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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] AUGUST 2, 1843.

NUMBER 47.

THE CATHOLIC

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

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

THE PASSION OF OUR SAVIOUR.

A POEM.

BY THE RIGHT REV. DR. COYLE, CATHOLIC BISHOP OF RAPHAËL.

WHAT mourning best becomes this awful day,
The sun eclipsed, the stars of heaven will say.
The scarlet moon, the vanquished power of hell
The temple rent, the opening tombs can tell:
The face of nature, heaven and earth forebode
The death and passion of the Son of God;
Disorder, darkness, dread despair, dismay,
The murder of the King of heaven display.
That day with treason, and with terror fraught
The flocks dispersed, the guiltless Pastor caught.
He pray'd, he wept, he bled, he cried in vain,
Said—Father see, ah! see thy son in pain.
I'm sad to death—say, can't thy anger pass
Unless I drink this sad approaching glass?
The gall of sin, the wrath of heaven, I see
The enormous debt of man must fall on me.
But, save the world, and on thy bleeding son
Thy wrath discharge, and let thy will be done.
Unmoved, my soul! canst thou that scene behold,
The Lamb of God for thirty pieces sold!
Betrayed, abused, defenceless and alone,
Amidst his foes, deserted by his own!
Unfelt, how can your Christian heart sustain
That bleeding figure of your Christ in pain!
His wounded head with piercing thorns crown'd,
His hallowed hands, and blood-stained body bound!
What grace may men from such effusion have,
One drop of which ten thousand worlds would save!
His eyes behold, once more, than diamonds bright,
With crimson gore distained, deprived of sight:
That face divine, which charmed the heavens before
With buffets bruised, and dashed with spittle o'er:
The angelic face of our redeeming Lord
By men insulted, but by thrones adored.
Now dost thou, Parent of my Saviour, see
Thine only son oppress with agony
The foresight of his cruel death appears,
And from his heart breaks out in bloody tears.
The King of Angels thus by ruffians tied,
By wolves harassed, relentless tyrants tried;
That scene couldst thou, afflicted virgin, bear,
If heaven did not thy tender heart repair!
How different looks, my God, that face divine
From that which did on Thabor lately shine!
A cloud of glory clothed thy aspect there,
But's' reams of blood, and mortal sadness here.
A heavenly robe thy shoulders there display'd,
Which furrowed now, strained on the cross are laid:
That head which was by thrones on Thabor crown'd,
Droops, shedding mercy, pierced by many a wound,
Methinks I hear thy voice from yonder tree,
Cry, Lord, my God! hast thou forsaken me?
Imploring heaven with thy departing breath
To spare the atrocious agents of thy death.
Thro' all the scenes of woe Christ's passion ran;
No wonder, since he bore the guilt of man.
Presented Adam, and his fallen race,
The breach repaired the fall with greater grace.
The morning sun eclipsed in sable night,
From men withdrew the auspicious face of light.

The starting comets from their circles fled,
The graves were opened and throw up their dead.
The moon appeared distained, immersed in blood,
And nought but man the dreadful sight withstood.
From head to foot the temple rent in twain,
Pale nature sunk beneath the frightful scene—
The work is done—the Father's will obey'd,
With infinite price is Adam's trespass paid;
He gently laid his bleeding head aside,
Pierced through the heart, delivering Jesus died.
Let mortals from this dust of earth arise,
And from the cross to heaven direct their eyes:
From woeful cares to heavenly thoughts ascend,
And to that voice which points to God attend;
The voice of Christ, replete with healing grace,
Inviting sinners to eternal peace—
That peace which teems with merit, favor fraught,
With blood, the sacred blood of Jesus, bought.
Now, from the bloody mount, my soul! return,
And the parent of thy Saviour mourn;
If yet she be in such distress alive;
If yet she can her murdered son survive,
With bleeding heart her melting eyes espied
Her darling whipt, his naked body tied,
Stretched on the cross, the torturing rack of death,
She saw him forced to yield his dying breath.
His hallowed limbs with iron nails, his head
With thorns pierced, and now she sees him dead,
She weeps, and lives to shew the friends of God
Must suffer here, and kiss the penal rod.
Oppressed with grief, the faithful partner she
Of Christ's affliction and calamity;
Her trembling voice now Christian James attend—
A tear, the tribute of compassion, lend.
Old Simeon said his prophesy was true;
The sword of grief would cleave her heart in two.
Ah! could'st thou hear her palled lips repeat
The lamentation of her mournful state:
Behold my sorrows, and my anguish see,
My child is racked—will no one pity me?
I'm pierced to death! O guiltless Son divine,
Can there be sorrow, grief, like thine and mine!
Pierced is thy heart bound on the woeful tree
For man—but mine, O darling Son! for thee.

PROTESTANT MISSIONS IN THE EAST.

SCHOOL SYSTEM.

The extent to which Schools have been established by modern (Protestant) missionaries, is very great. There cannot be fewer than 250,000 youth, now receiving instruction in missionary schools. As the school system has been actively maintained for a number of years, there is an aggregate of a million of scholars who have been for a succession of months subject to missionary influence. The proportion of converts in this mighty host, is certainly very small. It was stated by the Rev. Mr. Richard, who labored long in the services at Calcutta, that of the many thousand boys instructed, only 5 or 6 were converted. At Vopcy, a suburb of Madras, where for a hundred years this species of labour has been bestowed, the results are scarcely more encouraging, nor at Tranquebar, where schools have been maintained for 130 years. In all Madras, where many thousands have been taught in missionary schools there are not known to be a half dozen converted natives. Out of the Scotch General Assembly's school in Calcutta, which for six years has had an average of 400 scholars, and the entire and constant attention of two missionaries, there have been but five or six conversions. That at Chittagong, taught by a missionary in person, every day for 16

years, with an average of 200 pupils, has witnessed but two scholars, converts.

As to conversions to Christianity, Malacca has but few instances, so few as to call for anxious inquiry. As to the natives, it remains a moral wilderness. The schools, so long and so vigorously maintained, have not been prolific of spiritual good. Thousands who have attended them, are now heads of families, and ample time has elapsed, to allow the efforts to show mature results: but no Malay Christian, that I could learn, is to be found in the place!

Scripture and Tract System.

The Malays have long had missionaries; few of whom in the way of preaching, but distributing tracts have engaged most of them. No less than seven versions of the Scriptures have been printed; and so early as 1820, Dr. Milne stated that forty-two Christian books had been distributed, but so far as I can learn, with scarcely any perceptible benefit.—I do not hear of a single Malay convert on the whole Peninsula.

CONJUGAL SYSTEM.

The calculations which have been made on the labors of the wives of missionaries are for the most part too large. Speeches, essays, and sermons, have described the usefulness of females in glowing terms. It has even been declared that on this account, "almost all missionaries of the Protestant churches may count for two." The exclusion of women in certain countries has given rise to this opinion, as they can find access to their own sex, not practicable to their husbands. But it must be considered that only in a part of the field are females rigidly excluded, and then only in the higher classes, with which new missions have much to do. Few missionaries, wives have acquired the language to such an extent as to be useful in this way.—Their opportunities for learning are by no means so good as those of their husbands. Household duties demand some time, their minds have been less trained to the acquisition of language. Among ourselves we do not reckon minister's wives as so many evangelists,—much less can we count upon the wives of missionaries. Among the heathens few nurses or servants can be trusted with children even for an hour; the elder ones are not safe away at school, but must be about the mother, and taught wholly by her—herself a great task which few mothers in America could add to their other cares. In sickness she is not aided by a circle of kind friends, but must nurse her husband, her child, or her scholar, day by day alone; she must find her principle sphere of usefulness, in keeping her husband wholehearted and happy—In being a good house-wife—training up her children well; furnishing her husband with prudent council and affectionate support,—and setting before the heathen the elevated and purifying character of conjugal life as regulated by the New Testament. Unmarried females (why not males also?) and such as have no children, may generally be regarded as missionaries in the fullest sense. Some of these have maintained for years a course of usefulness not inferior to their masculine (married) fellow laborers.

MOTIVES OF CONVERTS.

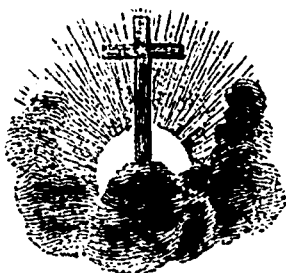
The convert becomes an outcast in such a sense as the European cannot conceive. Unless the missionary devise a mode of subsistence for him, he must literally starve. In addition to other evils, this state of things tends to keep off all who have property to loose, and

draw together mendicants, idlers, and criminals, to profess Christianity for temporal ends.

APOSTATES.

Of the various individuals as mentioned encouraging in the published journals of Messrs. Gutzlaff and Julins, none have continued so. None attend worship, or are particularly friendly to the missionaries. Buntz, who was baptized in 1833, and who for a while seemed a true disciple, grew cold, and about a year ago left the ministry to go into business, not without bitter feelings against the missionaries. He led away another disciple who has now fell into the deadly habit of opium-smoking—Mr. Malcolm, deputy of "one of the great American Missionary Societies."

