this assembly have, as an assembly, or what respect should be yielded to its decisions?

4thly. Either this assembly was necessary in addition to "God's own bible," and then the bible alone was not sufficient, or the assembly was not necessary in addition "to God's own bible," and then the world could have done very well without the assembly.

3thly. If the assembly and its standards were necessary to assist the bible, then Presbyterians act an insincere and deceitful part, when they gull the people by objecting to the Catholic Church that she superadds church authority to the bible, and when they clamour "the bible, the whole bible, and nothing but the bible."—But if the bible alone be enough of itself to conduct men to heaven, then the pompous decisions, and ingenious confessions of faith, by assemblies, and all the machinery of ruling elders and ministers, with standards and committees to think; committees to write; committees to act; exhorters and preachers; societies for foreign missions and tract distribution; and all the wire-working that is perceptible in our days, are but a vast superfluous complication of what Cobbet would call *humbug*.

6thly. If the Presbyterian doctrine of divine election and divine reprobation be true, the *humbug* is the more gross and extravagant. For if the saints will be saved and the sinners lost, in spite of all they can do either way, and merely because God decrees it so, we know of no advantage to be derived from the sagacious and solemn discussion of an assembly of divines, on abstruse speculative doctrines, which can operate no change in the destinies of men, and we see no wisdom in men pouring gold into the gaping purses of the preachers whose ministry is hemmed in by the unchangeable decrees of God.

Is the Rev. John Lillie a saint? What matters it then if he has been rejected by the New York Presbytery? Has the Rev. John Lillie been "passed by" under that decree which elects some to life? If so, there is no balm in Gilead. He is greatly to be pitied, but there is no remedy in the presbytery or the assembly. The Rev. John Lillie will act wisely in resorting to that desperate alternative, which he threatens, and having left 'the standards,' take a "firmer grasp upon God's own bible."

If he would have any thing better than an independent church of his own, constituted of himself and the bible, he will have to seek the fold of Catholic unity.

—A correspondent of the *Globe* says—"We understand that Catholicism is spreading even in our agricultural districts, and that Catholic missions are about to be commenced at Aylesbury and Buckingham, in Bucks, and another at Luton, in Bedfordshire. Puseyism is preparing the way for Popery in England, and there seems to be a general spirit of religious discontent abroad."

St. HELEN'S.—At Lowe House chapel, on Passion Sunday, several female converts and a number of boys and girls made their first communion. Amongst the converts was a young lady, Miss Alice Sourbut, a native of Ormskirk, who by this act forfeits all claim to the property left to her by her father's will. The females were dressed in white, with white veils and white hoods. The scene was truly affecting.—*Tablet*.

TAHITI: OR, FRENCH COLONISTS AND ENGLISH SWADDLERS.

(Concluded.)

This, be it understood, is no hypothetical case. It actually happened to the two French Missionaries in 1837, who, not being allowed to land, paid 300 dollars to a New England Captain to take them, out of his course, to Valparaiso instead of Boston. In 1835 a similar refusal was at first given to Mr. Murphy, a British subject, who was bound for the same port.

This gentleman, being at first refused permission to land, contrived to do so, and to procure an interview with the Queen, who informed him "that she had given no such orders, but that Mr. Pritchard had assured the chiefs that I was the Pope," &c.

In the case of the two missionaries in 1837, a written refusal to land was given to the Captain; but this document, "as her Majesty assured Mr. Ringman, Lieutenant of the Columbus, she was "forced to sign without knowing its contents." In like manner, in several instances where the Queen has herself taken the money usually paid as the condition of a license to reside, it has afterwards been taken from her by Pritchard, and returned to the giver with peremptory orders to quit the island. In one case a poor French carpenter, of the name of Vincent, had just landed his tools and paid the Queen thirty dollars; but through Pritchard's interference the money was returned, and the poor fellow drummed out of the island without mercy. These instances, which might be multiplied indefinitely, prove, beyond the possibility of a doubt, that the "Majesty" of Queen Pomare is a sham Majesty; that this native sovereign, whose rights it is denounced as such gross injustice to violate, is a mere puppet in the hands of foreigners, who coerce her without her cannon on the one hand, just as Admiral Thouars has done with cannon on the other.

