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# THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] JUNE 7, 1843.

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## THE CATHOLIC

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

EDITOR.

Original.

### THE DISAPPOINTMENT AND CONSOLATION.

Continued

Not all avail'd me ought : what might, I scorn'd ;  
The sneaking sycophant's unmanly wiles.  
Yet such I knew prevailed : the stranger such  
Plied with success, and ever was prefer'd.  
So be the foreign slave, by whom he may,  
For native meanness feed and truckling vile.  
But that a freeborn Briton e'er should stoop  
To play the Parasite ; with ready laugh  
Intent to catch a patron's smutty jest :  
Or hear, with wonder's idiot face, rehears'd  
The great man's little deeds, and pour applause :  
Full oft, in studied phrase, commending most  
What most his genuine feelings disapprove :  
Should plan th' officious visit ; scrape and bow,  
A mere convuls'd, obstreperous machine ;  
His humblest service profl'ring unrequir'd,  
With ceaseless simp'ring count'nance, not his own :  
That e'er a Briton should, with sense innate  
Of truth and honour, such vile arts pursue  
Of craft outlandish, spunging, low deceit,  
Were monst'rous.—O, I'd sooner beg unknown  
From door to door, the scanty gather'd meal,  
Than feast on such conditions with a king.  
I'd loath the daintiest fair : the brightest boon,  
If earn'd so basely, I'd indignant spurn.

Sweet independence of th' unfetter'd mind !  
Thou Godlike attribute, that shew'st the man  
Unfeign'dly honest, uniform and true ;  
O, be thou ever mine ! Though all on earth  
For thee I've willing lost, I've lost not thee.  
Thou sole art paramount in all my wants  
To bear me up against misfortune's tide.  
Say, but for thee, what were a Briton's boast,  
That liberty, for which in bloody fields  
Contending nations strive ; if all were nought  
But corp'ral freedom, with a mind enslav'd !  
In what is man by Heav'n superior plac'd  
Above the brutes ; save in his thinking mind :  
His soul, that feels and judges for herself,  
As feel and judge she must : and, though by times  
Prudence forbids her verdict to proclaim ;  
Yet, who disclaims her verdict, dares a crime.  
'Twere mental suicide, could we that truth  
Internal smother : for that truth is nought,  
But reason, the pure essence of the soul :  
Bright image of her maker chief in this,  
That God is Truth, and Reason's source supreme.  
In him Truth gave to being all that is :  
And all it gave was perfect in its kind ;  
Good, orderly, and beautiful and blest.  
'Twas falsehood marr'd it, and the tempter's lie.  
'Tis falsehood still in us that baneful marr  
'Truth's ev'ry good, and spoils the moral plan.

The average of insolvencies among the Irish farmers is  
cedly on the increase. Instead of two hundred cases in Ulster  
and Connaught in former years, they have this year increased  
to eight hundred.

### SCOTLAND.

HOLY WEEK IN EDINBURGH.—Some thirty years ago, perhaps less, in a garret five stories high, situated in Blackfriars Wynde (a narrow lane, turning from the Cowgate, inhabited by the very poorest classes), a small congregation of Catholics were accustomed, almost by stealth, to assemble, and in this mean abode to celebrate the august mysteries of their religion. Here was their school, and their only altar ; and in this place, more fitting to represent the humility of our Blessed Lord's birth than the triumph of His Resurrection, they privately, if not secretly celebrated the holy memorials of His Divine mission, accompanied by no splendid ceremonies to attract or interest the stranger ; and, from the paucity and poverty of their numbers, having but slender hope of their church here ever attaining a more glorious visibility. But the same Divine power which had shielded it through ages of heresy and oppression, in a few short years has shown possible with Him all things, even through instruments the most feeble—a truth no where more strikingly exemplified, in these latter days, than in the present condition of the Edinburgh mission contrasted with the days of Blackfriars Wynde ; days deservedly venerated by all Catholics who bear in mind the trials and devotion of their elder brethren, and who honour the memory of those illustrious Bishops, Dr. Hay and Dr. Cameron, each of whom, by a union of piety, learning, and labour, aided so materially in giving an effective impulse to that movement under which the condition and the cause of Catholicism have continued to advance ever since.

Each successive Bishop, in the order of his talent and opportunities, has gradually extended and strengthened the divine inheritance, leaving a foundation on which his successor might build ; and now, instead of the garret church in Blackfriars Wynde, there is, besides the spacious Church of Saint Mary's, founded by Bishop Cameron, which the present resident Bishop has so becomingly adorned, the Church of St. Patrick's, built under the care of Bishop Carruthers ; two convents, and in evidence of the advance of the Catholic cause, a Holy Gild, comprising about 300 members already ; all of which three last-named institutions have been called into being through the genius and untiring energy of the Right Rev. Dr. Gillis.

During the days of mourning the Cloister Chapel in St. Mary's was fitted up to represent the Holy Sepulchre, and this with the introduction of a device so novel and impressive, as to deserve more minute description. The fronting surface of the altar, which was surrounded with emblems of the Crucifixion tastefully arranged, had been removed, and beneath, at the back, lay the figure of our Lord extended as in the grave. The illusion was rendered perfect to a degree absolutely startling, not only by the admirable execution of the picture, but (the chapel being darkened) from the effect of dioramic lights, which though unseen, were so disposed as to fall upon the figure, their glare being subdued by an imperceptible veil of blackgauze.

To this appropriate altar, on Maundy Thursday, was conveyed the real body of our Lord in solemn procession. First came the orphans who had been educated at Milton House (a convent) clothed in white, each bearing a taper, and singing an appointed hymn ; then followed the numerous acolytes and the priests, preceding the Blessed Sacrament, borne by the Bishop under a rich

canopy, which was supported by eight of the Holy Catholic Gild dressed in their costume. In the evening, service was performed in the Cloister Chapel, which, during the whole short period of its dedication to this solemn event, was so crowded that it is calculated a number approaching 2000 visited the sepulchre, some of whom, who "went to scoff," from the impression there produced, "remained to pray."

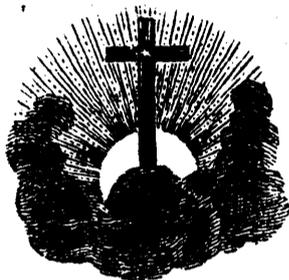
On Good Friday the Passion, as arranged by Palestrina, was sung by the Right Rev. Dr. Gillis, the responses (representing the Jewish rabble) being chanted in full choir, accompanied in unison by trombones ; after which the Blessed Sacrament was carried from the sepulchre to the high altar in procession, as before. In the evening the *Stabat Mater* of Rossini was sung by the choir (which was a very superior one) in admirable style, and a most eloquent lecture delivered by the Bishop.

The ceremonies of Easter Sunday, forming so joyous a contrast in their emblems and tone to those of the melancholy anniversaries which immediately preceded it, were equally successful ; all the arrangements bore the stamp of propriety, order, and exalted taste, and their performance was conducted with a corresponding dignity and grace. The Gothic character impressed upon the internal architecture and carved decorations of St. Mary's Church, together with its splendid sanctuary and episcopal appointments, certainly rank it among the handsomest of our churches of the present day. Great effect was given to the Pontifical procession, which was headed by the Holy Catholic Gild in their gowns and badges, and bearing the batons and banner of their order, by an accident (arising from the crowded state of the church) which obliged the military to stand in file down each side of the middle aisle ; enhanced by a powerful choir, accompanied by a fine-toned organ and a band of military instruments, never, since the happier days when every heart in this land beat in unison with the peal, did "Hosanna" and "Alleluia" ring through the aisles, in token of our Lord's resurrection, with more majestic effect than on this occasion.

