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THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] AUGUST 31, 1842.

NUMBER 51

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

Extracted from Charity.

A MANUSCRIPT POEM.

All o'er earth's surface, broad and boundless spread,
What goodly prospects smile; of hill and dale;
And verdant mead; and winding vale; where glides
The river hoarse, that from their woody haunts
His tributary rills and riv'lets calls!
Amid the scene the lowing herds are seen,
That pleas'd and peaceful yield the milky store;
And bleating flocks, their cumb'rous fleece that lend
'Gainst winter's nipping cold our limbs to screen:
The toiling ox so patient; and, so proud
His Lord to bear, the fleet and sprightly steed:
With thousands more, domestic known; or wild;
Peopling in ev'ry clime the countries spread:
Some meekly stooping to man's yoke impos'd:
Some, shyer formed, that coyly court his reign,

Nor is unpeopled with its finny tribes
The wat'ry world. Each lake and purling stream
Its speckled natives holds: and on our coasts
His endless swarms unbounded ocean heaves.

Wing'd millions soaring crowd th' aerial void
On various plume suspended: and their chace
Pursue disportive; while their notes, or shrill,
Or mellow pour'd, and pleasing, win the ear
Of meditative man, below that strays.

The Lord of all that flies, or swims, or creeps,
Is he appointed; nor beyond his reach
Is ought, he covets, plac'd. With art he tames
The fierce; and strong subdues. He swift arrests
His springing game, on fleetest pinions borne:
And from their deepest caverns forth he leads,
Rous'd from their oozy beds, his finny prey.
Ev'n summer's insect race, in gawdy trim
That flutter round his path; or busy roam
The blooming-wild: for him their labours ply;
And all their industry exert and skill.
For man the silk-worm weaves her slender web:
The bee extracts her honey from the flow'rs.

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLVI.

THE FOURTH BOOK OF SAUUEL;

OTHERWISE CALLED

THE FOURTH BOOK OF KINGS.

Chapter 6—verse 6. The piece of wood cast by the prophet into the water; towards which "the head of the axe floated;" represents the wood of the cross; which restores to us our lost power to labour or do good; the power of "laying the axe to the root of the tree;" and,

by felling out criminal passions, of raising with them, thus subdued, a permanent habitation near the Jordan; the spiritually purifying, refreshing, and fertilizing stream.

Verse 12. If Eliseus in the body, could, in the prophetic spirit, see and hear from such a distance the most secret counsels of the king of Syria; how can Protestants suppose the blest in heaven, who enjoy the clear vision of God himself, incapable of knowing what passes here on earth? This, besides, is contrary to the Saviour's declaration, that there is more joy in heaven for the one sinner converted, than for the ninety-nine just.

Verse 16. "Fear not; for there are more with us than for them;" namely, "the host of heaven;" which, at the prophet's prayer, his servant was permitted to behold. And can Protestants, who affect to take the scripture for their rule of faith, declare that doctrine false which Catholics hold, that the just, when attacked by their Enemies, visible or invisible, are not now as formerly, defended by the same heavenly guardians; let Protestants then shew, as they are bound to do, what scripture text they ground this contradictory article of their creed upon.

Verse 18. "Blindness," &c. The blindness here spoken of was of a particular kind, which hindered them from seeing the objects that were really before them, and represented other different objects to their imagination; so they no longer perceived the city of Dothian, nor were able to know the person of Eliseus; but were easily led by him, whom they took to be another man, to Samaria. So that he truly told them, verse 29, "this is not the way; neither is this the city," &c. Because he spoke with relation to the way and the city, which was represented to them. D. B.

Verse 30. "And all the people saw the hair cloth which he wore next to his flesh." This shows that the Catholic penitential instrument, "the hair cloth," was in use from the beginning among the people of God.

Chapter 8—verse 10. "Tell him thou shalt recover." By these words the prophet signified that the King's disease was not mortal; and that he would recover, if no violence were used. Or he might only express himself in this manner, by way of giving Hazael to understand that he knew both what he would say and do; that he would indeed tell the King that he should recover, but would be himself the instrument of his death. D. B.

Verse 16. "And of Josaphat," &c. That is, Josaphat being yet alive; who some time before his death made his son Joram king; as David did before his son Solomon. Ibid.

Verse 26. The daughter of Amri; that is, grand daughter, for she was daughter of Achab, son of Amri,—verse 18. Ibid.

Chapter 10—verse 13. "I will worship him more." John sinned in thus pretending to worship Baal; and causing sacrifice to be offered to him: because evil is never to be done that good may come of it. Rom. 3, 8. Ibid.

Chapter 11—verse 12. "The Testimony," the book of the Law.

Chapter 12—verse 4. "Sanctified," that is, dedicated to God's service.—Ibid. "The price of a soul;" that is, the ordinary oblation, which every soul was to offer by the law.—Exod. 30. Ibid.

Chapter 13—verse 19. "If thou hadst smitten," &c. By this it appears that God had revealed to the prophet

that the king should overcome the Syrians as many times as he should then strike on the ground; but as he had not at the same time revealed to him how often the king would strike, the prophet was concerned to see that the king struck but thrice. Ibid.

Verse 21. Is that unscriptural, as Protestants pretend, which scripture here affirms to have happened; or is it then unscriptural to believe, as Catholics do, that God may still, if he chooses, honour by miracles the bones and relics of his saints, as he did those of his servant Eliseus?

Chapter 14—verse 8. "Let us see one other." This was a challenge to fight. D. B.

Chapter 15—verse 5. "A leper." In punishment of his usurping the priestly function of offering up incense in the temple.—2 Paralip. 26.

Chapter 19—from verse 21 to 35. What could be conceived or uttered so majestic and sublime; so full of lofty and dignified scorn for the blasphemous and vain boasting Kings of the Assyrians, as this prophecy of Isaiah, which promises, towards the close, in verse 31, that remnant of Israel who shall follow the Saviour?

Chapter 20—verse 11. "And Isaiah the prophet called upon the Lord; and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz." This miracle, and that wrought by Joshua; at whose command the sun stood still, and prolonged the day till victory had declared for the house of Israel; prove at once, and in a transcendent degree that the God of the Hebrews was the sole God of the universe. For as the astronomer demonstrates, the least retrocession or stoppage of the sun's course must have caused the same throughout the whole planetary system; otherwise the vast structure of the universe would have been deranged, and thrown into ruin and confusion.

Chapter 22—verse 8. "The book of the law;" that is Deuteronomy.

Verse 14. "In the second," that is in a street, or some part of the city, called in Hebrew MASSAM. Deborah, Holda and Judith were the only females, whom God chose in the worst of times, to be the inspired organs of his instructing voice to his people; for the woman, since her fatal counsel to man in paradise, was not more allowed to counsel the man, except on such extraordinary occasions, and for his humiliation, but to be counselled by him.—1 Con. 14, 34.—1 Tim. 2, 11, 12, 13, 14.

The end of the Fourth Book of Kings.

THE FIRST BOOK OF PARALIPOMENON.

These books are called by the Greek interpreters *Paralipomenon*, that is, of things omitted; because they are a kind of supplement of such things as were passed over in the book of Kings. The Hebrews call them *DIBRE HAJAMIN*, that is, "the words of the days," or "Chronicles." Not that they are the books, which are often quoted in "the Kings," under the title of "the words of the days of the Kings of Israel, and of the Kings of Juda;" for the Books of *Paralipomenon* were written after the books of Kings. But because in all probability they have been abridged from those ancient "words of the days," by Esdras, or some other sacred writer. D. B.

Chapter 5—verses 1, 2. In Reuben's forfeiture of his birthright in favor of Joseph, the same mystery is

alluded to in the transmission of Esau's birthright to Jacob; for Jacob, and more particularly Joseph, as from his name and the mysterious circumstances of his life appears, were prototypes of the Saviour; in whose favor, and that of his progeny, the Christians, the Jews made over, together with their Messiah, their rights of primogeniture. The princely dignity was given to Judah, and the priesthood to Levi; as of both these tribes, the prince of peace, and high priest for ever, Jesus Christ, was to descend.

Chapter 9—v. 2. *Nathineans*. These were the posterity of the Gabaonites; whose office was to bring wood, water, &c., for the service of the temple.

Chapter 11—verse 22. *Two ariels*, that is, two lions, or men so called for their strength and valor, for *Ariel*, in Hebrew, signifies a lion. L. B.

Chapter 15—verse 26. "They offered in sacrifice, seven oxen and seven rams." Another allusion to the seven sacraments.

Chapter 17—verses 11, 12, 13, 14. All these promises of God to David, regard Solomon, in the temporal, but Messiah, in the spiritual sense.

Chapter 21—verse 1. "And Satan rose up against Israel; and moved David to number Israel." This shows how "the adversary, the devil," who, as St. Peter says, "goes about like a roaring lion, seeking whom he may devour;" brings mischief upon whole nations, by tempting successfully their rulers to sin. Now Protestants allow that the devils may tempt us to do evil; but not that the spirits or angels can inspire us to do good. According to them, we are left exposed to a very unequal, and therefore unfair contest. We are subjected to the attacks of invisible enemies, without any invisible friends to defend us. But no; God in his holy scriptures declares that his "Angels shall encamp round about them who fear him, and shall deliver them." Ps. 33, 8.

