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# THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] APRIL 26, 1843.

NUMBER 33.

## THE CATHOLIC

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

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

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—  
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE  
OF KENT. CANTO III. MONEY'S RATIONAL AND BENEFIT-  
CENT REIGN.

Continued.

Happy they seem, who nurs'd in Fortune's lap  
Have all their wants supplied, and ev'ry wish  
No sooner form'd, than granted! Happy lodg'd  
In stately palace, cloth'd in rich attire,  
With gold and gems adorn'd and sumptuous fed  
On Nature's delicacies plenteous pour'd:  
While Music soothing breathes soft harmony  
On costliest beds of down to lull them laid,  
And ling'ring sleep invites with opiate spell  
To shut their sense, and weary eyelids close!

Happy, when forth they far, and proud attract  
With gorgeous equipage the public eye:  
Or at the ball, or mingling in the rout,  
As pastime's round enchanting they pursue,  
Still meet the courteous smile, th' admiring gaze,  
And homage, lowly bending at their nod,  
Rejoic'd that seems their mandates to fulfil:  
Fresh honours round their path, like flower's, are strew'd;  
And ev'ry rugged step, each rude access,  
Before them straight by Memal's hand is smooth'd.

Yet look behind the scene, where all so gay  
These actors figure o'er life's crowded stage:  
Not there internal peace, not hearts content,  
Found sole in virtue's duty well perform'd;  
But lassitude from friv'olous toils you spy,  
Or listless languid apathy, each thought,  
Like gulf, absorbing; and each sense of joy,  
Lost in the hollow void of time mispent,  
When all the ceremonial bustle's o'er,  
And fled the mirthful vision of the day.

So glides their life apace, at best a dream,  
On fashionable follies vainly spent.  
Yet has that dream its horrors; and ev'n here  
Amid their short enjoyments oft the rich  
Their woe denounc'd anticipating feel:  
On easy chair though stretch'd and cushion'd round,  
When rack'd their pinion'd limbs they feel by Gout,  
Of gluttony Indolence the dire disease:  
Like tort'ring Fiend, that stings intense, and burns,  
And wreathes their pamper'd frame with mortal throes.

Nor less is felt their mental anguish keen,  
Which sullen mood betrays, and peevish frown,  
The fretful humour, and the sudden blaze  
Of anger kindled, and convulsive rage,  
At slightest trifle mov'd, though late appeas'd:  
As smoothest stream first ruffles in the breeze.

Besides, what care to keep, what fear to lose,  
The gather'd pelf their anxious thoughts employ:  
Or how to turn to worldly best account  
The hoarded treasure: ne'er provision made  
For th' endless life to come, th' eternal day,  
Or rather night for such, their day when done.

From the U. S. Catholic Magazine.

### VOIGT'S HISTORY OF GREGORY VII.

*Histoire du Pape Gregoire VII., et de son siecle, d'apres les monuments originaux.* Par J. Voigt, profess. a l'universite du Hall. Traduite de l'Allemand, par M. l'Abbe Jager. Paris, 1838. 2 vols. 8vo.

*History of Pope Gregory VII., and of his age, from original documents.* By J. Voigt, Prof. at the University of Hall. Translated from the German by the Abbe Jager. Paris, 1838. 2 vols. 8vo.

[CONTINUED.]

Gregory could not hope to carry out his plan for reforming the Church, without the co-operation of temporal princes. From many of them he had reason to expect the most determined opposition. Hence it is not at all surprising, that, intent upon one great idea, he sought, from the very commencement of his pontificate, to rally around him the princes of the earth. This will explain to us his course of conduct in regard to Dalmatia, Hungary, Saragossa, and part of Spain, which in various letters, he sought to prove, to have been in former times feudal dependencies of the holy see. We read of no resistance to his claims in any of these countries which proves that they were well founded, and that the documents he alleged were genuine. This should put to shame those maligners of the sainted pontiff, who would fain persuade us, that he forged documents to suit his own purposes!! To prove, that the princes and people of the middle ages were not advocates of passive obedience, even to the Pope, particularly where temporal matters were concerned, we may adduce the refusal by William the Conqueror, to take the oath of fealty to Gregory. His answer to the pontiff is brief, blunt, and characteristic of the Norman; yet even *he*, while positively refusing to take the oath, says nothing in his answer to impugn the motives of Gregory. He had been the early favorite of Gregory who had extolled him as a model of princes; and on his refusal to take the oath, the pontiff in his letter to his English legate Humbert, only complains of the bluntness of the English monarch, and of his refusal to suffer the English bishops to visit Rome. This last fact will perhaps explain to us his motive for endeavoring to induce William to take the oath.

Those who would charge Gregory with motives of mere worldly ambition, have not learned the first elements of his character. Had worldly grandeur been his object, why did he not obtain it, as he certainly could have done? Why did he not doff his humble and coarse apparel, and clothe himself in the "soft garments of Kings?" Why did he not keep up a splendid court, and live luxuriously in the midst of earthly pomp and display? Why did he not die a great temporal prince, instead of a poor exile at Salerno? Ambition, forsooth! Nothing was more foreign from his mind and heart,—All his letters breathe a higher spirit,—all his acts imply higher motives. He was not a man to swerve one iota from the plain path of duty, for all the kingdoms of the world! "I would rather," says he, "undergo death for your salvation, than obtain the whole world, to your spiritual ruin. For I fear God, and therefore value but little the pride, and pleasures of the world."

2. Much has been written of the pontiff's long and painful struggle with Henry IV of Germany; but those who have taken occasion from it to cast all the blame on Gregory, betray great ignorance of the history of that

remarkable contest. In the first place who was Henry, and what was his character? He was the most powerful sovereign of his day, and his vast empire extended over more than half of Europe. His influence was immense for good or for evil. He was in his twenty-third year, when Gregory was raised to the pontificate. His many natural good qualities had been almost destroyed by a vicious education from his earliest youth—the stream of his existence had been tainted in its very source. He had given into the most criminal excesses from the time he had first mounted the throne, and from a confirmed *debauchee*, had become the most heartless and cruel of men. For his criminal excesses, and his shameful sale of bishoprics and abbey, he had been already summoned to appear before the holy see in the last year of Pope Alexander II. This summons had no other effect upon the dissolute young king, than to cause him to enter momentarily into himself; but on the death of Alexander, his excesses became more enormous and insufferable than ever. He no longer observed any bounds. His court resembled more the seraglio of the mus-ulman, than the residence of a Christian prince. Perhaps a greater monster never disgraced a throne. To obtain the objects of his criminal passion, he stopped at nothing—husbands, fathers or lovers—were removed by assassination! He knew how to refine on cruelty; he could smile on you one day, and have a dagger sent to your heart the next! In adversity, he was the meanest of sycophants, and the most crouching of slaves: look at him at the diet of Tribur, when the Saxons were victorious, and the princes of the empire had abandoned him; look at him also at the castle of Canossa when suing for reconciliation with the Church. When flushed with victory, he was the most ferocious of tyrants—crushing and trampling in the dust those who had already submitted: witness the horrible manner in which he overran Saxony, Thuringia, and Suabia, as most graphically painted by Voigt. He was as perfidious, as he was cruel. He could be bound neither by treaties the most solemn, nor by oaths the most sacred. In one word, he was the Nero of the middle ages, and his contemporaries gave him this title. All these charges could be substantiated by facts almost innumerable from Mr. Voigt, were it deemed necessary.

Such was the monster with whom Gregory had to deal. He could not escape a contest with such a man, without sacrificing his most sacred duty. For, in addition to Henry's private and political crimes, he made a regular traffic of the bishoprics and abbey, intruding into them the most unworthy subjects; thus deluging the Church with a flood of scandals! He would sell a bishopric to one, and if another subsequently offered more, he would have the former deposed as simoniacal, and bestow the investiture upon the latter! By this abuse, some of the principal Churches had two, and that of Milan, had three bishops at one time!! Thus schisms were added to the other evils of the Church.

How did Gregory deport himself in his controversy with Henry? The limits of this article will not allow more than a very brief *expose* of the various stages of that contest; and those who may wish a fuller account of it, are referred to the luminous work of Mr. Voigt. We will endeavour to present in order the various facts of the case, scattered through the two volumes of our author; and we think, it will be seen, that the simple unadorned statement of facts is the best possible vindication of Gregory's course.

# THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, APRIL 26, 1843.

"THE FOOLERIES OF POPERY."—This compliment paid to the worship of our Church by a Yankee wisacre, who can assert nothing without *guessing*—the reckless Editor of the *Presbyterian*, in Philadelphia—might pass unnoticed, were it not that this *ipse dixit* of a poor uninformed individual, of the John Knox cast, who sneers in his corner at what he knows nothing of, might pass current as a reasonable retort upon us for our frequent exposure of the *fooleries of Protestantism*. What this sectarian scribbler calls "fooleries of Popery" has, nevertheless, been admired and venerated for eighteen hundred and forty years, by millions of wiser, more educated, better and greater men, than any, or all the discordant sectaries of Protestantism put together from the beginning.—But why should not this snarler at religious ceremonies turn his sneer against what he may as justly call "the fooleries of Judaism," though minutely prescribed, according to his bible, by God himself? and which, we are sure, it would puzzle him to explain. Why not mock at what, in Protestant slang, he might call the *nummeries, or fooleries*, of Jesus Christ himself, at his making clay with his spittle, anointing with it the eyes of the man born blind, and sending him to wash in the pool of Siloe?—at his touching with his spittle the tongue of the ore deaf and dumb, and putting his fingers into his ears?—at his breathing on his Apostles when he gave them the Holy Ghost. These, to him, must appear downright *fooleries*, because his homely kirk could never teach him to know and appreciate their meaning.

But when next he gives us occasion, and when we are less engaged, we shall show forth some of the *fooleries of Protestantism*,—the mad religious freaks and ravings of the benighted human mind.

We cannot help expressing our deep regret at the disbanding of that fine corps, the 1st Battalion of the Incorporated Militia, under the command of their worthy Colonel Gourley; whose excellent discipline and training had made them as efficient and exemplary a body of men as may be found in Her Majesty's service.

To the Editor of the Catholic.

## PARKER'S CONSECRATION AGAIN.

REV. SIR,—Anglican ordinations, says Waterworth, (Hist. sect vi) "have never been recognised in any portion of the Catholic Church, as conferring the priestly or Episcopal character. Whether from doubting the fact of Parker's consecration, or its validity, as contravening the canons, and administered according to an ordinal considered deficient in matters essential to the collation of Holy Orders,—a defect acknowledged and remedied, as far as it could be at a later period, by the established church,—or whether from these and other reasons united, there is no instance on record of the orders of the Anglican Church having been admitted as valid by the Catholic and Episcopal Church of Christendom; whilst there are sundry examples of orders having been

conferred on individuals previously ordained in the English Church, just as unconditionally as if that Church advanced no claims to Episcopal succession." The editor of the *Church*, then, may repeat as often as he pleases,—what he has stated in his reply to my former letter (*Church Journal*, April 7.) that the validity of English ordinations has been admitted by some learned persons in communion with the Catholic Church—as of this he may rest assured, that *the Catholic Church will never recognise such orders*; nevertheless, "whether Anglican orders be valid or not, does not involve any dogma or principle of Catholic faith. The Church recognises the orders of the Greek and other schismatic Churches, which have been, for ages, separated from her communion; nor would she hesitate to admit those of the Anglican Church, were their validity sustained by the facts of the case."—He should remember therefore, what it seems he is determined not to remember, in the malicious enmity which he bears towards our Holy Mother, that it is not "from any principle she holds, or any apparent advantage the denial might be supposed to afford her, that the Catholic Church has constantly rejected the ordinations of the Anglican Church as invalid, but merely because the facts of the case do not warrant her coming to any other conclusion." (Bp. Kenrick on Angl. Ordin. p. 15.)

A good deal is asserted in the '*Church*' relative to the Nag's Head Consecration. This was to be expected, as it was necessary to make some amends for the miserable attempt to shew proof of the Lambeth consecration. We assure the editor we are quite open to conviction upon the latter point if he will but satisfy us that the 'documentary evidence' produced was never within arms-length of one Mason, who has been on his trial for *forgery* the last two hundred years and more. Unless he can do this;—we make no promise: we would remind him however, that if it was really established that Parker was **CERTAINLY** consecrated,—it must secondly be shewn that Barlow, his 'said' consecrator, was himself **CERTAINLY** consecrated,—which is as doubtful almost as the other: and thirdly, that the form used in Parker's consecration was **CERTAINLY** valid,—after which it must be shewn that such ordination was not only *valid* but *lawful*; all this and more must be established before the Anglican Church can lay any claim to apostolical succession. Thus again we further remind him, that though Barlow had really transmitted the spiritual orders of our Church, it was utterly impossible for him to transmit its jurisdiction—and that we maintain too the utter absurdity of any thing like apostolical succession, without identity of religious principles or uniformity of faith.

With regard to the 'Nag's Head' consecration which the Church takes up so sharply,—Mason himself is witness that the story was generally believed long before his time;—thus the very tale of his work promises to clear the Bishops of the Church of England "from the slanders and odious imputations of Bellarmine, Sanders, Bristow, Herding, Allen, Sta-

pleton, Parsons, Kellison, Eudemon, Beccanus, and other Romanists." In the dedication of his book, speaking of the English orders he says he long wished "from the bottom of his heart that some learned men would have vouchsafed... to scatter those popish mists, and to set the truth in a clearer light." Here, by the way, we have evidence of the *silence* of the Protestant Clergy upon the subject.—Again, continues Mason, "If any have formerly made scruple to enter our orders, out of ignorance, how the odious and scandalous imputations, blazed in Popish books, might be truly answered, and the point cleared by record, [Oh that mysterious record! which now for the first time, was publicly referred to]... who knoweth what effect God may work in them, when they shall plainly see how they have been deluded with Popish stratagems."

"It is now a century of years," says the author of 'the Nullity of the Prelatic Clergy of England,' "since the Nag's Head story happened. It has constantly been related and credited by wise men, as a certain truth ever since the year 1559: [the year it was acted in:] it was never contradicted by any, until it was imagined by our adversaries that the new Registers [Mason's] might contest with our ancient tradition, and make the Nag's Head story seem improbable in the year 1613, of which no man doubted for the space of fifty-two years before."

In the year 1604, Hollivood published an answer made by Bishop Bancroft to Mr. Wm. Alabaster, who asked him "how Parker and his colleagues were consecrated Bishops?" Bancroft replied: "I hope that in case of necessity, a priest may ordain bishops." "The allusion," says Hollivood, "was evidently intended for Scory, the consecrator at the Nag's-Head." The work was published during Bancroft's life: but not a word of denial or disclaimer ever proceeded from him. (Nature of Catholic Faith and Heresy.—Roven, 1657.)

"Upon occasion of a certain book brought into the Parliament by some Presbyterian lords, proving that the Protestant bishops had no succession or consecration, and therefore were no bishops, and consequently had no right to sit in Parliament, Dr. Morton, bishop of Durham, made a speech against the said book in behalf of himself and all the bishops then present. In which speech he endeavoured to prove their succession from the last catholic bishops, who, says he, by imposition of hands, ordained the first Protestant bishops at the Nag's-head, in Cheapside, as was notorious to all the world. This was reported by an ancient Peer, then present in the house" (id. ch. 2 p. 9.)

According to Fuller, "Sanders (who died in 1583) lewdly lies, that these new elected bishops, out of good fellowship, mutually consecrated each other." (Fuller lib. 9, p. 60.)

"Not only," says Champrey, "the Catholics... are witnesses of this solemn meeting at the Nag's-Head, but also John Stowe, that most famous chronographer of England, a professor of the reformed religion, bore witness to it; not,

indeed, in his writings, for he dared not; but by his word, to some of his acquaintances, men of the most undoubted faith, some of whom are yet living, and attest the same."