The introduction by Dr. Gillis of a small organ into the sanctuary, as we see in many continental churches in order to accompany the acolytes in their alternate chant with the grand choir, added greatly to the effect of the Vesper service ; after which his Lordship delivered a lecture with his unvarying eloquence and power. It would give no idea of the numbers (including many Protestants of leading respectability) who attended the morning service, to say that the church was crowded. Had it been three times the size, it would have been filled, a perfect multitude being compelled to remain outside, and to witness the ceremonies through the opened doors.—*Correspondent of the London Tablet.*

EARTHQUAKE IN HOLLAND.—Early on the morning of the 6th a slight shock of earthquake was felt at Zealand, followed in a few hours by one more serious which continued several seconds : at Uden the shock was very severe, and the people who were at early prayers were frightened out of the churches. The dike of the Zuid Willemvaart Canal sunk for some 20 yards, the sluices were injured, and much mischief was done to the neighbouring houses ; Veessel and St. Oderode felt the shocks, and the people remained in the streets during the night dreading the fall of their houses, which shook very much. At Grave Borminal, Husuen, Breda, Tilburgh, Erandhoven, Goream, &c., the shocks were heavy, and the earthquake was felt at Maestricht. There were storms of thunder and lightning also.

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



## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JUNE 7, 1843.

THE STROLLING PREACHERS IN CANADA EAST.—TANNER, WE SUPPOSE, AND HIS PROWLING CREW.

Translated from the *Melanges Religieux*.

We are in hopes that the excursions of the preachers in our peaceable country, among people so moral and religious, will end at last. The reception they have met with almost every where, will doubtless disgust them with their undertaking, little creditable in itself, and still less so in its consequences. These men, who so constantly preach up the *liberty of conscience and examination*;—the *inviolable privilege of Free-thinking* on matters of faith;—the respect for *religious inspirations*;—ought, in fine, to profit by their own lessons, and respect a little more than they do the convictions of others; nor waste their poor and useless lives in endeavouring to pluck from the hearts of such the Catholic belief and profound convictions; far more profound, rational, and durable, than the pretended inspirations of—we know not what spirit; which suggests to them the *white and black*—one thing today and its opposite to-morrow—just as their humour varies, or the *maggot bites*. And let not these gentlemen of *free inquiry*—they who claim each the *miraculous inspiration of the spirit*—say that we misreport them. We are quite up to their Protestant principle; and we but rigorously deduce from it its undeniable consequences. We seek no other spot for the contest than the one they have chosen; and as long as there are Protestants in the world, we shall keep our ground, and never cease to hold forth to them, in order to defeat and reduce them to a logical and compulsive silence, this *fundamental principle of the Reformation*—“*You must read the Bible, and nothing but the Bible.*” “*Every one must interpret it according to his own particular inspiration.*—*He must examine it himself, and not receive the explanation or opinion of any one on the subject.*” This is their all. The thousand Protestant sects agree in this. All the errors—all the aberrations—all the religious idiotisms promulgated since Luther's time—are sanctioned by this principle: *the right of every one to examine and interpret the Scripture for himself.* Besides, us no reasoning on the subject is were allowable, no authority whatever is

admissible, but the *inspired, the revealed* one; it evidently follows, that in every sect there are as many different inspirations as there are heads and characters; and it would be a wonder if only ten persons were inspired alike on the same subjects. Still more, should there really exist one sole Protestant Church, the members of which believed and professed the same opinions; they thereby give up the principle of *individual* interpretation, and receive the explanation and interpretation of others—of their teachers, their ministers, or some commentator on the Bible, &c. They thus cease to adhere to the Protestant principle, and practically adhere to the Catholic one. The minister preaching, any one teaching, the Book explaining, is their authority. This is a contradiction,—a protestation against the fundamental principle of *free examination*, of their obligatory, their sacred inspiration: it is a formal abjuration of Protestantism. For consistency's sake, every Protestant should read and meditate his bible, and nothing but his bible. We defy all their preachers in the world to act otherwise, without becoming Catholics in principle; without being forced to own themselves useless intermeddlers; nay, sacrilegious and profane wretches, substituting themselves and their teachings in the stead of the *private spirit* who is to do all with his inspirations. But we must preach, say they: that is written in the Bible. So much the worse for you, if you find that in the Bible.

You are those only whom that word must confound; for, if *to preach* be necessary, that does not mean *to read*, every one, the Bible. If one must preach something, it is doubtless intended thereby to bring the hearers to certain convictions, to feelings and sentiments hitherto unexperienced by them. If one must preach, it is surely to inculcate some doctrine which has not been sufficiently inspired from the reading of the Bible. If one must preach, what becomes of every one's *inspiration and free interpretation*? So much the worse, then, if you believe that the Bible contains the order to preach—that order is the condemnation of the *free examination*, and you should reject it with so many other truths which you dislike; which you dare not either admit in your Bibles nor preach in your sermons. Whether you will or not, your Protestantism should be a *dumb worship*; your church an assembly of *secluded contemplatives*, waiting, like the *Dervises*, for inspiration from above; and who may think, believe, and do whatever they fancy true and good, without the necessity of advice, or the right of reproach from any one.—We know you like not to be so hard pressed and tormented with that perplexing principle of yours. We know, also, that we are daily obliged to follow you beyond that landmark on questions which allow you more room to move in; and where your allurements are apt to impose upon the simple. We are far from repudiating those discussions which, in spite of all you can urge to the contrary, have for more than two centuries, crushed and overwhelmed you. But because they are

quite useless, we decline them. We wish not to discuss your sayings, because they are all a tissue of inconsistencies. Think as you please yourselves, but force not your opinions upon others. Preach them not to any one; for, by so doing, you attack your own persuasion, and commit a grievous Protestant sin. We are the only people who are free and unembarrassed in our preachings; who are never in contradiction with any bible truth. The Church interprets and explains to us the the Sacred Book, and has done so, for nearly two thousand years; nor ever have we been at a loss to ascertain our principles: never have we found in them any thing contradictory, nor ever have we varied in our faith and teaching. Have you been only two days in a like tranquil mood? Have you ever been two days the same, or like yourselves? Your own history denies you ever were so; and you strangely persist in convincing us of your mutability. \* \* \*

COLUMBIA MISSION.—In the *Melanges Religieux* (Montreal paper) of May 5th, we find something concerning the Mission of Columbia, with an account of a recent emigration from Canada to the fertile regions that are washed by the river Columbia and its tributaries. This country seems to have in prospect a great and important destiny, the magnitude of which it would be difficult to foresee or predict. The tides of emigration from different points, are borne onward to these lands, as to a centre, in which their waters are to mingle and be at rest; while the resources of the soil, the salubrity of the climate, and other important considerations, must, in time, fully realize the high expectations with which the enterprising colonist leaves his home, and submits to voluntary exile.

The Superior of this mission has his residence at St. Paul, a parish numbering 71 families, mostly Canadians. The Catholics at this point, as throughout the country in general, have an uncontested influence. Of this the Methodist ministers loudly complain, and make vain efforts to attract to their cause the Pagan Indians. In place of opening their eyes, and recognizing the sterility of their labours as the fruit of their erroneous doctrines, they blindly toil to attain an end which always flies before them; for if they effect any result whatever, it is that of discovering to the eyes of the idolators, and of Protestants, their weakness and impotence, and consequently by contrast giving increase to Catholic predominance. A large number of Protestants have made their abjuration. Among these might be named individuals distinguished for their talents, information, and social position, who already exhibit the fervor of christians of the primitive church, and are able protectors and zealous apostles of the Catholic religion.

A preacher, who is at the same time a doctor, was obliged to leave the post of *Nesquale*, last lent, because the people would neither receive his remedies nor his sermons.

	souls	farmers	families	indpn't boys.
There are at the post of Wallamette*	350	61	71	10
Do. at Cawlitz	72	12	14	0
	402	73	85	10

Besides, at Wallamette, there are forty American families, numbering 150 souls.

This mission has been sustained by pious contributions made by Canada Catholics through the Quebec society for the Propagation of the Faith, as also by aid of the great association at Lyons. A Canadian gentleman has recently given proof of his zeal for the progress of religion, by making a donation of £100 for the support of this mission.—*Catholic Advocate*.

