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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 II.

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THE CATHOLIC

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

EDITOR.

Original.

THE CHRISTIAN MOTHER'S LULLABY.

To the cradle-rocking tune—*The Banks of Doon.*

Sleep on, my babe! on thy right hand,
Thy guardian angel takes his stand,
To keep at distance all thy foes,
Who might disturb thy soft repose.

Sleep on, dear innocent! sleep on!
Thou hast no cause to weep and mourn;
The sinner's cheek let tears bedew,
'Tis I should weep, sweet love, not you.

Alas! what sorrows thee await,
When thou hast come to man's estate!
A dang'rous race thou hast to run,
Best ended, ere 'tis well begun.
Sleep on, &c.

Think not, thou cruel fiend, some day,
To make this tender babe thy prey!
That God, who hung upon the tree,
Will guard me and my child from thee.
Sleep on, &c.

O, thou, who know'st a mother's care,
Deign, queen of heav'n, to hear my pray'r!
Vouchsafe this infant to defend,
And bring him [*her*] to a happy end.
Sleep on, &c.

THE HAPPY PLOUGHMAN.

Fortunati nimium, sua si bona norint Agricola.—Virg. Georg.
How happy such, did they their bliss but know,
The country swains!

What though I am destin'd to follow the plough,
And to earn my bread with the sweat of my brow?
Be health, and content, and a competence, mine,
All else, but the blessing of God I resign.

The wealthy, who seek but to loll at their ease,
With care are consum'd, or they rack'd with disease;
While I at my labour thus cheerfully sing,
Nor prize their condition, nor that of a king.

For me, lo! how nature unlocks all her stores,
Displays her rich harvests, her herbs, fruits, and flow'rs!
With the linnets' sweet song bids the woodland's resound,
The floecy flocks bleat, and the herds low around.

Though wearied at times I'm not broken with toil:
These creatures assist me to turn up the soil.
So mighty though form'd, yet so gentle and mild,
They tremble and shrink at the threats of a child!

At even, when home from my work I repair,
Though sober, nor costly, yet wholesome my fare;

I seek not such dainties and delicate food,
As with nauseous surfeits can poison my blood.

Next, on my poor couch when I lay myself down,
Sleep comes uninvited and visits me soon;
Oft scur'd from the stateliest palace he lies,
And his flight to the lowliest cottage he flies.

From scenes I'm remov'd of vain bustle and noise;
No project ambitious my peace ere destroys.
In sweet rural solitude happy I dwell;
None happier, since Adam from happiness fell.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXXI.

NUMBERS.

CHAPTER xvi. 2.—The crime of these men, which was punished in so remarkable a manner, was that of schism, and rebellion against the authority established by God in the church, and their pretending to the priesthood without being lawfully called and sent. The same is the case of all modern sectaries.

Verse 40.—Their crime, as the greatest possible, which went to the subverting of religion and confounding of God's institutes, met with the most appalling and awful of punishments; and a memorial of it was affixed to the altar, admonishing the people "that no stranger, or any one that is not of the seed of Aaron, should come near to offer incense to the Lord, lest he suffer as Core did, and all his congregation." And are not the functions of Christ's priesthood as holy as those of the priesthood of Aaron? Or is the ministry of the Christian church left free to be usurped by every one who pleases? No: the crime of all who dare usurp it, without being called of God as Aaron was, is greater far than that of Core, and its punishment not temporal, but eternal.

CHAR. xvii. 8.—The rod of Aaron, which thus miraculously budded and brought forth fruit, is considered a figure of the blessed virgin conceiving and bringing forth her divine son, without any prejudice to her virginity.

She was of the sacerdotal race, and a descendant of Aaron; as is evident from her being a near kinswoman to Elizabeth, the wife of Zacharias. She was also of the family of David; as appears from the genealogy given of her guardian spouse in the gospel. For by the law of Moses, in order to keep the tribes distinct, and that it might be known of what tribe the Saviour should be born, the Jews were forbidden to marry, save in their own tribe. She was therefore that descendant of Jesse whom the prophet Isaias foresaw eight hundred years before her birth, and described as follows: "A rod shall come forth from the root of Jesse, and a flower shall rise up out of his root, and the spirit of the Lord shall rest upon him," &c.—Isaias, xi. i. This is the rod that budded, and brought forth the Saviour.

CHAR. xviii.—"If any stranger approach, he shall be slain."

With what jealousy does God in the old law watch over the figurative functions of his priesthood; forbidding all, but Aaron and his sons, to touch the things that appertain to the service of the altar, under pain of death.

And where in the new law do we find him permit, as in the reformed schemes of christianity, every one who

pleases to take up the sacred ministry, and meddle with the highest functions of Messiah's long expected and more holy priesthood?

Verse 15.—"Only for the first born of man, thou shalt take a price; and every beast that is unclean thou shalt cause to be redeemed."

This order evidently points at the redemption of man, and that in particular of every sinner, represented by the beast that is unclean.

Verse 17.—The firstling of a cow, and of a sheep, and of a goat, thou shalt not cause to be redeemed; because they are sanctified to the Lord. Their blood only thou shalt pour upon the altar; and their fat thou shalt burn for a sweet odour to the Lord.

These, all innocent emblems, not of the redeemed, but of the Redeemer himself, whose blood was to be shed for the atonement of our guilt, were sanctified to the Lord, and not to be redeemed. Their fat represents their good condition, from having throve upon their food, which, in the spiritual sense, is the word of God; by ruminating on which one's spiritual well being is improved. It is this that kindles at the fire of charity, and feeds the sacred flame. Their flesh, too, was proper to be eaten, like that of the final victim, whom they represented; of Him who said, "my flesh is meat indeed."

Verse 20.—And the Lord said to Aaron; you shall possess nothing in their land; neither shall you have a portion among them. I am thy portion and inheritance in the midst of the children of Israel.

Verse 23.—It shall be an everlasting ordinance in your generation. They shall not possess any other thing.

By this ordinance, declared an everlasting one, and therefore one to be continued in the realization of the figure, the clergy are to be detached from every earthly tie, and to take the Lord alone when they are called to serve in his tabernacle, for their portion and inheritance. They are not then to encumber themselves with wives and families, who necessarily divert their attention from their sacred duties; "for he who has a wife," says saint Paul, "mindeth the things of the world, and how to please his wife; but he who has not a wife, mindeth the things of the Lord, and how to please the Lord." Their family is their flock. And to them, (the Saviour's priesthood) the prophet Isaias clearly alludes; "Let not the son of the stranger who adhereth to the Lord, speak, saying: the Lord will divide, and separate me from his people. And let not the eunuch say, [*he who makes himself such in will for the kingdom of heaven*] behold I am a dry tree. For thus saith the Lord to the eunuchs. I will give to them in my house [*that is, in his church*], and within my walls, a name better than sons and daughters. I will give them an everlasting name which shall never perish."—Isaias lvi. 3, 4, 5. A carnal offspring prolongs but for a time the name of its progenitor; but a spiritual offspring, like that which St. Paul says, he has begotten in Christ, prolongs its progenitor's name in heaven for eternity. The Saviour's priesthood, at his call, left "father and mother, sister and brother, wife and children," to follow him; for unless they did this, as he declared, they could not be his disciples.

A quantity of Jewelry, stolen from a bazaar at Thurles, three years ago was recently returned to the proprietor by that excellent clergyman, the Rev. Mr. Larkin, to whom he returns his sincere and grateful acknowledgments. The police made every effort, but in vain, to return the stolen property.—*Tipperary Free Press.*

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, APRIL 20.

As we anticipated, the *Hamilton Gazette* is become as much a sectarian as a political Journal; and all its remarks and quotations are never directed against our modern infidels, who so abound; such as Deists and Atheists, who, by their blasphemous and immoral doctrines, endeavour to break down the whole frame of Christianity;—not against the Socinians and Unitarians, our modern Arians, who deny the divinity of Jesus Christ;—not against the uncouth and ridiculous sects that are daily starting up around us, and, by their mad freaks and extravagancies, bringing religion at large, but especially the Protestant system of it, into contempt and derision:—no; it is not against such that our *Gazette* man volunteers his attacks; but against that church, from which he and these have all dissented; that church which is, and has ever been, *the dread and envy of them all*. Like his brother editor, the *Toronto Church-man*, he crams his motley and vituperative sheet with citations from the writings of parliamentary prelates and parsons, whose gorgeous establishments, whose rich endowments, whose very existence depend on keeping up the general delusion, forced upon the British public for three hundred years, by the most cruel penal statutes ever recorded in history.—But the eyes of that public are open now to the exposure of truth, since Catholics have been allowed, *by statute*, to exhibit their religion in its true light, and to remove from before it the disgusting and hideous caricatures drawn of it by Protestants.—Their Tract trash and lying anti-papery effusions have sickened and surfeited the minds of their readers; and poor is the intellect and piteous the case of the ignorant simpleton, who can believe on such unwarrantable authority, the scaring fictions so clumsily invented, and industriously hawked about by the interested to deceive, and which now seem but the agonizing throes of the scorched snake before finally expiring. Not all the testimonies which can be adduced from the interested and hireling scribblers in the Protestant cause, will ever now persuade the scholar, or the gentleman acquainted with the world, that Catholics are idolaters, worshipping the creature instead of the one true and living God;—that they are slaves to superstition more than their Protestant brethren;—or horned monsters of a more vicious breed than our bull of Bashan seems to be.