That the principal witness, Mr. Neal, was a competent one, will be seen from the sketch of his life given by the learned historiographer of Oxford, Anthony Wood, (Athene Oxonienses, vol. 1, p. 149). Besides the testimony of Mr. Neal, we have the declaration made by Faircloth, one of the priests to whom the Lambeth Registry, was submitted who objected to it, because he had often heard from his father, who was a Calvinist, that the first bishops of the established "church had been consecrated at the Nag's-Head tavern in Cheapside, of which fact he asserted that his father had been witness" (Kenrick p. 103:—(Lo Quien T. 1, p. 201)

With respect to the Royal Commission of 20th Oct. 1559; wherein Parker is called "Archbishop of Canterbury," the only way, says Bishop Kenrick, "of eluding the testimony it affords, that Parker, Grindal and Coxo were then considered to be bishops, is, that this word 'bishop' is taken in a vague sense, and only indicates 'bishops elect.' This plea is inadmissible. Firstly, because such an assumption is contrary to the general rule for interpreting official documents... and if once admitted, would render nugatory all arguments derived from the language of documentary evidence. Bishops elect are styled such until they are consecrated; and do not receive the absolute title of the Sees for which they have been elected, until they are in actual possession of them, besides, 'the title of most Reverend Father in Christ, given to Parker, and that of Reverend Fathers in Christ,' supposes them to have been consecrated, or regarded as consecrated, otherwise it could not have been applied to them, in an official document, without departing from the received custom of speech."

And "secondly; the object of the commission proves, that Parker and the other bishops named in it were considered as bishops, or at least were to be considered as such." This is evident from the case of Bishop Bonner, which shews that "none but a bishop could validly tender the oath of supremacy to a bishop in his purely spiritual character." Thus, as Mr. Ward narrates the matter: "By the first session of that parliament, (5 Eliz. 1.) power was given to any bishop in the realm, to tender the oath of supremacy, enacted 1st Eliz., to any ecclesiastical person within his diocese; and the refuser was to incur a *premunire*. By virtue of this statute, Mr. Robert Horn, pretended bishop of Winchester, tenders the oath to Dr. Bonner; bishop of London, but deprived by Queen Elizabeth, and then a prisoner in the Marshalsea, which was within the diocese of Winchester. Bonner refuses to take it. Horn certifies his refusal to the king's Bench: whereupon Bonner was indicted upon the statute. He prays judgment, whether he might not give in evidence on this issue: that he was not culpable, because the said Horn, called bishop of Winchester, was not bishop when he tendered the oath." And it was resolved by all the

Judges at Sergeant's Inn, in Judge Catlin, the Chief Justice's chamber, 'that if the verity and matter be so, indeed, he should well be received to give in evidence upon this issue, and the jury should try it.' Now what the trial was appears by that he was not condemned, nor ever any further troubled for that case, though he was a man especially aimed at; and at the next sessions of that Parliament, which was the 8th of Elizabeth, they were forced, for want, you see, of a better character, to beg they might be declared bishops by act of Parliament" (Errata to the Protestant Bible p. 71.)

With reference to the act of Parliament alluded to by the Church, [Bramhall p. 436] Bishop Kenrick says, "The Royal Act referred to in the foregoing part of the preamble to the act of St. Elizabeth, is expressly stated to be letters patent under the Great Seal of England; whereas such commissions as that of the 6th December 1559, are never under the Great Seal of England, but have generally the King or Queen's privy seal attached to them. The commission of 6th December has however no seal whatever; at least Rymer, who is most minute in describing such marks of authenticity, is silent on the subject. From this it appears that the letters patent referred to in the act of St. Elizabeth are not the commission of 6th December, 1559, and consequently that the argument drawn from the supposed reference is destitute of foundation."

It may be as well to mention lastly, that there are other documents relating to Parker's consecration which strangely enough are not alluded to by the Church; probably, however, the learned editor with us, has consigned them to their proper place among the mass referred to by the Protestant Whitaker, where he speaks of the forgeries so "peculiar to the Reformed."

At the commencement of the reign of James I. of Great Britain... the tradition of the Nag's-Head consecration was repeated louder than ever by the Catholics and Presbyterians, ... this great clamour obliged the Anglican Clergy to do every thing possible to discredit this narrative; and among the means employed was the production of false documents of all kinds; especially of false Registers, and of a work attributed to Parker, concerning the antiquities of the British Church." (Kenrick p. 123) "FORGERY APPEARS TO HAVE BEEN THE PECULIAR DISEASE OF PROTESTANTISM." [The Protestant Whitaker—vindication of Mary p. 54]—[Vide Bishop Kenrick's work; also, a remarkable pardon granted by James I. for the erasing, interlining &c., of records, &c., chap. iv.]

In conclusion, I would notice the bitter spirit of retaliation which the Church has indulged in. I cannot but regret to see this. From the grave editor of the Church, I expected courtesy at least, and sober language; instead of which, however, he has replied to me in a manner dictated only by an intemperate brain, using, at the same time, a language wholly foreign to the question at issue. Misrepresentation and calumny, mockery and determined ill will have aided him in his support of a cause, the weakness of which he

cannot fail to perceive, and which has doubtless had its influence over him, in provoking the bitterness of feeling which he betrays.

Rev. Sir,  
I am yours respectfully,  
A LAYMAN.  
Kingston, April 12th, 1843.

From the Kingston Chronicle.

**ORANGE LODGES.**

The violent conduct of the Orangemen at the Public Meetings recently held in this District as well as in other parts of the Country, has been so discreditable to the Province that strong measures must be resorted to, either by the Executive Government or by the Legislature, to prevent its recurrence. We think this a proper time to call public attention to the subject, and we shall therefore submit for the consideration of our readers, a copy of a dispatch from Lord Glenelg to Francis Head, enclosing the address from the House of Commons to his late Majesty Wm. 4th, with the reply of His Majesty. Seven years have now elapsed, and notwithstanding that, the existence of these Societies has been one of the most crying grievances in the Province, no vigorous effort has been made by any Governor to put them down. Sir George Arthur indeed addressed a circular letter to the Magistrates throughout the Province, giving most excellent advice on this subject. This letter we copy, and would merely observe, that it has not been attended with any satisfactory results. The time has arrived when more vigorous measures must be adopted, and we do not allow ourselves to suppose that the wishes, nay, the commands of our Sovereign will be any longer disregarded, or that a policy will be pursued in this Province different from that which for several years back has been adopted in the Mother Country, as well under the administration of the Duke of Wellington and Sir Robert Peel, as of Earl Grey and Lord Melbourne.

Circular. Colonial Office,  
27th Feb., 1836.

Sir,—I have the honour to transmit herewith for your information, the copy of a resolution agreed to by the House of Commons on the 23d inst. on the subject of Orange Lodges and other similar societies, together with a copy of the answer which His Majesty was graciously pleased to return to the address presented in pursuance of the above resolution.

I have, &c. GLENELG.

Lt. Gov. Sir Francis Head, K. C. H.  
&c. &c. &c.

Mercurii, 24th die Februarii, 1836.

Resolved.—That an humble address be presented to His Majesty, praying that His Majesty will be graciously pleased to take such measures as to His Majesty may seem advisable for the effectual discouragement of Orange Lodges, and generally of all political Societies, excluding persons of a different religious faith, using secret signs and symbols, and acting by means of associated branches.

Jovis, 25 die Februarii, 1836.

WILLIAM R.—I willingly assent to the prayer of my faithful Commons, that I will be pleased to take such measures as may seem to me advisable for the effectual discouragement of Orange Lodges, and generally of all political Societies excluding persons of a different religious faith, using secret signs and symbols and acting by means of associated branches.

It is my firm intention to discourage all such Societies in my dominions, and I rely with confidence on the fidelity of my loyal subjects to support me in this determination.

W. R.

Sir George Arthur's Circular.  
Government House,  
24th June, 1839

GENTLEMEN,—Adverting to violations of the peace, which on several occasions last year were the consequence of certain public processions on the 12th July, I consider myself called upon to express my views upon the subject.

I cannot but feel a very deep regret that any cause should be allowed to exist for the recurrence of annual scenes, which must necessarily have the effect of producing discord and a feeling of ill will among the different classes of Her Majesty's subjects.

In the present condition of this Province, whether it be considered as regards the state of political feeling or religious sentiment, there is no one subject which requires greater attention from all truly loyal men, than the cultivation of kindly feelings towards each other. It therefore becomes imperatively the duty of every one, whatever may be his station or means, to carry out such a principle of action and to encourage and foster such feelings.