\* Wallamette river, flowing from the south discharges itself into the Columbia, while the Cawlitz comes from the north, and empties into the same great river.

“THE MONTH OF MARY.”—We have already given a few extracts from the little work published under this title. The following passage, extracted from the above publication, will be found appropriate for the ensuing month of May, which is, by excellence, the “month of Mary.”—“The month of Mary originated in Italy, and the month of May was selected in preference to any other from a wish to change a season of dissipation and amusement into one of instruction and devotion. From Italy, it passed into France, and other countries of Europe, where it has been found productive of the most beneficial results. Within the last few years it was introduced into the United States, where it has been practised by numbers of the faithful servants of Mary, who eagerly profited by this opportunity of testifying their love and gratitude to the Holy Mother of God, and of cultivating the virtues which would assimilate them to the perfect model of Christians. On the evening before the first of May, the persons who unite to practise will assemble before an altar (if practised in a church), over which is an image of the blessed Virgin, which should be adorned with flowers and other suitable decorations.—The Litany of the Blessed Virgin is either said or sung. After this the Meditation is slowly read by one. The Meditation read each evening should be carefully impressed on the memory, and made the subject of half or at least a quarter of an hour's reflection on the following morning. A resolution to practise the particular virtue which it inculcates should be the fruit of this morning exercise. If possible, Mass should be heard each day, and the ordinary devotions to the Mother of God practised with more than ordinary fervour and exactness. As the object of this devotion is to eradicate vice from the heart, and plant in its stead the seed of heavenly virtue, each one should prepare for the exercises of this month by approaching the sacraments of Penance and the Holy Eucharist. If that be not possible, let him excite his heart to sincere contrition for having offended God, and resolve to take the earliest opportunity of being reconciled with Him. Each one should propose to overcome some vice or failing to which he is most particularly subject or inclined, or to acquire some virtue of which he may stand in need, or to which the grace of God may prompt him to aspire. All the exercises of the month should be specially directed to attain this object.—*Tablet*.”

**THE ISLAND OF TAHITI; OR FRENCH COLONISTS AND ENGLISH SWADDLERS.**

It has always been a great point with the Independent missionaries to keep out Popery. Having put the Tahitian Bible (garnished with heresies of purely South Sea growth, in addition to those with which we are familiar in the northern hemisphere) into the hands of the profound theologians of the Pacific, even Tahiti, unless we greatly err, has not been without its heresiarchs; and it has been not without a good deal of management that the dusky Bible-readers of the coral islands have been purged of the leaven of private judgment, and drilled down into heterodox uniformity, of which the standard measure is kept among the other archives and curiosities at London Wall. Having this hard struggle to maintain at home, it was not likely that they would be very anxious for the assaults of a spiritual enemy from without. Accordingly, the subjects of Pomare have conceded to them the most unlimited exercise of private judgment, only they had better not construct new religions for themselves; and the very name of Popery must, if possible, be kept from their too credulous ears. The readers will now be in a position to understand something of the feeling of these worthy gentlemen when they learn that, in consequence of some disputes between the Queen Pomare and the French Admiral Thouars, the sovereignty of the island had suddenly passed into the hands of King Louis Philippe. Information has not yet been received of the precise causes of the dispute which has ended in this assumption of sovereignty on the part of France. For anything we know, the transaction may be as unjustifiable as most of our recent proceedings in the East. Sure we are that it cannot be worse. But let us waive all speculation on this point for the present, and attend only to the terms of the treaty by which the surrender has been effected.

**TO THE ADMIRAL A. DU PETIT THOUARS**  
Because we are not able to govern in our own kingdom, in the present circumstances, so as to harmonize with foreign Governments: lest our land, our kingdom, and our liberty should become that of another, we, the Queen and principal chiefs of Tahiti, write to you, to ask that the shadow of the King of the French may be thrown over us on the following conditions:—

1. That the title and the government of the Queen, and the authority also of the principal chiefs, remain in themselves over their people.
2. That all laws and observances be established in the name of the Queen, and have her signature attached to them, to render them binding on her subjects.
3. That the lands of the Queen and all her people shall remain in their own hands, and all discussions about lands shall be among themselves. Foreigners shall not interfere.
4. That every man shall follow that religion which accords with his own desire. No one shall influence him in his thoughts towards God.
5. That the places of worship belonging to the English missionaries, which are

now known, shall remain unmolested, and the British Missionaries shall continue to perform the duties of their office.

6. Persons of all other persuasions shall be entitled to equal privileges.

On these conditions, if agreeable, the Queen and chiefs solicit the protection of the King of the French. The affairs concerning foreign Governments, and also concerning foreign residents at Tahiti, are to be left with the French Government and with the officer appointed by that Government, such as port regulations, &c. &c.; and with them shall rest all those functions which are calculated to produce harmony and peace.

The news of this surrender caused great consternation, and it was for the purpose of adopting measures urgently required by the recent aggression of the French on Tahiti, and for securing the general interest of the British missions in the islands of the South Pacific—that the great meeting of the saints was convened last Wednesday week in Exeter Hall. Lord Roden was to have been in the chair, but domestic affliction detained him in the enemy's camp at Paris. Charles Hindley, a Whig Member of Parliament, "was moved" into the chair instead of him, and after some unintoxicated Pecksniffs had favored the meeting with four verses of the 45th Psalm, "from Dr. Watt's collection," and a Wesleyan prayer had been offered up, Lord Roden's *locum tenens* opened the business of the meeting. We are not of course going to bore our readers with a full description of what followed this auspicious commencement, but one or two points we must notice.

Mr. Hindley began by giving an imperfect and not very exact narrative of the efforts of the Independent gentlemen to keep out popery from Tahiti. In the course of his narrative he took occasion (as a Whig Member of Parliament) to remark that he did not object to Catholic missionaries landing at Tahiti, and doing the best they could for their faith by the weapons of reason and argument. The promulgation of this sentiment caused some little displeasure, and the speaker was obliged to protect himself from his supporters by an interpolated disquisition on religious liberty. Mr. Hindley then returned to the course of his narrative, and wound up by declaring with muchunction, that

It was not because France was powerful that she was to be an oppressor; on the contrary, the more powerful a nation was the more it became her to be just. If a giant went along the Strand, and treated with cruelty every dwarf he met, would not every person cry out against him? But France, it appeared, was determined to colonise, and in that determination it did not mind acting on an unjust principle. He did not wish to drive our Government into a war on account of any difference on this subject, but he thought that they might press on the Government, while it preserved peace, to remonstrate with France. The question, he maintained, was not only an English question and a Protestant question, but it was a question interesting to Christianity, and

he was sure that if France committed injustice in order to possess colonies, she would not increase her moral power. (Cheers.)

Mr. Hindley was succeeded by a Parson of the Church of England, whose speech is thus recorded:—

The Rev. Mr. Maberly, who was announced as Vicar of Fenborough, Suffolk, rose to express his dissent from the opinions of the chairman, that the Roman Catholic missionaries ought not to be opposed. He thought the spread of Roman Catholicism ought to be opposed in every way.— He considered the Roman Catholic faith as the direst superstition, the direst idolatry, the direst usurpation, and the direst tyranny that had ever existed in the world. He admitted the force of truth, but he contended that men must take means to enforce it. They lived under the protection of Providence; but if they did not bar their windows at night, they would not find their property safe in the morning.— (Cheers and interruption, and calls of "Fair Play.") So it was with truth, and they must take human means to secure its ascendancy. The Roman Catholic religion sought to extinguish truth and liberty. For 1200 years it had allowed no truth to be heard in Spain, and he would defy the Roman Catholics everywhere. He contended they ought not to be allowed to go to Tahiti, which had been Christianized and civilized by Mr. Williams, one of the most extraordinary men that ever lived. He was delighted at the opportunity of bearing his testimony to the character of that estimable man, and he declared that he would rather see this country go to war than see it supporting the missionaries of the Roman Catholic Church.