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



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, AUGUST 2, 1843.

After all the mischief which Orangeism has caused, and every where causes, wherever it rears its plague-stained crest, can our Government—can any wise Government—countenance or tolerate so baneful a nuisance? In the Canadas, at any rate we have nothing to do with this outlandish, hated stirring, broil-making, and insolent, overbearing, institution. It is proper that the country should know who those are who have sworn to keep alive this perpetually recurring dangerous excitement.—Will a Government, wishing to promote and establish peace among our people, continue to bestow *plac, pension, and preferment*, on such leagued disturbers of the public tranquility?

That all may know who such are, we give their names in the following list, as published by themselves, in a pamphlet, entitled, "The Laws and Ordinances of the Orange Association of British North America," printed in 1840, at Toronto. There is nothing judicious that shall not be revealed.—L. G. W. 17.

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From the Dublin Review.

SUPERFICIAL TRAVELLING.

We know not whether Mr. Dickens will follow Mrs. Trollope from America to Italy; they served their travelling apprenticeship in the same country; but we hope the ill success of the one, in her further prosecution of the business, will deter the other from continuing it. Before, however, taking leave of Mr. Dickens, with what probability is the extent of acknowledgement which he expects from his readers, that we have been, if not instructed, at least amused, by his book, we must express feelings of the most decidedly opposite character, regarding one passage of his work, which is a dark blot upon it, an odious contradiction to the general humane and good natured tone of this as of his other writings. The passage to which we allude is the following:

—"Looming in the distance, as we rode along, was another of the ancient Indian burial places, called the Monk's Mound; in memory of a body of fanatics, of the order of La Trappe, who founded a desolate convent there, many years ago, when there were no settlers within a thousand miles, and were all swept

off by the pernicious climate: in which lamentable fatality few rational people will suppose, perhaps, that society experienced any very severe deprivation."—vol. ii. p. 130.

And again:

—"In due time we mustered once again before the merchant-tailor's, and having done so, crossed over to the city in the ferry boat; passing, on the way, a spot called Bloody Island, the dwelling ground of St. Louis, and so designated in honor of the last fatal combat fought there, which was with pike, breast to breast. Both combatants fell dead upon the ground; and possibly, some rational people may think of them, as of the gloomy madmen on Monk's Mound, that they were no great loss to the community."—p. 140.

So that, in Mr. Dickens' estimation, there is little difference between the man, who murdering is murdered, and the inoffensive recluse who is willing to act as the pioneer of civilization and devotedly throws himself forward, as the forlorn hope of an advancing colony. Whatever Mr. Dickens' notions may be about "lazy monks" &c., he knows or ought to know, that the Cistercian, or Trappist order, is essentially an agricultural one; consists, in fact, of a monastic peasantry, who differ from the ordinary cultivators of the soil, not by less diligence or intelligence, but by their expressing no profit: by their selecting always those very spots from which money-seeking enterprise would turn away in disdain; by their ever feeding the poor around them, and receiving hospitably every stranger; and in fine, by their sanctifying the labour of their hands by prayer and sacred psalmody.* For the "merchant-tailor," who sets upon his watch-box on the edge of a noisome morass, Mr. Dickens has not a word of reprobation; for the settlers who go, axe in hand, into the backwoods, and clear them, in order to make a fortune, he has no hard words: but for the representatives of those who, by patient toil, made Crowland from a fen become a garden; who are now, with thankless labour, driving the rough into the granite ribs of the Charnwood forest, he has no better name than "fanatics"—no more sympathy or regrets, than for the double murderer! In humanity's name, let Mr. Dickens never again write anything but fiction. In that, at least, he shows he has better feelings.

But now let us return over the Atlantic, and follow Mrs. Trollope over the beauties of Italy. We never read a work which, professing to be gossip, seemed to us to be more an effort than her's. She has, as we before remarked, chosen the beaten track; and yet she always wants to say something new on it. The moment she gets before a statue or a picture—a hundred times described—her mind seems thrown into a working fermentation, out of which issues a world of frothy crudities, generally composed either of exaggerated amazements or of unexpected disappointments. She owns herself ignorant—very ignorant; her senses are quite bewildered; she trembles, or shudders, or weeps, before the production of art; and words heaped together in every ejaculatory variety of phrase, are all that we, at a distance, can get for our sympathy.

Now, were Mrs. Trollope's peculiar mode of seeing and describing confined to such objects as the Medicæan goddess (which, in a manner to us sounds profane, she compares with a representation of the purest and holiest of Eve's daughters—vol. i. p. 160), we should never have thought it worth while speaking so severely. But when we find her carrying her light and supercilious observations into more sacred grounds, and talking of the religion which forms our happiness, at once with ignorance and slippancy, we must not allow ourselves the pleasure of being lenient, but must speak out plain.

Thus she writes of the sacred temples of the living God: "The pleasantest morning lounges are the churches, for there, comparatively speaking, the air is cold; and it is possible, when you can stand no longer, to sit down, which is not the case at the Medicæan gallery." (Ibid. p. 201.) Again; describing a picnic party to the convent of St. Gallienne, she tells us of one young lady who retreated into the church for shade, "with such an air of lovely, languid gentleness, that could the remote shrine have been possessed of such an image, a vast deal of pilgrim idolatry must

* The French government is at this moment sending out a community of Trappists into Algeria, as the best way of establishing an agricultural colony. The Sardinian government has taken a similar step in regard to the island of Sardinia.

have been the consequence" (what follows is too gross for our pages); when "two of the cavaliers entering the church after her, the one bearing in his hand a bottle of wine, the other furnished with a crystal cup, sparkling half way to the brim with the precious treasure of the rocky springs; but ere the tempting draught was mingled and tasted, murmurs a-ment 'desecration of the church' made themselves heard from the lips of some stately brother of the much reduced society, who had seen the somewhat unusual entry of the gentlemen; but an immediate retreat perfectly satisfied the good monk."—(p. 325.) Such is her idea, and such her feelings, about a bacchanalian party trying to make a cabaret of the place in which those, whose property they sacrilegiously invaded, believed that the Holy of holiest and the Lord of lords corporally resides! This is the way in which the most sacred feelings of those mock men are outraged and trampled. Now, if the two gentlemen had been put into the stocks, or the whole party driven down the hill again by a few sturdy peasants, they would not have got more than they deserved. And yet Mrs. Trollope is severe—and we thank her sincerity for that part of her work—upon our countrymen who so shamefully misbehave in the Roman churches. Is such behaviour wonderful, when its very censure seems to think so little of the house of God?

In the same tone does she ever speak of our holiest functions. First she evidently knows nothing about them: she acknowledges herself unable to appreciate the splendid music of Palestrina.—(p. 270.) The matter which seems to have most engaged her attention, the majestic services of the papal chapel, the homage of the cardinals. Twice she speaks feelingly on the subject. Thus, of the Sistine chapel she says: "I cannot say that I was greatly edified by the peculiar ceremonies of this papal worship (I speak as a heretic); but I could not admire or approve the disproportion which seemed to exist between the time bestowed on prayer, and that devoted to the homage offered by each cardinal to the pope."—(p. 270.) And of the high mass on Christmas Day, she makes a similar remark: "The religious part of the ceremony," she writes, "bears no proportion to it" (the homage—p. 365) What on earth she means we are at a loss to comprehend. If the pontifical mass at St. Peter's lasts two hours, the homage does not occupy above ten minutes, during which the solemn function is not interrupted. But manifestly she does not know what the mass is, nor what prayers are recited in it, nor what is the meaning of its ceremonial.

But, besides not knowing any thing on the subject whereon she writes, Mrs. Trollope is too manifestly unable to appreciate any religious function. It is not in her way. She can understand a drive in the Cascina at Florence, or eating "ices and strawberries"—quite a standing dish with her—or going to a concert or theatre; but as to the truly picturesque, venerable, moving and holy offices of the Church, she has certainly no sort of feeling. Mass is to her a musical performance; and her judgments pronounced on it are whether it was long or short, and the music good or bad—that is, according to her taste.

As to the Papal government and the practical morality of the Catholic Church, all she knows is, that she utterly condemns them. No one can doubt that she was perfectly capable of judging on such subjects, and that she took great pains to collect information on them, when we see how well she understood what was passing about her, and what every body knows. Thus, she found out that "the reverend court of cardinals" is "called the Propaganda" (p. 274), and that cardinals are not paid up their salaries on account of "the poverty of the Propaganda offices" (p. 377). And as to cardinals, she makes them at pleasure; for she transforms, by the stroke of her pen, the good Frappiat monk, Father Gerami, into one (p. 335), and tells us, most satisfactorily, that among several new cardinals about to be made, was "an English gentleman of the name of Weld" (p. 336); that said "gentleman" having already been cardinal, and having dispensed several years before, to receive, we trust, the full reward of a most virtuous life. And so, with equal felicity, she elevates the learned principal of the English college to the episcopal rank (p. 300). But further, Mrs. Trollope has given us the new and important information that "many Roman families have the hereditary rank of bishop in the Church" (p. 330).