As for the *Toronto Church-man*, who is raising up to himself enemies on all sides, we shall, for the present, leave him quietly to gloat over the euphonious title, and lately invented name of his national sect,—“CATHOLIC PROTESTANTISM”!!!

Omnia jam sunt, sicut quæ possis negare.

We sincerely wish him to continue in his ultra-Gnathical style, his violent diatribes

against the good old “mother church; as he thereby serves her cause more than he is aware of;—and we should much regret, on that account, his removal from the editorial chair, lest his successor in office might prove to be a more acute and cunning customer.

I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive.—JOHN v. 43.

In the whole course of ecclesiastical history, from the time of the Apostles to the present day, we see this saying of the Saviour realized to a tittle, so as to mark out to us, and distinguish from his own only true church, which comes, or is sent, in no name but his own, all heretical sects which come and are obtruded upon us, not in his name who was sent by the Father, but in the names of their several founders; some in the names of the countries or places where they originated, and some deriving their appellations from the new and unheard of opinions which they taught.—Thus, from the beginning downwards, the followers of Simon Magus were called Simonaites; of Nicholas, Nicolaïtes; of Priscillian, Priscillianists; of Montanus, Montanists; of Manicheus, Manicheans; of Arius, Arians; of Nestorius, Nestorians; of Eutychius, Eutychians; of Donatus, Donatists; of Pelagius, Pelagians; of Wickliffe, Wickliffites; of John Huss, Hussites; of Peter Waldo, Waldenses, &c. &c. In the same manner are the several sects of Protestantism distinguished; each of them bearing the name of its own particular founder; such as Lutherans, Zwinglians, Calampadians, Carlostadians, Bucerians, Calvinists, Swedenburghers, Swenkfeldians, Arminians, Wesleyans, Whitefieldites, Huntingdonites, Cameronians, Muggletonians, Hutchinsonians, Southcotonians, Wilkinsonians, Menonists, Irvinites, Davidites, and a thousand others, all grouping together in the names of the inventors of their several discrepant systems of doctrine and worship; besides numbers distinguished by the mad freaks and odd peculiarities observable in their worship: such as the Quakers, Shakers, Jumpers, Seekers, Sliders, Swaddlers, Ranters, &c. Others are named after the countries where they originated and exist; such as the Anglicans, or Church of England; the Church of Scotland. But none of these, nor of numberless others, “came in the name of the Saviour,” whom the eternal Father commanded us all to “hear,”—Matt. xvii. 5; and he himself commands all “to hear his church,” or be accounted as “heathens”—ibid. xviii. 16; and tells us, that “he who hears her pastors, hears himself.—Luke x. 16. Now, which is his church?—Surely no other but the one to which he made all his promises; therefore the first and most ancient one; the one which he said he “built upon the rock,” declaring that “the gates of Hell should never prevail against her;” the one, too, which bears not the name of any other founder but himself; which is not the church of any particular place or country; but the Church of all Nations and of all Ages since the Saviour’s time. And who are her pastors, whom he commands us to

hear as we would himself?—those only who, as he has said, enter into the sheepfold by the door; [that is, by lawful ordination] not those who “climb up another way:” such he designates “thieves and robbers.”—John x. 1.

☞ We really think there has not been, nor ever can be, a more barefaced, unblushing effrontery, than that of the Protestant Church of England, in taking to itself the title of CATHOLIC;—a name so long scoffed at, repudiated, abhorred by its teachers and their followers; against which all the persecuting statutes of their sectarian parliament were enacted; and which they endeavoured in vain for upwards of three hundred years to blot out of their national vocabulary. Yet who, but a member of the Church of Rome, can say, like an ancient Father of the church, *Christian* is my name, and *Catholic* is my surname? Would a letter directed to the Catholic clergyman of any place be handed over there to the protestant incumbent? As well might the meanest menial assume the title of his lord, and proclaim himself the rightful heir and owner of his honours and property. But in what sense can the Church of England be called Catholic, which all the world knows means universal? In its doctrines? Are they universal, their thirty-nine articles, defined and decreed by the British parliament since the days of the baby king Edward? Who will say that the English is the universal church—the only true church in the world—the only fragment of Messiah’s kingdom here on earth, to whom the eternal Father said, “I will give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession?”—Psalm ii. 8. Has not Scotland as good a right to call herself *Catholic*, and the only true church, since she is based upon and established on the infallible decree of the same time-serving and wisely-accommodating parliament? Really the thing is quite ridiculous, and unworthy of notice, were it not for its astounding absurdity. That a national sect, owing its existence, at so late a period in the history of the church, to the lewd and murderous propensities of a Henry the Eighth—(styled Old Harry)—to the unprincipled ministers of an infant king, —and to the cunning and cruel despot Elizabeth; should shoot itself forward, and thrust itself with strumpet impudence before the church of all ages and nations since the Saviour’s time—assuming her name and claiming her honours—is an ecclesiastical phenomenon reserved for these later, and, as clearly foretold, degenerating times.

From the London Tablet.

IS THE PRINCE OF WALES BAPTIZED?

Sir;—Having always understood that in the administration of the sacrament of Baptism, the matter and form should be simultaneously applied, or, in other words, that the water should be poured upon the child whilst the words “I baptize thee,” &c. are pronounced, I was not a little surprised to find in the report of the baptismal ceremony of the Prince of Wales, that the

matter and form were separated by the Archbishop of Canterbury.

The report, which I have examined in several newspapers, and which I therefore presume is correct, runs thus:—“The Archbishop in a most impressive manner, then said, ‘Albert Edward, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit.’ The archbishop then said, ‘we receive this child into the congregation of Christ’s flock,’ and after reading the prayer appointed for this part of the baptismal ceremony, the right reverend prelate sprinkled the prince with water from the font.” So far the report.

Now here, after pronouncing the form of the sacrament, the prelate announces that he receives the child into the congregation of Christ’s flock, and then he goes on to read some other prayer, and it is only after this other prayer that the matter is applied.

Is such baptism valid? Perhaps some of your theological correspondents may give an opinion on the subject.

On what authority the archbishop separated the application of the matter from the application of the form, I know not.—The Book of Common prayer orders the matter and form to be simultaneously applied. It would be strange, and much to be regretted, for the sake of the Prince, if the sacramental rite has been marred, even in the presence of half a dozen of right reverend prelates. Neither the archbishop’s impressive manner, nor Mr. Schole’s “water” from the Jordan, will be of any avail, if the matter and form have been invalidly applied, or if there has been such an interruption between the application of the matter and the application of the form as to constitute them two different, and distinct acts.

We are happy to learn that the very Rev. Michael Power has been nominated by the holy apostolic See, bishop in the western parts of Canada, which it has created into a new diocese. The episcopal consecration of our new prelate will take place at *Laprairie*, Canada East, on the first of May next ensuing.

Extract of a letter from a valued correspondent. It requires no comment:

“I have received your kind letter, and feel extremely sorry and vexed to hear of the apathy and neglect of our clerical brethren. I am sure that if they exerted themselves more, they would find more subscribers than they do. I have, I believe, one of the most scattered missions in the diocese, and the people, generally speaking, are very poor; however, from continued persuasions and exhortations to them on the subject, I believe they do pretty well. * * * I have, indeed, advanced the money to some of them, in order to encourage them: they have not as yet paid me, nor do I think they ever will; however, I am not sorry, as I think whatever little money I have to spare, cannot be better expended than in thus causing the circulation among my people of so excellent and so instructive a periodical. * * * I think it would be well to write to the different clergymen in the diocese to exert themselves more than they do.—It will be an eternal disgrace to have the Catholic discontinued now.”

PUSEYISM.