Our readers may fancy that this Mr. Maberly is a wild mad-headed creature, to whose words no weight is to be attributed; but we shall show presently that this marplot is the real exponent of the views of those in whose interest the meeting was convened.

Dr. Vaughan was the next speaker, and moved a resolution which contained a strange medley of nonsense and falsehood. It pretended to "repudiate the principle of restriction and coercion towards other systems of religious belief," and it protested against "the establishment by force of the system of Popery" in Tahiti—the establishment of Popery in Tahiti being, as Dr. Vaughan very well knew, nothing more than the removal of those very "restrictions" and "coercions" which he had pretended to repudiate. The resolution also stigmatized the doings of M. Thouars "as evincing the spirit of Protestantism rather than the power of Christian benevolence." This is an odd jargon.— Seriously, we should like much to know Dr. Vaughan's interpretation of the word "Proselytism." After several spunkers had addressed the meeting, and in particular after the Rev. D. Alder, Secretary of the Wesleyan Missionaries, had resolutely asserted that they did not "come there that day to object to the peaceful labours of French Missionaries," and after the chairman had pledged himself, that

since 1830 "the Catholic Missionaries have had equal liberty with others," the Hon. and Rev. Baptist Noel more honestly avowed that "It was not the act of deporting two French Missionaries, but the law which prevented the settling of Roman Catholics in Tahiti, which had occasioned all the evils they deplored, and had given rise to irritation in France."— We cannot follow the report of this meeting any further, except just to say that it was a meagre one, and not by any means unanimous; for it appears that when at the close of the proceedings a Mr. Miller volunteered to ridicule the paying so much attention to distant lands while thousands were starving at home, "many persons in the meeting seemed to concur in the justice of the remark." On the whole, then, we may pronounce the affair to have been a failure in point of numbers and unanimity, and to have been a ludicrous failure in the matter of common consistency.— We have now a word to say on the state of things in the South Seas which this meeting was intended to prop up; and which indeed formed the main object of the meeting.

The principal Protestant Missionary in Tahiti is a Mr. Pritchard—Piritati, as the natives call him—who has constituted himself prime minister of the island and secretary of state for foreign affairs. In a letter to the Belgian Consul, on December 3, 1836, he says, "All business transacted by this nation and foreigners is transacted by me." This person is, indeed, the real king of the island. The old society has been overthrown, and a new system reared, of which the key is held by the Europeans. From this new system, even should it gall them in some respects, the natives would now find it very difficult to break loose. To suppose that the Queen, as she has been described by Protestant navigators, cares one single sixpence whether Catholic missionaries visit her island or not, is an absurdity rather too gross for credence. But Piritati does care very much; and caring very much, he having the whole affairs of the island in his hands, dragoons his plaything of a queen—confessedly against the wish of several of the chiefs—into obeying his orders, and shipping off all persons whom he dislikes, no matter whether they are British or French subjects. Tahiti, as our readers know, is a very important point in the South Pacific Ocean; is indeed a sort of station at which vessels touch, and passengers are put on shore, waiting for the arrival of other vessels to carry them to their destined ports.

Mr. Pritchard, however, claims a right of determining (through the Queen) who shall be allowed to stop and who not; and thus to render it altogether uncertain whether a passenger arriving at Tahiti, and intending to wait there and take the chance of a vessel onwards, can be allowed to do so. If Mr. Pritchard takes it into his head that the passenger is a dangerous one, he has either to remain on board and be carried to the destination of the vessel—to North America perhaps, instead of South—or he has to pay the Captain an enormous gratuity for going out of his course to land him at the desired haven. To be Continued.

From the Tablet  
**THE  
 EDUCATION OF THE POOR.**  
 Concluded.

Let us now turn to another district—Wolverhampton—which is thus described by Mr. Horner:—

"Among all the children and young persons I examined, I found, with very few exceptions, that their minds were as stunted as their bodies; their moral feelings stagnant. The children and young persons possess but little sense of moral duty towards their parents, and have little affection for them. One child believed that Pontius Pilate and Goliath were apostles (hear, hear); another, 14 or 15 years of age, did not know how many two and two made. In my evidence taken in this town alone, as many as five children and young persons had never heard even the name of Jesus Christ. (Hear.) You will find boys who have never heard of such a place as London, and of Wellenhall (only three miles distant,) who never heard of the name of the Queen, or of such names as Wellington, Nelson, Bonaparte, or King George." "But" (adds the commissioner,) "while of Scripture names I could not, in general, obtain any rational account, many of the most sacred names never having been heard: there is a general knowledge of the lives of 'Dick Turpin' and 'Jack Sheppard,' not to mention the preposterous epidemic of a 'hybrid negro song.'" "This he (Lord Ashley) supposed was Jim Crow. (Laughter.) Mr. Horner went on to say—"The Master of the British School says, 'I have resided as a teacher for the last six years, during which I have observed that the character and habits of the numerous laboring poor are of the lowest order.' The master of the National School says, 'besotted to the last degree.'" He then went to Wellenhall, and there it was said—"A lower condition of morals cannot, I think, be found—they sink some degrees (when that is possible) below the worst classes of children and young persons of Wolverhampton; they do not display the remotest sign of comprehension as to what is meant by the term of morals." Then, of Wednesfield, it is said the population are "much addicted to drinking; many besotted in the extreme; poor dejected men, with hardly a rag to their backs, are often seen drunk two or three days in the week, and even when they have large families"—"The same profligacy and ignorance at Darlston, where we had the evidence of three parties—an overseer, a collector, a relieving-officer—that there are as many as 1000 men in Darlston who do not know their names—only their nicknames." (Hear.) But then it was said, that in Bilston things were much better. It was remarked that the "moral condition of children and young persons, on the whole, were very superior to that in Wolverhampton;" he excepts, however, "the bank-girls, and those who work at the screw-manufactories." Among them, are "great numbers of bastards;" the bank girls "drive coal-carts, ride astride upon horses, drink, swear, fight, smoke, whistle, sing, and care for nobody." (Hear.) If things then were better in Bil-

ton, it was owing to the dawn of education, "to the great exertions of the Rev. Mr. Fletcher and the Rev. Mr. Owen, in the church; and Mr. Robert Bew (chemist,) and Mr. Dimmack (iron merchant,) among the Dissenters." "Thon, as to Sodgey, it was remarked, "children and young persons," says the rector, "grow up in irreligion, immorality and ignorance. The number of girls at nailing considerably exceeds that of the boys; it may be termed the district of female blacksmiths: associating with adults, and persons of the opposite sex, they naturally fall into their ways; and drink, and smoke, swear, &c. &c., and become as bad as men. The men and boys are usually naked, except a pair of trousers; the women and girls have only a thin ragged petticoat and an open shirt without sleeves."

We might fill our paper with this kind of evidence, and after all we should be carrying the reader along one unvarying deadly jungle of immorality, ignorance, and brutality. Here it is that Hell has had its kingdom undisturbed.—There has been no lack of wealth in this country to provide all necessary means.

There has been no lack of power—for "the Protestant interest" has had the Legislature absolutely at its command while this infernal state of things has been growing up. There has been no opposition on the part of the law, which, along with the administration of it, has been passively favorable to whatever individual instructors might think fit to accomplish.

There has been no growing disinclination to hear about religion, no fanatical atheism as in France, no positive aversion, (more than that which the world always has exhibited and always will exhibit,) to the doctrines and practices of religion. Wherever efforts have been made there has been an abundant harvest. Methodists, Anglicans, Catholics—all have reaped in exact proportion to their labor. Everywhere, or almost everywhere, there have been a vague disposition to receive religion, and a willingness to receive instruction. But with all these means and all these favorable circumstances, what has been the result? Why, that with a brutality that now everywhere prevails and triumphs among the victims of neglect—Protestantism has, with a deliberate selfishness rarely seen in the annals of the world, handed over these immense masses of unfortunates to misery in this world, and eternal damnation in that which is to come.