Now, while a person can blunder in matters so palpable and easy to ascertain, it is not

wonderful that she should blashingly cut to pieces, that of which she could know nothing. She talks of the ignorance of the people, with whom she manifestly never conversed, and of the workings of a system, religious and political, which she certainly never investigated. On her way from Rome to Naples, she, shut up in a carriage, and hurrying on from stage to stage, could see "ignorance and superstition as prominent features that meet the observation of the traveller" (p. 203). Really how does this ignorance so clearly show itself? Is it in the faces of the people, or on their sign boards, that "the, who can may read it?" Of schools, she goes on, "I could hear nothing." Does Mrs. Trollope think that schools are kept in my yards, for the special accommodation of lady travellers? Or did she look out for "National School" on the front of some house, and was disappointed in her search! Now we can tell Mrs. Trollope that she did not pass through a single village (she is speaking of the Papal States beyond Rome) in which there are not a boys' and a girls' school—aye, and gratuitous ones too. But on this subject of education she gives the portentous intelligence, that the pope has abolished at Bologna, and in all his dominions, all "professorships of logic, metaphysics, morals (!), algebra, and geometry" (p. 26). And then, after some mysterious points, she adds: "It was from Bologna that professor Orioli was banished." One would really imagine that this demigod (for some such thing he appears in the first volume) had been banished for teaching some of these dark sciences, perhaps morals! But Signor Orioli was not banished, but most patriotically ran away from Bologna, after having excited his scholars to sedition and rebellion raised a revolution which brought down misery on his country, for, indeed, we believe, part of its provisional government, and when the hour of peril arrived, acted on the philosophic principle, that the better part of valour is discretion, and disappeared. One thing thus worthy junta took care not to leave behind them—the public chest. Such are Mrs. Trollope's favourites in Italy; for, while she is a thorough enemy to all revolutionary and sans culotte movements and parties in England, she worships them in Italy.

Her theories on religious matters are extremely profound. Thus the "idleness" of the Italians is owing to the "eternal recurrence of Popish fetes and festival" (p. 303), on which subject we would recommend her to consult Lord John Manners; and the splendid churches of Venice are not to be wondered at, because "it is natural to expect, that in a Roman Catholic country, where numerous incentives to the love of pleasure are led on by the possession of abounding gold, churches should be built, enriched and beautified, to atone for the irregularities so produced" (p. 121). In which theory, we presume that it is the "atonement" that one must consider peculiarly Catholic, not the "love of pleasure" or "the gold;" otherwise London or America ought to have the best churches.

But truly never did writer or traveller stuff his or her pages with strange mistakes more fully than our learned lady. Scarcely an Italian word or name is spelled right, scarcely a phrase given (save in quotations) is correct; yet she tells us long and brilliant conversations which she must have held in Italian. She wonders why the Campaigna is not made to produce corn (p. 103); and it so happens that it does, not only to fill the granaries of Rome, but to export it to other countries. She looks for the Clitumnus at Spoleto, (not Spalito), and, marvellous to say, she finds it without a drop of water (p. 171), for the very good reason that the Clitumnus never was, nor will be, at Spoleto. It was full of water when Mrs. T. drove for at least two miles along its banks, and she might have seen it gush out in full stream from under the road, able in its cradle to run a mill near the village of Le Vene. In her ecclesiastical history she is "ready to seek." She tells us she was "grilled like St. Anthony," (vol. i. p. 45); scarcely more accurately than elegantly; she has never heard of our Lady's "presentation in the temple," and therefore transforms Titian's splendid painting of the subject at Venice into our Saviour's presentation "at the age eleven or twelve" (!) and corrects Mrs. Sarkis's right explanation of it [p. 103]. And when she visits the venerable basilica of St. Ambrose, at Milan, she is shown, she tells us, a relic of "the brother of St. Sityrus. Why the bro's cad," she adds, "of a saint's brother should be held in such veneration, we were not informed" (p. 334). Truly not; because you were told no such thing as you tell us. The better inform-

ed reader will smile as he sees through the mistake, arising, no doubt from imperfectly understanding the guide. St. Sityrus was the brother of Ambrose, and St. Marcelina, about whom Mrs. T. is equally in the dark, was the sister of both. Among the curiosities of this church, she stumbled upon a very extraordinary one—a coffin! And whose does the reader think it was? for it was "in a dark and obscure little chapel." Why the guide, looking at Mrs. Trollope, "said with a sort of jeering smile, 'it is only the body of Monsignore the bishop, who died yesterday, and will be buried to-morrow.'" (p. 355). See how cheap these good papists of Milan hold their bishop! However, as his eminence Cardinal Gaystruck still occupies, as he did long before Mrs. Trollope's visit to Italy, the archiepiscopal throne of that city, we will not puzzle ourselves or our readers with inquiring, either how he got into that coffin the day before, or how he got out again the day after, Mrs. Trollope's visit to the church. We will rather lay this to the score of some little misunderstanding.

With such abundant data in her mind for rightly judging of the Catholic religion, we must be greatly beholden to our lady authoress for so kind a judgment as the following:—"I was left to decide for myself, whether it is not possible for a person of perfectly enlightened views in politics to be still a faithful Roman Catholic. I have heard many people, and of more nations than one, deny the possibility of this; and declare that freedom of mind, on any subject, was perfectly incompatible with Popish restraint; but I doubt the truth of this doctrine. I see no reason why a Roman Catholic, because he conscientiously believes the creed that has been taught him, should therefore be incapable of forming a rational opinion upon the wisest manner of regulating the affairs of men."—vol. ii, p. 302.

Truly this is consoling—nay more, it is flattering; and the spirits of such men as Bossuet, Stolberg Fens'on, and Schlegel, may well be soothed by the doubt, which Mrs. Trollope entertains, whether they were really incapable of forming rational judgment.

But we must really draw to a close; for we are tired with plucking and arranging flowers, where the ground is so rich. Mrs. Trollope herself solves a problem which seems much to puzzle her—the difficulty of getting hold of Italians. Wherever she goes, she meets plenty of English, and French and Germans—but no Italians, [vol. i. p. 154]. She finds them at Venice quite exclusive. She hopes for them at Rome; but some how or other they do not come. Yet she courts them, she wants them; and, moreover, she is surrounded by them, night after night, at "D'May's" coffee house, and at the Cascina; but in vain. It is wonderful! Mrs. Trollope did not know, perhaps, that they have had enough of not-takers and book-makers among them, from our country, to stand in dread of any more. They have admitted English ladies into their society, who have violated the holy laws of hospitality, and have held up to contempt, the good natured people who have been civil to them. Whether Mrs. Trollope's American reputation may have helped her in this matter or no, we cannot pretend to say—we should doubt whether her name is much known in Italy. But burnt children dread the fire, or, as the Italian proverb better expresses it for our purpose, "the reddled man dreads even cold water." English people have been excluded from true Italian society on account of the liberties which some of them have taken with its reputation. Mrs. Trollope's work shows that in her case they were right. She has contrived to mangle their religion and their country with the help of the scanty and blundering materials which she has collected; what would she have done if she could have got no more?—*Dublin Reviewer*.

The Vermont Telegraph, a Protestant Newspaper, is of opinion that prayer is useless since God is already aware of what he wants, and as He is good, he will give without being asked. This new notion, or rather this old notion revived, will probably be the origin of some new sect to show what a creditable look the Bible is when elucidated by private interpretation. *Catholic Telegraph*.

The London Tablet speaking of Dr. Pusey's suspension, gives its readers a true picture of the Anglican heresy. "We doubt not," he says "that this difference will be patched up like its many predecessors, and that the two Parties will go on as before in our Establishment, hating and cursing one another in the old fashion, unable to agree in the meaning or essence of their most solemn act of worship—unable to agree in the term and conditions of Salvation which they have to hold forth to their doubting congregations—differing fundamentally and essentially on all these, and a hundred other points, but just as fundamentally and essentially agreeing on the 'main point'—namely, that money is money, and that the essence of Anglicanism consists in the plunder on which it fattens and has its being. So long as they are of 'one mind and one faith' on this point, what matters it whether they are Priests or Preachers? whether they have a Sacrifice or only a Sermon to offer? whether their function is to regenerate by baptism or only to talk by the hour? whether the Sacraments are all important or almost unimportant to the flocks committed to their charge? What matter the silly chances of Salvation? They have the main chance and isn't that enough? Never let us forget that the Establishment at the present moment reflects the character of the English nation, and in both we may discern the same distinguished characteristics. Is the nation honest? No; neither is the Establishment. Does the nation prefer principle to plunder? No; neither does the Establishment. Does the nation mind how many hecatombs of lives are sacrificed to earn conquests for her abroad, how many oaths are violated to buy her party successes at home, or how much her statesmen truckle for a little momentary convenience to her most dangerous and insidious enemy? No; and as the nation does, so does the Establishment, who has been the instructor of the nation and has taught her all these things. The Establishment minds little how many hecatombs of spiritual lives are sacrificed to her besotted greediness, how many false subscriptions there are to her articles so that she profit by them, nor how much her rulers truckle to what they think error in order to promote a little paltry miserable momentary convenience. The parallel is perfect in all points. The spiritual side of this nation is a perfect counterpart of the temporal. In Parliament we see the one, in the Establishment we see the kernel of the other. When, then, we discern among our leading politicians any trace of lofty principle, any scorn of vulgar trickery, any devotion to honesty more than to expediency, any willingness to make sacrifices for the sake of truth, we shall begin to look for the same unusual phenomena in the Establishment, and shall then certainly anticipate a rupture. Meantime, without meaning to deny that a few individuals may be found of better stuff than the classes to which they belong, we look on all hands not for principle, but for the want of it."