The short but eventful history of this Province during the last 18 months, obviously shows that the great body of the people without distinction of creed or party, were found remarkable for their fidelity to the Government, and their firmness in subduing domestic as well as foreign enemies. Each class therefore, should entertain for the high and generous qualities of the others, those sentiments of respect to which they must necessarily feel themselves entitled.

Strongly impressed with these views I would affectionately, yet, earnestly entreat the members of the associations alluded to, to consider seriously the very mischievous tendency of the divisions by which they thus contribute to the agitation of the community, and to determine that they shall be no longer continued.

All persons must be aware that Societies similar in character, have been for some time past generally dissolved in the Mother Country. They originated in a peculiar state of things which has passed away. Their existence in the altered circumstances of the Country having been found to be pregnant with many injurious effects on the public welfare, they were put an end to.

Considering the state of our circumstances it seems hardly possible to conceive that any friend to the best interests of this Province, can wish to maintain these associations which are inapplicable to our social or religious condition, and which have been discontinued by the highest authority in the Country of their origin.

Whilst I am ever willing to recognize the good intentions of that class by which these associations are cherished, I must appeal to their good sense and correct principles for a willing compliance with my request.

It surely is not too much in times like the present when at any hour every man may be required to go forth with his neighbour in defence of his Queen and Country, to call upon all to abstain from any proceedings calculated to revive past dissensions, or to rekindle animosities which time and change of Country should altogether extinguish.

For these reasons it is my desire that each of the Magistrates in the District, should by every means within his power endeavour to make known my earnest wishes in this respect, and my hope that by the mild measures of persuasion those processions may be discontinued which have hitherto tended so greatly to provoke animosity and unkindly feeling.

I have, &c.  
GEO. ARTHUR.  
To the Magistrates of the District  
of —

[Our Kingston and Bytown friends oblige us to copy their local intelligence from an American paper.—Editor.]

CANADA.—The very Rev. Dr. Phelan, V. G., recently visited the missionary stations near Bytown, U. C. and received several Protestants into the Church. He visited a neighborhood inhabited chiefly by soldiers, who had received land from Government as a reward for military services. Under his direction they undertook to finish a church, the building of which they had commenced, and afterwards abandoned. They presented themselves likewise for the reception of the Sacraments; and 75 persons took the Temperance pledge.—Catholic Herald.

At Kingston in Canada, the Arch-confraternity of the Immaculate Heart of Mary, was solemnly erected by the Bishop of the diocese, on the feast of the Annunciation. About 200 persons with torches in their hands, pronounced, on bended knees, the solemn act of consecration of themselves to the Mother of God.—*ib.*

SISTERS OF CHARITY.—An application was made in the course of last year to the Principal Institution at Paris, for Sisters to form a branch in Canada. The calls from Algiers and Rome have hitherto rendered it impossible to accede to this request; and at length the Bishop of Montreal, after the example of some of the bishops in the United States, has formed an independent Institute, on the same plan, and on the feast of the Annunciation, given the habit to seven novices.—*ib.*

THE MORMONS.—The Illinois Legislature have passed a law to annul the charter of Joe Smith's "Holy City" and to disband the "Naiwoc Legion." We are rejoiced that this long-required step has at last been taken.—*ib.*

DUTCH POSSESSIONS.—The ecclesiastical administration of the Dutch possessions in the East and West Indies has recently undergone a change. Two Apostolic Vicars have been appointed, one for Java, or Batavia, having jurisdiction for the East Indies; the other for Curacao and the adjacent islands, to which the mission for Surinam is annexed for the present time. Monseigneur J. Groof is appointed Vicar Apostolic of Java, with the title of bishop of Canea, *in partibus*; and Monseigneur M. J. Niewindt, bishop of Cytrium *in partibus* is Vicar Apostolic of Curacao.

TRACTS.—So great has been the demand for the admirable sermon of Bishop Baines, that the first Philadelphia edition of 5000 has been exhausted, and an equal number is now called for. We understand that it is being stereotyped. It will long outlive the Appeal of the men of the League, and produce fruits of peace and love. A little tract on *Roman fallacies and Catholic verities* has been hawked about by certain Theological zealots, for which we have an admirable antidote in the "Thoughts on the Anglican Church," which originally appeared in the *U. S. Catholic Miscellany*. Marphy, Baltimore, has printed it in tract form, and it will doubtless have an extensive circulation, and will undeceive many Episcopalians, who have been roused to inquiry by the new phraseology and maxims sought to be introduced amongst them. It ought, by all means, to be stereotyped; but we would suggest the addition of a note, developing the writer's views on the subject of Indulgences.—*ib.*

**THE MILLER DELUSION.**

**MISERIES OF FANATICISM.**—Miller, the self-constituted interpreter of the scriptures, says the *Metropolis*, seems to be fast peopling the insane hospitals with his victims.

But the principal mischiefs of this man's fanatical preaching are yet to come. They will be seen in the revulsion from enthusiasm to religion among his ignorant followers, when, after the term he has fixed upon for the dissolution of the globe has passed away, they find that they have been humbugged and deluded. Where will Miller betake himself when that time arrives? We would suggest to him the manner resorted to by one Brothers, an imposter who had predicted that London would be destroyed on a certain day, not many years since. When the day passed by, and London was safe, he assured his followers, that it had been most undoubtedly doomed to destruction on the day he had fixed, but that through his intercession with the Deity, it had been spared.

The effects of Millerism is alarmingly apparent in the number of his followers, who are becoming insane,

**SAD EFFECTS OF MILLERISM.**—We learn from the *Augusta (Mo.) Banner*, that no less than four Maniacs were brought to the hospital in that place, last week, from one town at the East, who were made insane by the Miller delusion.

**SUICIDE FROM MILLERISM.**—George Florida, a blacksmith, formerly in the employ of C. Damon & Co., Springfield, hung himself with an iron chain on Monday night. He was found in the chair, dead, with a bible by his side and a dagger in his pocket. He has been in a deranged state of mind for some time caused by imbibing the doctrines of Millerism.

Business is said to be retarded in St. Louis by the belief in Millerism, which has made men indifferent to temporal concerns.

**THE MILLER MANIA.**—We learn from the *Albany Argus*, that some of the disciples of the second John in that city eager to expedite the end of all things, had actually fixed upon Monday night last for the finale. Some forty or fifty persons, in the upper part of the city, fully impressed with the accuracy of the latest calculations, were up all night, with their "ascension robes" on, and their lamps trimmed and burning—ready, at a moment's warning, to be "taken up." It is needless to say, that they were only "taken in."

**MILLER TIMES.**—The latest development of Millerism which has reached our ears, says the *Boston Transcript*, is occurring not one hundred miles from Boston, runs in this wise: A farmer, strong in the faith, and emulating we suppose, that clever old lady, who in the same expectation of the immediate end of all things, cut up her best silk dress for curtains for her kitchen windows, has for some time been in the habit of feeding his cows with hen's eggs and fattening his pigs with poultry until his barn-yard is now nearly empty. The comet, he is certain, is the judgment car, and he hopes to be amongst the first

of those who are called from a world of darkness.

**NOT BAD.**—A Lowell printer requests one of the Millerite preaches to "call and settle" for the printing of some second advent hymns before he goes up. He says, "We can go before a magistrate & swear that we believe he intends to leave the State."

**MILLER TEMPLE.**—the notion abroad that this building has been abandoned proves to be erroneous. It is still in progress and near completion. Some idea can be formed of the size of this immense structure—a structure that is as shabby and insecure as it is large—when it is stated that its length is 918 feet, its width eighty feet, and that it covers more than an acre of ground. In about two weeks from this time, all the Millerites in Boston can be accommodated with seats and hold their meetings in this den, and perhaps get their heads broken in the bargain. There is a chance in this way, for Miller's predictions to be verified. And if his doctrine has no more secure foundation than this mighty temple, they will probably fall to the ground about the same time; and that will be in April when the frost comes out of the earth. And according to their belief, it is about time for poor sinners to be looking out for squalls.