Look at the contrast in Ireland. Little more than half a century has elapsed since it was criminal to build a school in Ireland for the education of the Catholic poor. Much of course—especially in the poorer districts—remains to be done before the condition of affairs in Ireland can become exactly what one would wish it. But the exertions that have been made by the clergy and people—that is the poor—in Ireland, have been literally immense. With little extrinsic aid, with poverty at the right and the left, we have no doubt that, in proportion to the means at the command of each, ten times as much has been accomplished in one province of Ireland

as in the entire kingdom of England. Could what we have now printed be given as in any degree approaching to a faithful picture of the town population of Ireland? Take Waterford for example, and compare it with Leeds or Sheffield. What the latter are we have just had official information. Waterford is infinitely poorer than Leeds or Sheffield. Its Catholic population in particular comprises a great mass of the sorest poverty and wretchedness; and in Waterford, as well as in any English town, trade is decaying, or at least is in anything but a prosperous state. In Leeds and in Sheffield it may be said that a new population has sprung up, which has not yet had time to be brought under the yoke of discipline. So we may say, in Waterford, there is a new population—that is, a population which it was all but high treason to instruct two generations ago. In Waterford, as in Sheffield and in Leeds, every thing has had to be created in our own time—but with this difference. In Waterford it has had to be created by Catholic Poverty; in Leeds and Sheffield, by the Protestant affluence of Princes. What is the condition of Leeds and Sheffield? We may say, shortly, that they are filled with a brutal and loathsome population, tinged with infamy from the dawn of childhood, growing up into hardened impicity, ending in pauperism and the most debasing drunkenness. Have we overcharged the picture! If we have, we have at least supplied the evidence to correct our exaggeration. But what is the condition of Waterford? The city is filled with the institutions of religion, created by voluntary zeal. There are hospitals and asylums for most forms of wretchedness. The poor are taught by lay monks, who are vowed to poverty and the service of the poor; and by nuns, who rival the Christian Brothers in zeal and efficiency. The poor are instructed, and the Catholic Churches are thronged to suffocation with pious worshippers in rags. Drunkenness is utterly unknown. By the last report for the year 1812 of the Temperance Society, placed under the patronage of the noble-spirited Bishop, Dr. Foran, there are, in Waterford and the immediately adjoining parishes, above thirty thousand persons pledged to total abstinence from intoxicating liquors. Crime is decreasing; the goals are emptying—"there are now only 12 persons in the goal, including debtors"—the character of the offences which are still committed is become lighter and lighter, and disease is decreasing among the poor. But the most remarkable fact with regard to the moral condition of Waterford is this:—The knowledge of religion is so universal, and the disposition to practice its obligations so general, that those persons who do not comply with the injunctions of the Church to approach the sacraments at Easter, are individually known and marked for their delinquency. WATERFORD IS A CHRISTIAN CITY. There is not a Christian city in England.—There are Christians in many of our English cities, but in the main they are pagan to the heart's core.

To remedy this frightful state of things, Sir James Graham has laid before the

House the outlines of a plan relating to the education of the poor, in which we shall be able to discuss more fully and with more confidence when we see the plan itself clearly stated in a more formal shape. At present we can only promise to return to the consideration of this momentous subject without delay.

SCOTLAND.—*More Ross-shire Revivals.*—One of the Revival preachers is an old pensioner, who is compared by these enthusiasts to St. Paul, ay, set above the apostle of the Gentiles. He has perfected Skye, and is now purifying the mainland. He slays his thousands, and is often complimented after this fashion—"You have a long list of killed and wounded to-day." He prohibits dancing and all amusements, and makes frights of the women by forcing them to abandon all head-ornaments and cut their hair; when they fall, seized with the religious fit, (*a new falling sickness*;) the prophet says the devil within them is yielding to his power, and they are in the way to sin no more. At a late wedding one of these prophets rushed among the merry-makers, and, opening his mouth with a hollow groan and a loud voice, told them they were all on the road to hell! to hell!! every one of them; they had not yet been regenerated by the spirit of grace, and so they scemed from their cantrips & capering, and devilish trappings of plaids and ribbons. The poor bride fell motionless, and was the first carried off in the fit; the bridegroom became frantic, and was but little consoled by seeing more than half the assemblage, one after the other, affected in the same way; by what influence we know not, but the scene of innocent, happy mirth was soon changed into a den of howling and moaning that would be tedious to describe. The effect of the power, real or pretended in the preacher, is painfully and frightfully manifested in the yellings, tortures, convulsions, and appalling looks of the sufferers; but the cause of this effect is unknown.—Divines are silent, and scientific men talk of the mesmeric influence. It appears important that the facts should be submitted, if not to the General Assembly, at least to the general public.—*Tablet.*

EXTENT OF EPISCOPACY.—The Banner of the Cross, in his zeal to show the extent of Episcopacy, includes all the Roman Catholics! If there be this identity on the most cardinal point, viz. a clergy apostolically ordained, how can the Banner any longer countenance the *schism*, in which he himself is included! The amusing circumstances, however, is that the Roman Catholics do not recognize the Bishops of the Protestant Episcopal Church, but regard them as no more entitled to exercise Episcopal functions, than us poor dissenters. Here is courting on one side, and cold repulse on the other—Oxford, however, is clearing the way for a reconciliation.—*Presbyterian.*

Converts.—Two adults were baptized in Trinity Church last Sunday, and five others were admitted to first communion.—*Western Catholic Register.*

WESTERN OCEANA.

CANADALISM.

In the January number of the "Annals of the Propagation of the Faith," we find (says the *Catholic Advocate*) a letter from the Revd. Father Chevron, dated Futuna, 21st October, 1841, which gives an interesting account of the inhabitants of the two neighboring islands, *Futuna & Arofi*, where the writer has been for some time engaged in the labours of an arduous Apostolic ministry. From the following extract we can understand something of the character of these islanders, and form some estimate of the merit of that generous self-sacrifice and devotion which induce the missionary to persevere in his sacred undertaking.

"Until now," writes Mr. Chevron,—"religion has made but little progress in our island; some catechumens moderately well instructed; a certain number of children and adults baptized while in danger of death; to this, at least exteriorly, is reduced the fruit of the mission. The principal cause of the sterility of our ministry is the cupidity of the king, who, in his quality of *Tabernacle of God*, considers that he is interested in maintaining the ancient worship, by whose offerings his own coffers are enriched. In imitation of the Prince, and for fear to displease him, perhaps, also, because in becoming Christians they would have to be virtuous, the greater part of the islanders remain deaf to the solicitations of grace, whilst secretly they testify to us the desire to embrace our faith. We have reason to believe that the expression of this wish by the youth is sincere: and, in fact, concerning these, great hopes may be entertained;—but the old are sullied by a crime which appears to weigh upon their heads like a curse. I mean *Anthropophagy* or *Canibalism*, by them pushed, under the preceding reign, to the last degree of horror."

From documents drawn up after the oral testimony of the natives, it appears that not long since the number of inhabitants in the two islands was upwards of *four thousand*; to-day, it does not exceed *eight hundred*! and in great part the teeth of those who survive have effected this frightful decrease in the population.

Twenty years since, the rage for eating human flesh reached such a point, that the wars did not suffice to supply victims for these hideous banquets, and they began to hunt down men within their own tribe; men, women, children, old persons, friends and enemies, were killed without distinction. Persons were even seen destroying members of their own family: mothers, to feed themselves, have been seen roasting the offspring of their own bosoms!

How often have I touched the hand of a wretch who had caused his aged parents to be cooked for the entertainment of his friends! When any of them offers me something, it seems to me that I behold still upon his fingers the stain of blood—the blood of his mother!