The Rev. George Talbot, M. A. formerly of Balliol College, has resigned the living of Evercreech-cum-Chewton-blade, Somerset; and conformed to the Church of Rome.—*Morning Herald*.

From the Catholic Expositor.

A CATHOLIC STORY.

(CONTINUED.)

On the 20th of June, 1838, three men and three women were arrested, tried and condemned for believing and practising the observances of the Catholic Church, and sent to work with poor Kimione and his wife, and the aged Valeriano, who were still at work as scavengers. These unfortunate converts, nine in number, were forced (sick, famished, and feeble as they were) to toil without cessation. Chains and the lash rewarded each faltering step, or toil-wrung sob of complaint.

Captain Elliott of H. B. M. ship Fly, during his brief visit in September of the same year, was shocked at this scene, and openly and in high tones denounced the cruelty and intolerance of such proceedings. He wrote to the Governess to entreat her "to release these who were suffering for mere opinions." The Governess in reply states, these people are idolaters, and are punished for believing in the Pope, and therefore declines setting them free. Captain Elliott warned her not to trust too far those malicious and evil-minded persons who have misrepresented the Catholics to her, and says: the Catholics do not profess to worship images, (and surely they ought best to know what they do believe,) and advised her, in conclusion, not to invade the persons or property of British subjects on such untenable grounds. Captain Elliott was forced to depart, however, without obtaining any mitigation of the sufferings of Kimione and his eight companions. They were still at the public works, fed, lodged and beat as no Christian would feed, lodge and beat his dogs. When on the 15th of June, 1839, sixty-seven natives, accused of Popery, were driven in, like wild beasts, from the district of Naneia, forty miles from Honolulu, almost without food, and with no shelter at night, but the sky.—Some of these were women with children on their backs, some old and infirm, and some ill, one of them sunk down on the road, unable to go farther, was abandoned in this state, and died the same evening.

The sixty-seven wearied prisoners were dragged before the Governor and Chiefs, at and in their presence, were closely questioned by the Rev. Mr. Richards, of the American Mission, who told them they were to be punished—not for being Catholics—but for disobeying the laws in repeating the prayers of that faith. A very nice and satisfactory distinction, worthy of a place in that gentleman's elaborate reports to the Board at home.

By threats and promises, all but thirteen of the trembling party were induced to renounce the Catholic faith, and promised to obey the laws by attending the Protestant Church, and therefore were permitted to find their way back to their homes. The remaining thirteen, were ordered to the fort, to be put to the torture; we say torture, for the wrist of one person was there lashed to that of another, their arms raised over a partition seven feet in height, which divided each couple, who also had their feet confined in irons. On Sunday morning, the succeeding day, exhausted by fatigue and pain, nine of this number were liberated, and the remaining four, two men and two women, twenty-four hours afterwards, all promising to obey the law.

On the 24th of June, a circumstance occurred, which from the sex and respectability of the sufferers, called forth the indignant interference of the resident foreigners, and compelled the Missionaries, individually, to show hands. It is taken from a paper printed on the spot—has never been, and cannot be contradicted.

Juliana Makawahi, aged 50 years, and Malia Makalina, aged 30, were dragged in a rude insulting manner before the Governess, by a mob of natives, and accused of Romanism, and after twelve hours detention, and being questioned by some underlings, as to their religion, they were hurried to the fort, like their predecessors, to be tortured, till they should renounce their faith in the religion of the Pope. On their arrival at the fort, at 5 P. M., the two female prisoners were repeatedly ordered to renounce the *pule* (faith) Pelani, (the religion of the French,) and embrace the *pule* of Mr. Bingham; this they refused to do, preferring rather torture and death. The elder of the two was then drawn up to a withered tree, her arms placed around one of its dead branches, about seven feet high, and then shackled with irons, so that she may be said to hang by the wrists, as she could hardly touch the ground with her toes. The other female was brought up to

the eaves of a low thatched house, where her arms were forced round one of the rafters, about six feet in height, and then made fast by irons on the wrist. In this position, her ankles also were fettered with irons, and she stood with her face (which was necessarily much inclined) so near the thatch, that it was constantly lacerated by the stubs of grass, which she was unable to avoid. During the night, heavy showers of rain fell, which poured in torrents upon the exposed persons of these miserable beings, and in the morning when the sun shone forth, in all its splendor, as it climbed to its meridian height, its scorching rays blazed upon the uncovered heads of the poor sufferers who were becoming more and more exhausted, as their torture was protracted. In this situation they were found, by a large number of the most respectable of the foreign residents, who visited the fort at about 11 A. M., to visit this scene of persecution. The Governor was absent; but the gentlemen succeeded in liberating the prisoners from their awful and critical position.

When taken down, nature was exhausted. They were unable to stand without support; their wrists were lacerated and swollen, and their heads burning with fever, occasioned by the rays of a vertical sun, and eighteen hours of torture—without food or water. But for the interference of the foreigners they must, in a few hours have died at the stake. One of the gentlemen, when he first saw the wretched condition of the prisoners, hastened to Mr. Bingham, and entreated his intervention; but Mr. Bingham declined interfering with the course of the laws. The Rev. Mr. Bishop was then appealed to, and he immediately repaired to the fort and expressed the utmost horror and indignation at the scene. He declared "such inhuman proceedings must be checked, and then they were checked." The Governor ordered their irons to be struck off, and the hapless women released. With singular constancy they refused to the very last to renounce or deny their faith, and declared themselves willing to endure on, even to death, for the name of "Christ the Son of God, who died on the cross for their sins."

Kimione and his band were not set free, however; their obstinacy in persisting in their errors had exasperated the ignorant ferocity of certain chiefs, and even the missionaries themselves would, if they had tried, have found it difficult to allay the bitterness they had engendered towards "the doctrine of the Pope" in the minds of these easily-excited and wrong-headed Islanders. There has been more than one effort made to gloss over the barbarous treatment of the females who were forced to work on the roads, but the facts are too public. No one living on the Island from 1836 to 1839, can or will dispute them.

But the petty tyranny that triumphed in this lone and distant region over the stranger and the hapless, was soon to be broken. The sovereign of France, indignant at the audacity with which these island chiefs trampled on the rights of the citizens of France, sent the frigate *Artemise*, commanded by the gallant Laplace, to teach them wisdom and toleration.

On the 9th day of July, 1839, the *Artemise* cast her anchor in the waters of Oahu, and on the same day an officer was despatched with the following document to the Sandwich authorities:

MANIFESTO,

Addressed to the King of the Sandwich Islands, by Captain Laplace, commanding the French frigate *Artemise*, in the name of his Government.

His Majesty the King of the French, having commanded me to come to Honolulu in order to put an end, either by force or persuasion, to the ill-treatment to which the French have been victims at the Sandwich Islands, I hasten, first, to employ this last means as the most conformable to the political, noble, and liberal system pursued by France against the powerless, hoping thereby that I shall make the principal chiefs of these islands understand how fatal the conduct which they pursue towards her will be to their interests, and perhaps cause disasters to them and to their country, should they be obstinate in their perseverance. Misled by perfidious counsellors, deceived by the excessive indulgence which the French government has extended towards them for several years, they are undoubtedly ignorant how potent it is, and that in the world there is not a power which is capable of preventing it from punishing its enemies: otherwise they would have endeavored to merit its favor, or not to incur its displeasure, as

they have done in ill-treating the French.— They would faithfully have put into execution the treaties, in place of violating them as soon as the fear disappeared, as well as the ships of war which had caused it, whereby bad intentions had been constrained. In fine, they will comprehend, that to persecute the Catholic religion, to tarnish it with the name of idolatry, and to expel under this absurd pretext, the French from this Archipelago, was to offer an insult to France and to its sovereign.

It is, without doubt, the formal intention of France that the King of the Sandwich Islands be powerful, independent of every foreign power, and that he considers her his ally; but she also demands that he conform to the usages of civilized nations. Now, amongst the latter there is not even one which does not permit in its territory the free toleration of all religions; and yet, at the Sandwich Islands, the French are not allowed publicly the exercise of theirs, while Protestants enjoy therein the most extensive privileges; for these, all favors—for those, the most cruel persecutions. Such a state of affairs being contrary to the laws of nations—insulting to those of Catholics—can no longer continue, and I am sent to put an end to it. Consequently, I demand in the name of my government:

1st. That the Catholic worship be declared free throughout all the dominions subject to the King of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

2d. That a site for a Catholic church be given by the government at Honolulu—a port frequented by the French—and that this church be ministered by priests of their nation.

3d. That all Catholics imprisoned on account of religion, since the last persecutions extended to the French missionaries, be immediately set at liberty.