Verse 5 "The number," &c. The difference of the number here, and in 2 Kings, 24, is accounted for by supposing the greater number to be that which was really found; and the lesser that which Jacob gave in. D. B.

Verse 12. "Three years' famine," which joined with the three foregoing years of famine, mentioned in 2 Kings, 21, and the seventh year of the land's resting; would make up the seven years proposed by the prophet, 2 Kings, 24, 13. Ibid.

Verse 16. "Clothed in hair-cloth." Is such a penitential weed like any thing Protestant? Is it not scoffed at, though scriptural, by our scripture judging sectarists?

Verse 25. "Six hundred sickles of gold," &c. This was the price of the whole place, on which the temple was afterwards built. But the price of the oxen was "fifty sickles of silver." 2 Kings, 24, 24. D. B.

Chapter 23—verse 29. "The priests have the charge of the loaves of proposition; and of the sacrifice of fine flour; and of the unleavened cakes," all emblematic of the christian, unbloody, eucharistic sacrifice.

Chapter 26—verse 10. "He had not

a first born;" that is, his first born was either dead or not fit to be Chief.

Chapter 29—verse 20. "And they bowed down themselves, and worshipped God, and then the King." It is lawful then, according to Scripture, to worship the creature with an inferior worship; notwithstanding what our rigid Reformists and particularly the Quakers allege to the contrary.

End of the First Book of Paralipomenon

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, AUGUST 31.

The following may serve as an answer to the stupid article in the Guardian of the 24th inst.—*The iniquity of Rome coming to light.*

PROGRESS OF THE CATHOLIC CHURCH IN ENGLAND.

The Church Intelligencer contains a report of the sermon preached by the Rev. Dr. Hook at the consecration of Clifford Church, England, in which the rev. orator notices the remarkable increase of 'Romanism' at the present time, for which he assigns many and obvious causes. He observes that the Catholic Church having been "placed by legislature on the same footing as other forms of dissent [from the Church by law established,] and consequently political hostility to it having been moderated, the Romanists [Catholics] are now better able than they formerly were to obtain a hearing for themselves."

"And not only have they obtained a right to speak (continues Dr. Hook,) but there are also circumstances in the times which render men willing to hear them. The opinion is prevalent that all men have a right to exercise their private judgment in choosing a religion for themselves; there are many proud spirits who would scorn to receive their religion from their mother or their nurse; but before their private judgment can be fairly exercised, all parties ought surely to be heard; and it would be real illiberality were we to refuse to admit that, a priori the (Catholics) are as likely to be right as the followers of Calvin or the disciples of Luther. They, therefore, who are seeking the truth and go to all places of worship, determining hereafter to remain where they 'get most good,' and find the greatest comfort, will visit the (Catholic) in common with other chapels.

"But they have a further advantage. Owing to the removal of political disabilities, a greater degree of intercourse has taken place between Romanists, (Catholics) and Protestants, and friendly relations between them have often been established. Then, again, by the opening of the Continent, the mind has become accustomed to many of the peculiarities of the (Catholic) system. Much in that system has been discovered to be practically good; and in many instances the ceremonies which have been uncharitably sneered at as *mummeries* have

been, upon examination, found to be ordinances pregnant with deep meaning. This intercourse with Catholics has led also to the discovery that many of the traditional stories prevalent in England concerning (Catholicism) have no foundation in fact, being the inventions merely of malignant wickedness zealously received by malignant credulity, and so often repeated as to have assumed the appearance of an admitted truth. But when once we have made the discovery that we have wronged a person or party, by having believed what is not the truth with respect to him or them, if we have a spark of generosity in our nature we shall not only be anxious to do justice to that person or party, but also to their self-vindication on other points we shall be inclined to listen favorably. And hence Catholicism has obtained not only a hearing, but a favorable hearing. The case against the Romanist having been overstated, candid minds are suspicious of all anti-papistical statements made by Protestants; and the Catholic may fairly say, "If on one point you have been satisfied with my explanations why not listen to my explanations on other points, which you will probably find equally satisfactory?" Thus it is, that though falsehoods may seem to profit a controversialist for a time, they will in the end do damage to his cause. God will not permit his cause to be maintained by weapons taken from the armory of Satan."

So, these gentlemen of the reformed school at length discovered, that their dishonesty in misrepresenting Catholic doctrines was not the best policy, though it answered their purpose very well for a time. Those pious frauds having been exposed have served to open the eyes of their credulous dupes to the "malignant wickedness" of their religious guides, and directed their enquiries after truth into that channel through which alone it flows pure and undefiled. Thus it is that "*iniquity hath lied to itself.*"

Another cause of advancement of the Catholic Church in England is, Dr. Hook informs us, "the present state of the Protestant World," which has "gradually become worldly and self-indulgent." "If men," he observes, find the shadow only of asceticism lingering in the once ascetic sects of Protestants * * * * and if they find the substance in the Roman Catholic Church, they will naturally incline to Romanism (Catholicity) and receive with gladness those devotional books and exercise which minister to their emotions of thoughtful sadness."

Dr. Hook next observes that the charge of persecution in former times, which excites against our church the strongest prejudices and indignation, has been successfully retorted against Protestantism, which has been, and is still liable to the same charge.

"This seems to be a fair argument," says Dr. Hook, "and, it obtains the greater force where reference is made to the bitterness of spirit, the hatred, variance, emulations, wrath, strife, envyings, which are characteristic of the Protestant world at the present time, when every man's hand seems to be against his brother, whether he be a Catholic, Romanist, or

Protestant. The Romanist may fairly argue that the spirit of a Bonner or a Gardiner may animate the heart of a Protestant as well as of the Papist, and may be as truly exhibited in the malodious of the press, as in the fires of Smithfield; in moral as in physical persecution."

The impress made on devout and imaginative minds by the solemn rites and ceremonies of our church, is stated as "one of the reasons why Romanism is gaining ground" in England.

"Nor may we here forget," says he, "the deep impression made upon the minds of many by the solemnity of the religious services of Rome. A man of the world observing, and expressing clearly the feelings of others, says, 'that not only the impressive melody of the vocal and instrumental music, but the imposing solemnity of the ceremonies, raise the character of religion and give it an air of dignity and majesty unknown to any of the Reformed Churches.'" [*An Analytical Inquiry into the Principles of Taste*, by Richard Payne Knight, p. 366.]

The Dr. assigns some other reasons for the progress of Catholicity in England which we may pass over, as those he has insisted on above are quite sufficient for our present purpose, which is to show the present temper of the times and the loss of religious feeling in that country, with reference to our holy church. In the second part of this Discourse Dr. Hook labours to prove us guilty of the abominable sin of idolatry in the invocation of Saints, and contends that under these circumstances it will be impossible to effect a reconciliation between the two religious communities. But the learned Doctor has misstated and misrepresented our doctrine on this head; and we doubt not that such of his Protestant hearers and readers as may be honestly seeking the knowledge of divine truth, will enquire into this matter, and be referred to Bossuet's Exposition, or the Catechism of the Council of Trent, in which they will find a satisfactory explanation of the practice of invoking the prayers of the Saints, which will convince them that it does not afford the slightest ground for the imputation of idolatry. Thus will Dr. Hook contribute by his writings to promote the fearful "growth of Popery" in England, which he vainly strives to arrest by the propagation of an antiquated calumny.—*Freeman's Jour.*

POPISSH IDOLATRY AND SUPERSTITION!

We Roman Catholics, that is to say, all Christians since the Saviour's time, are accused by Protestant sects, of every denomination, of downright idolatry: 1st, Because we honour the saints and angels, and ask their prayers and protection; 2d, Because we keep with reverential decorum sacred images and pictures, for the sake of the originals.

1st. Is it not then lawful to honour those whom God has honoured and finally crowned? And if we may ask, as the Apostles did, the prayers of our fellow creatures here on earth; why may we not ask, in our behalf, the prayers of the blessed in heaven? Because, says the Protestant, they know no more about us than we

know about them. Then how can they, as the Saviour says, rejoice at the conversion of the sinner? Can any one rejoice at what he has no knowledge of, or in which he takes no interest whatever?

2d. Does the mere keeping with reverential decorum sacred images and pictures for the sake of the originals, constitute idolatry? Then Protestants are guilty of a much worse species of idolatry than Catholics are: for they keep with reverential decorum the images and pictures of sinful mortals here on earth; of their sovereigns, successful warriors, patriots, eminent artists, &c., nay, of their kindred, friends, and acquaintances! And would it not be deemed an insult to the originals to burn them in effigy? And if the originals can be thus insulted in effigy; why can they not be honoured also in effigy; nobody in the mean time being ever such an idiot as to suppose that the image or picture is the very original! And yet Protestants are such credulous dupes of their interested teachers, as to believe that the whole Catholic world has ever been, and still is, for keeping with religious reverence the images and pictures of Christ and his saints, downright idolaters!!! This is a choice subject of attack against the Catholic Church with Protestant tract scribblers of every cast; and in which our *Christian Guardian* and *Toronto Church* Editors (trusting to the ignorant and uninquiring credulity of their readers) deal without scruple in their weekly effusions. A more glaringly false and absurd fiction than this was never held forth to the belief of the public. And yet, strange to say, it is never repudiated but by the Catholics themselves, who should surely know best what they believe on the subject.