The real question at issue is not the right of Queen Pomare, nor the propriety of obeying her orders, nor the injustice of coercing her sovereign will, but the propriety of allowing Mr. Piritati to coerce the sovereign will on the one side, and not allowing M. Thouars to coerce it on the other. The interests of Queen Pomare are a mere blind. If these missionaries lay claim to the island as their own, by conquest or by cession, we can understand it. They will then exercise a right over their "sovereign" like that which the East India Company exercises over the Great Mogul. But they make no such claim in right; they only exercise the power in fact. So that, when the Queen has taken a poor carpenter's money, and given him leave to remain, Piritati snatches it out of her hand, and kicks him out of the island. On the whole, it strikes us that this is a new sort of sovereignty, the limits of which are not very clearly defined. If Piritati exercises this kind of arbitrary and irregular despotism in the name of a Queen, who, being in the prime of her life, is yet a mere infant in her understanding, and if French subjects are habitual sufferers by this state of things, it is obvious that a little gentle

coercion to persuade her Majesty voluntarily to part with her nominal sovereignty, is every bit as allowable as a little coercion to persuade the Queen voluntarily to give back the dollars. In both cases the Queen's rights are, and are known to be, a mere delusion and a farce.

In conclusion, we observe that we have referred to these old cases because we have them on record, and because the details of the proceedings have not yet reached Europe, or at least are not known in England. For ought we know, aggressions still more injurious and annoying may have been practised by Piritati, and led to this doleful disaster at which London Wall weepeth.—*London Tablet*.

PROVINCIAL COUNCIL.—This august assembly has been brought to a happy close, after a week's deliberation. The second session was held on Thursday last. Mass for the deceased Prelates was celebrated by the Bishop of New Orleans.—The Bishop of New York, in an eloquent discourse, gave a sketch of the life and labors of the four bishops who died since the former council, namely: David, England, Conwell, and Dubois. On Sunday, the ceremony began by a solemn procession, as on the preceding Sunday. Mass was solemnly celebrated by the Bishop of Natchez. The Bishop of Cincinnati preached on the privileges of Peter. The decrees were signed, and the usual ceremonies performed, and the whole terminated by a solemn procession. The Bishop of New York preached after Vespers on the Apostolic mission of the ministry. During the week the bishop of New York preached on the evening of Tuesday, on devotion to the Blessed Virgin: Rev. James Ryder, President of the College of Georgetown, preached on Wednesday, and Very Rev. Thomas Heyden, on Thursday evening. The bishop of Cincinnati preached on the Eucharist on Friday, and on everlasting punishment on Saturday evening.—*Catholic Herald*.

It is understood that the late provincial council has recommended the erection of an Episcopal See in Milwaukee to govern in ecclesiastical affairs, the Wisconsin Territory, Iowa remaining subject to the see of Dubuque. It must be interesting to know the actual state and the prospects of the expected See.—*ib*.

"Milwaukee, W. T. now contains nearly 4000 inhabitants and was increased by 250 dwellings last year, while 350 to 400 will go up this year.—Eight years ago, the first frame house was erected there. The best harbor on the west side of Lake Michigan and abundance of water powers are among its advantages. A large flouring establishment is to be erected this year. During 1842 there were 250 arrivals of steamboats, and 1,250 of sail vessels.—The Sentinel adds:

Up to January 1842, the imports at this port amounted to \$5,843,463, and the exports to \$505,753. During the year 1842, the amount of Lead shipped at this port was 2,509,000 pounds; Wheat, 20,600 bushels; 30 tons of Copper; 300 barrels whitefish; 3,000 hides; the amt. of flour not ascertained.—There were imported about 3,000 tons of Goods;—4,000,000 feet of Lumber; 2,000 M. Shingles. At the present time there are 300 tons of Lead ready for shipment by the Messrs. Ward and others.