4th. That the King of the Sandwich Islands deposit in the hands of the Captain of the *Artemise*, the sum of twenty thousand dollars as a guarantee of his future conduct towards France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

5th. That the treaty signed by the King of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate *Artemise* by one of the principal chiefs of the country; and, also, that the batteries of Honolulu do salute the French flag with twenty one guns, which will be returned by the frigate.

These are the equitable conditions at the price of which the King of the Sandwich Islands shall conserve friendship with France. I am induced to hope, that understanding better how necessary it is for the prosperity of his people, and the preservation of his power, he will remain in peace with the whole world, and hasten to subscribe to them; and thus imitate the laudable example which the Queen of Tahiti has given in permitting the free toleration of the Catholic religion in her dominions. But, if contrary to my expectations, it should be otherwise, and the King and the principal chiefs of the Sandwich Islands, led on by bad counsellors, refuse to sign the treaty which I present, war will immediately commence, and all the devastations, all the calamities which may be the unhappy, but necessary results, will be imputed to themselves alone; and they must also pay the losses which the aggrieved foreigners, in these circumstances, shall have a right to reclaim.

C. LAPLACE,

Captain of the French frigate *Artemise*, the 10th July, (9th according to date here*) 1839.

Captain Laplace also invited all American citizens—except the clergy, to whom he imputed the cruel persecution of his countrymen, the passage of the intolerant laws—to take refuge on board his ship, if they felt themselves exposed to danger. The lay foreigners who, as a body, had thrown the blame on the mission, returned a very polite answer, and expressed much gratification at the presence and conduct of the French commander.

Forty-eight hours were given by the commander of the *Artemise* for the King to comply with the terms of the Manifesto—failing to do which hostilities would then immediately commence. His Majesty, however, being absent, intercession was made by the Go-

* The first missionaries lost a day somehow on the passage, and actually kept Saturday for the Sabbath, up to this moment.

vernor, to have the time extended for complying with the terms of the Manifesto, till a vessel might be despatched to a neighboring island, for the King. The period protracted was, in consequence, protracted for six days, and the Governor immediately despatched a small native schooner to the island of Maui, where the King at that time, was residing.

On Saturday morning, the 13th instant, the King not having arrived, the Governor made known to Captain Laplace, that he was willing and disposed immediately to comply with the conditions of the Manifesto in behalf of his sovereign, whom he feared might have been persuaded or prevented from leaving his residence at Maui. Accordingly, at 3 o'clock the same day, Colonel Kekuanoa, the Governor, in full uniform, repaired on board *Artemise*, in the King's barge, carrying with him twenty thousand dollars in silver and gold, and bearing also the treaty, (similar to the Manifesto) signed by himself and the Governess Kekauloohi, in behalf of Kamehameka, III., King of the Sandwich Islands. As the barge proceeded to the frigate, the fort saluted the French flag with twenty one guns, which, on the Governor's arriving on board, was returned by an equal number. Kekauloohi was received with every respect and attention by Captain Laplace, and after remaining on board about an hour, returned to the shore.

This was an established religion—the unholy union of church and state—suggested, maintained and defended to the last, by citizens of free and tolerant America—abolished forever, and peacefully abolished, by a French frigate.

On Sunday, the King arrived, and Captain Laplace, for the first time, went ashore. He was escorted by two hundred men to the palace where a military mass was celebrated.— On the 17th, the royal family visited the *Artemise*, and were entertained with the usual honours.

A commercial treaty between France and the Sandwich Islands was ratified before the frigate sailed. The persecuted, including the long suffering Kimione, were set free, and full and formal security of person and property to all foreigners, and liberty of conscience to all sects, were guaranteed in consequence of her visit. But shame it is to us, that the tri-color should be compelled to teach justice to the children of the twenty six stars.

Before closing this narrative, the compiler would disclaim the belief that the American churches, or the American Board of Missions would, for a moment, encourage a spirit of intolerance. Their whole system of conduct proves they would not, and step by step some of the members of the mission protested against the progress of these persecutions.— But the desire for uncontrolled superiority was supreme. Circumstances favored the wish, and the descendants of the Pilgrims, thus tempted, proved that the stern, unsparring blood of their puritan sires was not extinct in their veins. They resolved to be "unto all a guide and a law."

The citizens of this country have been slow to believe their cherished and favorite servants could lend their energies to the task of teaching man to hate and despise his brother, because of differences of faith, which they admit are not essential to salvation. To convince those persons of their mistake, and to enquire on what ground of reciprocity Protestant missionaries expect to be kindly received in Catholic countries, it is right to call attention to the contemptuous and exasperating manner in which Protestant papers preach and write of the Catholic faith. Even here, our very school-books are tainted with expressions calculated to engrave on the docile mind of childhood bitter dislike—not simply peculiarities of catholicism—but of all Catholics, of the immense body of our fellow-beings. Is this republican? Is it wise? Is it christian? In a geography prepared and printed by the missionaries, and by them introduced into general use in the Sandwich Islands, we find these deliberate falsehoods stated with respect to the Catholics of Canada. After teaching such things, these amiable shepherds are astonished that Catholics do not invite and assist them to spread farther such invaluable truths. But here is an extract from their very reliable and impartial book:

TRANSLATION

"The French people who dwell there (Canada) are very ignorant. Many of them do not know the (*palapala*). When they came to Canada, they came with bad teachers. They were lying teachers, who followed the fe-

religion of the Pope. They were deceitful teachers. They did not teach the people the papala, lost their wickedness and deceit should be known. They taught the people to assent to the words of the priests only. They said to them, that they would repent for the sins of the people. It was good for them that the people should remain in their sins, and that the heart should fear death. Then by paying a large sum of money to the priests, he would repent for them. The priests would not repent for the sins of the man who paid but little money. But if the sum was large then all was well; though he was a murderer, a thief, a rebel, the priests repented and appeased God."

One statement more and I have done. It is this. No mission in this country will give a dollar towards furnishing books and instruction to any Catholic country, unless they are permitted to interfere with the established faith. It is in the power of either board to establish good primary schools from one end to the other of this continent, in which a sound scripture elementary instruction would be a part of the system; yet not one will move in the matter.—Many, very many of the priests of South America will stand ready to work in the cause and make such true evangelical books as "The Peep of Day," a part of the routine of study, but no mission board comes forward to plant the vineyard. Shall we infer that they wish to destroy rather than purify; to tear down another sect, rather than repair the walls of the fold; that to convert and not to enlighten, is their darling plan?

Certain it is they utterly refuse to enter a field in which they can cooperate with Catholics in dispensing religious instruction. They would rather leave it in the profoundest darkness, than offer one ray of light in other than a Protestant candlestick. Let the christian public look diligently to this, and they will find that money enough has been wasted on sectarianism, to instruct and regenerate every nation known in our geography.

A Protestant Minister Converted.

About 25 years ago a minister of the Protestant Episcopal Church, in the State of New Hampshire, had his attention awakened to the validity of his ordination, and sought in vain to sustain himself by the testimony of Couryar. Our readers will be pleased with some short extracts from a pamphlet written by DANIEL BARBER, wherein he explains how he was led to abandon the Protestant Episcopal ministry, and seek the place of an humble layman in the Catholic Church.—*Catholic Herald.*

"At the age of thirty I was ordained a Protestant deacon, by Bishop Seabury, in Christ Church, Middletown, Connecticut, and afterwards Priest by Bishop Provost, in the Church at Schenectady, state of New York. I continued for nearly thirty years clear of the least doubt or suspicion concerning the correctness and validity of our ordinations. But at a certain time, and while on a journey, a Catholic author was put into my hands, and as chance would seem have it, the first page I opened, called my attention to a subject, which seemed to bear a near relation to the challenge given me so long before, by my friend D. P., and reminded me of the common saying, "Bad news is apt to be true." The passage I mention contained some reflections on the consecration of Archbishop Parker. It set forth, that after the Queen had in vain applied to several Catholic Bishops to consecrate Parker, she, by virtue of her own authority, empowered a certain character, namely Barlow, with certain others, to perform the consecration. An order made afterwards by the Queen was as follows:—"Supplying, nevertheless, by our supreme royal authority, from our meer motion and cer-

tain knowledge, if anything either among those things, that were done by you according to our aforesaid mandato, or in you, or in any one of you, your condition, state, or power be, or shall be wanting, of the aforesaid things, to be done which, by the statutes of the kingdom, or by the ecclesiastical laws are required, or are necessary, the state of the times and the necessity of affairs demanding it." Unfortunate as it may seem for the Church of England whose ecclesiastical authority depends wholly on the validity of Parker's consecration, it could never be made to appear that Barlow himself was ever consecrated by any body. The truth is, according to the history of those times, and what even the first Bishops, of the Reformation themselves have left on record, no authority excepting what flowed from the Crown was considered of much importance in the Church. Fretted and perplexed at finding this unlucky passage in the Catholic author; and still entertaining hopes that some more skilled in the Church history, who might put my apprehension asleep again, I soon wrote to a very learned clergyman but received no answer. I have since concluded that he possessed an equal share of wisdom and prudence with the congregationalist minister before mentioned.