To the King only, in his quality of God, were served up entire bodies; for others, the bodies were cut up. Upon the table of the prince have been counted at the same time, fourteen victims, and he has

been heard to cry out—"Courage, courage, pluck up the bad plant!" Together with the roasted bodies, they often served up living men, with their hands and feet bound: they were stretched out upon large trays, that their blood might not be lost, then were cut off the arms, legs, and finally the head, or rather these members, were sawed off with a split of bamboo which cut, pretty much like a wooden knife. One of those who recounted to us these horrible details, without being much affected, had killed only six for his share. "This was little," he added. They pointed out to me one day an old man, who was the only one who survived this butchery out of a village of three hundred souls.

This horrible custom was rapidly conducing to the entire extermination of the people, when the King was strangled by his accomplices, in a religious assembly. God, who holds the hearts of men in his hands, inspired the new prince with sentiments of humanity, which he enjoined upon his subjects; and since then, not a single islander has been eaten. It is not without regret that the old Cannibals have renounced the horrible dish in which they gloried; more than one endeavour has been made to revive the sanguinary taste, and make it once more the fashion.—Quite recently, an old man proposed that they should again seek for the *food of the gods*. "A divinity," said he "has in a dream demanded of me the restoration of the ancient religion." Happily, the king closed his mouth, by declaring, that if any one should be eaten, he would be the first victim.

Nevertheless, a famine would be enough to subject the whole island once more to the reign of anthropophagy. May God preserve us from such a misfortune!—Already we are sufficiently surrounded by the elements of destruction. To speak of infanticide only, for example: this is carried to its utmost extent in this island. It is no longer a disgrace for mothers to kill their children: we find some who have destroyed as many as six of these innocent creatures: some destroy them in their womb—others strangle them at birth—or bury them living in the sand. Last week, three newly born babes were thus buried alive. A few hours after, some dogs disinterred the body of one of these poor creatures, and brought it to the mother: she, without emotion, went again and buried her victim: but soon after, the dogs came back and laid at her feet the head and arm of her poor child, as if to reproach her for her cruelty. To decide a mother to take this barbarous step, it is enough that the father of the child is no longer agreeable to her, or that her husband has abandoned her. In both cases, if she do not feel the courage to stifle the cries of nature, the old women of her neighbourhood consult together, a vote is taken concerning the child's life, and if condemned, they charge themselves, with the execution, even in spite of the protests and disapprobation of the mother.

The custom of strangling the aged does not exist here, as practiced in some other islands which I have seen; but when they

become a burden, they are, under the pretence of being in bad health, subjected to a severe diet, and are often removed by starvation. Poor people! Oh! how greatly they need our prayers! If religion do not soon bless them, it is to be feared that, one day, *Futuna* will be a desert island."

Who can peruse this revolting and almost incredible narrative without feeling sentiments of the deepest pity for these mere animal creatures with human shape, and human soul; and of admiration for the disinterested and charitable zeal of the pious missionaries, who, amid such circumstances, pray and toil for their conversion to the faith? We should pray that God would give success to their endeavours.

**BAPTISM.**—A writer in the *Churchman* inquires, whether it be a fact that Catholics (by nicknames us after the style of his sects) baptize persons who already received baptism from Episcopalians ministers. To save our contemporary trouble, we beg to state that it is a very general custom to baptize under condition all who are said to have received baptism in any sect, whenever positive testimony cannot be had of the due performances of the rite. Low Church Episcopalians having nearly the same views of baptism as Presbyterians, are liable to give little importance to the application of the water, which is regarded as a mere ceremony of association with the visible Church. The writer himself gives instances of extreme carelessness.—*Catholic Herald*.

"I have some fears that the rubric of the Church, requiring dipping or pouring, is not attended to as it should be. I knew a member of our Church, in advanced life, once expressed astonishment at a clergyman's pouring water from the hollow of his hand upon an infant's head. It was quite a new thing. "Indeed?" said the Minister, "well, I know no way of being a Churchman, but by punctually conforming to the rubric. Please examine it." It was examined, and it was found he was right; that person had seen baptism administered by just wetting the ends of the fingers and touching the child. Are such baptisms those which the Church would approve of? And if we are careless about our rules in one respect, may we not be in another, and thus lay ourselves open, as it seems we do, to the suspicion of administering no baptism whatever? WESTCHESTER.

**P. S. Query.**—Should a minister ever begin to pour water on a candidate for baptism till after he has pronounced the candidate's Christian name? Some begin to pour (if they pour at all) as the pronounce the candidate's name, and the pouring is done before the first name in the Trinity is reached."

**ISLE OF SKYE.**—This island has within the last 40 years furnished for the public service 21 lieutenant-generals and major-generals; 45 lieutenant-colonels; 600 majors, captains, lieutenants and subalterns; 10,000 foot soldiers; 120 pipers; four governors of British colonies; one governor-general; one adjutant-general; one chief baron of England; and one judge of the supreme Court of Scotland. The generals may be classed thus: eight Macdonalds, six Macleods, two Macallis, two McCashills, one McKinnon, one Elder, and one McQueen. The Isle of Skye is 60 miles long, and 20 broad. Truly, the inhabitants are a wondrous people. It may be mentioned that this island is the birthplace of Cuthullin, the celebrated hero mentioned in Ossian's poems.—*Aberdeen Herald*.

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

XXXII.—OF THE PROTESTANT'S RULE OF FAITH.

(Continued.)

To each, then, was given the key of his Master's kingdom; to Peter that of Heaven, with power to open or shut its gates: to Luther that of the *bottomless pit*; with power indeed to open but never to shut—"The high commissions too of both were granted for quite opposite merits and purposes; Peter's for affirming, and to affirm; Luther's, for denying, and to contradict. Peter's, to build up, and preserve entire: Luther's to pull down, scatter and destroy."

For the same opposite purposes were their commissions to be transmitted to their successors.—Peter's, transmitted to his successors, has all along preserved the unity and stability of the faith: and the church founded on him, *the rock*, is still, and will ever remain, the same firm and indissoluble fabric: or, according to Saint Paul, *the pillar and ground of truth*.—1 Tim. iii. 15. Luther's, consisting wholly in denial and contradiction, transmits to his followers, an equal right to deny and contradict. Hence all with them is wrangling, discord and dissension; often ending in civil broils, rebellion, war, and bloodshed. "The bottomless pit" says Bishop Walton, a Church of England dignitary; "seems to have been laid open: whence locusts with stings have issued forth; a numerous race of sectaries and heretics; who have renewed all the heresies of old; and added to them new and monstrous opinions of their own," &c. See his Polyglot, Prolog. &c. Indeed, heresies in former ages came but singly forth; nor had the Church to contend but with one, or two at a time. But, ever since Luther's reformation was broached, she has had to work her way through endless growing swarms of such: a motly, clamorous, and discordant crew—agreeing together in nothing but in their fell hatred and opposition to her, the Church of the Redeemer.

By the Protestant's rule of faith, the scripture, which rightly understood, is the infallible word of God, instructing us in our belief, and directing us in our practice; is thus laid before us as a snare; just as it was before the Saviour himself by the original tempter; Mat. vi. whoever strives to turn all our bliss to bane, in opposition to God, who turns all our bane to bliss. In the mouths of the Saviour's true pastors; whom he commands us to hear, as we would himself, Luke x. 16, the scripture is the *word of life*. But in the mouth of the devil quoting it to tempt the Saviour; and in the mouths of the fiend's inspired interpreters; the same scripture becomes the *impoverished source of death*; as Saint Peter clearly testifies, where mentioning Saint Paul's epistles, in which says he, "there are certain things hard to be understood; which the unlearned, and unstable wrest, as they do the other scriptures to their own perdition"—1 Peter iii. 15, 16; for, as he declares in another place, "no prophecy of scripture is of private interpretation."—2 Peter i. 20. In such distinct and positive terms does Christ's chief apostle condemn the arch-reformer's main and leading principle.

But let us take a nearer view of the Protestant's rule of faith, and see to what absurd extremes it leads all those who follow it.

They say their faith is grounded on scripture only, or the *written word*. But their rule itself, the foundation, on which they build their faith, is no where grounded on scripture; otherwise, let them shew us in all the scripture where we are commanded to hold nothing as our rule of faith, but *scripture*; and that too as interpreted by every man of sound judgment. Let them shew us also where scripture declares itself to be, what they believe it, "the entire revealed word of God;" since, on its own testimony we find that several books of it have been lost. And St Paul mentions, besides, as the revealed word of God, since he commands us to stand fast by them—"Traditions learned by word, as well as by epistle."—2 Thess. ii. 14. Let them prove to me, in fine, from scripture, that the only books of it, which they retain, are genuine scriptures; and those, which they reject, spurious. Till they do this, which they never can; they must own that their rule itself of faith is not grounded on scripture; and that therefore the other articles of their faith, as built upon that rule, are not grounded on scripture; but on a false bottom, and an imaginary foundation. The truth is, as Saint Augustine observes, we must believe the Church, before we can believe the scriptures. From her we have received them as the *written word of God*, and as such we acknowledge them only on the authority of her declaration.

The Protestant's Rule of Faith, besides, is a most unsure and fallacious one. For, in this must all agree with me, that no scripture can be a sure rule of faith which is liable to be misunderstood. But all scripture is liable to be misunderstood without an "infallible interpreter." Is every Protestant, then, that "infallible interpreter? Assuredly not. Is any Protestant, an "infallible interpreter? Who dares say he is? Then no Protestant is sure that he rightly understands the Scripture. Then no Protestant can pretend to have a sure Rule of Faith,

Protestants say their Rule of Faith is "scripture as understood by every man of sound judgment." Are Protestants then, the only "men of sound judgment" in the world? Is no Catholic "a man of sound judgment?" Should he be so, then they must own that his interpretation is as good as theirs. Then according to their *Rule of Faith*, two contradictory interpretations are equally true.

If, as their rule directs, every one is to abide by no interpretation but his own; for on this plea did they reject the interpretation of the Catholic Church; why do so many of them abide by Luther's interpretation, and call themselves *Lutherians*; or by Calvin's, and call themselves *Calvinists*; as do also the *Westleyans*; the *Whitfieldites*; *Cameronians*; *Muggletonians*; *Southcotonsians*; and a thousand others; who square their faith, not every one by his own interpretation of the Scripture; but by that of the several worthies, men or women, authors of the sects to which they belong; and which bear the names of their several founders.

Strange, that they who can reject, as *falsible* and uncertain, the uniform and never varying interpretation of the Catholic Church, which has been taught and believed for upwards of eighteen hundred years by all her pastors and people? millions and millions of men of *as sound judgment* as Protestants; should receive, as a surer testimony, the whimsical, over-varying and contradictory interpretation of every dogmatizing quack, and self-commissioned Apostle! that, refusing scripture, as their *rule of faith*, with the interpretation of such a Church; the Church of all ages and of all nations, since our Saviour's time; they should take it, as such, each with his own private interpretation; or with that of whomsoever he thinks a better guesser than himself! But this, however unaccountable, our Saviour has told us, would be the case. "I come in the name of my father," says he, "and you receive me not. If another shall come in his own name; him you will receive."—John v. 43.

In relying on the testimony of the Catholic Church, the acknowledged first and oldest of all Christian Churches; consequently the one, to which all the promises of Christ were made; the one therefore which he said, he built upon the rock, and against which, he assured us, the gates of hell should not prevail; which he commands us all to hear, or be accounted as Heathens and publicans: to the legitimate Pastors of which he bids us hearken, as to himself; declaring that he himself would be with them at all times, even to the end of the world; together with his holy spirit, the spirit of truth, who would guide them into all truth, and bring to their minds all things, whatsoever he had spoken to them: concluding the whole of his promises with the solemn asseveration that "Heaven and Earth should pass away, but that his words should never pass away!" In relying on the testimony and interpretation of such a Church, we but obey the saviour's command. But who is a Luther, a Calvin, or a Wesley; or that any man of sound judgment; whose interpretative authority is greater than hers; or where in all scripture, the Protestant's rule of faith is any mention made of such individuals, and their interpretative authority?

We admit not say the Protestants, any interpretation as human, or the word of man, but as divinely inspired: "For the spirit breathed where it will"—John iii. 8—and we consider all those, whose interpretation we prefer, as having the Holy Ghost for their interpreter.

If the Holy Ghost is their interpreter, he interprets them, either to all, or only to some. If to all, why do not all agree in their interpretations of scripture: for the spirit of truth cannot say yea and nay to the same thing! If only to some, how am I to know that some: for no miracle is wrought in proof of their opinion! The Presbyterians tell me that they are that some. The Anglicans say, no: for we are that some. The Methodists assure me that they are the very some. Nay, the unchristened Quakers maintain that they are the only some. There is not a sect, no, nor a single individual, man, woman or child among them, who may not claim an equal right to press, all and each, their particular opinion upon you, as the sole inspired and true one. And who can show me the vanity of such a pretension, where an equal right to interpret is granted to all; and no miracle is wrought to decide the question!

Thus do they, in the application of their Rule of Faith, make perfect fools of one another; and by their endless variations, mad freaks, inconsistencies and contradictions, induce those, whom they have led away from the knowledge and consideration of the first revealed and only true religion, to regard Christianity at large as one huge mass of absurd and irreconcilable contradictions. How, indeed, can such do otherwise, judging as they must, of the whole, by the odd and uncounted fractions of it, with which alone they are acquainted? In this, at last, do we see fast ending their so much boasted Reformation?

[To be continued.]

At Garsten, in Austria, during a retreat of eight days, 46,000 persons approached the holy communion.

WITCHCRAFT!

A most distressing case of superstition occurred a few days ago, by which a respectable young man, a son of Mr. Cooper Elsdon, of Soham, was near losing his life. The facts were related by the young man himself, who states that he left Soham, a few days ago, for Thetford, in the Isle of Ely, about three o'clock in the afternoon. Having occasion to call at Stuntney, he proceeded by way of Ely, and thence by footpath across the meadows. Darkness coming on, and not being certain of the road, he made up to a light in the stable of a small farm occupied by a man named Dent. Here he found a young man, of whom he inquired the way to Thetford. The youth seemed greatly alarmed, but consented to shew him the road. Having to pass the door of the house, he saw a man in the act of nailing a horse shoe on the threshold. The moment he saw him, the man—believing it was the witch—rushed upon and struck him a violent blow with the hammer he was using at the time. Fortunately it missed his head and descended on his shoulder. He then ran into his house and called for his gun, threatening to put an end to the existence of the supposed author of his trouble. The feelings of a young man who had lost his way in a lone place, suspected of witchcraft, children clinging round the father, and screaming for fear of the witch; the mother holding the father's arm, imploring him not to shoot; the son calling out, "It's not a witch, father, but a man;" expecting every moment to be his last—can be better imagined than described. The young man he first saw was endeavoring to get him out of the way of his infatuated father, saying he was sure he would kill him, relating to him their misfortunes and sufferings under the influence of witchcraft for some time past, and saying that he himself had dreamed three successive nights that his father was nailing a horse shoe on the door—that the witch made her appearance, and was shot; and that they had lost through witches, a cow and *cafe*, and their old *war*, within the last few days. Fortunately the young man escaped to the road, and reached Thetford in safety. We vouch for the truth of the above, without exaggeration, although one can scarcely believe that in the year 1843, and within a mile of the colleges and cathedral church of Ely, such superstition and ignorance could prevail.—*Correspondent of Cambridge Independent.*

PUSEYISM IN SCOTLAND.