By the way, the editor of the new paper here, "The Latter Day Witness," is informed that we do not think it an object to place his paper on our list of exchanges for the short time it has to exist. And besides, it is rather a *take-in*, to demand pay of subscribers for a year in advance, when their whole doctrine depends upon their being in eternity within three months—We can't exchange.—*Boston Daily American*.

The Bangor Whig says that some enterprising farmers are burning up their fences under the belief of Miller's doctrine that the world will soon come to an end.

**MILLERISM.**—The *N. Y. Express* says, "The wags are making merry at Millerism. Since the appearance of the 'Midnight Cry,' one editor announces that he has in addition received a copy of the 'Noonday Howl,' and the 'Morning Yell,' and a paper has just made its appearance in this city called the 'Vial of Wrath and Jun. Bottle of Destruction.'" It contains a large number of prints, and among others, the description of the Beast of Daniel, with seven heads and ten horns together, with a chronological calculation as reasonable as Miller's and quite as fanciful. It is as follows:—

The Beast had seven heads and ten horns on each head, which makes seventy horns, answering to the seventy weeks of Daniel.—Now the tail of this Beast was 666 feet long, which is the number of the beast. Multiply this by seven, and it makes 4662, which was the age of the world when the first Anti-Christian Pope began to reign. Now tie up the Beast's tail into three knots, and it will shorten it to 615 feet 4 inches; which, being multiplied by three, the number of knots, gives 1845 exactly—the year in which the world will be burnt up. But there is another remarkable coincidence. Martin Luther wore boots with nails in the sole; just 263 nails in both boots, which being multiplied by the seven heads, gives 1841. Throw in the two boots, which correspond to Miller and Himes, and it gives 1843.

From the *New England Reporter*.

**OF THE ANTIQUITY OF LENT.**

As the Church has now concluded the solemn fast of Lent, we think it may not be out of place to make a few observations on the antiquity of this Apostolic and venerable institution.

It was customary among the primitive Christians to spend the eves of the great festivals in the churches, watching in prayer, and assisting at the celebration of the holy mysteries; and hence the eves of these festivals are still called *vigils* or *watches*. As these vigils were intended as a preparation to the different feasts of the Church, they varied in duration and severity according to the relative solemnity of the festivals which they immediately preceded. Thus, the mystery of the temporal birth of the Saviour, "being the source of all the other great mysteries and grace of our redemption," was honored, from the beginning, with peculiar veneration, and *Advent* was instituted as a solemn preparation to it: and thus, again, the fast of *Lent* was enjoined as a solemn and protracted vigil of the festival of Easter, the greatest of all Christian feasts, because destined to commemorate that most glorious of all mysteries—the mystery of the resurrection of Christ—on which the divinity of our holy religion rests, as an edifice on its foundation.

With respect to this venerable institution of the Catholic Church, against which so much railing is indulged in by those of whom charity induces us here to proclaim the ignorance, we shall content ourselves by observing, that whether we consult the works of the most ancient Fathers of the Church, or whether we appeal to the testimony of those among our adversaries in faith, to whose erudition the world has paid the most deserved tribute of applause, we shall find that the fast of Lent is of the most remote antiquity, and that it undoubtedly owes its origin to apostolical tradition.

Why such a tradition has been discarded, in practice, by every religious sect that has arisen out of the Reformation, we leave those to say who have taken so much upon them. We say, *discarded in practice*, for there remain, as yet, many members of the Church of England whose *theory* upon fasting is perfectly orthodox.—Even the Church of Scotland recognizes the principle; for, in "The Directory for the Public Worship of God," annexed to the Westminster Profession of Faith, fasting is enjoined, and the following definition of a fast is given: "A religious fast requires *total abstinence*, not only from all food, (unless bodily weakness do manifestly disable from holding out till the fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature when ready to faint,) but also from all wordly labor, discourses and thoughts, and from all bodily delights." &c. How far the Presbyterian Church of Scotland follows the practice, it is not for us to say.

The Directory from which we have just quoted is silent as to the fast of Lent; but in Nelson's "Companion for the festivals and Fasts of the Church of England," it is particularly treated of, and made the subject of a whole chapter. "What do you

mean by Lent?" says Nelson. "Answer—*Lent*, in the old Saxon language, is known to signify the Spring, and thence it has been taken, in common speech, for the *spring fast*, or the time of humiliation generally observed by Christians before *Easter*, the great festival of our Saviour's resurrection. And a man must know little of Ecclesiastical history, or have but a small acquaintance with the Primitive Fathers of the Church, who doth not acknowledge the observations of *Lent* to be most ancient. Q How may we judge of the antiquity of this fast? A. From the dispute that was very early in the Church concerning the observation of Easter, one point whereof was concerning the ending of the Ante-paschal fast, which both sides determined upon the day they kept the festival: which is sufficient to let us know that there was then such a fast kept by both sides, and had been, in all probability as anciently kept as the feast of the Resurrection. And Irenæus, who lived but ninety years from the death of St. John, and conversed familiarly with St. Polycarp, as Polycarp had with St. John and other Apostles, has happened to let us know, though incidentally, that, as it was observed in his time, so it was in that of his predecessor, but with great variety as to the length of it. And there being no Church to be found anciently wherein there was not a solemn fast observed before Easter, is a sufficient argument to derive it from the practice of the first Christians; for, otherwise, it cannot be conceived how it should so universally prevail in all countries where Christianity was planted."

Such was the rule of common sense adopted by St. Augustine against the innovators of his day. "Whatever," says he, "the whole Church maintains, and has not been instituted by Councils, but has always been observed, is justly considered as derived from the authority of the Apostles."

Bingham, and some other divines of the Church of England, are not so ready to admit the testimony of Irenæus as applicable to the Catholic fast of forty days. "If we retain," says Bingham, "the vulgar and common reading, the fast before Easter is called by Irenæus, a fast of forty hours, in honour of the two days during which Christ was taken away from his Apostles. For, writing to Pope Victor about the difference between the Eastern & Western Churches concerning the time of Easter, he tells him there had been differences, not only about the time of Easter, but about the manner of fasting; for some thought they ought to fast one day, others two, and others more." "I must not (however,) here conceal from my reader, (continues Bingham,) that there are several learned men who think one clause to his passage ought to read a little otherwise. They say Rufin's old translation, and Sir H. Savil's copy read it thus: "Some fast one day, some two, some more, some forty days." Hence, they also argue that a Lent of forty days was observed in the time of Irenæus. So Bishop Beveridge; Bishop Patrick, Bishop Hooper, and others, who have written peculiar dissertations on this subject."

Bishop Beveridge, bishop of St. Asaph in 1704, employs a whole book to confute a Calvinistic minister, who denied that Lent was of Apostolical institution; and, when answering that part of Daille's work wherein he endeavored to explain away a canon of the Council of Nice, in 325, as to the duration of this fast, in which mention is made of forty days, he says—"We who honor these most holy Fathers, as the most faithful and most courageous champions of our faith, with the highest veneration, can never be so criminally weak as to believe they could so absurdly misapply that word, and so shamefully mock the whole Church."

Dr. Gunning, who was bishop of Chester in 1669, demonstrates, in his book on the Paschal or Lent feast, that it is Apostolical and perpetual, and calls it an Apostolical tradition; and many other learned prelates of the Church of England have spoken in a similar manner, though, as we have observed, their doctrine in this respect is confined to theory, and seldom even extends itself to practice; for "I do not think (says Nelson) that it is the design of the Church to oblige her members to fast the whole forty."

But whatever may have been the precise length of time devoted to fasting by the primitive Church previous to the festival of Easter, one thing is certain, even from the acknowledgments of Protestants themselves, viz. that the primitive Church obliged her members to fast for some time previous to that great festival; and many of their most learned writers have maintained that this solemn fast was of forty days' duration, and instituted by the Apostles. Now, another point is equally well ascertained, from the present discipline of the principal Protestant communions—and that is, that they do not consider themselves bound to fast even forty hours, from the end of December to the beginning of January. Whence, the others of the Reformation derived the power of annihilating thus, in practice, what, in theory, they acknowledged to be of apostolical institution, is one of those problems of which they have thrown out mat to the world without ever having, so far, we are aware, provided for their solution.