To each one who exercises the ministry, we recommend a similar examination, with the full determination to follow truth and conscience—"Go and do though likewise!"

I well know, that, of late, some have sought a subterfuge under Couryar, a desperate Roman Catholic Priest. Honest minds, however, will defer any conclusion from his reasoning, until they shall have examined these writers on the other side of the question, viz: D. Gervaise, Hardoin, Le Quien, &c., not forgetting that although Couryar labors to establish the consecration of Parker, he seems not to hesitate in saying, that the Church of England, by her separation, has cut herself off from the communion of the true church, and seems to advise that she again return to her mother. His conclusion on the subject, very clearly leaves it at least no better than he found it.

As to the validity of Parker's consecration, Heylin, a candid Protestant author, states a cause, brought by the Protestant Bishop, Horne, against Bonner, the Catholic Bishop of London, for refusing to take the oath of the Queen's supremacy. At the commencement of the trial, Bonner entered a plea, as a bar to the prosecution, stating that Horne the prosecutor was no Bishop. The court agreed that the fact, whether he was a bishop or not, should be determined by a jury of the country. What was the issue? Why, rather than that a jury of twelve honest men should determine the question, the cause was taken from the court without a trial and carried up to Parliament; there it was suffered to sleep the sleep of death, and Bishop Bonner was suffered to rest quietly without any further trouble. Although the Queen was far from entertaining a favourable opinion of Bishop Bonner, yet it should seem that her principle judges, possessed some share of the prudence I mentioned of

the ministers; for, no doubt had they declared Horne, to be a true Bishop, there might be some danger of "bringing an old house about their ears;" since, at the period, none could well be in doubt what was the fact, nor of the reason why the Queen first applied to the Catholic Bishop to perform Parker's consecration.

On the 15th of November, (if I am correct) A. D. 1818, having taken regular dismissal from my parish, I took my final leave, publicly by an address from the pulpit, it being Sunday, and we parted, generally speaking, as friends, and in the spirit of that peace and harmony in which we had for so many years lived and walked, wept and rejoiced together.

A Word to the Men of the North.

When we remember the energetic patriotism, devoted attachment to Ireland, and determined resistance to English tyranny, that formerly distinguished our Protestant fellow-countrymen of the North, we are overwhelmed with regret, not unmingled with shame; for a shame it is, and a disgrace, that there should be found in any country a brave intelligent, and free-hearted body of men, severed by imaginary fears and unreal dangers from the common fate, or indifferent to the honor and advantage of their common country.

Why should this be so?—There was a time, and a glorious time it was, when the Protestants of the North went farther in resistance to the injustice of Britain than ever went Repealer—when, composing a constitutional Irish army, they presented a bold, undaunted front to the common enemy of their manufactures, trade, and independence; and, invincible in the love of fatherland, triumphed gloriously, leaving an inheritance of honor eternal to their children.

For what object did they, with arms in their hands, at that time contend?

For the self-same object that Repealers, without arms in their hands—in the peaceful exercise of their inalienable rights as British subjects—are contending at this day—the right of self-government, for self-benefit—the right to home-legislation for those who live at home—the right that makes a province a NATION, and keeps her so—the right that transfigures slaves to MEN—the right that, with the power of magician's wand, fills a poverty-stricken land with the hum of productive, independent industry—the right "that Ireland shall be governed [we use the very words of the Volunteers] by the KING (QUEEN,) LORDS, AND COMMONS OF IRELAND."

Sons of Volunteers of '82, are ye ashamed of your fathers, that ye look on in apathy and silence while we struggle more wisely and as well for that right which your fathers, had they not gained, had died to gain?

We have said that imaginary fears and unreal dangers withhold many of our Northern fellow-patriots from uniting with us in our present peaceful struggle for home-legislation: let us exhibit the remoteness of these dangers and the weakness of these fears.

Bugaboo—Bugaboo—Pope and Popery—No Pope—No Popery!

This is one of the fears that disturbs the sleep of many an honest Protestant, though he knows not for what.

Now, if a man finds either profit or pleasure in hating the Pope, or any other gentleman, we have nothing to do with it. If a man detests Popery, we do not see that we can help it; but that a brave Man of the North should hate a brave Man of the South, because he does not hate the Pope—that an Irishman and a Christian should bear malice against another Irishman and a Christian because of Pope and Popery, and nothing more, is unworthy Christian men, and a disgrace to reasonable creatures.

The truth is, the No-Popery cry is a trade by which the anti-Irish Irish, who do the dirty work of England in Ireland, get their living, at the expense both of the poor Protestant and the poor Papist. Our weakness is their strength—our disunion, their union. These fellows have no fear either of God or man, but they have what answers their purpose every whit as well—a pretence of fear.—They have just as much fear of the Pope as they have of the Pretender.

History records, in Ireland, no persecution of Protestants in times of Catholic ascendancy. Common sense, to take no higher rule of conduct, would restrain Catholics from adopting a course that would again enslave their country; but, what will be to Protestants, perhaps, the most satisfactory security, they ever have been, and, with the sympathies and aid of Protestant England and Scotland, ever will be, able to take care of themselves.

Believe it fellow-countrymen of Ulster, no honor is to be gained by hating one's country. Let us now as you are discreet, sensible matter-of-fact men, whether there is any profit in it; for to hate one's country, or to go against her in the hour of her difficulty and trial, is dishonor enough; but to hate her for nothing—to go against her, and be no better off, is, as we say, the devil entirely.

Ask yourselves, if you are in years—ask your fathers, if you are young, whether your manufacturers in Ulster are not day by day declining; whether, while France shuts her ports against you abroad, Ireland opens for you any market at home; whether wages are not lower, employment scarcer, rents higher; whether the chief trade of your merchants is not bill-discounting; whether the men who made money before the Union are making money now; whether the middling classes are now crushed by taxation, and reduced nearly to pauperism, whether there are not cabins, and sowens, pig's potatoes and buttermilk, over the face of your country, and in the hearts of your towns, where once there were cottages and plenty of good victuals; whether there are not now rags where once was broad-cloth; whether there is not idleness and desititution where once was the music of the shuttle and the loom, and young and old enjoying the wages of industry, protected by home-legislation, by your Irish Linen Boards, and your Irish Parliaments?

If these are the effects, is not the Union the cause? If the Union be the cause, is not Repeal the remedy? The great objection we have to fighting about religion is, that it does not pay; slaves fight with and degrade—freemen stand by and enrich one another.

If anybody tells you that a man over in England can protect your industry, improve your wages, and advance your condition, better than you can do it yourselves, and you believe him, don't be a Repealer; but, if you think otherwise, why should you not apply the principle of home-government, (which you insist on for yourselves, as men,) to your country, as CITIZENS?

From the Catholic Herald.

LOCKE ON THE BIBLE.

Looking over the treatises on Education, by Locke and Milton, I find that the famous Protestant philosopher was no advocate for making that Holy volume,

Among whose anti-ur leaves,
The mysteries of Heaven enter'd lie.

a school-book for children—for idle boys to thumb and tear; for irreverent school-boys to laugh at and blaspheme. The passage met my eye many years since, in one of our daily papers, and appeared deserving that attention of those, who in their fear or hate of the Catholic Church, seem ready to forget at times every dictate of experience and reason. It may do them no harm to read it again. It is the recorded opinion of a man, who, whatever by the errors of philosophy, had at least, as large a share of common sense as the best of those sectarian editors, both lay and clerical, who have used their tongues and pens to excite odium against us for our efforts to preserve the Word of God from such profanation. We heartily agree with Locke, that children should early in life be made acquainted with the instructive histories of Joseph and his brethren—of David, of Saul and Jonathan, &c. No lessons indeed are better calculated to impress the youthful heart with love for virtue, or teach more effectually the golden lesson, that we should through life act towards others as we wish them to act towards us. Equally willing are we, when children are old enough to be instructed in the principal duties of religion, that they should be taught both, as far as the thing is possible—"in the very words of scripture, and not in such, as men, prepossessed by systems and analogies, are apt in this case to make use of, and force upon them." Thrice happy would it be for many an ill-fated child who walks our streets, and stands aghast at the sight of a Priest, if this system were faithfully pursued.—They would not then be taught to contradict their Saviour, and belie His church. But to our promised quotation: It occurs on page 192 of Boston ed. 1833, of "Locke's Thoughts concerning Education."

"As for the Bible, which children are usually employed in to exercise and improve their talent in reading, I think the promiscuous reading of it, though by chapters, as they may lie in order, is so far from being of advantage to children, either for the perfecting their reading, or principling their religion that perhaps a worse could not be found. For what pleasure or encouragement can it be to a child, to exercise himself in reading those parts of a book where he understands nothing? And how little are the Law of Moses, the Song of Solomon, the Prophecies in the Old, and the Epistles and Apocalypse in the New Testament, suited to a child's capacity? And though the history of the Evangelists, and the Acts, have something easier; yet taken all together, it is very disproportioned to the understanding of childhood. I grant that the principles of religion are to be drawn from thence. *

But it is far from this to read through the whole Bible, and that, for reading's sake:

And what an odd jumble of thoughts must a child have in his head, if he have any at all, such as he should have, concerning religion, who in his tender age reads all the parts of the Bible indifferently, as the word of God without any other distinction! I am apt to think, that this, in some men, has been the very reason why they never had clear and distinct thoughts of it, all their life-time."

SILVEX.

CHARGE OF BISHOP BROWNE.—THE Protestant Episcopal Bishop of Connecticut has recently published a charge, which gives the following historical information: "Planted originally in Britain by one of the Apostles, or by one of the immediate successors of the Apostles, and there organized in its integrity, the Church of England became a true branch of the Apostolic Church. But in the course of centuries, the Papal power of Rome, through its intrigues with temporal rulers, and by its gradual usurpations, had extended its dominion through western Europe; and the Church of Britain became infected by its errors and superstitions, while at the same time, it was oppressed by its actions. The tyranny of that Power at length became so intolerable, that all estates of men united in throwing off its dominion. And though the Providence of God made use of the passions of an arbitrary and sensual monarch, in giving the first impetus to the Reformation, yet it was conducted in its progress, by some of the purest bishops and martyrs whose labors have ever blessed the church.

"Errors of doctrine were corrected, ecclesiastical abuses were suppressed, superstitious observances were abolished, and the faith and worship of the Apostolic times were happily restored; and thus, preserving whatever was valuable in the ancient Creeds and Liturgies, the Reformers embodied the result of their labors in the scriptural doctrines, and offices of devotion, set forth in our Book of Common Prayer."

We think it difficult to prove, by any historical evidence, that there was any organization of the British church before that assigned by Bede in the days of Pope Eleutherius. The power claimed and exercised by Gregory was evidently independently of all intrigue. The instrument of Providence to restore primitive order was a most unseemly one—a monarch carried away by unbridled lust. The clergy and people were notoriously opposed to the change. Martyrs there were none, save such as died for the maintenance of the ancient faith and authority of the church, according to the axiom: Martyrem non passus causa facti. For the labors of the Reformers we refer to Tract 81, which gives no favourable idea of the results.

"The Nicene Creed was the Common faith of all Christendom till within the last two or three hundred years. In this Creed, we express our belief in 'One Catholic [Universal] and Apostolic Church. The expression imports that there is but one Church organized and established by the Apostles; and any body of Christians claiming an identity with this Church must

show their derivation from it by regular succession, and must receive all their doctrines, and submit to all the permanent regulations which originally pertained to it.

"The church of England, and the Protestant Episcopal Church of the United States, possess the attributes of unity, because the several parts are in union with each other, and because they all agree in communion with the Universal Church of Christ throughout the world. They are Catholic, because they acknowledged the perpetual existence of the 'holy Catholic Church,' receive its faith, and have never separated from it. They are Apostolic, because they were founded originally by one of the Apostles, or by the immediate successors of the Apostles, and incorporated, their origin, with the whole body of the Church; because they have never been separated from it, since the first moment of their existence: and because their ministry is derived, by unbroken succession, from the Apostles themselves.

"Of all the multitude of religious denominations which surround us, (with the single exception of the Romanists,) we lay our just claim to this Apostolic succession."

Episcopalians would do well to examine their title deeds. They ought to ascertain beyond a doubt the validity of their orders. An old man is reported to have observed, on going forth from a sermon preached by Mr Newman on the marks of the church: "It is very difficult to discover these marks in our church." The church is one, that is its bishops and presbyters are at variance in doctrine, and it is not in communion with the church generally. It is catholic, that is, confined to a small island, and its present or former dependencies. It is Apostolic, namely, deriving its authority from the crown, and having Parker for its first archbishop, we know not how ordained. Although we use no nicknames, we cannot flatter our Episcopalian friends that even they have Apostolic succession, they have only what a dreamer has of wealth, in which, in his delusion, he prides himself.—Catholic Herald.

CATHOLICITY IN MANCHESTER.—Our Irish Catholic readers will feel, we are confident, an interest in the following extract handed to us by a friend, the accuracy of which may be relied upon. It shows that in Protestant England Catholicity is fast gaining ground. We advert to the increase from 6,000 to 7,000 as a proof of the increase in the number of children in attendance at those schools. It is worth noticing too that the clergy have without any restraint, joined the procession in their "gowns and caps":—

"Saturday, Noon.

"We never dreamed that our schools would walk on Thursday as the morning was so dreadful wet, consequently we did not go to the convent as usual, but in spite of the wind and weather our 7,000 children were resolved to have their 'grand procession, and about two o'clock the sun shone for the first time during the week, and the clergy gave marching orders to their thousands, and after a very nice walk reached St. Willfrid's without a drop of rain; the school separated there, each re-

turning to their own schoolrooms, where they had scarcely arrived before the rain came on and almost deluged the streets. The clergy walked in their gowns and caps, the Holy Guild children in their new costumes, and the orphans in theirs, and all the rest of the girls in white frocks and caps, with crosses suspended from the neck; the boys also had crosses in like way. I do not know how many bands they had but I should say half-a-dozen."

CONVERSIONS.—A Baptist preacher and four other converts made their first Communion in Easter week in the Catholic Church of Shrewsbury, England. The Pastor had nineteen other converts under instruction. An eligible site had been purchased in the same town for a new Church.

CONVERSION OF ISRAELITES.—PARIS.—The Archbishop of Paris, on the 1st May, solemnly blessed a chapel erected by Mary Alphonsus Retisbonne, in the establishment of the Ladies of Providence, in commemoration of his miraculous conversion. Eight young Israelites were baptized on the occasion. The Bishop of Nancy preached, taking from his text: "This is the day which the Lord hath made: let us exult and rejoice.

CONVERT TO CATHOLICITY. C. Debarry, Esq., one of the principal contributors to the British Magazine (Puseyite publication) has recently renounced Protestant opinions, and conformed to the Catholic Church.

LEEK.—Six adults made a public profession of faith at the Catholic chapel here on Sunday last. An impressive and eloquent discourse was delivered by the pastor, the Rev. James O'Farrell. Several children and female converts were dressed in white, and admitted to the holy sacrament. Their conduct, which was most edifying, appeared to make a lasting impression on the beholders, several of whom were Protestants.—Tablet.

PAYMENTS RECEIVED.

Amherstburg—Mr Kevil for A. Murphy Esq. 7.6d; and Corporal Cowling, 7s 6d.
Queenston—H. McNally, Esq. 15s. by the hands of Mr Wm Ford, Hamilton.
Dunville—Mr Sharpe, 10s. by the hands of Mr McCracken, postman, July 29.
Mosa—Hugh McLearn, 15s
Prescott—Timothy Buckley, Esq. 15s.
Picton—Owen McMahon, Esq. 8s.
Alexandria—A. McDonell for Colonel Chishelm, 15s.

BIBLES, PRAYER AND PSALM BOOKS.

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

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

Stationery.

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

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

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

CROWN LAND DEPARTMENT,
Kingston 20th July 1843.

IT HAS PLEASED HIS EXCELLENCY THE GOVERNOR GENERAL to appoint the undermentioned persons as Inspectors of Clergy Reserves:

James Grant of Martintown, and Martin Carman, of Cornwall for the Eastern District, comprising the Townships Charlottenburg, Cornwall, Finch, Kenyon, Lancaster, Lochiel, Matilda, Mountain, Osnabrock, Roxborough, Winchester and Williamsburgh.

Henry W. Yager, of Thurlow, and William Burke of Kingston, for the District of Victoria, comprising the Townships of Thurlow, Sidney, Hungerford, Huntingdon, Rowdon, Marnora, Modac, Elzevir Lake and Tyendinaga.

George Rykert, of St. Catharines, & William Woodruff, of St. David, for the Niagara District, comprising the Townships of Wulpole, Caistor and Rainham.

Elias Moor, of Sparta, and John S. Buchanan, of Katesville, for the London District, comprising the Townships of Adelaide, Aldborough, Ashfield, Bayham, Carradoc, Delaware, Dorchester, Ekfrel, Lobo, London, Malahide, Mosa, Southwold, Wawanosh, Westminster and Yarmouth.

Farquhar Robertson, of Hawkesbury, and Charles Waters, of L'Original, for the Ottawa District, comprising the townships of Hawkesbury East, Hawkesbury West, Caledonia, Plantagenet Rear, Alfred, Cambridge, Russell, Cumberland and Clarence.

Archibald McDonald, of Marina, and Charles Butler, of Coburg, for the Newcastle District, comprising the Townships of Alawick, Cranahie, Cavan, Clarke, Cartwright, Darlington Haldimand, Hamilton, Hope, Monaghan, Murray, Manvers, Otonebee, Percy and Seymour.

Joshua Bates, of Farmersville, and Stephen Burritt, of Burritt's Rapids, for the Johnston District, comprising the Townships of Leeds, Kitley, Bastard, Crosby North, Crosby South, Burgess, Elmstey, Edwardsburg, Augusta, South Gower, Wolford, Elizabethtown Young and Escott, Oxford and Lansdown.

The several Newspapers published in Upper Canada will please give the above insertion, as well as all other appointments of Inspectors of Clergy Reserves for the same part of the Province.