But Catholics also keep with a superstitious reverence the relics of their saints! Were the first Christians guilty of keeping with a superstitious reverence the handkerchiefs and aprons of St. Paul, which cured all diseases, and cast out devils? Acts 19, 11, 12.

Are Protestants guilty of superstition in keeping with affectionate regard the relics of their absent or deceased relatives, friends, acquaintances, and lovers; their hair, letters, rings, broaches, any thing that had ever belonged to them? We have seen mentioned in some public journals, that letters and other effects of John Wesley, the founder of Methodism, were kept and prized above all value by certain of his admiring followers; and in Wirttemberg, we have been told, are still carefully preserved, as a precious relic, the buckskin breeches of the German monk, Martin Luther, the worthy father of the Protestant Reformation.

To conclude; is there one truly sensible and reflecting Protestant who is really capable of believing that all the great and learned in the Catholic Church (and there are in her some few such) are downright idolaters, or superstitious simpletons, worshipping the creature instead of the Creator; and adoring the inanimate graven or painted thing, which, as they read in their catechisms, can neither see, nor hear, nor help them? The rudest individual, the merest child of their communion, would

smile with pity at the ignorant simplicity of the Protestant charging the members of their church with such absurd and irrational practices. Catholics keep and cherish such sacred representations as Protestants do their profane ones, only in honour and remembrance of the originals; as Orangemen in Dublin do (though not with such pagan and bloody rites) their Dutch Moloch in College Green. While Protestants keep with honour, and would justly punish for burning, mangling, or besmearing the statues, images or likenesses, of Her Majesty, of a Wellington, a Nelson, and other illustrious friends and champions of their country; why should such be without blame, nay, why should they be praised as zealous Christians, who dash down, mutilate, insult, and destroy the statues and representations of the Redeemer and his saints, the champions of his spiritual kingdom; the chief benefactors of the human race? Surely they who abhor so the image, cannot be supposed to love the original.

We regret to learn the disgraceful outbreaks at Beauharnois and St. Catherines, in which last place the Catholic Church is reported to have been burnt; and also the English Church to have been set on fire, but to have been happily saved from destruction. We hope the presence of our troops, who have been sent to these places, will prevent further riots taking place, and restore peace and security to the inhabitants. A Buffalonian hoax is said to have been, in this latter place, the cause of all the frightful disturbance.

The Rev. Edward Gordon, of Niagara, is charged with the mission of St. Catherines.

We acknowledge with gratitude the reception of that valuable paper, *The Catholic*, lately edited in London; a new and formidable Champion of the good old cause. We rejoice to see Catholic periodicals every where starting up around us. Besides the many Catholic journals so long in circulation in North America, several new ones have just appeared, the *New England Reporter*, and the *Adopted Citizen*, both from Boston, the *Catholic Register* from Detroit, and the *Indicator* from Newfoundland. These, numberless conversions daily making to Catholicism, and the many Catholic Churches rearing their spires in every township, are, according to the prediction of our Toronto prophet, the so called *Christian Guardian*, the sure signs of the "speedy downfall of popery!"

SIR CHARLES WOLSELEY,
ON THE PERSECUTION OF THE PRESS IN IRELAND.

To the Editor of the Morning Chronicle.

SIR.—I wish you could inform me what has become of the representatives of Ireland; for really, if they are not all missing, I cannot account for their continued silence on the subject of the persecution of the press in their country. The moment I read the trial of Mr. Duffy I felt convinced we should have a motion for a committee of inquiry forthwith; and I am a good deal at a loss to conceive what use Irish members are of at all when they permit such a case to pass without animadversion. The press can say nothing while Mr. Blackburn is Attorney-General, and the members of Parliament will say nothing, for what reason Heaven knows: a happy condition for poor Ireland.

It seems to me that there never was a case that called for stronger animadversion. If it were brought before the people of England, in all its horrid colours, they would think it must have happened in the days of the Star Chamber, but that it were impossible in the present century. In three words, the case seems to be this: Mr. Blackburne, the Irish Attorney-General, directed certain practices in the empannelling of juries in two northern counties which were directly at variance. In one of the cases certain Protestants were to be tried, and, to the surprise of every person, they were acquitted, owing, as it seemed, to the manner in which the jury was selected. In the other case, a Catholic was tried, and he was convicted, owing, as it was alleged, to the manner in which his jury was selected. The Liberal newspapers of the province stated these facts, and commented upon them in strong but not violent language, twitting the Attorney-General with this strange contrast.

Well, Mr. Blackburne, who was accused of these mal-practices, instead of instructing one of his newspapers to prove that they were untrue, or instead of taking a civil action, when the truth of the charge could be enquired into, and instead of waiting for a committee of inquiry into the transaction for which Mr. O'Connell had already moved, took advantage of his position as Attorney-General to proceed by criminal prosecution against Mr. Duffy, the writer who had exposed him. The trial came on, and the Attorney-General stated, that if the charges were true he would be worthy of the deepest condemnation. The Judge repeated the same, and added, that there was no excuse for a newspaper publishing such charges, when there was a proper tribunal, namely, the House of Commons, before which they could be tried. The result of course was, that Mr. Duffy was convicted; the Attorney-General playing the treble part of the accused, accuser, and the prosecuting counsel.

But my chief object in addressing you was to state a fact *apropos* to the law laid down in this case. The Attorney-General and the Judge insisted that if there were any grounds of complaint they ought to have been brought before Parliament, and that there complete redress might have been had. Now, the fact is, that when I saw the transaction reported in the *Vindicator*, I embodied them in a petition to the House of Commons, praying for inquiry; thus taking the very course that the law authorities in Ireland declare is not only proper, but the all-sufficient remedy. How vain, then, is it to talk of bringing any official offender to justice without the aid of the press! But if the Irish people are to be thrown upon Parliament alone, they will require a *Parliament of their own* to do all the business; for certainly it would never be done in the British House of Commons; and so strongly is this my impression, that I have determined to join the Repeal Association of Ireland, and lend every aid I can in agitating the question of a domestic legislature for that country—such is one consequence of Mr. Blackburne's justice.

I am, dear Sir, yours sincerely,

C. WOLSELEY.

Wolseley, July 11, 1842.

A Convert.—After the twelve o'clock mass on Sunday, the 26th ult., a very respectable looking woman, named Sarah Anne Browne, who had been born in England of Protestant parents, and also reared and educated in that religion, was received into the bosom of the Roman Catholic Church in a very solemn and imposing manner by the venerable Bishop of Clonfert, the Right Rev. Dr. Coen. Previous to this solemn reception the new convert remained in silent prayer in the sacristy during the holy sacrifice of the mass, after which she proceeded on together with two acolytes, the

former bearing a crucifix, and the latter with two lighted candles; then the Rev. J. Malony, who assisted his lordship during the ceremony, appeared in soutanne, surplice, and stole, and after him came the venerable bishop robed in his pontificals. His lordship ascended the altar, and addressed one of the largest congregations witnessed for some time (the galleries being crowded by strange gentlemen, in consequence of the quarter-sessions in this town.) His lordship delivered a brief but very sublime discourse on the parable of the good shepherd who rejoiced at the finding of the lost sheep, which discourse evidently produced the desired effects on the minds of the assembled congregation, as well as on that of the new convert. The Rev. J. Malony tenderly addressed the new convert; after which she read her recantation and profession to the Catholic faith, which continued for the space of a quarter of an hour; after which the *Veni Creator*, *Psalm Miserere*, and absolution was repeated by the bishop. The Rev. Mr. Malony again addressed the convert in an eloquent and instructive discourse. His lordship subsequently requested of the faithful to pray, in order that the Lord might be pleased to confer every blessing on the new convert. The *Te Deum* was then repeated, which terminated the ceremonies of the day.—*True Tablet*.

Labouring Emigrants.—If Lord Sydenham had not been taken from us in the midst of his usefulness, we have no doubt that all the labour which has arrived in the country would have been absorbed by the public works; but something has occurred at the Colonial Office in London, which has retarded the promised loan of one million and a half, and to that circumstance must be attributed the present distress of the labouring emigrant. To the Provincial Government, we believe no blame can be attached. The President of the Board of Works has laid out all the Roads authorised by the Provincial Parliament, and the reason why he has gone no further than the initiatory of these works, is what the public are anxious to know. The general opinion is that there is no money at present applicable for the purpose. The cause of the Home Government delaying its completion of the loan, is said to be the result of representations made by individuals connected with this country. We have seen it stated in some of the Western papers that Mr. Hamilton Merritt, who has recently returned from England, has been the means of producing the present state of things, and that his object is to get a larger grant for the Welland Canal, and the St. Lawrence, that his favourite project of conveying goods from Liverpool to Chicago may be realized. We hope the report is not true, but we have heard so much on the subject, and as Mr. Merritt has not contradicted the report, if he ever saw it, that we have thought it necessary to mention it now, that the hon. gentleman may, if he see fit, explain himself.—*Hamilton Express*.