"What is Puseyism?" It is to "say anathema to the principle of Protestantism;" (1) to "depart more and more from the principles of the English Reformation;" (2) to "sigh to think that we should be separate from Rome;" (3) to regard "Rome as our mother, through whom we were born of Christ;" (5) It is to denounce the Church of England as being "in bondage, as working in chains, and as teaching with the stammering lips of ambiguous formularies;" (6) it is to eulogize the Church of Rome as giving "free scope to the feelings of awe, mystery, tenderness, reverence, and devotedness;" (7) and as having "high gifts, and strong claims on our admiration, reverence, love, and gratitude;" (8) It is to declare that our "articles are the offspring of an un-Catholic age;" (9) and that the communion service is a "judgment upon the church;" (10) it is to teach that the Romish "ritual is a precious possession," (11) and that the missal is a "sacred and most precious monument of the apostles." (12) It is to assert that "the Scripture alone is not the rule of faith;" (13) that "the oral tradition of the church is also an exposition of God's revealed truth;" (14) "that the Bible, placed without note or comment in the hands of uninstructed persons, is not calculated, in ordinary cases, to make them wise unto salvation." (15) It is to assert, that in the Lord's supper, "Christ is present, under the form of bread and wine;" (16) that he is then "personally and bodily, with us;" (17) and that the clergy "are instructed with the awful and mysterious gift of changing the bread and wine into Christ's body and blood." (18) It is "to maintain the lawfulness of prayer for the dead;" (19) to "make a distinction between venial and mortal sin;" (20) and to "assert that a person may believe that there is a purgatory, that relics may be venerated, that saints may be invoked, that there are seven sacraments, and that we may, with a good conscience, subscribe the thirty-nine articles of the Church of England." (21)—*Oxford Chronicle*.

PUSEYISM AT CAMBRIDGE.

TO THE EDITOR OF THE TABLET.

The Oxford publications appear to have a large circulation in this University, if I may judge by the number of them in all the bookseller's shops; consisting of the Tracts, Laud's Devotions, Hymns, of the Roman and Parisian Breviaries, St. Vincent's Commonitorium, &c. &c.

Some "faithful man" has said that "Popery is Puseyism run to seed." Such of your Catholic readers as hope Puseyism is a plant of rapid growth must be contented to rest assured that the seed time is not yet arrived although some would en-

(1) Mr. Palmer's Letter to Mr. Golithly. (2) British Critic for July, 1841.—(3) Tracts for the Times. (5) Mr. Palmer's Letter. (6) Tracts for the Times.—(7) Mr. Newman's Letter to Dr. Jelf.—(8) Tracts for the Times. (9) Idem.—[10] Froude's Remains. [11] Tracts for the Times. [12] Idem. [13] Idem.—[14] Linwood's Sermons. [15 16] Idem. [17 18] Doctrine of the Church of England on the Blessed Eucharist. [19] Tracts for the Times, [20 21] Tracts for the Times, and Mr. Linwood's Sermons.

tain a different opinion, after viewing the picture-shops in this town, the windows of which are full of foreign engravings and pictures, consisting of religious processions abroad, mitred bishops, crucifixions, and, above all, the Virgin and Child, in every form and design, from Italy, Germany and France; indeed the latter quite eclipses the portraits of Peel, Wellington, and Lyndhurst, lately the reigning favorites. Catholic books also appear to be in great request. A bookseller, who chiefly deals in theological works, informed me that the demand for foreign missals, breviaries, pontificals, &c. has lately become so great, that he has difficulty in procuring a sufficient supply of them; as only foreign copies, and those of some antiquity, meet with a sale. One cause of this demand appears to be the circumstance of the Norrisian Professor of Divinity recommending every man who intends to take orders to be possessed of a copy of the Roman Missal Breviary, Canons and Catechism of the Council of Trent.

The stronghold of the Puseyites here is the Camden Society, the principal object of which is to effect a reform in ecclesiastical architecture, and the publications of the institution breathe a singularly Catholic spirit through the medium of architectural remarks. My meaning may be made clearer by a quotation or two from one of its recent publications, entitled, "A few words to Churchwardens on Churches and Church Ornaments. No. 2. Suited to town and manufacturing parishes." Every alteration suggested for a modern church, in this little work, would go to assimilate it to a parish church before the Reformation. Pews, for instance; side galleries; tall pulpits erected in front of the chancel; and many other ornaments of our churches which are modern, are here spoken of in anything but terms of admiration. For instance [p. 5] we read:—"Some churches—or rather sermon-houses, for they are not fit for prayer—remind one rather of auction or assembly rooms; the inside being full of comfortable boxes, and the outside having a fine portico for the company whose carriages roll up with pride, and bustle, and strife." We are also advised to get rid of "tawdry floating galleries." Again p. 9:—"If the old altar-stone remains in the church [you may know it by the five little crosses cut in it,] you should take care of it. Its having been once used for such holy purposes should secure it from contempt."

The following is, perhaps, the most striking passage in the book, and has, I believe, caused offence in certain quarters [p. 12]:—"One thing more. All old churches were dedicated to God, in honor of some saint. Now, in some places, not a soul in the whole parish knows the name of the patron saint of the church. This is a sad contrast to some little villages in Wales, where this is known by all, even the poorest. But, to be sure, comfort and civilization have not made so much havoc there as with us. There is, however, something worse than this: in one church there is in the vestry a long puritanical inscription scoffing at the blessed Saint, Alkm to whom the church is dedicated. And this is allowed to remain!"

NEW BISHOP OF JERUSALEM.

An authoritative statement of the circumstances attending this beautiful effort of Anglicanism has recently been published, and from it we glean the following particulars:—

(1) The originator of the design, the King of Prussia, had in view the conversion of the Jews, the spiritual care of German Protestants in Palestine, and the attraction of numerous German and English Protestants to Palestine "by the influence of strong religious feelings."

(2) The designs of the Archbishop of Canterbury and the bishops whom he has consulted in acceding to the plan, are the promotion of a closer union between the Anglicans on the one hand, and the German Lutherans, as well as the Eastern Heretical churches and those whom the Anglicans, after anathematizing them in the Athenasian creed, are wont fondly to call "the orthodox Greek church," on the other; the strengthening of these churches "against the encroachments "of the see of Rome," purifying and renovating them.

(3) "The endowment of the see is to be £1,200l. per annum. Half of this sum "consists of the interest of 15,000l. given "by the King of Prussia; the other half "is to arise from an equal amount which it "is expected will be raised by voluntary "contributions in England. This capital "of 30,000l. is to be invested, upon the "first advantageous opportunity, in land "situate in Palestine."

(4) The bishop is to be nominated alternately by the two monarchs, and the Archbishop of Canterbury is to have an absolute veto on the Prussian nomination.

(5) He is to be "subject to the Archbishop of Canterbury as his Metropolitan," until the local circumstances of his "bishoprick shall be such as to make it "expedient, in the opinion of the bishops "of the United Church, to establish some "other relation."

(6) His spiritual jurisdiction "will extend over the English clergy and congregations, and over those who may join "his church, and place themselves under "his episcopal authority in Palestine, and, "for the present, in the rest of Syria, "Chaldea, Egypt, and Abyssinia, such "jurisdiction being exercised, as nearly as "may be, according to the laws, canons, "and customs of the Church of England; "the bishop having power to frame, with "the consent of the Metropolitan, particular rules and orders for the peculiar wants "of his people."

(7) There is to be established a sort of bastard episcopal college for his service.

(8) German clergymen are to be ordained for the German congregations by the bishop, according to the English ritual, and are to sign the 39 Articles, and the Confession of Augsburg.

(9) The new bishop is to offer civilities, but not communion, to "other churches "represented at Jerusalem," and in particular the orthodox (and anathematized) "Greek Church."

Now, with regard to this scheme, which the *Times* affirms to be "encumbered with very serious legal difficulties," we have one or two questions to ask.—

The family man who has gone out to Jerusalem as bishop, has his jurisdiction marked out by, or under the authority of, an Act of Parliament. But we should really like to know by what canon or ecclesiastical law his jurisdiction is defined? How is the Archbishop of Canterbury, in his capacity—derived from the Roman See—of primate of all England, entitled to confer jurisdiction out of the limits of his primacy? The bishop has been consecrated by his grace, and while he remains within his grace's jurisdiction, may be amendable to him as metropolitan. But when he strays beyond this jurisdiction—how then? Does the Archbishop of Canterbury claim the powers of an apostle to regulate the affairs of the Church, whether within or without his primacy, by his own inherent right? Suppose one of the successors of Bishop Alexander should happen to be an Austrian subject, what—but the *auri sacra fames*—is to prevent him exercising his own judgment and scampering off to China or choosing any other see or settlement at his own discretion? If the right now claimed by the Anglican primate of exercising a metropolitan jurisdiction beyond the limits of English sovereignty be justifiable, then, even in the judgment of those who justify it, must the severing of this country from the primacy of Rome have been one of the most inexcusable acts of spiritual wickedness that ever was consummated or conceived. Poor Church of England! How art thou hedged round with difficulties, and hemmed in by pitfalls, so that thy every step, when thou strivest to shake off thy natural somnolency and inertness, leads thee over head and ears in mud! It is hard to avoid splitting one's sides with laughter at these queer doings.—*Tablet*.