Secure your health by using only PURE and Wholesome Water.

Armstrong's Patent Mechanical Filter

Warranted to purify 500 gallons of Water in 24 hours.

It is a well authenticated fact that a great proportion of the diseases incident to this Country, viz; Fevers, Agues, &c., are caused by the impurity of the water, and it has therefore become an object of importance to the public to discover a means of purifying it in sufficient quantities for ordinary household purposes. This is now done by the Patent Mechanical Filter, which at the same time unites rapidity, simplicity, and economy, and by means of it water can be purified in any quantity, with very little trouble. During the last year, since their introduction into the United States, they have been adopted into the Navy, both national and commercial, and are fast becoming general as an article of household use.

ITS ADVANTAGES ARE

1st. Smallness of compass, cheapness and simplicity of construction, whereby it is not liable to get out of order.

2d. The rapidity with which it works, purifying 500 times as much water in a given time, as any filter of the ordinary construction.

3d. As it does not operate chemically, water for washing and all other household purposes, as well as for drinking, can be purified by it. It will also be found particularly adapted for Wine & Spirit Merchants, &c. Price \$3 each, in complete order for use.

Families in distant parts of the country can have Filters forwarded, carefully packed, by addressing the Agent by post, with a remittance.

For sale by

J. DREW, Agent for Kingston,
Princess St., opposite the Globe Hotel
Kingston, July 25, 1843.

SCHOOL BOOKS.

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

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

REDUCTION
IN THE
PRICE OF TAILORING !!!

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

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

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

The price of Cutting is also reduced.

SAMUEL McCURDY.
N. B.—The Spring and Summer Fashions are just received, in which a very material alteration in style will be observed from that of the last reports.
Hamilton April, 6. 1843. 31

J. WINER'S
COMPOUND SYRUP OF HOREHOUND
AND ELECAMPANE.

FOR the speedy and effectual cure of Coughs, Colds, Asthma, Spitting of blood, whooping Cough, Croup or Hives, Consumption, Phrisy, hoarseness, pains and soreness of the breast and lungs. Bronchitis, a disease that is sweeping hundreds to a premature grave, under the fictitious name of consumption, can be cured by this medicine. The usual symptoms of this disease (Bronchitis) are cough, soreness of the lungs or throat, hoarseness, difficulty of breathing, asthma, hectic fever, a spitting up of phlegm or matter, and sometimes blood. It is nothing more than an inflammation in the fine skin which lines the inside of the whole of the wind tubes or air vessels which run through every part of the lungs.

The peculiar virtues of this compound have for a long time attracted the attention of the medical profession and public; and a lively interest has recently been directed to the development of their active powers and pulmonary qualities, which the proprietor is now able to gratify, and presents this medicine to the public with full confidence of its being the most safe and valuable remedy ever discovered and adapted to all diseases of the lungs, when any of the functions do not perform their natural or healthy action.

It is universally believed that God in his Providence has not afflicted his children with pain and disease, without at the same time giving them something in the garden of nature that will not only mitigate, but in many cases entirely relieve them. With these views strongly impressed on our minds, every one should feel a great desire to investigate to the utmost of his power, the great arena of nature, and to draw from that source that instruction which the wisdom of man has failed to attain.

In presenting this article to the public, the proprietor was influenced by the hope that a medicine prepared with much care and strict regard to the chemical properties of its several ingredients, should take the place of thousands of irresponsible nostrums of the day, with which this country is deluged.

The use of one bottle of the Syrup will be sufficient to convince the most sceptical of its beneficial effects.

Directions accompanying each bottle, with the signature of the proprietor, without which none are genuine.

Prepared and sold wholesale and retail, by J. WINER, Chemist and Apothecary, King Street, Hamilton, C. W. price 2s 6d.

N. B.—A liberal discount made to those who purchase to sell again.

GENERAL GROCERY,
LIQUOR;
AND PROVISION STORE.

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

Cash paid for all kinds of Produce at the market prices.
Hamilton, June, 1843. 40

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

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

General Regulations.

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

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

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

Payment will be required quarterly in advance.

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

There will be an annual vacation of four weeks.

DRESS AND FURNITURE.

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

TERMS PER ANNUM,

Entrance, - - - - -	\$ 4
Board and Tuition, (washing not included,) - - - - -	102
Half Board, - - - - -	52
Day Scholars, - - - - -	14
Drawing and Painting, - - - - -	12
French, - - - - -	0

The French language will form an extra charge only for Day Scholars.
Kingston, April 28, 1842.

GREAT ENLARGEMENT
OF THE
PHILADELPHIA SATURDAY
COURIER.

The proprietors of this time-honoured and universally popular Family Newspaper announce, that in consequence of the unparalleled patronage which has been extended to their establishment, they will, on the 18th of March next, being the commencement of its 21st volume, issue the Philadelphia Saturday Courier in a greatly enlarged form, with New Type, New Paper, on a New Press, and every way in such superb style as to stand up at once as the Laest and most beautiful Family Newspaper, issued from the Press.

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

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

TO AGENTS—TERMS.

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

Address, M. MAKIN & HOLDEN,
Philadelphia.

THE STEAM PACKET
SIR CHARLES

WILL commence her regular trips between Port Hamilton & Toronto on the opening of the navigation; leaving Port Hamilton every morning at 7 A. M. and Toronto every afternoon at 3 P. M.

For freight or passage apply to the Master on board.

Hamilton 28th April, 1843.

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 accommodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.

N. DEVEREUX.
Hamilton, 1842.

WINER'S
Canadian Vermifuge.

Warranted in all cases.

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

Prepared and sold wholesale and retail by J. WINER, Hamilton

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

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

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

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

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

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

THOMAS C. CLARKE & CO.,
Office of the Saturday Museum, Publishers
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JUST Published, No. 1. of this elegantly illustrated Edition of Sir Walter Scott's Novels, and will be continued every fortnight, until their completion.

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

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BY the Subscribers, a few copies of the following works of late publication:

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

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

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

November, 1842.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

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

Cure for Worms.

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

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

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

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

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

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

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

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

2,250 COPIES.

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

TERMS—12 in Town, and 18s. in the country, postage included.

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All orders addressed to the undersigned will be punctually attended to.

D. M'DONALD, Near the Post-Office.

Montreal, May 2d, 1843.

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A MONTHLY PERIODICAL, CONTAINING Chiefly selections from the best Catholic Reviews and other Publications.

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TERMS. The United States Catholic Magazine, will be published regularly, on or before the first of every month—each number will contain SIXTY-FOUR PAGES, extra Royal Octavo. It will be printed in the neatest manner, on fine paper of a beautiful texture, with new type, cast expressly for the purpose. The work will be delivered in the city, and mailed regularly to subscribers, about the first of every month. Twelve numbers make a volume: each volume will commence with the January number, at which time the year's subscription commences.

The subscription is Three Dollars per year payable invariably in advance, (except for the city subscribers, who have the privilege of paying half yearly in advance, when they prefer it.) No subscriptions will be received for less than twelve months, and in no instance will the work be sent to any one, unless the order is accompanied with the cash. The very low price at which the work is furnished, renders the payment in advance indispensable.

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All letters must be post paid, [or they will not be taken from the office,] and directed to JOHN MURPHY, Publisher, 146 Market-street, Baltimore, Md.

Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR AND LITERARY MAGAZINE.

With the April number the 4th volume of the Expositor will commence. The publishers cannot but return their thanks for the very liberal patronage extended to them during the past two years, and in announcing a new volume which will far exceed any of its predecessors in the quantity of matter, the number of pages, and splendid embellishments they hope to receive a corresponding patronage. The volumes of the Expositor commence with the April and October numbers, at which times subscriptions must commence and end. The expositor will be published on or before the first of each month; it will be printed on the very best quality of paper, with new type, cast expressly for the purpose. Each number will contain 72 pages royal octavo, stitched in a splendid cover, the design by Prudhomme, and engraved by Peckham. The embellishments will be of the highest order, by the best artists. Portraits of distinguished prelates and clergymen will appear during the year. We shall occasionally give fine lithographic views of the principal churches in the United States, of remarkable places, scenery, &c. The portraits will be on steel, engraved expressly for this work by Parker, in the highest style of the art.

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New York, March 11. Subscriptions received at this Office.

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A NARRATIVE of the Miraculous Virgins of the Tyrol, as seen and described by numerous eye witnesses,—“by Bishops, Earls, Counts, Barons, philosophers, men of science, lawyers, doctors, travellers of all countries, languages and various denominations;”—particularly by Georas, one of the most eminent men in Germany, by Dr Binns of London, by Mr. Connelly (formerly Protestant minister at Natchez,) by Lord Shrewsbury, Premier Earl of England, —by persons of the most unblemished reputation, the most unimpeachable integrity, of the most undoubted veracity and exalted piety. To the truly religious man or the firm believer in Revelation, as well as to the unhappy sceptic, wandering without hope in the world, this interesting pamphlet will afford an infallible guide to the One True Fold; from the unerring testimony of these standing miracles of the Catholic Church.

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Dec. 14, 1842.

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