We regret to learn that a riot of so serious a character took place at Beauharnois among the workmen employed on the Canal there, that it was found necessary to despatch a party of Hussars from Laprairie to preserve the peace. It may be remembered that Mr. Killaly, at the end of his excellent Report, which we lately published, recommended that some regular troops should be stationed near to the works, for the purpose of preventing the occurrence of disturbance. We trust that no time will be lost in complying not only with this, but with the other sensible suggestions contained in that Report, conducing as they must do, so much to the spiritual and temporal welfare of the laborers.—*Montreal Gazette*.

Original

AGAINST PERSECUTION FOR CONSCIENCE SAKE.

Convertite gladium tuum in locum suum, unusquisque enim qui acciperit gladium, gladio peribunt. Matt. c. 26, v. 52.

Put up thy sword into its scabbard; was the Saviour's injunction to his disciple, who had drawn the sword in his defence, and cut off the ear of Malchus, the High priest's servant, probably the most active in apprehending our Lord. 'Put up the sword into the scabbard; for all they, who use the sword, shall perish by the sword.'

With the view of giving to his followers among his last and most striking injunctions the most important one of forbearance towards their enemies, even towards those actuated by the most deadly malice against them; but more particularly to impress upon their minds that they are not authorised by him to raise their arm of flesh in his defence; and murder or torment their fellow creatures on the pretext of maintaining his cause; and also, as he himself observed upon the occasion, that the prophecy concerning him might be fulfilled, which said that *he should be reckoned among the wicked*; thus designating those, who have recourse to the sword; with this view, I say, did he intimate to his disciple that he should provide himself with a sword and so far permitted him for once to use it, only that he might have the more solemn and public occasion of forbidding his followers the like use of it for ever; adding at the same time the example of rendering good for evil, which he had all along so forcibly inculcated by touching and restoring on the spot the ear of Malchus that had been cut off.

But the most direct object which he seems to have had in view in bringing about this mysterious incident, was to prove that, however much, as he foresaw, they who might boast themselves his followers, should seek to establish, or uphold what they imagined to be his cause by violent measures; they not only had not his sanction for doing so; but that on the contrary, they were expressly forbidden by him to interpose in his behalf in so summary and cruel a manner, reminding such mistaken and presumptuous zealots that he needs not their aid to accomplish his ends; or, if he wanted aid, that he had the whole host of Heaven, more powerful assistants, at his call. "Thinkst thou," said he to Peter, "that I cannot now ask my Father, and he will presently give me more than twelve legions of Angels?" On the very occasion alluded to he gave a convincing proof that, even in his mortal state, he required no human aid to defend him against his enemies, by sending his pursuers with a word thrice reeling to the ground. And is he now less powerful and more dependant on our help in his immortal and glorified condition?

His disciples, in the excess of their zeal, besought him once to allow them, like Elias, to call down fire from heaven to consume his enemies: but he gave them to understand that his dispensation was one of mercy and not of justice; for that he

was come to seek and to save, not to scatter and destroy.

He was styled by the prophets *the prince of peace* and, *after glory to God on high, peace on earth, and good will to man*, was sung by the angels at his nativity. Meekness was his favourite attribute, and the virtue he commended most to his followers; indeed the one by which he said they should be chiefly distinguished from the rest of mankind.

This is the particularly marked character of the Messiah, as given in the prophecies; which described him as one, 'the bruised reed who would not break; and the smoking flax, who would not extinguish. Is. 42,3, Who gave his back to the smiters, his cheeks to those who buffeted them, and who hid not his face from ignominy and spate, 50,6. Who when oppressed and afflicted, did not complain; but was led like a lamb to the slaughter, and as a sheep before her shearers, opened not his mouth, 53,7' These, and a thousand other passages to the same effect, describe him as most distinguishable by the attribute of meekness; which shone forth most conspicuously in his conduct throughout the whole course of his life, but more particularly towards its close, and in the latest stage of his mortal existence. The last legacy he bequeathed to his disciples before leaving them, was *peace*. *My peace*, said he, *I leave you: my peace I give you, not such as the world giveth*, a treacherous and hollow truce, the effect but of mutual precaution, accompanied always with distrust; but one the pure offspring of brotherly love, derived from its native source the love of God, our common father; both which he strongly inculcated; declaring that *on these two depend the whole law and the prophets*; that is, that on these two the whole duty of man hinges and turns; and assuring them that the main test of their being his disciples, is, that they love one another. 'By this,' says he, they shall know that you are my disciples, that you love one another' Nay, he bade them even forego their just and indubitable rights, rather than quarrel and litigate for them with one another. 'You have heard, said he, that it has been said, eye for eye; and tooth for tooth. But, if any one should smite you on the right cheek turn to him the other also. And if any one should sue you at law, and take from you your coat, let him have your cloak also. You have heard it said, love your neighbour and hate your enemy. But I say unto you, love your enemies. Bless those that curse you: and pray for those that despitefully use you and persecute you: that you may be the children of your father who is in heaven, who makes his sun to rise on the wicked and the good, and sends down rain on the just and the unjust. Blessed are the merciful, says he, for they shall find mercy. Blessed are the peacemakers for they shall be called the children of God. Matt. 5.' And in that short but all comprehensive prayer which he taught us, he desires us to ask for forgiveness of our offences against God, only in as far as we ourselves forgive those of our fellow creatures, who have offended us. Matt. 6.

These divine maxims of meek forbearance towards all men, and of charity even

to our enemies were exemplified in himself to a supreme degree. He did not refuse even to Judas the kiss of peace, by which he was betrayed; but only meekly remonstrated with him for making of that symbol of love, a treacherous sign. *Friend*, said he, *dost thou betray the Son of man with a kiss?* He prayed for his very murderers in the midst of all the torments he was enduring upon the cross; and pleaded earnestly with his heavenly father in their behalf; urging the only possible excuse that could be offered for them, their ignorance of the dreadful crime they were committing. *Father*, said he, *forgive them; for they know not what they are doing*.

Now let them contrast this conduct and these maxims of our Saviour, with the behaviour and maxims of those, who, while boasting themselves his disciples, and acknowledging him to be their perfect model; and his doctrine the unerring rule of their lives; subject their fellow-creatures nevertheless to all kinds of unjust privations, cruel sufferings, and even to death; for daring to differ with them in any degree on points of faith; of which they choose to proclaim themselves, without offering any sure proof of their right to such pretension, the only inspired and infallible expounders; for if they own themselves *falible*; in what they so forcibly inculcate, their conduct is then not only unreasonable, but wantonly atrocious.

What a strange and deplorable inconsistency is this, to glory so in being *Christians*; and yet to act in direct opposition to what that title so necessarily implies! Nay, to make a merit to ones self in acting so; offering even as the proof of their being the true followers of Christ, the violation of his strictest injunction, of the very one by the observance of which he said *we were to know and distinguish his followers*: and holding themselves forth to our astonished reason as his more faithful imitators just in proportion as they resemble him the less.

But our wonder at such inconsistency will cease, if we look a little beyond the mere surface of things; and consider, not the plausibly pretended, but the real motives for such conduct: which, however carefully kept out of sight, by the hoodwinking influence of interested sophistry and prejudice; are nevertheless quite obvious to the attentive and impartial observer. To such it will soon appear that all this unauthorised strife about religion, which has proved such a source of misery to mankind for so many ages; so far from originating in a pure and disinterested zeal for the glory of God; is the genuine offspring of worldly pride and of our sinful attachment to the honours and enjoyments of this life; which we could wish either to make all our own, or retain when made; claiming over and above, contrary to the Saviour's declarations, the exclusive monopoly and rightful enjoyment of the good things of the life to come.—In other words, our self conceit resents it as an insult offered to our better supposed understanding, when any one dares to call in question the soundness of its decisions: and they again, whose temporal prosperity, call it *living*, if you choose, depends upon

the general adoption of certain modes of faith, or upon their continuance, when once established, are instigated on to this unholy though pretended Christian warfare, some with the hope of snatching, others with the wish of retaining *the accursed things, the Mammon of iniquity*; till in the contest not only the Christian, but the man himself is lost in the remorseless savage; the blood-thirsty and murder-boasting fanatic; than whom there is not in nature a monster more deadly and untameable. It was to such that our Saviour alluded, when he foretold his Disciples that *the time would come when those even who killed them would think they were thus doing a service to God*.