THE NEGATIVE FAITH, &c.

XXXII.—OF THE PROTESTANT'S RULE OF FAITH (Concluded.)

But the rare absurdity in their Rule of Faith is, that it grants, and at the same time denies to each, the right of interpreting. It grants it to every one interpreting for himself; it denies it to every one interpreting for others. That is, it authorizes every one to consider his own private interpretation, as divinely inspired, and unquestionably true: but it forbids him to press it, as such, on the belief of others, who are not bound to receive it; nay, who are bound to reject it, as but the fallible and unsure interpretation of Jack, Martin, Henry, or whom you please. Thus their Rule divides, but does not unite. It scatters, but does not gather with Christ.—Luke xi. 23. And hence, the foolish man's house is justly said to be built upon sand; no two particles of which unite or adhere together.

Protestants unite but in heaps together, like the dust or sand, loosely agglomerated by the winds; as Lutherans, Zuinglians, or Sacramentarians, Calvinists, Anabaptists, Baptists, Pedit Baptist, Anglicans, Hugonots, Presbyterians, Independents, Seceders, Puritans, Arminians, Burghers, Anti-Burghers, Swedenburghers, Ubiquitarians, Lillurians, Servetians, Muncerians, Beucheldians, Socinians, Bidillians, Unitarians, Antitrinitarians, Latitudinarians, Antinomians, Osicendians, Johnsonians, Menonists, Labadists, Methodists, Wesleyans, Whitefieldites, Huntingdonites, Melchiorites, Adamites, Heutites, Killhamites, New Jerusalemites, Mormonites, Irvingites, Campbellites, Taitites, Millenarians, Stancarians, Cameronians, Muggletonians, Hutchinsonians, Southcotonians, Haldinians, Supralapsarians, Sublapsarians, Sabbatarians, Baxterians, Necessitarians, Swenkfeldians, Sandimanians, or Glassites, Moravians, Denkians, Avesdorians, Bereans, Libertines, Seekers, Sliders, Swaddlers, Tumblers, Jumpers, Quakers, Shakers, Dunkers, Renters, Revivers, Expectants, Familists, Catharists, Separatists, Destructionists, Materialists, Universalists, Free-thinkers, Deists, Sceptics and our whole Mock-Philosopher-Tribe; with a thousand other dissentient sects; all the foul spawn of Luther's reformation; to which we might add all the heresies, that ever went before it; but whose names, except with the learned, are buried in oblivion; only those of its immediate pioneers and fore-runners being ever mentioned in modern controversy; such as the Waldenses, the Albigences, the Wicliffites, the Hussites, &c. &c.—But like the sand, they had all a tendency to separate. Their Rule of Faith destroys all the cohesive quality, by making every one independent of all the rest; authorising every man of sound judgment, (and who is not a man of sound judgment, at least in his own opinion?) to interpret, judge and decide for himself: nay, forbidding him to rely on the judgment of others: for that were contrary to his adopted rule, and subversive of his reforming principle. Thus every particle of their several heaps remains; and should, from its disjunctive principle, remain quite unconnected with the rest. And, indeed, in proclaiming themselves the followers of any one's opinions, they are evidently transgressing their professed Rule of Faith, by thus building their faith, not, as they pretend, on the purely written word, but on its interpretation by the individuals, men, or women, whose disciples they profess themselves to be.

The truth is, the Protestant is forced by his Rule of Faith, to affirm and deny the same thing. He is the *yea* and the *nae* together; which Saint Paul in his preaching so loudly disclaims.—2 Cor. 1. 18, 19. He declares by his Rule, in rejecting the instructive authority of the Catholic Church, that he will abide by no man's interpretation, but his own; nor acknowledge any directing authority on earth, in the choice of his creed; and yet he abides by the interpretation, and submits to the directing authority, of him, or her, who formed the sect, to which he belongs; the appellation of which he has assumed.