THE BISHOPRICK OF JERUSALEM.—The *Frankford Post Gazette* of the 19th instant, states, under the date Berlin, 13th, that the Prussian clergy were much displeased with the circular of the Archbishop of Canterbury respecting the new Bishop of Jerusalem, and in which it is said that the establishment of that episcopal see would greatly tend to unite the Church of Germany with that of England, and induce the former to convert itself. "Our clergy" observes that journal, "is opposed to such a conversion, and intends, consequently, to address to the King a protest against the circular."

Oxford, February 19.—Mr. Grant, Commoner of St. John's College, has announced his secession from the establishment, and has followed the example of Mr. Sibthorp. Several of the junior members of the university are expected to join the Roman Catholic communion shortly.

SPAIN.—*El Coireo Nacional* states that Don Jose Nunez, a native of New Orleans descended from Spanish parents, and who had been bred up in the Presbyterian religion, publicly embraced the tenets of the Catholic church in the Cathedral of Saint Michael, in Valencia, on the 6th instant. The convert is a lieutenant in the U. S. navy.

ON MIRACLES.

Nisi signa et prodigia videritis, non creditis. Unless ye see signs and wonders ye will not believe.—John iv, 48.

The nobleman mentioned in the gospel, who besought our Saviour to go down and heal his son, had not a proper faith in Jesus Christ, till he saw his child miraculously cured: for only then did he himself believe and his whole house. Our Saviour therefore said to him, when he made his request: *Unless ye see signs and wonders you believe not.* By these words he gives us to understand that our faith in him should not be always requiring new signs and wonders to confirm it. And he lets us know by his conduct on this occasion, that, having once given miraculous evidence of the truths of his doctrine, we are not to expect, as often as we could wish, to see such evidence renewed; but that we are to rely on the testimony of those who at first have witnessed such evidence. He was aware that what is too common, however wonderful it may be, is apt to make but little impression on our minds: as it happened in fact with the Israelites of old, who were at last so little moved at the sight of those prodigies performed by Moses, because they had become frequent and ordinary. He therefore meant to reserve miracles as rare and striking proofs of his doctrine, to be manifested when and in what manner he in his infinite wisdom might think fit.

The Pharisees, though they had the testimony of the whole Jewish nation, that was daily witnessing the miracles wrought by Jesus Christ, would not however content themselves with this testimony; but were ever calling upon him by some new sign to prove his divinity.—Their curiosity, more than any desire of knowing the truth, prompted them to make these demands; and therefore our Lord did not choose to comply with their request. "This wicked and adulterous generation, (says he,) seeks a sign: and no sign shall be given to them, but the sign of Jonah the prophet."—Matt. xii, 89. As they prided themselves in the knowledge of the law and the prophets, he referred them to those, by whom he was so clearly foretold and prefigured. Miracles, it would seem, he intended more as proofs to the heathens and ignorant, who had not such unquestionable evidence, as they. "Search the scriptures, (said he to them,) in which you think to have life everlasting: and these are they that bear testimony of me."—John v. 39."

King Herod also knew by the common report of the nation that our Saviour performed the most wonderful prodigies, and therefore rejoiced at his being sent to him by Pontius Pilate, in hopes of seeing him work some miracle before him. But our Lord did not choose to gratify his vain curiosity. For it was not certainly as any proof of his doctrine that Herod wished to have seen a miracle performed. He had such proof sufficient by report. Nor did he ever doubt of our Saviour's power to work such wonders; else he would not have made himself so sure of seeing one wrought by him. Herod, therefore, believing in the miracles of Christ, without

believing in Christ, which clearly shows that even signs and wonders may not always enforce conviction. It were wrong therefore to desire them, while we have more than sufficient evidence of our faith besides, in the testimony of all Christians in every generation since his time. It is this testimony precisely that our Lord wishes us to ground our faith upon; and he therefore declares that he who will not hear the church, is to be looked upon as a heathen and a publican.—Matt. xviii, 17. —While at the same time he blames those who wish to have their faith confirmed by signs and wonders. *Unless you see signs and wonders you believe not.*

I would believe, says the Infidel, in the mysteries of the Christian Religion, did I myself but see such wonders wrought, in their confirmation, as those I find recorded in scripture. Thus would he arrogantly prescribe to the Deity the terms on which he would choose to admit his sacred and infallible word for the truth.—Still might this be so far excusable, had he no other proof left him, than that of miracles. But can he desire a more forcible and convincing proof than the unanimous testimony of all nations ever since our Saviour's time? Let him name, if he can, that single fact in history, which has such incontrovertible evidence in its favor. Indeed, were he to believe nothing without such evidence, how few things would he then believe? Yet such is the inconsistency of our free-thinkers, that they who call in question facts so well authenticated, and facts so very important, that on their admission or rejection our eternal happiness depends, make not the least difficulty to credit, on the testimony of a few heathen authors, facts of small or no consequence whatever. The exploits of an Alexander, the wisdom of a Socrates or a Plato, &c, are never once doubted of. Yet can such for a moment, however unquestionable, be thought supported by an equal authority with the doctrine, miracles, death, resurrection and ascension of Jesus Christ.

Still, if they require signs and wonders to confirm their faith in him, they have them of the most striking kind in that very church which he has established, and whose authority they despise. They have them in the manner in which she was propagated over all the earth; and in the manner in which she still continues to subsist.

The manner of her propagation is certainly, in the eyes of every rational and thinking person, the wonder of wonders, and the greatest of miracles: and it proves the divinity of her founder as much as all his other miracles; for had he been less than God, how differently would he have prepared for such a prodigious enterprise? An enterprise which aimed at nothing less than overthrowing all the received erroneous opinions and external modes of worship, as well of his own nation, which alone had the knowledge of the true God, as of all the other nations of the earth; which opinions and modes of worship were sanctioned and defended by the laws of the several countries in which they were received? Yet to shew that he re-

quired no human or natural means to bring about so great an event, for thirty years of his life he remained retired from the world, working with his reputed father at the carpenter trade: and, during the other three years of his life, when he applied himself more particularly to this work, how did he betake himself in order to accomplish it? What sort of men did he make choice of for his associates in it? Twelve poor fishermen, without learning, riches, friends or interest. These he meant to oppose to all the learned, the eloquent, the rich and mighty ones in the world! And how did he say were they to prevail? By suffering and dying!—That they have prevailed was evidently impossible, had he not been God, who sent them; especially as they taught a doctrine so disagreeable to flesh and blood, against which the pride and sensuality of mankind must have revolted, as it still continues to revolt. He foretold them both the opposition they should meet with from the world, and their success.

The Jews are the first to take the alarm. The most learned among them conspire against him. He is reviled and persecuted; and at last, as he had foretold to his disciples, delivered up by the whole people to be crucified. But when I am exalted, says he, I will draw all things to myself; alluding as the Evangelist says, to what manner of death he was to die.—What man could speak with such certainty of what was to happen after his death, and with such indifference of so very cruel and ignominious a death, as that he foresaw he was about to suffer? With equal cruelty are his Apostles and Disciples persecuted after him. Nevertheless, the number of the Believers encreases; and the Christian faith, as St. Paul already testifies in his epistle to the Romans, c. i. 8. in so short a time extended to the most distant nations of the earth.

Rome, the mistress of the universe, and the capital of the heathen world, at the voice of a poor ignorant fisherman begins to tremble for her Gods. She collects her whole might to crush his new Religion at its very first appearance, and in its infant state. But she who could subdue all the nations of the earth, and dictate the fate of kingdoms, found all her efforts vain against the doctrine of a crucified God. In vain her emperors arm themselves against it. In vain for three hundred years do they continue to shed the innocent blood of the Christians. They warred against a God who was greater than all their Gods: and at length the doctrine of that God prevailed. Rome according to the expression of the ancient fathers of the Church, was quite astonished to find herself Christian ere yet she had forgotten that she was heathen.—Her emperors at last bow their necks to the yoke of Jesus Christ. Her philosophers, with all their boasted learning and eloquence, acknowledge themselves vanquished. The standard of satan is beaten down, and the cross of the Redeemer erected on the ruins of idolatry: and she, who was the Mistress of the pagan world, has become the head of the Christian Church.

Meanwhile the Jews, who refused to acknowledge their promised Messiah; and

who had put him to death, and first persecuted his infant Church, are themselves persecuted in their turn. Their city and temple, as he had so clearly foretold them, are destroyed: they themselves banished their native country, and condemned to wander without a home among the nations; yet still subsisting, a distinct people; never blended with those, among whom they reside; carrying about with them, wheresoever they go, the sacred books of the law and the prophets, which they continue to reverence, and which bear such ample testimony of the divinity of Jesus Christ; whose most of the circumstances of his life and death are detailed with the establishment of his Church, and their own reprobation. Thus are they still preserved to be the living and most unsuspected vouchers of the truth of that Religion which they continue to reject.

The manner in which the Church of Christ continues to subsist, is no less wonderful than the manner in which she was propagated. For what can be more wonderful, than that this Church should continue to subsist, which has never ceased to be violently attacked? In every age she has had to contend with schisms and heresies, which have often so far prevailed, as to threaten her utter destruction. But always in these emergencies has Divine Providence interposed to save her: and still she exists visible and great, when the very names of most of her opponents are buried in oblivion.

Besides what a formidable host of enemies is at all times mustered up against her, of those who cannot bear the austerity of her doctrine, which thwarts their evil inclinations; denies them the criminal gratification of their passions; confines them against their will within the pale of justice and equity; binds them down to so many penitential exercises, and to the performance of so many painful and disinterested duties: thus always subjecting them to the practice of virtue, and holding forth to their belief so many mysteries surpassing their understanding, and to which their proud reason, which though so limited, would comprehend every thing, does not choose to stoop. Who can deny her existence in the midst of such mighty opposition, to be altogether miraculous? Who but must own that the finger of God is here? States and nations rise and fall; kingdoms and empires, with all their power, are changed or overthrown; but she still remains the same and outlives them all: I say of such as require miracles to confirm their faith, and reject the evidence of such a church, that should they see even signs and wonders, they would not believe.

Happy those, who can trust themselves to the direction of such a church! who can see in her very existence the evidence of the truths she inculcates! They need no other signs and wonders to confirm their faith, but those they discover in herself, and which are truly great. All is clear to them who allow themselves to be taught by her; which is dark to the unbeliever. They dwell among the people of God in the land of Goshen, where all is light, not with the Egyptians, who

gropo in darkness, and cannot find their way.—Exod. x, 23.

Still should they wish for signs and wonders, they may daily see enough to reclaim them from their incredulity in those which God works in the daily administration of the universe. These, though common, yet, to one who thinks, are no less admirable than the greatest miracles, which strike us more forcibly only on account of their novelty, and because they seem deviations from the common course of nature, and the fixed order of things. Did the Infidel but consult the great book of nature, as he ought, he would soon renounce his incredulity, and the believer would always find in it new and conclusive arguments to convince him still more and more of the truth of what he already believes.

We read in the gospel how our Saviour with a few barley loaves and some fishes, fed several thousands; and that when the multitude had satisfied their hunger, several baskets were filled with the fragments left. Such a miracle, one would think, were sufficient to enforce conviction, and to compel the most obdurate infidel to profess himself a convert to the faith.—Yet it had not generally this effect on those who had witnessed it: nor would it in all probability upon us: else how comes it that we are so little moved with a prodigy as great, if not greater, which is observable every year in the reproduction of the corn and other seeds, which are buried in the ground. Out of every grain we see rising a stalk, surrounded with leaves and bearing many grains;—and thus to man is rendered a hundred fold that which he had sown. God still continues in a stupendous manner to multiply the loaves in the desert to feed his creatures; but the wonders he performs, in the usual course of nature, strike us not, because they are common and ordinary.

We would stand astonished to see a dead man raised to life; and yet we are nothing surprised at the much more wonderful sight of millions of creatures, whom God is daily calling into existence, and on whom he bestows a being and a life, which they never enjoyed before.

We would easily discover the finger of a God in the change of an Aaron's rod into a serpent; of the rivers of Egypt into blood; of the water into wine at the marriage feast of Cana, in Galilee. And yet we see not the same finger in the daily and equally astonishing change it makes on ourselves, and on all living creatures, by converting the meat and drink we take into the very substance of our flesh and blood; and even the substance and various juices of the earth, into the substance of trees, herbs, fruits, and flowers: which change shows the possibility of another still more wonderful one, which God has reserved for himself to work by the ministry of his lawful pastors in the great and unbloody sacrifice of the new law.—And though this change is proved by none of the senses, but that of the hearing; yet on this very account, like the mystery of the Unity and Trinity of God, it is the most proper object and trial of our faith. Faith, says the apostle comes

by hearing. *Fides ex auditu.* And our Saviour gives this clearly to be understood by his speech to the apostle Saint Thomas, after his resurrection. "Because thou hast seen me, Thomas, (said he,) thou hast believed; but blessed are they, who have not seen, and yet have believed."

Should we wish for signs and wonders to confirm our faith, there is abundance of them to be seen in nature, which are not the less astonishing that they are not miracles. Consider only with what admirable design the great Ruler of the universe sends forth his sun in the morning, and recalls him at night, when he has sufficiently warmed our earth with his rays, and afforded us light to discharge the necessary labors of the day. Then the cool which succeeds, condensating the vapours which his heat had raised, makes them descend in dews to refresh the earth. A sable curtain, as it were, is drawn round nature's couch, and every animal is invited to enjoy soft repose. Yet that nature may not seem to relapse into primeval darkness, and lest we should require some light even during the silence of the night, he has hung up his moon in the heavens, and has strewed the whole firmament with twinkling stars, to shed a milder lustre on us, which can neither disturb our rest by its excessive brightness, nor scorch our earth with its burning heat.

Consider the wonderful economy with which he causes the air to bear aloft the rising vapour, to roll into clouds; which being wafted in every direction on the wings of the wind, descends at last in showers of rain to water the earth; and is again restored undiminished to the deep from which it had been extracted for so wise an end. Nor is it without design that the deep itself, that mighty mass of waters, has been salted throughout; lest Ocean, rotting in his bed, should send forth vapours of contagion, and breathe infection and death over all the world.

These are wonders, which we every day witness, as we may thousands and thousands more. And if we but consider them attentively, they will suffice to make us doubt of nothing revealed, however difficult, or even impossible it may seem to us; when we reflect that God is the agent, whom all his works proclaim omnipotent. Or if these suffice not, then may it be said of us with truth, that, even when we see signs and wonders we believe not.

Let us at least be more humble and docile, believing without hesitation, what God has been pleased to reveal to us; and at the same time practising what we believe. Then shall our faith be that faith, which is acceptable to him, being not a faith in word, but indeed also; a lively faith working by charity. If in this manner we continue to believe in God, whom we see not now, we shall one day see and enjoy him in whom we have believed; and be put in full possession of that never ending bliss, which he has promised to the true believer as the reward of his faith.

SCOTLAND.—A Catholic chapel is now building at Kilmarnock where there has not been one since Knox's reformation.

LONDON POLICE.

JUVENILE DEPRAVITY—CATHOLIC CHARITIES.

Marlborough Street.—On Friday, the mother of a child, 14 years of age, applied to Mr. Hardwick for his interference for the recovery of her daughter's clothes, which were detained by an old man of the name of Cavanagh, who keeps a low brothel, 7, Green's Court, to which the child had been enticed.

A police-constable was sent to the old man's house, who, on his return, brought another young girl of the age of 16, whom he had also found harboured there.

Mr. Hardwick, after a long examination, wrote a letter to the Rev. Dr. Griffiths, the Roman Catholic bishop of the district in favor of the applicant's child, requesting that she should be received into some asylum of her own (the Catholic) religion, and ordered that the girl should be taken home to her mother, and that the defendant should give up all their clothes.

Yesterday both the mothers attended before the worthy magistrate, as did also the wife of the defendant, who produced the articles of wearing apparel, which had been detained from the girls.

The mother of the youngest girl stated that she had delivered the magistrates letter to Dr. Griffiths, and that he had promised on Tuesday next to get her into the asylum at Hammersmith.

The mother of the other girl told, however, a very different tale. The poor woman, in a voice almost choked by her sobs, stated that she had, on her daughter's being brought back by the policeman, received her with joy. She had, however, again absconded, and taken with her a sister, a fine girl, 13 years of age.—"Oh," said the poor woman, clasping her hands, "if your worship can only interfere to get my youngest child back, I must abandon the other to her fate, hard as it is to a mother's feelings, as she seems to be heart bad.

Mr. Hardwick observed he had scarcely conceived, until he heard the details which had been related to him, that such depravity could exist in London: The worthy magistrate then ordered that Lister, 143 C, should endeavour to trace the two girls, the youngest of whom, if found, was to be taken to her parents, and the other lodged in the station house to answer for decoying her sister from home. The worthy magistrate then ordered that Mrs. Cavanagh should give up all the property she possessed belonging to the unfortunate girls; and stated further, that he should himself write to the secretary of the society for the suppression of Juvenile Prostitution, in order that both her house and another in Exeter-street, where the same children had been lodged, might be indicted.

Mrs. Cavanagh, on hearing this, exclaimed, "Indicted! Oh, gracious God! take the things." She then made the best of her way out of court.

On Lister's return he communicated to the magistrate that he had used every endeavour to find the child, but that he had been refused admittance into the

house in Exeter-street; he had, however, every reason to believe that she was secreted there.

Mr. Hardwick regretted that the house in Exeter street was out of his district; he would, however, use his influence for the exposure of the house for the reception of children for infamous purposes.