Presumptuous worms! He never required your exerted strength to rear, nor your arms of flesh to prop and uphold his immortal structure, and imperishable fabric. Will experience never convince you that your forbidden interference in such a way, your persecuting efforts, your crafty and unprincipled endeavours, only tend to mar his gracious purpose; and impede, if possible, his merciful design? That your furious zeal is the greatest obstacle to the far and wide dissemination of his holy doctrine; which nothing but his own supporting omnipotence could make it overcome? That infidelity has nothing so plausibly to oppose to the adoption of his gospel truths, as the appalling atrocities committed by you in its blasphemously pretended support? That you thus make his holy name be reviled, and his divine revelation scouted by profane and profligate unbelievers, making that gospel of peace and universal love appear such an endless source of discord and contention; and, instead of a blessing, which it were, if well observed; as a curse and calamity to mankind! Alas! it is from false friends within the fold, and not from openly avowed enemies without, that all this mischief proceeds. It is but of our own making: *perditio tua erit, Israel*. It was Achan in the camp, by coveting and retaining the accursed spoil, not from the foe from without, who brought discomfiture and destruction upon the people of God.

How different from this was the conduct of the primitive Christians! So far from contending with one another for the possession and enjoyment of the good things of this world; they were seen cheerfully to give up all they possessed, in order the more freely to attend to their main concern, the salvation of their souls, by the diligent practice of their Christian duties; following in this the counsel of our Lord, addressed to all those who aspire after perfection, and remembering how he checked on the eve of his passion, the ambitious rivalry of his apostles; as he had done before that of the sons of Zobedec. These were the real champions of Christianity, trained in the school of self-denial and mortification to the bloody conflict of martyrdom; and to victory; not, like the heathens, by desperately fighting; but, like their lord, by patiently dying.

But no sooner was the Saviour's religion established every where on the ruins of idolatry; and worldly honours and emoluments began to be heaped profusely on its

pastors, than the sinful propensity of human weakness appeared gradually mixing itself up and contriving to blend, nay finally to identify itself with its most sacred and sanctifying institutions.

At first the pride of inventing new theories on the mysterious truths, and getting them adopted by the community, gave rise to dissention and strife among the believers; prompting each party to use every art and subterfuge in argument, and often physical force and compulsion, towards establishing or preserving established any where, its own favorite hypothesis. These differences in opinion, at first merely speculative; and others, extending even to practice, subsequently invented by the too fertile imaginations of those, who found it their interest to hatch and propagate such innovations; were used by their authors and abettors, not as the means of elucidating the truth, though craftily represented as such; or as new discovered certainties; but as those only of exalting themselves in the estimation of the public. of discrediting and undermining their hitherto venerated antagonists; and of getting themselves finally substituted in their room and put in full possession of their enviable and much coveted livings and preferments. The fear of losing on the one side, and the hope of gaining on the other, not the sufferings, toils and worldly privations, which the Saviour said were the portion of his followers; but the temporal dignities and emoluments, which had been so unsparingly allotted to the pastors of the church; these, I say, are the main cause of all this long lasting struggle and contention. The strife is all about the re-partition of the loaves and fishes; which, were the same earthly authority that placed them there, to remove, or reduce, as it may; we should soon see the desperate quarrel ended; and on this score something like social harmony restored. It is impossible, our Saviour says, to serve God and Mammon. But here we find that in order to serve only Mammon one must affect to be serving God. Still, I repeat it, could you, without the risk of being bitten in the attempt, only remove the bone of contention; you would soon see the snarlers agree among themselves.

Here then you have at once unveiled before you the whole secret of religious persecution. It proceeds not from God. It is altogether worldly. But ye are not of this world; said Christ to his followers; as I am not of this world: for where I go there is your home prepared for you in the kingdom of my heavenly father; that where I am, there you may be also. There alone are all the dignities, there are all the treasures and enjoyments, which the Christian, as such, is allowed to covet. The objects of his hope are placed beyond the grave; objects, which no earthly vicissitudes can deprive him of since they are laid up for him, where neither rust corrodes; nor moth consumes; nor thieves break through and steal; and, where his treasure is there his heart is also. He strives not for the things that perish but for those that endure to life everlasting. He considers himself as no citizen of this world; and therefore as having no rights here below to contend for. He views his

present life as a short pilgrimage, and accounts himself but a passing traveller in a foreign land, always looking forward with anxious expectancy to the happy moment of his departure hence; and exulting by anticipation in the promised enjoyment of that never ending bliss, for which alone he was created; and which awaits him for certain in the world to come. Such is the faithful follower of Christ, in whom alone is seen displayed in its ever amiable light the genuine spirit of christianity; a spirit that not only doth not evil, but that even thinketh none; and whose earnest wish and constant endeavour, is to do good to all.

It was not such a gentle and benevolent spirit as this, that ever stirred up such hateful jars among those proclaiming themselves disciples of the redeemer. It was never this heavenly spirit of peace but a most opposite one, that invested the preacher of peace; the bearer of glad tidings to all; the meek exhorter to universal benevolence and brotherly love; in a word, the commissioned apostle of the ever meek and merciful Messiah; with the rigid and inexorable office either of inquisitor or of high commissioner in the days of our Elizabeth that furnished him with all his torturing implements: the chain, the scourge, the scavenger, the joint-rendering rack, the gibbet and blazing pile, to torture, mangle and consume his dissenting brother whom his divine master died to save.

Neither is it this holy spirit that still keeps alive in our otherwise happy country these religious feuds which distract so the community:—that prompts the privileged few, who rest all their claim for such preference on the fallible decision of man, and his political statutes, to treat the many as aliens in their own native land; excluding them for doctrinal differences, though equally loyal and meritorious subjects, from all situations of trust, honor, and emolument; and, while shearing to the very quick their neighbour's sheep, to deny these, the natural means of repairing their fleece. It is not in fine, this meek forbearing spirit that bade them hold forth so pertinaciously their abjuring tests, which but debarred the conscientious and worthiest part of the community from sharing with them in the public preferments, at the same time that the vain, invidious and unjust formality, proved but a stumbling block to the weak, exciting them to perjury, if they swore against their conviction; but to the unscrupulous reprobate, and infidel, a ready patent to place, profit and every attainable dignity in the empire. And is all this intended to uphold the church establishment and prevent its downfall.

What? Do they then acknowledge that their system, to which they would have us swear our belief, is not founded upon the promises of Christ: that it rests, not on divine, but on human support: and that support of the most unfair, partial, nay, iniquitous description. They need not wonder then at the daily falling off from such a Church. How can it stand if its main prop be but human: if its chief corner stone be not the rock, which is Christ; but the penal code: the parliamentary statute: political injustice, and legislative atrocity?

That the authorities who all, or nearly all, are of the same religious persuasion, should adopt such measures to prevent religious dissension, were not so very surprising. But in a country like this, where, under the general denomination of Protestant, christians of every persuasion reforming or reformed, abound, in so much that it is hard to say which sect, in point of numbers, is the most popular and prevalent: that only one of all these, though declared by statute the established one of two thirds of the British empire, should prove so intolerant to all the rest: should thrust itself between them and their common national rights: and, with its test in hand, forbid them to proceed one single step towards these, till they have yielded sincerely or insincerely, no matter how, the sworn proof of their conformity with its particular tenets. that it should thus stand in the way, like the dragon, guardian of the golden fleece, with open jaws and out stretched fangs, to scare away the scrupulous christians, and deny him all access to the golden temptation: that such should be the conduct of any Church, were it even a Pagan one, must excite in every liberal and impartial mind, no less disgust than amazement: the more so when it is considered that this one, besides acknowledging her decisions all fallible, is herself the avowed offspring of that freedom of thinking for which the others contend; but which she now so unjustly denies them: or if not such, as by her conduct she seems anxious to prove, at best then but the creature, I had almost said the procurer of a rapacious, cruel and libidinous tyrant.

ENGAGEMENT IN THE LIBERATION OF SLAVES—COAST OF AFRICA.—Her Majesty's steam vessel, Pluto, 2, Commander W. S. Blount, arrived at Plymouth on Tuesday morning from the coast of Africa. She left Sierra Leone on the 9th of April, Gambia on the 27th, and Cape de Verd Islands on the 2d of May, and on her passage home touched at Maderia, Lisbon, and Corunna.

Between the 24th and 31st of March, the boats of the Pluto and the Rolla, 10, Com. C. Hall, entered the river Callenas, and on one of the Islands destroyed four slave factories and liberated 250 African slaves.

The boats met with some sharp resistance in the expedition: they were exposed to a heavy fire from sever guns of different calibre, one 12 inch, one 9 inch, two 6 inch, and three 1 inch pounders, which were loaded to the muzzle with bars of iron, three inches long, and jagged; but these obstacles only served to give the crews a greater relish for their work. The factories were taken, and the Pluto left on the 31st for Sierra Leone with the slaves. On the 24th she liberated 70.

At the Island of Callenas, the Pantaloon, 10, Lieut. Com. Lappage, got on shore near Viscell; and the natives taking advantage of her position, manned seven bijou war canoes, and attacked her, but they severely suffered for their temerity by the loss of three of their canoes, and being prisoners.

Previous to the Pluto's leaving Sierra Leone, the Iris, 26, Captain Tucker, had sent in the large slave brig Duquessa do Braganza, well known by the name of Venus, which vessel she captured off Away, after four and a half hour's chase. The Iris, also, in October last, (in company with the Acorn) captured off Bahanda, after ten and a half hours' chase, the Portuguese slaver Hercules.