Still, after all, in rejecting, according to his Rule of Faith, all human interpretations as fallible, and the word of man: ought he not, for consistency's sake, to reject also his own, which is likewise human, and as fallible as that of every other, which his rule compels him to reject? And then, what would his rule of Faith be reduced to? To the dead letter of the Scripture, without any interpretation whatever. "To the letter that kills, without the spirit that gives life."—2 Cor. iii. 6.

Still, if the Protestant must err, (and err, he must, without, what he does not pretend to have, an infallible guide; and the moment he steps aside from the sole path of truth, the further he goes, the more he strays;) it were less inconsistent and absurd for him, even in his error, to abide by his originally adopted comparative principle, the scripture, as interpreted by himself alone: and not so contradict himself, by proclaiming this to be his Rule of Faith; and yet, while he rejects the interpretation of the whole Catholic Church; and affects to be his own sole interpreter; allowing himself to be swayed by the interpretation of every upstart dogmatizer: for by such discrepancy betwixt his words and deeds, he verifies the sayings of the Psalmist: MENTITA EST INIQUITAS SIBI.—Iniquity hath lied to herself.—Ps. xxvi. 12. Of this indeed, he seems sensible at last; and is resolved to be no more guilty of such glaring inconsistency. He now therefore r-

comes his original rule, the purely written word; and claims that right, which Luther did, of being his own interpreter; an unfettered, independent, self-taught expounder. It has, however been wisely affirmed, that "he who hath himself for his master, hath a fool for his scholar." And Solomon says that "there is more hope for a fool, than for one who is wise in his own conceit."—Prov. xxvi. 12—Still, unwilling to look back to that Church, whose authoritative interpretation he has rejected; and finding himself so bewildered and bewildered by the various and contradictory directions of others, he is finally resolved to trust to none but himself, authorised as he is, so to do by his original Rule of Faith, and the admitted vital principle of the Protestant Reformation. The Bible then he now proclaims, as the only thing needful: the Bible, without note or comment: the Bible, in fine, and nothing but the Bible!!!

Down then with all Church establishments. For they maintain, at such an enormous expense, with all their wives and families, a scripture expounding Clergy: whose expositions none are bound to receive: nay, which all are bound to reject; as the fallible word of man, and not their Rule of Faith, the written word or Bible? As the Bible is now their all in all, what further expense need they be at, than the price of one? Thus, that stone, against which at first they stumbled and were broken, now rolling over them, will grind them all to powder.—Matt. xxi. 44.

Here, then, at length, is seen the destroyer's work in good earnest, and all the motley fabric of falsehood and folly is on the point of ending, in the very principle, in which it first began; the right assumed by every one of interpreting the scripture for himself, and of fashioning his faith accordingly. The scorpion shall then have stung itself; and the Bible, which was the Alpha, will prove the Omega, of the Reformation.

Under this new form, which Protestantism is fast taking: the very one it took at first, when Luther said *testes alios*, and which, for consistency's sake it would have kept, for Protestantism is not an uniting, but a dividing; not a congregating but a dispersing principle: under this renovated or reviving form, the whole reformation will undergo a complete and wonderful change. At the touch of that magic wand, which its latest inspiring spirit is just now waving over us; we shall see all its Churches, Chapels, Tabernacles and Conventicles, with all their Pulpits, Pews, Pools and Steeples, vanish like the nightly fogs, before the breezy breath of the morning. Its prophets will be left behind, but stripped of all their distinctive coverings. The Shovel Hat, and Band: the powdered Wig: the skirt that hides the Bishops Breech: the broad brimmed beaver, and square tailed Surtout, shall all melt in air, and disappear; leaving their late wearers an undistinguished group in their own natural shapes and dimensions.