The Rev. Messrs. Robson and Lec, who were present, observed that they were most anxious to assist the worthy magistrate in his endeavours for the suppression of juvenile profligacy. The Rev. Mr. Robson then described the manner in which they were acting at Hammersmith, and the other Catholic asylums, and narrated a number of instances in which young females had been reclaimed, and had since become creditable members of society, who would otherwise have been utterly lost.

Mr. Hardwick expressed his gratification on hearing such recitals, and hoped that, whether the institutions were Protestant or Catholic, they would be encouraged.

The Rev. gentlemen then bowed and withdrew.

From the London Tablet.

WHY HAVE YOU BECOME A CATHOLIC?

Almost at the moment of going to press we have received the second letter of the Rev. Waldo Sibthorp, in answer to the inquiry of a friend "Why have you become a Catholic?" Next week it shall receive from us an extended notice; at present we can do no more than afford our readers the gratification of perusing the following beautiful sentences:—

"This is a vast subject, into which I may not allow myself to enter. But this I will say, as capable of entire confirmation: The Catholic church is the friend of the human race. With one hand she points to heaven, and with the other strews largely the charities of God on the earth. None can attend on her steps and not perceive it to be her daily office, to remind the children of men of the vanity of this life, of judgment, of eternity, of the evil of vice and the beauty of piety, of God and his works and laws, and above all, of the inestimable price paid on the cross for human redemption. Her special lesson to the great and rich is, poverty of spirit as to themselves, humility as to God, beneficence to their fellow creatures—to the poor and mean she opens out the riches that are of faith, and the nobility of the sons of God. The patroness of the fine arts, they wither where she comes not. The nurse of science, she leads it forward, while she restrains its natural tendency to go alone, and forget God. The spouse of Christ, she seems alone to understand how to keep his earthly dwelling in discipline and due order; and how to deck the chamber of his presence with the adorning meet for his Majesty. Her feasts and holy services gladden the most oppressed, while her vigils and fasts subdue the proudest heart. While her large and liberal almsdeeds approve her the friend of the poor, not in name only, but in deed, her advice in the privacy of the

confessional assures her to be the wise and holy guide of every character and in every class of life. Her religious houses afford to aged piety a retreat from the world, and a lodging at the very gate of heaven ere they are called to enter; to mature zeal, and early singleness of dedication to God of female virtue, shrinking from the contagion of a frivolous and vicious age, they give scope for the most ardent love of God to be exercised, in union with every charity that the wants and woes of man require at the hand of the gentle and the good.

"Oh, land of our fathers, torn with political strife, yet lifted up into proud confidence of thy own strength; impatient of any restraints, yet ready to interfere with all other nations; burdened with an excessive, unemployed, dissatisfied population, where ignorance, almost heathenish, pervades the rural districts, and infidelity, disloyalty and vice lurk in the crowded cities and manufacturing towns: what shall preserve thee safe and unscathed in these times of change and trouble,—of distress of nations with perplexity; what restore thy beauty among the people of the earth, and give peace, plenty, cheerfulness, and contentment to thy own people? That church, still upheld amid thee, it may be for thy final, as it was given thee for thy earliest blessing. Thy best laws, thy free constitution, thy splendid though restricted monarchy, thy noblest fame for deeds of arms, thy most splendid edifices, thy most hospitable usages, thy thickly-strewed churches, thou owest to her. What shall restrain the bold license of anarchy mingled with infidelity, that threatens like a flood, to lay thee waste, and thy children within thee? What shall stay the decay of thy strength, which to many seems advancing, or if in the divine appointment it comes, enable thee to sustain the humiliation and the trial? What shall remove from thy laboring population the thickening gloom of discontent? or shut up the haunts of darkness and low vice, and open instead thereof, all day long, the houses of God? What shall rear again the cross and the crucified through thy length and breadth, triumphant over our revilers? What and who but she, who first raised them upon thy soil; through whom God of old time smiled on thee; she whose devotions made hill and valley vocal with his praise, and with whose well-being He has connected all his choicest favors? Let England become again a portion of the Lord's own heritage, be knit again in sincere godliness into the Catholic family, and He will bless us! *He will exchange for us the garment of praise for the spirit of grief; when they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities that were destroyed for generation and generation*—I remain, my dear friend, yours, very faithfully,

"RICHARD WALDO SIMTHROP.

St. Mary's College, Oscott,
Ash Wednesday, 1842."

THE LADIES' MEMORIAL TO THE QUEEN ON THE CORN LAWS.—we understand that this memorial has already received upwards of 50,000 of the signatures of the women of Manchester.—*Manchester Times.*

THE JESUITS AND THEIR CALUMNIATORS.

Some anonymous writer in the St. Louis Bulletin, alleges that one of the Professors of the University, required a Protestant student to study the Catholic Catechism, and indulges in very severe strictures on the Jesuits for this violation of the pledge which they had given, not to interfere with the creed of their pupils. If the statement be true, we agree in opinion with the writer, that the Professor acted improperly, and in direct opposition to the rules of the University and the commands of his Superiors. A single occurrence of the kind, ought not, however, to be considered sufficient evidence to destroy the character of the Institution. For twelve years the school has been flourishing, and during that time no charge of a similar nature has been brought forward against it. The Jesuit College in this city is governed by the same general rules which prevail in the University of St. Louis, and we know well, that no interference with protestant pupils is thought of, nor would it be permitted. Any such conduct would be inimical to their own interests, and as the world has very generally concluded that the Jesuits are not fools, we do not think it likely that they would now pursue a course which would be so prejudicial to their welfare.

The credit which is claimed for the accusation inserted in the Bulletin, is weakened by the vulgarity with which the editor abuses the Professors of the University. He publishes a blasphemous article extracted from "McGavin's Protestant," the most lying book that ever appeared, purporting to be an oath sworn secretly by the Jesuits, and inconsistent with the oath of allegiance taken by a naturalized foreigner, to support the Constitution and Laws of the United States. We have nothing to do with the Jesuits in this matter as a religious order; we only look upon them as Catholics and members of our religion. Here then we have an accusation brought against Catholics charging them with perjury, and swearing one thing, whilst they are already determined to do the contrary! Such a gross calumny as this, can only be met by an indignant denial. To argue the case would be ridiculous; there is but one answer to the slander and every Catholic is ready to give it. It is a base lie.

The Bulletin asserts, that there is no intention on the part of the native American party to interfere with religious toleration! Indeed! Is it no interference to accuse a man with the profession of a religion which sanctions perjury? Is it no interference with the rights of conscience, to publish to the world and prevail on our fellow citizens to believe, that a Roman Catholic is a prevaricator, a villain, an enemy of the gospel and a scandal to Christ? If the charge be true, strike the name of Carroll from the Declaration of Independence. If a trader should enter the counting-house of a Catholic merchant, and happen to see this St. Louis Bulletin, would he not refuse to trade with him, or if he purchased his goods, would it not be with the impression, that he was entering into a contract

with a scoundrel? If a Catholic parent should be so degraded as to admit the Bulletin into his house, would not his children learn to regard their father as a rascal, and his religion as an abomination? But above all, how insulting is it to Catholic females, to be charged with the profession of a religion, which sets all morality and the solemn obligation of an oath at defiance? This is not a matter in which the Jesuits alone are interested; every Catholic has a right to speak out, and to appeal to the laws of the country for redress, should an opportunity offer.

The professors of the University of St. Louis belong to a religious order, which has been assailed with a degree of virulence unparalleled in the history of falsehood; and if we had no better reason for veneration for the society, than the vindictive spirit with which it is attacked, we would have ample cause to justify the highest eulogy in its regard, which words cannot utter. The fury with which the members of that illustrious order have been pursued, is like to nothing but the hate which persecuted Him, by whose holy name they are distinguished and for whose glory they live. Since the origin of their institution they have been honored by the opposition of the foulest infidels who ever libelled God and his Revelations, and have had to encounter the assaults of every Sectarrian Historian, who imagined that the Spirit of Truth was to be treated like a Devil, when its testimony would brighten the fame of a Jesuit.—Hence every thing wicked, every thing base has been attributed to those persecuted men. Homer represents one of his heroes contending with a river god, who vainly poured out a deluge from his hundred sources to overwhelm him; it is thus that slander has been accumulated to destroy the brethren of St. Ignatius, but Providence guards them from the evils which are invoked for their destruction. Had any other society accomplished half as much for humanity their fame would be proclaimed in every part of the Globe. They have sent forth their intrepid missionaries to every clime under heaven, they have made the noblest efforts for education; had they not been deserted by those who should have been their patrons, the deluge of infidelity would not have swept over Europe; light has fallen from their minds on every art and science, until the wide field of knowledge sparkled like verdure in the morning's dew, but they are Catholics—hence the animosity of their opponents. Their patience under insult will be finally triumphant, and it is consoling to know that they have friends in St. Louis, numerous, devoted and learned, who will stand by them in their difficulties, because they are well aware, that the foes of the Jesuit society, are foes to all who profess Catholicism.—*Telegraph.*