During the chase, which commenced at 7 20 A.M. and continued until 5 P.M. of the same day, the slaver cut away her bulwarks to facilitate her sailing. The Acorn arrived about two hours after.

The Pluto, during her period of service, has visited every river of note on the west coast of Africa. On her passage to England she spoke the Monarch, having on board cadets for India. On steering across the N. E. trade, the East Indiaman Hooghley showed her number. The Indus, 48, Captain Sir J. Stirling Knight, and the Lynx, 3, Lieut. Com. C. J. Barslem, were lying in the Tagus, all well.—English paper.

PITCH GROUNDS OF TENERIFFE.

There is nothing more extraordinary in the structure of the whole island of Teneriffe, than the extensive pitch formation it contains. The part of the island in which the pitch-grounds, as they are called, are found, is about twenty-four miles from Port Spain, at a place called Port Beera. There, it is said they are fifteen hundred acres in extent. On landing at Port Beera, which is done on a sandy beach, a person is naturally surprised to see large black rocks of pitch towering above the sand, and pieces of them rolled smooth and plentifully about the beach, like pebbles. Every step he takes is on a pitch ground. Extensive masses of it are also found presenting a broad and smooth surface. In some parts it seems as if a barrier of pitch had been upset, and left to mix with the soil. The pitch, in general, is merely a superficial coating on the surface of the ground; and nothing but strict examination would allow one to believe that the fertile scene around is situated on pitch-grounds. But it is so; cottages and gardens are implanted on it, and on it vegetation thrives most luxuriantly. The pitch-ground is not one continued mass of this substance, but is a series of broken and irregular patches of it, the soil intervening for considerable space. After walking up a gentle ascent of a mile and a quarter from the sea, over the pitch ground, the visitor reaches an elevated basin, which is called the pitch-lake. This is a vast mass of pitch naturally collected in the form of a lake. The surface of it, moreover, assumes the appearance of one, and is completely surrounded by a wood. The length of this lake is about half a mile, and its greatest breadth about half a furlong. Numerous pools of water abound on the surface, and the deep cracks and fissures in the pitch are filled with it, in which little fish and frogs sport about. The water is perfectly fresh and good. The pitch appears in some parts of great depth, if such an opinion may be justified from the crack

and fissures. It is hard enough to sustain the weight of a person walking on it, but becomes a little softened by the heat of the sun; so that persons a little distance from each other disappear by sinking gradually into the hollows formed by their own weight. On the confines of the lake, vegetation is abundant and vigorous; and pine-apples grown on the pitch-grounds are said to be remarkably good.—*Voyage of the Chanticleer.*

The liberated African Slaves of the Amistad—Protestant Missions.—We are indebted to the editor of the N. Y. Observer for the subjoined particulars respecting the Amistad slaves who were liberated, instructed, and converted to Protestantism in this country, and sent back to their native country with some American missionaries, to aid in the conversion of their countrymen. They appear to be a good sample of protestant converts, and the missionaries are in every respect worthy of the school in which they studied the principles of the christian religion. No wonder the common sense even of savages laughed at Mr. Steel's moral principles when reduced to practice. Mr. Raymond is a good specimen of the yankee missionary tribe. If he cannot make converts he can at least buy a farm and drive a hard bargain with his help. Mr. Steel's hint about the manufacture of a report which should conceal the utter failure of the missionary scheme, so as to mitigate the disappointment which he knew would be felt in the United States by those who had liberally contributed to the expense of the mission, is worthy of note. It proves he was well acquainted with the way in which missionary boards usually manage those affairs, though the society which sent him out not being a missionary concern, did not improve on the hint. We are glad they did not.

PROTESTANT MISSIONS.

It is hardly forty years since the Protestant Missionary enterprise commenced; and there are, in Britain and America, fourteen Societies with an annual income of about \$2,500,000. There are now in the field of labor about 1500 Missionaries and 5000 assistant teachers (many of these natives), with 50 printing establishments, at all the missions combined, there are about 180,000 Christian communicants, and over 200,000 children under instruction. Have not great things been accomplished?

The above is extracted from a notice, in Gody's *Lady's Book*, for August, of a work entitled the "Great Commission," an "Essay on the duty, privilege, and encouragement of Christians to send the Gospel of Salvation to the unenlightened nations of the earth." It shows the immense resources wielded by Protestantism for the conversion of the Heathen, and how little it has been able to accomplish. For forty years, or rather for one hundred and forty years since the "Society for the Diffusion of Christian Knowledge" was incorporated in England, Protestantism has been toiling, and expending millions upon millions in the Missionaries' cause, and behold the result,—“In all the missions combined there are about 180,000 Christ-

ian Communicants.” St. Francis Xavier converted more in a few short months. So true it is that man planteth and watereth, it is the Lord who giveth the increase.—*From a Correspondent to the Cincinnati Telegraph.*

RUPTURE IN THE WEST INDIES.—On the authority of the captain of a vessel at Savannah from Havana, it is stated that a serious disturbance had taken place at St. John's, (Nicaragua,) between the British authorities and the settlers in that province and that the property of British merchants had been seized and some of her Majesty's subjects imprisoned. Similar reports had reached Port Royal, Jamaica, the Naval Commander of that place had dispatched a squadron for the protection of British subjects and their property. The squadron immediately on arriving put the port in a state of blockade. Nothing further had been known on the subject to the Larne, (the vessel which brought the news) leaving Havre.

The province of Nicaragua, is situated on the Isthmus of Darien, and was recently ceded to England by the Mexicans. It is an important position to the British, in as much as it will at no distant period or the "turnpike-gate," to the Pacific Ocean, the East Indies, and China.

WOODSTOCK, JULY 23.—On Tuesday evening last we were visited with one of the most tremendous thunder storms that has been witnessed in this neighbourhood for many years. The atmosphere seemed, at times to be literally in a blaze. The next morning, about 9 o'clock, a remarkable hail stone shower fell in the neighbourhood of the Upper Corner, about a mile and a half above this. We had none of it here. It seemed to be like a vein, as it extended but a little way up the river, but rather inclined from West to East. There was very little wind at the time, and it has done little or no damage. The hail seemed to be pieces of solid ice, many of them larger than hen's eggs, of various forms; some round, and some oblong, some triangular, others octagonal. They were generally ragged edged, as if they had been detached forcibly from some solid body. Some were measured that averaged three and a half inches by two and a half.

We understand that on the same morning, the Baptist Church at Frederickton was struck by lightning, which injured the tower and steeple very seriously.—*Telegraph.*

MIRAMICHT JULY 25.—On Wednesday last we were visited with the heaviest storm of thunder and lightning which has been witnessed here for a number of years. Peal after peal succeeded each other in rapid succession, and the sky emitted a sheet of flame, so constant were the flashes of lightning. It continued about two hours, during which time, the rain descended in torrents, flooding the streets, fields, and gardens. A quantity of hail also fell. The electric fluid struck in several places, but did not do any great amount of injury. We learn that the dwelling of D. Peck, Esq. situated in the lower district of Chatham, received from it some injury, it having struck that house. A hay stack in Napan, owned by Mr. George Johnston, was consum-

ed. A small dwelling at Red Bank, owned by the Indians, also received some damage, and we learn that a very great many trees in Bay du Vin and Black River were felled to the ground.

WONDERFUL ESCAPE.—The house of Mr. Joseph Hollis in Braintree was struck with lightning about 11 o'clock yesterday forenoon, and was literally torn to pieces so as to render it uninhabitable. The chimney was shattered, the sink in the kitchen was upset, all the windows broken, &c. There was four persons in the house at the time, viz; Mr. and Mrs. Hollis, their son and daughter, and strange to say none were killed. Mr. Hollis was very slightly hurt, but the rest of the family were severely affected by the shock, although they soon recovered so as to be able to take refuge in the house of a neighbour.

PAWTUCKET, AUG. 11.—The storm of yesterday afternoon was very violent in Pawtucket, and at the Northward and Westward of us. During the shower the Episcopal Church in this village was struck by lightning, and injured to a considerable extent. The spire had been taken down, and the tower fitted up in the Gothic style. It was completed only last week. There was a lightning rod attached to the house, but it was out of order. In Lonsdale, the house of Mr. Sherman was struck, and several men who were at work on a chimney were thrown from the staging. One of them had an arm broke, and another a leg.—*Prov. Chronicle.*

SWITZERLAND.