In this, its latest, simplest, perfect state: just ending where it first began: their religion will consist in an uncommented Bible: for the furnishing forth of which how ever there must be, what is called the raw material; that is, rags to make paper of. There must also be a paper mill, with types besides, and printing press: but, above all, a careful printer. No other teacher will be required, or allowed, besides the A, B, C, man; or reading master. Should missionaries be sent abroad, they must be neither tract-peders, nor scripture expounders; but, simply and solely, bible vendors; on the quality of whose wares will depend the preference shewn them by their customers.

Yet, after all what is the unlettered clown to do for a proper Rule of Faith; for to him the Bible is a sealed book; and as useless as spectacles were to the blind and sightless! What are also those to do, who cannot, perhaps afford the price of one? Yet such, without a Bible, have no Rule of Faith. Without a Rule of Faith, they cannot be true believers. If not true believers, they cannot be saved. Therefore, without knowing to read, they cannot be saved. Without the means of procuring a Bible, they cannot be saved. The blind without sight, and the dim or short-sighted, without spectacles, cannot be saved. Without rags, paper, a printing press, and a careful printer, no one can be true believer, or expect salvation!!!

CONCLUSION.

Such are the principal negatives, which constitute the Protestant's creed. These are all his own; and all that he can call his own. Yet let him not boast of his property; for, as his all is negative: his all, is nothing. The positive portion of his belief is not Protestant, but Catholic. He holds it, with that scripture, which he affects so much to prize, of that very Church, against which he protests. And by granting part and denying part of her doctrine: he is *yes*, and *no*. Or, rather, he is always *no*; for the affirmative *yes* belongs to the Catholic.

Mr Stephens, in his late travels in Yucatan, visited the ruins of forty-four distinct cities, once the abodes of a race which has perished from the earth. These ruins are covered with dense forests, which our countryman has been the first civilized man to penetrate.

From the Boston Pilot.

IRELAND'S CONSTANCY TO THE ANCIENT FAITH.

We select from the last number of the *Dublin Review* the following eloquent passage in reference to the fidelity that characterised the Catholics of Ireland, during the fierce and bitter persecutions of the sixteenth century; and to the objects which Reformers had in view when enforcing their doctrines at the point of the bayonet and by the influence of the sword. "Palmer's Ecclesiastical History" is the subject of the reviewer's admirable strictures:—

"We shall now examine Mr. Palmer's history of that period, when in defence of her faith, Ireland showed a constancy as unshaken and as triumphant as her reception of the faith had been peaceful and fervent. In the sixteenth century, regal violence, often undisguised, sometimes thinly veiled by the crouching sycophancy of some corrupt ecclesiastics, sought to overthrow the Irish Church, to proscribe the Christian sacrifices, and to sever a communion consecrated and strengthened by the religious association of eleven hundred years. The attempt has signally failed. The Reformers found in Ireland two races so different from each other, that they appeared rather like two hostile nations than like fellow-subjects living in the same country under the same crown. They were of different origin, governed by different laws, and of political feelings and predilections so diametrically opposed, that in Elizabeth's wars they are found fighting on opposite sides, according to their different sense of political duty. The Anglo-Irish of all the great towns, and the inhabitants of the counties strictly called the English pale, continued faithful to the political sway of Elizabeth; but the event proves that they were not less determined Catholics than the native Irish, or than the degenerate (?) English families of Munster and Connaught. Divided in politics, Ireland was still universally Catholic. We can easily conceive how, with feelings of pleasure, the Irish Catholic should look back to this period, when Irishmen unanimously spurned the royal creed, and when the Irish Church embraced with the alacrity and the martyr devotion of a young church, terrible trials reserved for her in these latter times. The arrival of St. Patrick was the dawning of that long and brilliant day during which "learning and religion shed a bright lustre on Ireland." The Reformation ushered in another era of glory, but of far different character. For "four or five centuries after her conversion the Irish Church sent forth her Apostles to enlighten Northern Europe; for three centuries she was destined to reprove, silently by her constancy, and openly by her zeal, the weakness of her fallen sisters. For four or five centuries Catholics from every country in Europe were hospitably welcomed to her shores; for three centuries her own sons, scattered in exile, assured the Catholic Church that the storm which had laid the altars of St. Aidan and St. Columba in the dust was exhausting its vain fury against the parent Church of Ireland. Thus may the Catholic fearlessly

invite attention to the sixteenth century, and contemplating the perseverance with which he dwells on the aureole of peaceful learning and sanctity of her first four or five centuries." But it is difficult to conceive how any person interested in the honor and security of the church by the law established in Ireland, can venture to provoke discussion on the Protestant proceedings of the sixteenth century, on the men and the means that effected the reforms of Henry VIII., of Edward and Elizabeth. The high places are now filled by the friends of the church by law established in Ireland. But there is among them one whom the suppliant cry of the whole Irish Protestant episcopacy could not deter from giving a terrible example of the canonical law to which the church by law established is subjected. His very name should be enough to make the mitres tremble on the heads of her remaining bishops, and to check the slightest aspiration to any other than a purely political existence. The Protestant Church in Ireland is at present blessed with all that her spiritual founders desired. Raised for a time high above all contact with popular prejudices established by law, not in the affections of the people but in the wide domains of the church, she has the state for her proctor, and the landed proprietors of Ireland as her immediate vassals. She is not, indeed, blessed with many children; nor does she show many symptoms of Christian health, but wealth flows into her lap from the rich and powerful of the land. Rich livings are in her gift, younger sons of the aristocracy must live, and so long as a sense of the interests of the whole aristocratic order, and gratitude for favors received, or hope for favors to come, can secure prompt compliance with her annual claims on her immediate supporters, so long does she appear secure in the possession of the only goods which her founders desired.

GENERAL GROCERY, LIQUOR AND PROVISION STORE.

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

Cash paid for all kinds of Produce at the market prices.

Hamilton, June, 1843. 40

SCHOOL BOOKS.

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

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

Stationery.

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

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

BIBLES, PRAYER AND PSALM BOOKS.

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

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

YOUNG LADIES' SCHOOL, UNDER THE DIRECTION OF THE SISTERS OF THE CONGREGATION.

Plan of Instruction.

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

General Regulations.

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

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

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

Payment will be required quarterly in advance.

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

There will be an annual vacation of four weeks.

DRESS AND FURNITURE

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

TERMS PER ANNUM.

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

The French language will form an extra charge only for Day Scholars.

Kingston, April 28, 1842.

REDUCTION

IN THE

PRICE OF TAILORING !!!

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

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

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

The price of Cutting is also reduced.

SAMUEL McCURDY.

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

Hamilton April, 6. 1843. 31

BAILEY & HOWARD'S

ALBANY & BUFFALO EXPRESS

Will leave Buffalo for Albany and intermediate places, Mondays, Wednesdays and Fridays, at half past 3 o'clock, P. M.

Returning, will leave Albany for Buffalo, Mondays, Wednesdays and Fridays, at 7, P. M.

Also, will leave Buffalo for Toronto and Hamilton, (Canada West) every Tuesday morning at half past 8 o'clock.

At Albany, Bailey and Howard connect with Messrs. HARDEN & CO. Boston and Foreign.

PULLEN & COOP, New York Express.

Any kind of Express business entrusted to their care, or their Agents, shall be promptly attended to.

BAILEY & HOWARD.

Albany, May 1843.

SAMUEL McCURDY,

TAILOR.

JOHN STREET, HAMILTON.

EIGHT HUNDRED THOUSAND ACRES OF LAND.

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

No Money is Required Down.

TO OLD SETTLERS, EMIGRANTS, AND OTHERS.

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

NO MONEY BEING REQUIRED DOWN.

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

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

Upon 100 Acres upset price being	2s. per Acre,	Rent would be the whole yearly	£ s. d.	and no more.
Do. do	3s. do.	do.	0 12 0	
Do. do	4s. do.	do.	1 4 0	
Do. do	5s. do.	do.	1 10 0	
Do. do	6s. 3d. do.	do.	1 17 6	
Do. do	7s. 6d. do.	do.	2 5 0	
Do. do	8s. 9d. do.	do.	2 12 6	
Do. do	10s. do.	do.	3 0 0	
Do. do	11s. 3d. do.	do.	3 7 6	
Do. do	12s. 6d. do.	do.	3 15 0	
Do. do	13s. 9d. do.	do.	4 2 6	

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

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

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

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

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

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

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

GREAT ENLARGEMENT OF THE PHILADELPHIA SATURDAY COURIER.

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

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

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

TO AGENTS—TERMS.

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

Address, M. MAKIN & HOLDEN, Philadelphia.

THE PHILADELPHIA SATURDAY MUSEUM.

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

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

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

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

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

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

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

TYPE AT REDUCED PRICES.

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

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

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

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

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

SPRING GOODS.

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

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

NEW GOODS.

They also beg to intimate that they have just opened out an extensive assortment of Goods, suitable for the Spring, imported in the late Fall Ships, comprising some of the

NEWEST & MOST FASHIONABLE Fabric, both in the piece and dresses, plain and figured Silks, printed Muslins, rich Shawls and Scarfs, Straw Bonnets, &c. &c. &c.

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

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

A great quantity of Ready-made Clothing.

PRICE & MITCHELL,

Corner of King and James Streets. Hamilton, 7th April, 1843. S1-6

WINER'S

Canadian Vermifuge.

Warranted in all cases.

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

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

THE LADIES' WREATH.

AND YOUNG LADY'S MAGAZINE Is the Title of a New Work, published monthly, in Philadelphia, at the extremely low price of

ONE DOLLAR A YEAR;

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

ENTIRELY ORIGINAL, From the pens of the most talented male and female writers of the day.

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

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

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

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

DREW & SCAMMELL, Publishers, 67 South Third Street Philadelphia. Philadelphia, January, 1843.

Subscriptions received at this Office

UPHOLSTERY AND CABINET MAKING:

Oils, Colours, Painting, Glazing & Gilding.

THE Subscribers, thankful for all past favours, desire to inform their Friends and the Public, that Messrs. HAMILTON & WILSON have recently retired from the firm...

Feather Beds, Hair and Wool Matresses, Gilt and plain Window Cornices, &c. made to order, to any design, and at short notice.

A good assortment of Looking Glasses of various descriptions and sizes kept constantly on hand, Wholesale and Retail. MARSHALL SANDERS, JOSEPH ROBINSON.

King street, Hamilton, May, 1843.

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

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

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

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

ARMOUR & RAMSAY, Montreal.

A. H. ARMOUR, & Co. Hamilton.

RAMSAY, ARMOUR, & Co. Kingston.

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

FOR SALE,

BY the Subscribers, a few copies of the following works of late publication: A Digest of the Criminal Laws, passed since 1835, containing also the Township Officer's Act, and some Forms for the use of Justices.—By Henry C. R. Beecher, Esquire—Price 5s.

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

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

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

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

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

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

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

Cure for Worms.

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

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

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

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

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

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

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

ENLARGEMENT OF THE MONTREAL TRANSCRIPT.

THE Subscriber will commence, this day, to print on a sheet equal in size to any newspaper printed in Lower Canada—thus keeping faith with our original benefactors, and not sacrificing the reading matter for the advertisements. The circulation of the TRANSCRIPT amounts to

2,250 COPIES.

Thus justifying our friends in making us their advertising medium. No addition to the present Price will be made either in Town or Country.

TERMS—13s. in Town, and 18s. in the Country, postage included. Those who wish to subscribe, will please send their orders, post-paid, with a year's or six months subscription in advance otherwise the paper will not be sent. It is requested that they send 10s or 20s, and the overplus in cash, will be placed to their accounts.

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