BLAIRGOWRIE.—OPENING OF ST. CATHERINE'S (EPISCOPAL) CHURCH.—This building was opened for worship on Wednesday, 29th March. The house is neat in itself; but when we read the language which every thing about is designed to convey, "the piercing eye explores new manners and the pomp of other days." The first object of attraction is the "eastern window" of stained glass. It contains three lancets. In the extreme point of the window are the "holy letters," I. H. S., with a cross over the letter H., with rays. In the middle lancet is an Italian cross, with a gloria; lower down the mi-

tre and staff; then an escutcheon, with a cross and two nails; then the cross keys. In the north lancet a crown of thorns, with a gloria; in the south an open "Holy Bible." "A dim religious light" is thus cast into the chancel. Under the window is the altar, covered with a cloth containing a crown at the corners, and I. H. S., with rays around each. On the altar, two candlesticks of a triangular form, and imitation candles lighted with gas. A niche in the south wall for communion elements, called the credence, and two seats for officiating clergy. The chancel floor is covered with a carpet resembling the ancient tile, with figures of dragons, vipers, and lions; then the praying desk on the south side, and pulpit on the north, with this inscription on the latter, "We preach Christ crucified."(?) On the left of the pulpit is the reading-pew; then the litany desk, with the words, "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord." On the south of the chancel arch is the Lord's Prayer and Creed, in black and gold letters, all the nouns being gold. The triangles representing the Trinity; the two candlesticks, two natures of the Saviour; the carpet, a passage of the Psalms; the three divisions of the church—chancel, nave, and porch—represent the three divisions of bishops, clergy, and laity.—(Do these represent the Trinity also?)—Mr. Marshall and his assistant clergy wore the surplice: one, we think, had a black cross, or something like it, on his back. On entering, they all knelt with their faces to the east, or altar—Mr. Marshall at the altar. All their prayers were read with their backs to the people: as much read on the knees as otherwise.—The Litany was read on the knees, at the litany desk, with the reader's face to the altar. Another read the lessons at the lectern—the gospel at the altar. All was gone through with a great show of awe and mystery.—*Dundee Warter Cor.*

LIST of the number of Baptisms, Marriages, Interments, &c. for the last eight years, in the Catholic Church of Kingston.

YEARS.	BAPTISMS.	MARRIAGES.	CON-FIRM'D.	INTER-MENTS.	REBURIALS.
1835	208	47	—	12	4
1836	183	25	97	16	3
1837	157	28	55	25	2
1838	203	25	—	78	4
1839	190	40	67	81	9
1840	247	29	—	140	4
1841	304	40	82	167	2
1842	392	64	—	195	13

LETTERS AND REMITTANCES.

Hamilton—S. McCurdy and Edward Alton, each 7s 6d.  
London—Rev. Mr O'Dwyer for Daniel Coghlin, 7s 6d, Thomas Brady, 3s 9d; Charles Calquhoun, 8s 9d., Patrick Beabien, 7s 6d. James Brady, 5s.; [all of St. Thomas] Capt. Coleman, 7s 6d. Miss Scanlan 7s 6d., Patrick Dohaney, 7s 6d. [Delaware] and \$6 for Books.

A CARD.

Dr. A. V. BROWN, Surgeon Dentist, has arrived in Hamilton and taken apartments at Press' Hotel, where he will remain a few days in the practice of his Profession. Hamilton, May 29, 1853.

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,	
Board and Tuition, (washing not included.)	102
Half Board,	22
Day Scholars,	14
Drawing and Painting,	12
French,	6

The French language will form an extra charge only for Day Scholars. Kingston, April 23, 1842.

REDUCTION

IN THE

PRICE OF TAILORING !!!

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

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

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

The price of Cutting is also reduced.

SAMUEL McCURDY.

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

Hamilton April. 6. 1843. 31

BAILEY & HOWARD'S

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

Returning, will leave Albany for Buffalo, Mondays, Wednesdays and Fridays, at 7, P. M. Also, will leave Buffalo for Toronto and Hamilton, (Canada West,) every Tuesday morning at half past 8 o'clock.

At Albany, Bailey and Howard connect with Messrs. HARDEN & CO. Boston and Foreign PULLEN & COOP, New York Express.

Any kind of Express business entrusted to their care, or their Agents, shall be promptly attended to. BAILEY & HOWARD. Albany, May 1843.

SAMUEL McCURDY,

TAILOR.

JOHN STREET, HAMILTON

# EIGHT HUNDRED THOUSAND ACRES OF LAND.

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

**No Money is Required Down.**

TO OLD SETTLERS, EMIGRANTS, AND OTHERS.

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

## NO MONEY BEING REQUIRED DOWN.

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

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

Upon 100 Acres upset price being 2s. per Acre,	Rent would be the whole yearly	£ s. d.
Do. do 3s. do.	do. do.	0 12 0 more.
Do. do 4s. do.	do. do.	0 18 0
Do. do 5s. do.	do. do.	1 4 0
Do. do 6s. 3d. do.	do. do.	1 10 0
Do. do 7s. 6d. do.	do. do.	1 17 6
Do. do 8s. 9d. do.	do. do.	2 5 0
Do. do 10s. do.	do. do.	2 12 6
Do. do 11s. 3d. do.	do. do.	3 0 0
Do. do 12s. 6d. do.	do. do.	3 7 6
Do. do 13s. 9d. do.	do. do.	3 15 0
		4 2 6

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

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

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

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

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

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

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

## GREAT ENLARGEMENT OF THE PHILADELPHIA SATURDAY COURIER.

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

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

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

### TO AGENTS—TERMS.

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

Address, M'MAKIN & HOLDEN, Philadelphia.

## THE PHILADELPHIA SATURDAY MUSEUM.

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

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

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

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

### IMPROVEMENTS IN "THE MUSEUM"

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

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

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

### TYPE AT REDUCED PRICES.

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

Placing the Book and Newspaper fonts as follows:

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

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

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

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

## SPRING GOODS.

### THE SUBSCRIBERS

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

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

## NEW GOODS.

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

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

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

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

A great quantity of Ready-made Clothing.

PRICE & MITCHELL,

Corner of King and James Streets.

Hamilton, 7th April, 1843. 31-6

## WINER'S

## Canadian Vermifuge.

Warranted in all cases.

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

Prepared and sold wholesale and retail by

J. WINER,

10 CHEMIST, King street, Hamilton

## THE LADIES' WREATH.

### AND YOUNG LADY'S MAGAZINE

Is the Title of a New Work, published bi-monthly, in Philadelphia, at the extremely low price of

ONE DOLLAR A YEAR;

The design of this Work is to furnish, at a low rate, a Magazine, with, as regards literary merit and mechanical execution, shall equal the best three dollar magazines. Each number will contain at least 48 (8vo.) pages of reading matter.

ENTIRELY ORIGINAL,

From the pens of the most talented male and female writers of the day

### A SPLENDID STEEL ENGRAVING

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

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

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

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

DREW & SCAMMELL, Publishers,

67 South Third Street Philadelphia.

Philadelphia, January, 1843.

Subscriptions received at this Office

UPHOLSTERY AND CABINET MAKING:

Oils, Colours, Painting, Glazing & Gilding.

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

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

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

MARSHALL SANDERS, JOSEPH ROBINSON, King street, Hamilton, May, 1843.

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

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

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

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

ARMOUR & RAMSAY

A. H. ARMOUR, & Co.

RAMSAY, ARMOUR, & Co.

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

FOR SALE,

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

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

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

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

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

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

November, 1842.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed.

Hamilton, Dec, 1842.

Cure for Worms.

B. A. FAHNESTOCK'S VERMIFUGE; Prepared by

B. A. FAHNESTOCK & CO. Pittsburgh, Pennsylvania.

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

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

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

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

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

B. A. FAHNESTOCK & Co.

For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

ENLARGEMENT OF THE MONTREAL TRANSCRIPT.

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

250 COPIES.

This justifying our friends in making us their advertising medium.

No addition to the present Price will be made either in Town or Country.

TERMS—13s. in Town and 18s. in the Country, postage included.

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

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

D. McDONALD, Near the Post-Office. Montreal, May 2d, 1843.

THE CATHOLIC MAGAZINE

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

Published with the approbation of the Most Rev. Archbishop.

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.

The risk in the transmission of subscriptions by mail will be assumed by the publisher, providing the persons transmitting, send the money, regularly under the postmaster's frank.

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.

Feb 11,

Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR AND LITERARY MAGAZINE.

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