It is not thus, however, that Jerome, Basil, or Gregory spoke, nor was it thus they died. "We fast (says St. Jerome) one Lent of forty days in the year, the whole world herein agreeing with us.—They fast three Lents every year, as if three Scourges had suffered." He spoke here against the heresy of Montanus, which broke out as early as the second century, a hundred years after the last of the Apostles; whence we may again conclude that the fast of Lent was universal throughout the Church at this time, since it was a heresy in Montanus to hold three instead of one. But how could a practice so unacceptable to human nature, that was one of the first reformed by Luther and his disciples—how could such a practice have become universal throughout the Church so very soon after the Apostolic age, if it had not been of Apostolic tradition?

We should not, then, be much astonished to hear of St. Basil, who lived in the fourth century, tell us, in his homily upon fasting, that Lent was universally kept, in his day, throughout the whole of the Christian world. "There is no church, (says this holy father,) no continent, no city, no nation, no corner of the earth, ever so remote in which this fast is not proclaimed. Armies, travellers, sailors, merchants, though not far from home, everywhere hear the solemn promulgation, and receive it with joy. Let no one exclude himself from the number of those who fast, in which all men, of every age, of whatever rank and dignity, are comprised. . . . Angels (continues he) draw up the list of them that fast: take care, then, that your angel put down your name; desert not the standard of your religion."

We might adduce, as another striking proof of the antiquity of the Lent fast, the practice of the eastern sects, some of whom left the Catholic Church more than 1300 years ago, and who still agree with her in that ancient custom. In fine, a last, and not the weakest, of the proofs of the Apostolic origin of Lent, may be easily drawn from the acknowledgments of those who have written to prove it a superstitious innovation. Take one example out of a hundred.

Abraham Scultetus, in his work titled "Marrow of the Doctrine of the Ancient Fathers," not only affirms that the superstition of Lent, as he calls it, and of fasting, were allowed, and even recommended by Ignatius of Antioch, who lived in the second century, and was himself the scholar of St. John the Apostle, but also proves that the very epistle of St. Ignatius, in which the doctrine is set down, is his genuine epistle.

With such admissions as this before us, we confess we see no alternative for him who still talks about a superstitious practice, but to say with Calvin, when he could say nothing else, "that he dares not wholly excuse the oldest fathers from having sown some seeds of superstition."

Lent, then, undoubtedly is a most ancient and venerable institution, since we find, by the unanimous testimony of the oldest Christian writers, that it was universal in the Church so far back as the very earliest ages, since several of the most learned Protestant divines have candidly acknowledged the fact of its antiquity, and strenuously and successfully laboured to prove it of Apostolic tradition, and since those among our Protestant brethren, who have shewn themselves most anxious to prove it a superstition, have been compelled to trace its origin as far back as the days of St. Ignatius the martyr, who, they confess, was himself a disciple of St. John the Evangelist.

As to the manner of observing Lent, if we consult some ancient ecclesiastical writers, we find that in an Eastern Church, Lent began seven weeks before Easter, while in the Western Church it only commenced six weeks before Easter. Yet neither in the Eastern nor Western Church did the Lenten fast consist of more than thirty-six days; for though six

weeks make forty-two days, yet the Western Church excepted the Sundays, being six days, and the Eastern Church both the Sundays and the Saturdays, being twelve days, and hence the Lent in both Churches consisted only of thirty-six days of fasting, and of forty days or more of abstinence.

The three weeks that precede the first Sunday in Lent, and begin by the three Sundays, called *Septuagesima*, *Sexagesima*, and *Quinquagesima*, are a more distant preparation for Lent; and hence it is that the Church first assumes her purple vestments, or mourning garments, on *Septuagesima* Sunday, and that alleluias, and all her hymns of joy, are laid aside, to be resumed only at Easter.

These three preparatory weeks of penance owe their origin to the diversity that existed in different churches with respect to the manner of keeping Lent.

Many persons did not fast all the forty days that immediately preceded Easter, and therefore to make up deficiencies, and complete the number of forty days, they began their Lent on the 50th, 60th, or 70th day before Easter.

10. They, for instance, who did not fast on Saturday, as was the practice in the Eastern Church, began their Lent on the fiftieth day, and the Sunday that fell within the ten additional days was called Sunday within the fifty days, or *Quinquagesima*, 50th, by an abridgement for *in Quinquagesima*.

20. Others, who did not fast on the *Sundays* or *Saturdays*, as many in the Greek Church, began their Lent on the 60th day before Easter, and the Sunday within this additional decade was called *in Sexagesima*, or within the sixty days, or by abridgement *Sexagesima Sunday*.

30. Then, again, those who did not fast on Thursday in holy week, or the holy Saturday, Easter eve or on certain festivals that fell in the time of Lent began their Lent seventy days before Easter, and the Sunday within these additional ten days was called Sunday, *Septuagesima*, or within the seventy days before Easter, and for abridgement's sake *Septuagesima Sunday*.

The three days that immediately preceded Ash Wednesday, viz. Saturday, Monday, and Tuesday in *Quinquagesima* are the immediate preparation for Lent, and known under the old Anglo-Saxon name of *Shrove-tide*, or time of confession, because of the salutary practice of our forefathers of approaching at that period, to the sacraments of Penance, as a preparation for the ensuing fast of Lent.

BIBLE BACKS.—"I am sorry to say," observes Dr. Yates, in his "Modern History and Condition of Egypt," p. 325, "I sometimes saw the Bible-backs of the Bible Society of London exposed for sale in the bazaars; the text torn out, but the cover still bearing the usual stamp of the Society. Formerly, the missionaries used to give away Bibles to their supposed proselytes; latterly, they sold them for three piastres each, about 15s; but an Arab would have no difficulty in disposing of the cover to one of the native merchants or scribes, to use as a portfolio for his papers and memoranda, which he usually carries with him in the loose folds of his upper garments; and there is nothing which answers this purpose so well as a Bible-back."

THE PROTESTANT, OR NEGATIVE FAITH, REFUTED; AND THE CATHOLIC, OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.

(Continued.)

XVIII.—ON CELIBACY.

From their sovereign dislike to that virginal state, so recommended by Saint Paul to those who can aspire to it; 1 Cor. vii. 26, for "he who hath a wife," says that Apostle, "mindeth the things of the world, and how to please his wife; but he who hath not a wife, mindeth the things of the Lord, and how to please the Lord." Protestants incessantly declaim against the state of celibacy enjoined to the Catholic Clergy, and Religious; whose only business is "to mind the things of the Lord, and how to please the Lord: alluring," as St. Peter says, "through the desires of fleshy riotousness, those, who for a little while escape such as converse in error;" 2 Pet. ii. 18, that is, seducing at last, by the strongest temptations, those who had else escaped the contagion of their heresy.

But is it not evident that this law of celibacy, besides freeing the Christian Pastors from the perplexing cares and concerns of this world, which are so incompatible with the proper discharge of their duties; was established as a measure of justice to the faithful; preventing them from being burthened with the support of wives and children for their Clergy; whose labors in the Ministry are constantly impeded, but can never be forwarded, by the interference of such? One of the proofs given by the Saviour of the truth of his gospel, was, that it was preached to the poor.—Matt. xi. 5. To the poor indeed it may be preached by single Clergymen; whose personal wants are easily supplied. But a married Clergy require also for others, kept for the gratification of their carnal propensities, a far greater provision than for themselves alone: and from all those, too poor to furnish this extra provision, that Gospel, which they preach, is necessarily withheld.

The Christian pastor is likened in Scripture to that dragging Enoch among the animals, "the ox that treadeth out the corn," whose mouth should not be muzzled: Deut. xxv. 4—1 Cor. ix. 13, not to the father of the herd, with all his family; a group ill suited to the Farmer's operations on the threshing floor.

Besides, can we suppose that the Saviour, who desired his gospel to be preached to every creature, would allow such a bar to be put to its universal propagation: Such an earthly clog to be fastened to the heels of his Evangelists, whom he commanded to "go and teach all nations?" No; on the contrary, he declares that "whoever does not even hate, (as an obstacle to the discharge of his duty,) "father and mother, sister and brother, wife and children; nay, and his own soul, (or life itself) cannot be his disciple." Matt. xix. 19.

Or is it for one moment imaginable that he, who is justice itself, would entail upon his creatures, as the indispensable condition of hearing his necessary and saving truths, the obligation of providing for any but those who teach them! Or, if he really sanctioned such obligation: allowing what was never earned to be claimed as wages rightly due; why should that obligation cease at the clergyman's demise? what then is to become of his widow and orphans? Cast upon the wide world, as they are liable to be at all moments, without a protector, a home, or a provision of any kind; what a dismal prospect and dangerous dark futurity lies before them! And can we suppose such an order of things as this to be of the Saviour's institution! No, surely. His clergy are independent of all these human chances; and better adapted to his wise just, and merciful purposes. He has separated them from the world, and the things of the world, that they may attend solely to the things of the Lord, and how to please the Lord." O them, the virgin Priesthood of the Redeemer speaks thus by the mouth of his Prophet Isaiah: "I will give them in my house, and within my walls, a name, better than sons and daughters: an everlasting name that shall never perish." Is. lvi. 5. The worldling's name is propagated and preserved on earth for a while, by his carnal progeny; but the Pastor's spiritual progeny, those, whom like Saint Paul, "he has begotten in Christ," shall perpetuate his name and render it illustrious in heaven for an endless eternity.

XIX.—ON VOWS.

Protestants deny all the merit, and even the lawfulness, of vowing to God any pious, charitable or good work whatever, and of faithfully observing such vows when made. This negative was necessarily broached in self-defence, by the fathers and founders of the Protestant reformation. They could not else have hoped to palliate, in the eyes of the public, their open breach of the religious vows they had taken of voluntary poverty, perpetual chastity, and entire obedience. For by such vows had Luther, Zaingius, Carlstadtus, Melancton, Ceruamradus, Bucer, Beza, Knox, and others, all apostate friars and priests, freely and formally bound themselves for life, on taking holy orders and entering their several institutes. Their first endeavor, therefore, was to excuse before the world their forsworn conduct; and finding their apology take, their next effort was to make it appear that they had only done, as they ought, in breaking through all their religious restrictions. Finally, encouraged by the applauses of their loose and irreligious partisans;

they had the unblushing effrontery even to make a merit of having exchanged the privations, penitential austerities, and laborious duties of their former holy state of life, for the worldly freedom, the unrestrained indulgence, of their sensual appetites; the animal gratification and delights of the flesh!

The Catholic Church's doctrine of vows, notwithstanding, is sanctioned, like all the other articles of her faith, by the most evident scripture. For in it we read how the greatest servants of God were in the habit of vowing, and of scrupulously performing, the vows they had made. See Gen. xxvii. 20.—ibid. xxx. 13. In it we read that God himself commanded his worshippers to vow to him, and rewarded them for vowing and keeping their vows: by which persons, as well as things were set aside and consecrated to his service. Levit. xxvii. 9.—Num. vi. 9. Samuel was vowed to God from his mother's womb, and given to serve him in his temple for ever, &c.

Nor was this practice of vowing discontinued in the Christian Church, as appears from Acts xviii. 18, 21, 23. It were needless to adduce more scripture proofs for that, of which none can doubt, who read the Bible. This practice of vowing, all will allow, was considered by the Jews as a divine ordinance. Let Protestants then shew me in all the scriptures a single text forbidding it to be any more observed. On the contrary, it is sanctioned by the Saviour's declaration, that "he came not to abolish, but to fulfil the law." XX.—OF PERSONS, PLACES, AND THINGS BLESSED AND CONSECRATED FOR HOLY PURPOSES.

Protestants still deny in the very teeth of that Scripture by which they pretend to regulate their faith, that persons, places, and things may be duly consecrated and set apart for holy purposes, and the service of the sanctuary: or that one place can thus be made holier than another. They ridicule and condemn all the Catholic consecrations, styling them in their vituperative slang, mere mummeries. Was, then, holy Jacob's act a mummery, when he consecrated the stone, on which he rested his head, the night he saw in his sleep the vision of the mystical ladder: "pouring oil upon the stone, and vowing a vow to the Lord." Gen. xxviii. 18. Were all the ceremonies expressed: ordered by God himself, in the consecration of his priests, and of every thing appertaining to his worship, mere mummeries? Were those also mere mummeries, which the Saviour used himself in working certain miracles: his making clay with his spittle, and anointing with it the eyes of the man born blind; desiring him at the same time "to go and wash in the pool of Sion, which is interpreted Sent?" His touching again with his spittle, the tongue; and his thrusting his finger into the ears of the man presented to him, who was deaf and dumb after leading him aside from the multitude? His looking up to heaven and groaning? His finally crying out with a loud voice, EPHRA! he opened? His breathing upon the Apostles, when he gave them the Holy Ghost, with the power of forgiving and retaining sin? Were all these mystical signs or ceremonies mere mummeries? If not, why should they be accounted such when used with the same meaning by his Church? What then is a mere mummery? A low mocking Protestant term, invented, like many others, for the laudable purpose of throwing ridicule on the sacred but misrepresented rites of the Catholic Church. It is the last argument of non-punished folly; the spiteful idiot's loving tongue. It is one of the many derisive epithets which the hissing, true brood of the Serpent incessantly spit out against the spotless spouse of Christ, such as Papist, Popish, Papistical, Romish, Monkish, &c. Yet, with all their viperous stings and insults, darted forth with forked tongue against her, they have never been able to deprive her of her own universally acknowledged and distinguishing title, Catholic: a title too lofty, long-lasting and great, for any of their mushroom and ephemeral sects to lay claim to.

The ceremonies of the Catholic Church in her consecrations and benedictions, in her Sacraments and Sacraments, are all scriptural: and have all the sacred and instructive meanings which, from careless, uninquiring and wilful ignorance, Protestants blindly ridicule and condemn. "Yet every creature," says St. Paul, "is sanctified by the word of God and by prayer."—1 Tim. iv. 5. But those creatures are particularly so sanctified, which are set aside and exclusively devoted to holy purposes. Thus, the Ark was so holy, that none for touching it, others, for only looking irreverently at it, were struck dead upon the spot by Almighty God.—1 Kings. vi. 19.—2 Kings. vi. 7. The Jewish monarch, for daring to usurp the priestly function of offering up incense to God in the temple, on his seizing the censor, was smitten with the leprosy, a disease which excluded one from the house of God, and from all society. He was therefore immediately expelled the temple, shut up from the public as a leper, till his death and finally buried apart from the Kings of Judah.—2 Paral. xxvi. 19. The King of Babylon, for profaning the sacred vessels taken out of the Temple of Jerusalem, by dunking out of them at his feast, together with his courtiers and concubines, had his desecrated doom denounced in the mysterious handwriting which he saw traced upon the wall of his banquetting room; and which the Prophet Daniel interpreted to him.—Dan. v. 3, 5.

#### A STORY FOR AMERICANS TO HEAR.—

This is the caption of an article in the *New York Evangelist*, giving an account of the imprisonment in a dungeon, which is said to be an indispensable part of almost every convent, of a pupil in a Jesuit College at Navarra, who had been thought to entertain some views of truth and duty inconsistent with those of his teachers.—Bread and water are said to have been the only nourishment afforded to the prisoner, and he was presented to his father in a state of weakness and idiocy. This is truly a story for Americans to hear! If they believe it, they are gullible indeed.—Every one who knows any thing of the Jesuit Colleges knows that the discipline is of the mildest character, and that the treatment of pupils is most paternal, so that their attachment in after life to their teachers is proverbial. Dungeons and starvation are not the means whereby an ascendancy over the affections is acquired. The only way to exempt the inventor of the story from the guilt of entire mendacity, is to suppose that a student lost his mind, as may some times happen, and was placed under the care of the infirmarian of the College, until his father could be apprized of his affliction.

We know of a case where a German student in a Roman College, a professed convert from Judaism, was discovered to hold correspondence with the enemies of Catholicity, and to entertain sentiments opposed to Catholic truth, whilst he wore the ecclesiastical garb, and pursued his collegiate course, professed with a view to become a Catholic missionary in the East. Was he immured in a dungeon or otherwise punished? The Cardinal Prefect summoned him to his palace, informed him of the discovery of his secret sentiments—bade him lay aside the college garb, and put on citizen's clothes, and then ordered him to be conveyed in a private carriage out of the Roman States, taking care that the authorities in the various places through which he had to pass, until he reached his native country, should afford him every facility and means for his safe and convenient return. That student is the celebrated Joseph Wolff, who, on his visit to this country, expressed in the presence of a respectable Episcopalian member of the Bar, residing at Camden, New Jersey, Mr. C—, his gratitude to the Roman authorities for their many acts of kindness. This is a fact which Americans may verify, and which speaks volumes for the forbearance and kindness of the highest Ecclesiastical Dignitaries. In no part of the world is greater indulgence used towards students than in Italy, and especially at Rome, and by none more especially than by Jesuits.—*Catholic Herald*.

CAPE OF GOOD HOPE.—Two Hottentots and seven of their children recently received baptism at Georgetown. This district contains 250 Catholics, where there were only five, two years ago. Rev. Mr. Devereux labors successfully in this part of the vineyard.

Monseigneur Donarte, bishop of Amath, embarked on the 10th February, at St. Male, for the Marquesas islands, recently

taken possession of in the name of the King of the French. Twelve missionaries accompany him. The Prelate and his apostolic band are all from Auvergne.

THE IMPOLICY OF LYING.—When Luther commenced the great schism of the sixteenth century, all Christendom was Catholic. Ireland, of course, was so. It has been said—for what will not religious bigotry say?—that the Catholic church in Ireland did not recognize the authority of the Pope, and was severed from the church of Rome. This assertion was gravely brought forward by Archbishop Usher, who was indeed its principal fabricator. But the Right Rev. Dr. Milner has distinctly shown that there is the most conclusive historical evidence in the works of Usher himself, to demonstrate the utter falsehood of his assertion. And there is a curious incident belonging to this controversy which occurred before Milner wrote; namely, that the credit of Usher's assertion having been impugned, a grandson of his, a Protestant clergyman, determined to confute the impugner of his grandfather's statement, and, with that view, carefully examined the authority upon the subject; when, to his utmost surprise, he discovered the total falsehood of that statement! Being led by this circumstance to examine the other points of difference between the Catholics and Protestants, he ended by giving up his living, resigning his gown as a Protestant clergyman, and embracing the profession of a Catholic priest!—*O'Connell's new work—A Memoir of Ireland*?

THE ESTABLISHED CHURCH.—THE SCHISM IN THE CHURCH.—(FROM A CORRESPONDENT.)—The Bishop of London seems to have aggravated the divisions in the Church by the means he suggested to heal them, for the congregations regard the adoption of the white surplice as the signal of having embraced the peculiar views of what is called the Catholic Church, while the black gown is the colour of the Preacher of the Protestant Church of England. Amongst those who comply with the recommendation (for he admit, he does not consider his charge binding, like an order), and who preach in white, are Dr. Spry; Dr. Penfold; the Dean of Chichester, in Marylebone; and the Rev. Mr. Dodsworth, of Pancras. Amongst those who refuse to preach in white are the Dean of Carlisle; the Rector of St. George's Hanover-square; the Rev. Mr. Ward, of James's, Piccadilly; the Rev. Sir H. Dukensfield, of St. Martin in the Fields; the Rev. Mr. Tyler, of St. Giles-in-the-fields; and the Hon. and Rev. Mr. Villers, of Saint George's, Bloomsbury; and the Chapels belonging to those parishes. Even in Marylebone Dr. Dibdin and the Rev. Mr. Walpole adhere to the accustomed Protestant habiliments. Mr. Green, the great ship-builder, is so disgusted with the menaced innovations, that he has built a new dissenting Chapel at his own expense. It is said the Bishop of London is unwell, and is very unhappy at the ferment and dissension which has resulted from his charge.—*Morning Chronicle*.

CASH RECEIVED FOR THE CATHOLIC. St. Catherine's—Reverend W. Patrick McDonagh, \$5 for books; for Messrs. Quin & Sharp, (Thorald) 7s. 6d.; and Messrs Sharp & Larkin, Mashville, 7s. 6d. St. Andrews—Rev. George Hay \$8, being the subscriptions of Donald P. MacDonald, Captain John McDonald (D.A.) Alexander McDonnell (elder) John McIntosh, (D. B.) each 7s 6d.; and James McDonald (elder) 10s. \* A'so 7s. 6d., before omitted.

PROTESTANT ASSOCIATION.—We understand that several Protestants were so scandalized by the infamous language made use of by one of the speakers at the last meeting of the above Association, that they left the house in disgust. The man who uttered the calumnies against our Church, is a pitiful creature for whom women go round begging from door to door. He stated that the Catholic clergy instructed servants to STEAL from their employers, and that the Sisters of Charity, Nuns, &c., were——what it would not be polite to mention.—*Cath Telegraph*.

### REDUCTION IN THE PRICE OF TAILORING !!!

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

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

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

The price of Cutting is also reduced.

SAMUEL McCURDY.

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

Hamilton April, 6, 1843. 31

JAMES MYERS,  
Cabinet Maker & Upholsterer  
HAMILTON,  
BEGS to acquaint the Gentry and Public that he has established the above business on King Street, nearly opposite Buchanan & Co.'s Wholesale Store where he will be happy to attend to all orders the above line entrusted to his care.  
**Feather Beds and Mattresses made to order.**  
Hamilton, October 4th, 1842.

### HIDES!! HIDES!!

THE Subscriber will pay Cash or Trade for HIDES, at his Store, at the Court House Square, Hamilton.  
JOHN KENNY.  
Hamilton, 31 March, 1843. 23

JOHN McARDIE,  
(Opposite Mr. J. Willson's Flo Store),  
JOHN STREET HAMILTON,  
Black-smith, Carriage, and Wagon Spring maker.

Every description of work in his line, he feels confident he can execute to the satisfaction of the public. Prices reasonable.  
Hamilton, October 8th, 1842. 2

C. H. WEBSTER,  
Chemist and Druggist, King Street,  
OPPOSITE THE PROMENADE HOUSE,  
Hamilton.

REMOVED  
MASON & STGELEY,  
HAVE Removed to the building known as the "Yorkshire Store" two doors from Mr. Mullin's, Tavv, John Street, where they will be happy to attend to their old customers in the Shaving line.  
Hamilton, 4th Feb., 43. 19-1f.

# EIGHT HUNDRED THOUSAND ACRES OF LAND.

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

**No Money is Required Down.**

**TO OLD SETTLERS, EMIGRANTS, AND OTHERS.**

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

## NO MONEY BEING REQUIRED DOWN.

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

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

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

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

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

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

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

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

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

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

## GREAT ENLARGEMENT OF THE PHILADELPHIA SATURDAY COURIER.

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

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

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

### TO AGENTS—TERMS.

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

Address, M'MAKIN & HOLDEN, Philadelphia.

## THE PHILADELPHIA SATURDAY MUSEUM.

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

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

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

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

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

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

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

### TYPE AT REDUCED PRICES.

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

Placing the Book and Newspaper fonts as follows:

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

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

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

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

## SPRING GOODS.

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

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

## NEW GOODS.

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

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

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

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

A great quantity of Ready-made Clothing.

PRICE & MITCHELL, Corner of King and James Streets, Hamilton, 7th April, 1843. 31-6

## WINER'S Canadian Vermifuge. Warranted in all cases.

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

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

## THE LADIES' WREATH.

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

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

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

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

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

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

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

Subscriptions received at this Office.



ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

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

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

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

ARMOUR & RAMSAY, Montreal. A. H. ARMOUR, & Co. Hamilton. RAMSAY, ARMOUR, & Co. Kingston.

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

FOR SALE,

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

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

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

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

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

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

CABINET, FURNITURE OIL AND COLOUR WAREHOUSE.

KING-STREET, HAMILTON, Next door to Mr. S. Kerr's Grocer MESSRS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishment in this place, under the direction of Messrs. SANDERS and ROBINSON, and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

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

King street, [next door to Mr. Kerr's Grocery.] N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Palliasses, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Hamilton, June 28th, 1842.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

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

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

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

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed. Hamilton, Dec, 1842. 13

Cure for Worms.

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

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

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

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

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

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

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

PRINTERS' INK.

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