We read in *L'Echo du Jura*, without being able to certify as to the reality of its assertion, that the ambassador of France accredited to the Swiss Confederation, had an interview, in the course of last week, with the President of the Diet, and announced himself to be charged, on the part of the King of the French and of the minister for foreign affairs, to represent to the federal directory that the interest of Switzerland requires the rejection of the propositions made by the Neuchâs party respecting the convents of Argovia; that, in the contrary case, France will consider the moment to have arrived when, as a Catholic power, she will be obliged to unite herself to the other powers of Europe, an event that cannot but lead to consequences disastrous for Switzerland.—According to the same journal, all the bishops of Switzerland are about to join their reclamations to those of the convents, and to address a petition to the Diet for their integral re-establishment. The bishops rely on the instructions which they have received from the Holy See, and on the innocence of the religious corporations; the convents rely on article 12 of the federal compact, which guarantees their existence. The Catholics of the Jura have joined their voices to that of the Catholics of all Switzerland for the purpose of demanding redress of the injustice perpetrated in Argovia; a petition, which is in circulation in our district, is covered with signatures. At Porrentruy the clergy and the municipal council have set the example; the petition is deposited at the official residence of the mayor, where the signatures are received.

REPEAL IN SCOTLAND.

By the following letter from O'Neil Daunt to Mr. Ray, it will be perceived, that the shrewd steady, persevering Scotch have also come into the Repeal movement, with the most gratifying spirit:

Glasgow, June 23, 1842.

MY DEAR RAY,—I am delighted to find that the enthusiasm in favor of Repeal is not greater in any place than it is amongst not only our own countrymen in Scotland, but many of the Scotch themselves. We met on last Saturday evening in Edinburgh, in a building which had been once a Dissenting chapel; it was crowded with an anxious auditory of different religious persuasions, who included no dissenters from Repeal. I stated our case, and had the gratification of learning that it was deemed in the last degree conclusive and convincing, by many sagacious and intellectual Scotchmen.

In consequence of a belief, which the Irish had erroneously formed, namely, that the subject would excite no interest except amongst their own countrymen, sufficient pains had not been taken to advertise the meeting; yet, in spite of this circumstance, gentlemen connected with the press of Edinburgh attended, who zealously entered into our object, and I am happy to express thus publicly my gratitude to the conductors of the *Edinburgh Pilot*, the *True Scotchman*, and *Edinburgh Chronicle*, who not only will give to our proceedings the circulation of their journals, but intend (at least in two instances, I am informed) to confer upon Repeal the aid of their editorial influence. The assistance of the Scotch press I value very highly; it will help to secure for us the co-operation of the people of Scotland, who have no selfish object to gain by the continuance of the iniquitous Union with Ireland; on the contrary, their own good sense will teach them that the enrichment of Ireland by the development of her great resources, will make her a better and more valuable customer to Scotland than she can possibly be while she is pauperised by the Legislative Union. The Scotch have already discovered that the poverty of Ireland inundates them with destitute Irish; who, by reducing the wages of labour in the Scottish market, bring down the already depressed operative classes in that country to the level of their own wretchedness. I met many Scotchmen who saw that the only permanent remedy for this great evil was to be found in the Repeal of the Union.

The Repealers of Edinburgh have requested me to revisit their metropolis in August or September next, at which period it is proposed to agitate the question of Repeal in the several towns throughout the Lowlands.

I now come to Glasgow. Our demonstration in this city was magnificent; it took place last night. Again I must repeat the expression of my warm thanks to the Scottish press. The *Glasgow Evening Post*, in a leading article in that paper of the previous day, called earnestly upon the public to rally round the standard of Repeal.

In the City Hall we met—that magnificent area was thronged with a dense mass of human beings. Every sentiment in favor of national self-government which fell from the speakers—every argument to prove that Ireland's prosperity depended on the restoration of her national right to make laws for herself—was met with the enthusiasm of deep, intense conviction. A very large number of the auditory were here (as they had been in Edinburgh) Scotch. Their presence afforded me sincere delight, inasmuch as it unequivocally demonstrated the interest our proceedings excited in their minds. They are a highly intellectual and sagacious people. I confess I do earnestly covet for our cause the approbation of such a people; and I believe I may say that we have it in every case in which the cause has been fully and fairly presented to the mind of a dispassionate Scotchman.

Of my own reception in Scotland, I will only say that it fills me with the deepest gratitude. Wherever I have been, I have been eagerly pressed to return at a future, and not distant period. At Glasgow, the Repealers passed a vote by acclamation, constituting me the Repeal Warden for the West of Scotland. I apprehend that, according to our rules, that appointment should proceed from the Repeal Association. In this case you will await the return of the Liberator, who I am sure will do me the honor (should he approve the appointment) to make it the subject of a motion.

On the whole, I am enabled to say that my hopes for the Repeal have been exceedingly cheered by my visit to this noble country. A letter like the present is not the place in which to speak of instances of individual hospitality and kindness; but the warm-hearted personal attention, combined with the political support I have received, impel me from the bottom of my heart to exclaim—May God bless old Scotland.

Believe me, my dear Sir,
Always most faithfully yours,
J. W. O'NEIL DAUNT.
T. M. Ray, Esq.

SPAIN.—The Justiciary Court of Burgos has condemned the priests incarcerated at Bilboa to serve for four years as infirmarians in hospitals pointed out to them. They are, further, forbidden to say mass. The crime, of which these reverend gentlemen have been accused, is that of having received ordination at Rome, and of having been unwilling to present their titles.—*L'Univers*. [Unless we have misunderstood the decree of the Spanish government, the mere possession of the papers demanded would have been a punishable offence; so that in every event these gentlemen were marked for persecution.]—*Tablet*.

PUSEYISM.—The *Morning Post* (high church organ) publishes the following paragraph:—

The Ancient Discipline of the Church.—It will be gratifying to those friends of the Church who regret the laxity of discipline, and perversions of doctrine which have crept into the Church of England, to be informed that the Bishops of Edinburgh and Glasgow (the latter particularly) have, in their recent charges to the clergy of their respective dioceses, taken nearly the same course of proceeding as that adopted by the Lord Bishop of Oxford. They have encouraged those of their clergy who are striving for the restoration of the pu-

riety of primitive times, and have enforced the duty in plain and energetic terms. For some time there has been an evident disposition on the part of the Scottish Episcopalians to conform rigidly to the rubrical directions of the book of Common Prayer, and to the articles, homilies, and canons of the Church, all of which, in our own country, have been for many years most grossly neglected.—*True Tablet*.

St. Pauls.—A correspondent of the *Times* of Friday, just returned from Rome, went to show to a young friend the Protestant cathedral of St. Paul's and compare it with his recollections of St. Peter's; but he was so thoroughly disgusted with the state of dirt in which it is kept, that the result of his visit is a letter of indignant remonstrance against the clergy who suffer such gross neglect, in order to add a few shillings each to the annual dividend of receipts.—*True Tablet*.

Conversion to Popery.—We regret to say that Mrs Gladstone, daughter of John Gladstone, Esq., of Fasque, and sister to the Vice-President of the Board of Trade, has recently been admitted a member of the Roman Catholic Church. On Tuesday week she was confirmed by Dr. Wiseman, in the chapel at the Nunnery, near this town, and afterwards partook of the Sacrament of the Holy Eucharist. The lady is described as being highly intelligent, and about 30 years of age. During her stay in Birmingham both she and her attendants resided at the convent.—*Birmingham Advertiser*.

The Holy See and Hayti.—According to the *Augsburgh Gazette* a concordat has been concluded at Rome and submitted to the sanction of the Pope, between the republic of Hayti and the Holy See. The state of the Catholic church in Hayti is truly deplorable for want of pastors. In this emergency it has been proposed to transplant hither an European clergy; and the Archbishop of Lyons (Cardinal de Bonald) has offered to designate 50 priests of his diocese for the purpose, an offer which has been approved of by King Louis Philippe, who generously undertakes to send the reverend gentlemen over free of expense.—*True Tablet*.

At a recent religious procession at Dieppe, the Society of Sailors attended in considerable numbers; they have placed themselves under the protection of Our Lady "de bon secours"—*Stella Maris*. This pious Society, which was founded in the beginning of the sixteenth century, has acquired a new existence through the benevolent patronage of his Eminence the Cardinal Prince de Croi.—*L'Univers*.

Our Constantinople correspondence of the 13th ult., contains most important news—no less than the breaking out of war between the Ottoman Porte and Persia. Rumours of an approaching struggle had lately prevailed in the Turkish capital, to which our agent had given no belief, but it appears now that hostilities have broken out in good earnest, and that a Persian army is already in march to the Turkish frontier. The Shah of Persia has also given orders to all his subjects resident in Turkey to return home; but it appears that the Porte will not allow any of them to depart until their pecuniary engagements be all fulfilled.

The Porte, though taken by surprise, has got ready an army of 30,000 men to resist the invaders, and it is possible that we may soon hear of actual hostilities.

It is said at Constantinople that this war has been fomented by foreign influence, and we have no doubt the foreign influence alluded to is that of Russia, which is determined that Turkey shall have no repose.—*London Herald Aug. 3*.

LETTERS AND CASH RECEIVED.