MIXED MARRIAGES.—When the difficulties on this subject were at their height between the Pope and King of Prussia and Emperor of Russia, his Holiness was bitterly assailed by the Protestant press. He was all that was bad. Now the scene

is changed. Ten of the twelve judges of Ireland have filled the Province of Ulster with consternation, by deciding that all marriages solemnized by Presbyterian ministers between members of their own flocks and Episcopalians were *invalid!* Here is illegitimacy with a vengeance! The Pope is left far behind! Oh! the consistencies of Protestantism! Sir Robert Peel with his pious æmencial Council of Parliament, intends to pass an act to cure the defect, because it is well known, that Parliament is omnipotent in theology as in every thing else.—*Id.*

TRIAL FOR BLASPHEMY.—*Bristol, Saturday.* Considerable excitement has prevailed in this city for the last few days in consequence of its being known that a person named Chas. Southwell, late one of the principal 'Social Missionaries,' was to take his trial for a series of blasphemies of the very worst character, published in a periodical edited by himself, and entitled the *Oracle of Reason*. The trial as was expected, lasted nearly the whole of yesterday, and was not concluded until nearly 5 o'clock this afternoon, the defendant's address to the jury occupying upwards of ten hours. The indictment contained the extracts from the defendant's works, which formed the subject of the charge. In these he denied the existence of our Saviour in the most revolting terms; denounced the Holy Bible as a revolting odious Jew production, which appeared to be the outpouring of some devil; and expressed his belief that no such being as a God had ever existed. Mr. Grace Smith conducted the prosecution, and the publication of the blasphemies having been brought home to the prisoner, the jury returned a verdict of *Guilty*, and he was, after an impressive address from Sir Charles Wetherell, the Recorder, sentenced to 12 month's imprisonment.—*London Phalanx.*

From the Catholic Expositor.

ESTABLISHMENT OF THE CATHOLIC RELIGION IN THE U. STATES.

The following interesting particulars, relating to the establishment of the Catholic Religion in the United States are selected from an old French MS. preserved in the library of the Archbishop of Baltimore. From certain passages we are inclined to believe, that it was originally written in English by Archbishop Carroll, and translated into the language in which we find it. To all who feel an interest in such details, this notice will be pleasing and valuable.

Towards the end of the reign of James I. king of England, who died in 1625, the Catholics, oppressed by the penal laws of that kingdom, sought after an asylum from the persecutions which they suffered at home. Lord Baltimore, a Catholic, obtained from the king a grant of all those lands which now form the state of Maryland. This grant was confirmed to him by a charter issued in form immediately after the accession of Charles I. to the throne of his father. By this same charter, the king granted to all who should emigrate to the new Province, the liberty of exercising their religion, and the rights of

citizens. A great number of Catholics, and especially the descendants of ancient families, quitted England, and settled in America, towards the year 1630, under the conduct of Lord Baltimore. With them came Father Peter White, an English Jesuit. This band of emigrants chose for their residence a district of country near the junction of the Potomac and St. Mary's river: the latter afterwards gave its name to the first town that was built there, and which continued to be the capital of the country, during seventy or eighty years.

Father White, finding himself unequal to the duties which pressed upon him, returned to Europe, in order to procure missionaries: and, from the very imperfect memoirs before us, it appears, that he brought over with him Fathers Copley, Harkey, and Perret. Their principal residence was a place which they called *St. Inigo*, a Spanish word which signifies Ignatius. They acquired there a considerable tract of land, a part of which is still in possession of the Jesuits.

All historians, Protestant as well as Catholic, speak in favorable terms of the first Catholic emigrants, who faithfully observed the laws of justice, and, by their humane deportment, gained the confidence of the Indians. Not an inch of land did they take by violence from the aboriginal inhabitants; but they purchased a large district, and honorably confined themselves within the limits traced out in the charter, insomuch that neither fraud nor bloodshed disgraced the birth of this rising colony.

In proportion as it increased, (and its progress was rapid,) the heads of the establishment advanced into the country, accompanied by some clergymen: who, for their subsistence, and that of their successors, made several acquisitions of lands.

Towards the year 1640, a design was formed to carry the Gospel to the Indians of the neighboring parts. In the MS. which was lent us, we find that the Provincial Jesuits wrote, this year, to the young men at Leige, exhorting them to consecrate their services to this difficult and perilous enterprise. In consequence of this invitation, more than twenty requested, in urgent language, to be associated in the new missions: but, from what we can learn from contemporary monuments, it does not appear that they ever crossed the ocean: prevented, in all probability, by the influence of the Protestants who inhabited the district of Virginia; and who saw with a jealous eye, the incomparably better understanding that existed between the Catholics and the Indians, than between themselves and the tribes around them. Add to this the troubles which arose, the same year, (1640) in England, and ended in the deposition and decapitation of Charles I. in 1649. The incredible hatred which the dominant party of that kingdom entertained against the Catholics, and the umbrage which was taken by the factious, at any enterprise that could further the promotion of the Catholic religion, rendered it necessary for the emigrants to break off all communication with the Indians.

As long as Cromwell was in power, the Catholics of Maryland were cruelly harassed: Lord Baltimore was removed from the Government, the Catholics were excluded from all the offices of trust which they had held before, and the clergy were reduced to the necessity of exercising their functions in secret, and with great circumspection.

From this epoch, I cannot discover any steps taken to diffuse the knowledge of the Gospel among the Indians. Before the death of Cromwell, it is probable they removed into the interior to a very great distance, and in Maryland, there were hardly clergymen enough to discharge the duties towards the Catholics. The power and influence of the Protestants, supported by the English Government, and favored by the colonies that surrounded them, had greatly increased: and the jealousy, formerly occasioned on the part of the Catholics by their correspondence with the Indians, was still alive.

After the restoration of Charles the Second, Maryland again flourished under the general government of Lord Baltimore, and his representatives. Pious establishments were formed, and the clergymen were scattered through the different sections of the province. They subsisted not on the contributions of the faithful, but on the products of the lands which they had obtained.

But after the revolution which followed in England, the Catholics were again deprived of public offices, and of the exercise of their religion, contrary to the privileges granted in their charter. In consequence of this intolerance, Lord Baltimore would again have been stript of his authority, had he not unfortunately yielded to the times, and conformed to the Protestant religion.—From this era, a tax was levied on all the colonists without distinction, for the support of the ministers of the Anglican Church. Many attempts were made to enforce the penal laws; and if they were not generally carried into execution, but only in certain places, and that, too, by intervals, it was, according to all appearances, less through a spirit of toleration, than through policy. The most distinguished families, impatient of the restrictions, and induced, perhaps, by the example of Lord Baltimore, forsook the Catholic Church. By this means, the Protestant party became strengthened: the seat of government was transferred from St. Mary's to Annapolis, where the Protestants were most numerous: and the Catholics, oppressed and persecuted, were reduced to poverty and contempt.

To be continued.

PROTESTANT CHARITIES.
THE GREENWICH UNION.

On Saturday, at Greenwich Police-court, John Vessey, aged 35, a laborer, was charged with breaking the windows of the vagrant ward of the Greenwich new union house.

M'Kay, the porter, stated that the defendant, who had previously been sleeping in the vagrant ward, applied to be admitted into the house. He was told he might go into the vagrant ward, which, however, he refused to do.—Shortly afterwards he (witness) heard a smash, and, on going to the spot, the defendant said, "Send for a policeman, for I have broken the window, and I want to be sent to Maidstone." Witness offered to forgive

him if he would go into the ward, but he again refused, and broke another window. He was given into custody.

Mr. GROVE.—Had he been relieved?

M'Kay.—He earned 10d. during the day at stone-breaking.

Mr. GROVE.—But what subsistence had he?

M'Kay.—Nothing that day. Bread and water the day before.

Mr. GROVE (indignantly).—Bread and water for a man who has a settled relief! No wonder he should wish to get into a prison.

Defendant.—I worked in the snow all day. I began at 8 o'clock, and never saw a bit of fire till half-past 12, when they gave me 4d., and I went and got my dinner.

Mr. GROVE.—Had you any breakfast?

Defendant.—No, Sir. I asked the foreman of the stonebreakers, Mr. Gardiner, for some, but he refused.

Mr. GROVE.—If this is the way the relief is administered, the sooner it is put a stop to altogether the better.—There must be something essentially wrong in this union, or we should not have persons so continually before us charged with breaking windows to shelter themselves by being sent to prison, and better it is no doubt. If you imagine I will punish any person for breaking your windows after treating them in such a manner you are very much mistaken.

Defendant.—I have had nothing but bread and water since Tuesday, and I slept every night in the vagrant ward, which is full of vermin. I applied to Mr. Stronger, the relieving officer, on Tuesday, about 4 o'clock. I didn't get any relief then, because the servant said Mr. Stronger was at dinner, and I had better call again. I called about 8 o'clock, and got an order to go into the vagrant ward for the night.

Mr. GROVE.—What had you to sleep on?

Defendant.—Straw, and a rug to cover us. The straw was clean, but the rug was lousy, and the mice were running about under the straw. On Wednesday morning I had a pound of oakum to pick. The man brought it in at half-past 7 and it took me till half-past 10. Then I had my breakfast, and afterwards I went to the doctor's, for my eyes were bad.

Mr. GROVE.—What had you for breakfast?

Defendant.—Bread and water. I hadn't anything for dinner, but at 8 at night I had some more bread and water. I slept on the straw at night. There were 16 of us in a little bit of a place: The next morning I had some oakum to pick, but I didn't finish it till 12 o'clock, because my hands were so cold and the oakum was so hard to pick.

M'Kay here intimated that he had given the defendant some meat for his dinner on that day. It was not allowed by the rules of the house.

Mr. GROVE said it was a private act of kindness on his part which did him great credit. He desired the man to go on with his story.

Defendant.—On Thursday I went before the board of guardians. I had to wait from 12 till 6 o'clock at night.—

They asked me if I was willing to work and I told them I was. I then got an order for the night, and the next day I went and broke stones. At 12 o'clock I had 4d. given me, and at night I had 6d. and I ate it all in 10 minutes, I was so hungry. When I went back again I told them I should like to go into the house. They said I might go into the vagrant ward, so I took up a stone and broke the window.

Mr. GROVE.—I should like to know what business they had to place this man, who has a settled claim upon them, in the vagrant ward all night. His condition in a prison would have been infinitely preferable. I shall most assuredly send this case to the Poor Law Commissioners.

Defendant.—It was very cold too in the ward; there was no fire, and the frost came through the slates in the roof, so that we could see it upon the clothes.

Mr. GROVE [to the clerk].—I think we had better relieve this poor man ourselves. [To the prisoner.]—You are discharged. If it is imagined that I will punish him after such a statement persons will be greatly mistaken.

The poor fellow was then ordered to be immediately relieved, and measures were ordered to be taken to provide him with a lodging. Ultimately the master of the union and Mr. Stronger attended, but Mr. GROVE said the case was ended, and he should most assuredly lay the whole of the proceedings before the Poor Law Commissioners.

REMITTANCES RECEIVED SINCE OUR LAST.

- Hamilton—Capt Milne, Peter Cronan, and Edwd Alton, each 7s 6d.
- Otterville—Arthur McElhone, 15s.
- Beaverton—Wm McRue, 10s
- Williamstown—Col Fraser, 20s.
- Perth—Rev Mr McDonough, \$15;—being the 2nd half-year's subscription of Edwd O'Hearn, Danl Kerr, James Freeman, Bernard McIlroy, Patrick Dowdal, Denis O'Connor and Angus McDonell;—also, Michael Murphy, James Shanly, and Edwd Doolin, Carleton Place; each 7s 6d
- Montreal—Mr M. McDonell, \$26.

SPRING AND SUMMER FASHIONS
For 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

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

Hamilton, 1st April, 1842.

REMOVAL.

Saddle, Harness and Trunk Factory.

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

Hamilton, Feb. 22, 1842.

SAMUEL McCURDY,
TANNER,
JOHN STREET, HAMILTON

WEEKLY & SEMI-WEEKLY N.Y. COURIER & ENQUIRER

TO THE PUBLIC.

FROM and after FRIDAY the 11th instant, the Weekly and Semi-Weekly Courier and Enquirer will be enlarged to the size of the Daily Paper, and offer inducements to the Advertiser and general reader, such as have rarely been presented by any papers in the United States.

SEMI-WEEKLY.—This sheet will be published on Wednesdays and Saturdays. On the outside will be placed all the contents of the Daily sheets for the two preceding days, together with appropriate matter for the general reader selected for the purpose; and the inside will be the inside of the Daily paper of the same day. This publication will of course be mailed with the daily paper of the same date, and carry to the reader in the country the very latest intelligence.

Terms of the Semi-Weekly Paper.—FOUR DOLLARS per annum, payable in advance.

WEEKLY COURIER & ENQUIRER.

This sheet also is of the size of the Daily Courier, and the largest weekly paper issued from a Daily press, will be published on Saturdays only, and in addition to all the matter published in the Daily during the week, will contain at least one continuous story, and a great variety of extracts on miscellaneous subjects, relating to History, Politics, Literature, Agriculture, Manufactures, and the Mechanic Arts.

It is intended to make this sheet the most perfect, as it will be one of the largest of the kind ever offered to the reading public; that is, a NEWSPAPER in the broadest sense of the term, as it necessarily will be, from containing all the matter of the Daily Courier, and at the same time very miscellaneous and literary, by reasons of selections and republications set up expressly for insertion in this paper.

Terms of the Weekly Courier and Enquirer.—THREE DOLLARS per annum to single subscribers.

To two or more subscribers less than six, to be sent to the same Post Office, Two Dollars and a half per annum.

To six subscribers and less than twenty-five, to be sent to not more than three different Post Offices, Two Dollars per annum.

To classes and committees over twenty five in number, to be sent in parcels not less than ten to any one Post Office, One Dollar and Three Quarters per annum.

In no case will a Weekly Courier be forwarded from the Office for a period less than one year, or unless payment is made in advance.

Postmasters can forward funds for subscribers free of Postage; and all remittances made thro' Postmasters, will be at our risk.

The DAILY Morning Courier and New York Enquirer, in consequence of its great circulation, has been appointed the Official paper of the Circuit and District Courts of the United States.

Prices Current and Reviews of the Market, will of course be published at length in each of the three papers.

Daily Papers TEN Dollars per annum.

Postmasters who will consent to act as agents for the Courier and Enquirer, Daily, Semi-weekly and Weekly, or employ a friend to do so, may in all cases deduct ten per cent. from the amount received, according to the above schedule of prices, if the balance be forwarded in funds at par in this city.

New York, February, 1842.

Carriage, Coach, and Waggon PAINTING.

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

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

C. GIROURD.

Hamilton, March 23, 1842.

GIROURD & MCKOY'S DELIVERY STABLES

Near Press's Hotel, HAMILTON.

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

HAMILTON, March, 1842.

ROYAL EXCHANGE, KING STREET,

HAMILTON—CANADA,

BY NELSON DEVEREUX.

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

N. DEVEREUX.

Dec. 24, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

PATRICK BURNS,

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

Horse Shoeng, Waggon & Sleigh Ironing Hamilton, Sep. 22, 1841.

OYSTERS!

Fresh, and just received,—call at C. Langdon's Saloon.

Hamilton, Oct 13, 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

OF the first quality at the Bristol House Oyster Rooms, for 1s 3d. per dozen, or 8s. 9d. per 100; or £1 17s, 6d. the barrel.

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

BRISTOL HOUSE,

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

REMOVED IN HASTE.

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

SAMUEL McCURDY.

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

THE FAMILY NEWSPAPER.

THE PHILADELPHIA

SATURDAY COURIER,

WITH THE

LARGEST CIRCULATION IN THE WORLD.

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

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

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

FOREIGN LITERATURE AND NEWS.

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

The Markets.

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

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

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

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

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 receipt for one for each. Seven copies for \$10; three copies for \$5, or one copy three year for \$5.

Address, M. MAKIN & HOLDEN, Philadelphia.

THE CATHOLIC.

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

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

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

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

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. Flynn, Dundas
Rev Mr. Aills, Brantford
Rev Mr. Giney, Guelph
Rev. J. P. O'Dwyer, London.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vorvans, Amherstburgh
Mr Kovel, P. M., do
Rev Mich. MacDonell, [Maidstown], Sandrick
Very Rev August McDonell, Chatham
A. Chisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr Lee, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Mr Richard Cuthbert, Streetsville
Rev Mr. Snyder, Whitot, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev W. Patk. McDonagh, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charost, Penetanguishene
Rev Mr Proulx, do
Rev Mr. Fitzpatrick, Ope
Rev Mr. Korman, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lallor, Picton
Rev Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonall, do
Rev Mr. Bourko, Camden East
Rev Mr. O'Reilly, Brockville
Rev J. Clarke, Prescott
Rev J. Bennett, Cornwall
Rev Alexander J. McDonell, do
Rev John Cannon, Bytown
D. O'Connor, Esq., J. P., Bytown
Rev J. H McDonagh, Perth
Rev. George Hay, [St. Andrew's] Glengarry
Rev John MacDonall, [St. Raphael], do
Rev John MacDonall, [Alexandria], do
Rev. Patrick Phelan, Sec. Sr. Surrice, Montreal
Rev Martin McDonell, Recollect Church do
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Furcoll, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia
Right Reverend Bishop England, Charleston, S.C