Hamilton—Capt. Tench, 7s 6d
Streetsville—Jno. Skelly, 15s; Richard Cuthbert, 5s
Mosa—Jno. O'Mara, 15s
Niagara—Rev. Mr. Gordon (for next vol.), 15s, and for Mr. Trumble, 15s; Thos. Tuite, 7s 6d; and Thos. Phelan, Lewiston, 7s 6d
Chippawa—Mr. Chisholm, 5s
Toronto—D. McDonell, 25s [from Cooksville]
Perth—Rev. Mr. Dolan, for Thos. McCaffry, Mich. McCabe, Patrick Leonard, and Edward Byrnes, each 7s 6d
St. Andrews—Rev. Geo. A. Hay, for Capt. Simon Fraser, 15s, and Alex. McDonald [Merchant], Capt. John McDonald [D. A.], Angus McDonell [Letter A. 4th con.], Arch McDonell [ittle], Angus McDonell [creek], each, 7s 6d; D. McIntosh, St. Polycarp, 5s
Bytown—Mr. O'Connor, for Wm. Torrey, John Taillon, Thos. Hanly, J. B. M. Dupues, John McDonald, Thos. Donnelly, Patrick Hughes, and Joseph Aumond, each, 7s 6d—July 29th. Philip Cahill, John Burreille, Jno. McCarty, Charles Sparrow, John McGinnis, and A. McDonell, Esq., each, 7s 6d—August 23rd.

From the British Whig.

OUR ADVERTISEMENT.—During ten years' existence we have scarcely asked a favor of our contemporaries. To such of them as will give it three insertions, we shall feel obliged, and will reciprocate.—

THE BRITISH WHIG.

DURING the Session of Parliament this Newspaper will be published three times a week, on Tuesdays, Thursdays, and Saturdays.

Persons remitting one dollar (postage paid) will have the British Whig sent to them by mail during the Session.

The Terms of Subscription are one Pound per annum, in advance.
Kingston, August 26th, 1842.

PAPER HANGINGS.

2,000 PIECES of English, French, and American PAPER HANGINGS, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by
THOS. BAKER.
Hamilton, Aug. 1, 1842.

WEAVERS' REEDS

600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by
THOS. BAKER.
Hamilton, August 1, 1842.

CANADA FALLS BOARDING-HOUSE.

MR. TRUMBLE,

BEGS to acquaint his friends and the public, that his house, the residence of the late General Murray, is now open for the reception of Ladies and Gentlemen visiting the Falls, who may prefer a private Boarding-House to the bustle of a Hotel. They can be accommodated by the week, day or month on reasonable terms; and from the invariable attention paid to the comfort and convenience of those who may frequent his house, he hopes to merit a share of public patronage.
Niagara, June 22, 1842.

WANTED A SITUATION by a Young Man, capable of holding any situation, as Storekeeper, or Manager of any Mercantile Business. The best references will be given as to his character and capacity; and security granted to any amount. Apply to the Editor.

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.

—ALSO—

Painting in all its branches, Gilding in oil and burnished do., Lettering Sigus, &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.'

Also, a quantity of Berlin Wool and Ladies' Work Patterns, kept constantly on hand.

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Pill-boxes, Looking Glasses, Picture Frames, &c., made to order on the shortest notice.

King street, [next door to Mr. Kerr's Grocery.]
Hamilton, June 28th, 1842.

GENUINE

DRUGS AND MEDICINES (WHOLESALE AND RETAIL.)

M. C. G. R. E. R.

BEGS leave to inform his friends and the public, that he has just received an extensive and general assortment of

DRUGS AND MEDICINES,

Paints, Oils, and Dye Stuffs; English French and American Chemicals, and Perfumery, &c. &c., which he will sell by

WHOLESALE AND RETAIL,

at the smallest remunerating profits for Cash.

M. C. G.'s thorough knowledge, combined with his experience in the Drug business, warrants him in saying, that all those who may favor him with patronage may confidently rely in procuring at his Store, almost every article in his line of business of very superior quality. He would, therefore, earnestly solicit a share of public patronage.

M. C. G. is Agent for the American Phrenological Journal,—and keeps constantly on hand Fowler's System of Phrenology, and Busts accompanying the work, with the organs raised and marked; Fowler on Matrimony, Temperance, the Phrenological Almanac, and the Phrenological Characters of Fanny Elssler, the Actress, and J. V. Stent, the Sculptor,—all works of acknowledged worth.
Hamilton, July 22, 1842. 46

CARRIAGE TRIMMING

E. MCGIVERN

BEGS to inform his friends and the public in general, that he has engaged a first rate Carriage Trimmer, lately from New York, and is now prepared to execute all orders in the above line in the newest styles and on the most moderate terms, at his Shop on King street, second door from Hughson street, opposite Messrs. Ross & Kennedy's store.
Hamilton, June 3, 1842

BRISTOL HOUSE,

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

ROYAL EXCHANGE, KING STREET, HAMILTON—CANADA,

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

N. DEVEREUX. Dec. 24, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT Hamilton, Sept. 15, 1841.

Carriage, Coach, and Waggon PAINTING.

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

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

C. GIROURD. Hamilton, March 23, 1842.

GIROURD & McKOY'S EVERY STABLES

Near Press's Hotel. HAMILTON.

Orders left at the Royal Exchange Hotel will be strictly attended to. HAMILTON, March, 1842.

SHIP INN.

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

N. B. A few boarders can be accommodated. Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE.

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

H.W. IRELAND. Hamilton, Oct. 4, 1841.

SAMUEL McCURDY,

TABACCO,

MARKET, HAMILTON

C. H. WEBSTER, CHEMIST AND DRUGGIST, King-Street, Hamilton,

BEGS to inform the Inhabitants of Hamilton and vicinity, that he has commenced business opposite the Promenade House, and trusts that strict attention, together with practical knowledge of the dispensing of Medicines, to merit a share of their confidence and support.

C. H. W. keeps constantly on hand a complete assortment of Drugs, Chemicals, and Patent Medicines, Warranted Genuine Imported from England.

The following is a list of Patent Medicines received direct from the Proprietors: Fahnstock's Vermifuge, Moffat's Life Pills and Bitters, Sir Astley Cooper's Pills, Tomato Pills, Sphon's Headach Remedy, Taylor's Balsam Liverwort, Low and Reeds Pulmonary Balsam, Bristol's Extract Sarsaparilla, Bristol's Balsam Horehound Southern Tonic for Fever and Ague, Rowland's Tonic for Fever and Ague, Sir James Murray's Fluid Magnesia, Utquhart's Fluid Magnesia, Hay's Liniment for Piles, Granville's Counter Irritant, Hewe's Nerve and Bone Liniment.

Also Turpentine, Paints, Oils and Colours; Copal and Leather Varnish, Dye-Woods and Stuffs; Druggists' Glass-Ware, Perfumery, Fancy and Toilet Articles, Spanish and American Cigars, Snuffs, &c.

Horse and Cattle Medicines of every Description.

Physician's prescriptions and Family recipes accurately prepared.

N.B. Country Merchants and Pedlers supplied on reasonable terms. Hamilton, May, 1842. 38-6m

SPRING AND SUMMER FASHIONS For 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him. S. McCURDY. Hamilton, 1st April, 1842.

REMOVAL.

Saddle, Harness and Trunk Factory.

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

Hamilton, Feb. 22, 1842.

PRINTERS' INK.

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

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

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

WEEKLY & SEMI-WEEKLY N.Y. COURIER & ENQUIRER TO THE PUBLIC.

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

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

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

WEEKLY COURIER & ENQUIRER.

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

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

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

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

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

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

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

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

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

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

Daily Papers TEN Dollars per annum.

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

New York, February, 1842.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER. Hamilton, Sept., 1841.

PATRICK BURNS,

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

Horse Shooing, Waggons & Leigh Ironing Hamilton, Sep. 22, 1841.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a RELIGIOUS—MORAL—PHILOSOPHICAL—and HISTORICAL character; together with interesting Events, and the News of the Day.

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

PRICES OF ADVERTISEMENTS.

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

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

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dunvins
Rev Mr. Mills, Brantford
Rev. Mr. G'nevy, Guelph
Rev. J. P. O'Dwyer, London.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervis, Amherstburg
Mr Kovel, P. M., do
Rev Mich. MacDonald, [Laidlawtown], Sandwich
Very Rev August McDonell, Chatham
A. Chisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr. I., St Catharines
Messrs P. Hogan & Chas Colquhoun, St Thomas
Mr Richard Cuthbert, Streetville
Rev. Mr. Snyder, Wilmot, near Waterloo
Rev Mr. O'Reilly, Gora of Toronto
Rev W. Patk. McDonagh, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charost, Venetanguishene
Rev Mr Proulx, do
Rev Mr. Fitzpatrick, Ops
Rev Mr. Korman, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lallor, Picton
Rev Mr. Brennan, Bellefleur
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonald, do
Rev Mr. Bourke, Camden East
Rev Mr. O'Reilly, Brockville
Rev J. Clarke, Prescott
Rev J. Bennett, Cornwall
Rev Alexander J. McDonell, do
Rev John Cannon, Bytown
B. O'Connor, Esq., J. P., Bytown
Rev. J. H. McDonagh, Perth
Rev. George Hay, [St. Andrew's], Glenora
Rev John MacDonald, [St. Raphael], do
Rev John MacDonald, [Alexandria], do
John McDonald, Aylmer.
Mr Martin McDonell, Recollect Church Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia