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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] APRIL 12, 1843.

NUMBER 31.

## THE CATHOLIC

As Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

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

Original.

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

Continued.

Say, Money, then ; what great and virtuous deeds  
By thee have been, and still may be achiev'd ;  
When right employ'd, and to its prop' rest end  
Directed all thine influ'nce, so supreme !

First to thy Giver turn'd his beauteous gift,  
Oft have I seen, as meet, thy blaze adorn  
His sanctu'ry ; and round his altar throw  
Its burnish'd radiance : and, if precious most  
Thou 'rt deem'd of objects priz'd, sure he may claim,  
Who all we seek, admire and fondly love,  
Has lib'ral granted, and who gives us thee ;  
Such tribute from his boon, his fane to deck,  
And of his rites the sacred pomp enhance  
Majestic, as the truths these rites disclose.

Like pattern, on the mount to Moses shewn ;  
Where sparkling gems thy yellow tresses crown'd,  
And silv'ry fillet sheen graceful restrain'd  
Their vag'ries ; while before Jehovah's ark  
Min'st'ring thou stood'st, in costly purple drest,  
And hyacinthine blue, and linen fine :  
More lovely worshipping great Nature's Lord,  
That worshipp'd e'er thyself an Idol vain.

Or like, where all thy splendid charms were pour'd  
Profuse, the temple built by Salem's sage,  
Magnificent ; the Jew's unrivall'd boast.

By thee empow'r'd the hand of Piety  
Rears high Religion's dome, with swelling arch  
On column's cornish'd top, that bounds its span,  
Incumbent ; and through ages bids the pile  
Time's mould'ring hand defy : while Truth within  
To generations, that successive crowd  
Its hallow'd porch, her holy law the same  
Holds forth instructive ; and her precepts pure.  
Or pray'r ascends, like Araby's perfume,  
Breath'd from the fervent heart, with love divine  
Enkindled, and to God most pleasing sent.  
Or rolls the peal of praise in anthem sung,  
And loud hosannas to th' Eternal rais'd :  
While solemn, slow, sublime, loud Organ joins  
His voice melodious in the heav'nly strain,  
That swells the heart, and wafts the ravish'd soul  
Beyond the sublunary scenes of woe.

Thou too for Learning many a choice retreat  
Hast furnish'd ; still where Science with her train,  
The sister Arts and Muses, loves to dwell.  
These (such for man thy friendship, did but he  
For noblest purpose court thee) thou command'st  
T' improve ; and lead, from reason's earliest dawn,  
His mind enrich'd through wisdom's wond'rous maze ;  
Whether in language new she's train'd to think,  
And culls, on classic ground while pleas'd she treads,

The gay'st flow'rs, all round so plenteous spread ;  
Or through the mental regions wings her flight,  
In quest of truths abstruse ; delightful found,  
As clear evinc'd in Reason's purest ray ;  
Or soaring seeks, by fair Urania led,  
The planetary worlds, and starry spheres ;  
Where, like an angel, swift she shoots along ;  
And views in wide expanding thought amaz'd,  
As through their systems vast she winds her course,  
The works of God in all their grandeur spread :  
Nor ev'n great Nature's bounds her range confine ;  
Beyond creation's utmost bourne she darts  
Fearless ; nor stops, till in his essence pure  
Th' orig'nal cause of all she clear discerns,  
Th' immense, omnipotent, eternal, good,  
Just, beautiful, self blest, and perfect Being ;  
Or from the loftiest to the lowest straight  
Descending, from the largest to the least  
Converts her gaze, through microscope to peep,  
And scan the world of pigmy beings, whose forms  
Else mock diminutive our nearest ken ;  
Whose sizes, shapes and hues, and functions all  
So infinitely varied, not confound  
With wonder less, view'd in such narrow sphere,  
To them though vast it seems, than all the worlds  
Immense that wander through th' ethereal space :  
Or o'er the surface of this earth explores,  
With nice inspecting eye, each plant, and tree,  
And herb, and fruit, and flow'r, and mineral,  
Water and air ; and tries with chymic skill,  
And aid applied of subtilizing fire,  
Their virtues various and component parts :  
Or animals, and ev'ry living thing  
That moves in water, earth or air, surveys ;  
Chief Man, the lord of all, to ev'ry clime  
So fitted ; and in body as in mind,  
In looks and manners varied, though the same ;  
As hist'ry shews, whose faithful pen records  
His actions past, wild freaks and follies play'd  
Frequent ; and but like lunar glimpse, that shifts  
In clouded sky, each rare and virtuous deed :  
Or whether, artful form'd to soothe the ear,  
The science sweet of harmony she'd learn ;  
That ev'n the passing sounds arrests, and sends  
Her thought's soft echo forth in dulcet sound :  
Or what so captivates th' admiring eye,  
Painting and Sculpture and proportion true  
Observ'd in all ; or ev'n mechanic craft,  
For elegance as use that tasteful toils,  
And all life's comforts studies to promote :  
Or skill acquires medic'nal, that confirms  
When weak, restores when lost, and sound preserves  
Nature's best gift, our health with reason join'd ;  
And, if not sickness cures, relieves her pain :  
Or law's dark winding labyrinth she explores,  
Than Cretan more perplex'd and intricate ;  
Studious each secret maze and cover'd haunt  
T' explore ; where Falsehood unsuspected lurks,  
Fell fiend ! and Innocence, her prey, way-lays ;  
Whence she, like Theseus, who surpris'd and slew  
Dread Minotaur, the monster may dislodge,  
And pierce with Truth's ethereal temper'd spear ;  
Or through Religion's theories divine,  
Lighted by Revelation's needful torch,  
Pursues her soaring flight ; and creatures all  
Gradual surveys, as on th' eternal cause  
Dependent : till their duties with his law  
She clear discovers ; and, by Conscience shewn,  
The moral hope has caught, and moral dread.

BERLIN.—The Queen of Prussia has publicly declared her-  
self in favour of the proposed establishment in Berlin of the  
Sisters of the Order of S. Clara, and has promised them her  
patronage.

From the U. S. Catholic Magazine.

### VOIGT'S HISTORY OF GREGORY VII.

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

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

[CONTINUED.]

Mr. Voigt ascribes Damian's retirement to a feeling  
of envy at Hildebrand's superiority. But there is little  
foundation for this assertion. The expression of Da-  
mian, in which he calls Hildebrand "his holy adversary,"  
and "his hostile friend," and others of the same kind,  
only show some diversity of opinion and temperament  
between the two, but do not prove that there existed  
any jealousy. Hildebrand opposed his retiring, but  
Pope Alexander II. permitted it on condition that Da-  
mian would come forth whenever the Church should  
need his services. Hildebrand was cool and deliber-  
ate, Damian was ardent and enthusiastic ; but they  
both labored together for the same glorious object,—  
the extirpation of simony and incontinence among the  
clergy, and the stricter observance of the ancient canons.  
And that they were good friends may be gathered from  
a letter written by Damian from solitude, in which,  
complaining that Hildebrand had not written to him  
oftener, he speaks of the manner in which he had ever  
co-operated with him ; "in all his (Hildebrand's) strug-  
gles and victories, he (Damian) had thrown himself in,  
not as a mere fellow soldier or follower, but as a thun-  
der-bolt," an expression which shows the impetuosity of  
his zeal.

There is no doubt that the language of St. Peter Da-  
mian should be received with some allowance ; but yet  
it is equally certain that the evils deplored by him were  
both widely spread and inveterate. How deeply seated  
was the malady may be gathered from the long and  
obstinate resistance of the clergy of Milan and Lombar-  
dy to the proposed Reformation—from the repeated tu-  
mults in Milan consequent upon the zealous efforts  
made by the holy deacon Arialdo, and by the pious  
chevaliers Laudolph and Herlemand to enforce the  
canons of the Church ; from the tragical death of  
Arialdo, as graphically related by Mr. Voigt ; from the  
outrages which, in 1074, disgraced the synod of Erford,  
over which Sigefrid, archbishop of Mayence, presided,  
as legate of the Pope, and sought to extirpate abuses ;  
from the elections of the two antipopes, Cadolus and  
Guibert, and the awful troubles brought upon Rome  
and the Church by their wicked ambition ; and, in a  
word, from the whole life of Gregory VII., which was  
one continued struggle against vice and immorality seat-  
ed in high places. All these scandals and troubles were  
the work of a faction, it is true, but of a strong and  
powerful faction, aided and urged on by some of the  
greatest princes of Europe, among whom Henry IV of  
Germany, and Philip I of France were the most con-  
spicuous.

Such was the sad state of things in the Church, when  
Hildebrand was unanimously elected Pope by the clergy  
and people of Rome in 1073. He was the very man  
that was best calculated to meet the emergency. He  
brought to the pontifical chair an experience of twenty-

four years, during which he had been actively employed in various important affairs by previous pontiffs. From the pontificate of the holy Pope IX (A. D. 1049,) who had made him archdeacon of the Roman Church, to the day of his own election, he was right arm of the Church's defence. So great was the confidence entertained in his judgment, that St. Peter Damian says, that he himself followed his opinions as he would the canons of the Church. It was he who promoted Bruno bishop of Toul, nominated Pope Leo IX by Henry IV, to take off the insignia of the papacy at the monastery of Cluny, to walk as a pilgrim to Rome, and not to accept of the tiara until he should be canonically elected by the clergy and people of that city. This was his first step towards the emancipation of the Church. He it was who advised, and perhaps penned the famous canon of the Roman council held under Nicholas II in 1056, which fixed the mode of electing the sovereign pontiff, by the cardinals, with the consent of the people, and made the approval by the emperor a mere personal privilege to belong to those emperors ONLY, to whom it would be specially granted by the Pope.

Having brought to the pontificate so much wisdom, learned from experience, he employed it all in the government of the Church. He undertook nothing rashly. He was as cool and deliberate in taking his measures, as he was firm and persevering in carrying them out. All his efforts for the extinction of simony and incontinence among the clergy, and every stage of his struggle with Henry IV, of Germany, evidence his coolness and wisdom. He was consistent throughout. Every thing tended to the carrying out of his great plan—to secure the freedom of the Church and then to enforce its ancient canons. He steadily pursued this plan for nearly thirty-six years. He was too clearly convinced of the soundness of his principles, and of the justice of his cause, ever to waver or falter in his course for one moment.

Yet he was not excessively stern, as many are inclined to believe. He had a tender and susceptible heart, sometimes filled "with an immensity of joy," and anon, "straitened with the most cruel grief." His treatment of Henry IV, when he humbly sued for reconciliation with the Church at the castle of Canossa, is not an exception to his general character in this respect. He treated Henry with some rigor, because he had too much reason to doubt the sincerity of the young king's repentance, and we even furnished a sad proof of his forecast. Yet it must be borne in mind, that, though Henry immediately after broke all his solemn oaths, Gregory abstained for more than three years from renewing the excommunication, though repeatedly urged to do so. And when he did renew it, it was with the greatest reluctance. He was severe towards the obstinate, but at the first sign of repentance, his heart melted with sympathy. His kind treatment of Brenngarius, who recanted in the synod of Rome in 1079, is a well known evidence of this. He even offered to pardon the wicked antipope Guibert of Ravenna, if he would repent; and

he repeatedly offered to receive Henry himself again into the Church, after his enormities, if he would but repent and repair the scandals he had given. He himself informs us that he was accused of too much leniency, and Cardinal Hugh de Die, his legate in France, complained of the facility with which he absolved those ecclesiastics who had been excommunicated in French councils.

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

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, APRIL 12, 1843.

In that paper called *the Kingston News*, the Editor seems to have run a much against the poor priest, J. B. Petit Jean; and in his fanatical frenzy, he has hunted to the death the sainted shades of Ignatius and Xavier. In the height of his sectarian madness he roars out blood and wounds, fire and flame, against all such popish missionaries. Hear the wild enthusiast's unchristian war-whoop: "More thorns beset your way than even those which lacerated the feet of Xavier, when, mad enthusiast that he was, he rang his faithful bell in the streets of Goa and Malacca. England to forget her Wickliffs, her Lollards, and her Ridley's!! First shall her quiet homesteads reek with blood; First shall her public squares red-den with the funereal pyres of a new line of Martyrs; (sublime) first shall the sovereign be foresworn; her people struck with mental palsy,—and the darkness of the mediæval ages settle back upon the world." The worthy advocate of a worthless cause! We wish them joy of him, who employ him.

Our neighbour of *the Law Church*, we are told, has been treating his hearers for some weeks past with a set of tract-peddled philippics against our Romanist idolaters; whose Priests are therein represented as in the habit of selling to their simple people pretended pardons and indulgences. Now, that these pardons and indulgences may turn out somewhat to his advantage, we hereby engage to pay into his hands the whole amount that he can prove us to have ever received for such from any one. The truth is, he knows as little about the nature of Catholic indulgences, as about the laws and manners of the moon's inhabitants, if such there be. We will thank him, however, to continue his tirades against us; as they will induce people at last to ascertain by themselves (which they never do,) the real doctrines of our Church; and we hail by anticipation the consequence of their earnest and unbiassed enquiries. In the meantime, we have the satisfaction to inform him, that only last week we received into the Catholic Church twelve converts from Protestantism; and that there are just now others waiting for admission at the very threshold of our sanctuary. *Truth is powerful, and must prevail.*

CATHOLIC EXPOSITOR.—We beg to acknowledge the receipt of the 1st number of a new volume of this very interesting and ably-conducted periodical. It contains some excellent articles, besides a splendid engraving of the Rev. Dr. Pise. The publishers will please forward from the commencement of this volume two copies to the following persons: "S. J. Lynn, Toronto, C. W." and "W. Wallis, Newmarket, C. W." Their subscriptions (\$5) remains in our hands to be forwarded the first opportunity.

MILLERISM.—Our readers will find a lucid article on this subject, in another column, taken from the *Catholic Advocate*. The time is close at hand now, according to their own account, when they will either "make a spoon or spoil a horn;" and as the latter no doubt will be the result, we may shortly expect to hear of the annihilation of this later excrescence of Protestantism. We give the following extracts of a letter received from a Markham correspondent relative to the outrageous proceedings of this sect in the writer's neighborhood.

MARKHAM, 3d April, 1843.

"Millerism is rampant here at present, and the people are in a high degree of excitement, as the strolling vagabonds who are holding forth on the subject, have fixed Friday, the 7th inst., as the period when the gates of mercy will be finally closed. In several places mills and other machinery are standing idle,—the people have ceased working; and are making seeming preparation for the final audit.—These blasphemous absurdities are propagated, principally, here, by two itinerant Gospel-Cobblers, who affect the utmost sanctimony, refuse all pecuniary compensation, and confine themselves to a simple regimen of cold potatoes and spring water. The thing is perhaps too ludicrous and contemptible for your notice, and too sacrilegiously impious for the columns of your respectable paper.

It argues, indeed, a deplorable state of society, when such daring and reckless imposters are allowed a hearing, much less to gain proselytes, yet such is the fact, and if any proof were wanting to shew the unsatisfactory nature, and utter inefficiency of Protestantism, this alone would be sufficient. In all its countless gradations, from semi-Catholic Puseyism, down in dim, dismal, and distant perspective, to the cold, cheerless, and dreary regions of infidelity, there is nothing to satisfy the aspirations of the human mind, nothing on which the immortal spirit can rest with implicit confidence. And while sectaries of every grade are crowding around these new-Gospellers, it is consoling to reflect, that neither here, nor elsewhere, as far as can be ascertained has one solitary member of our Holy Communion been found in the ranks of the fanatics.

Based on the *Rock of Ages*, the Catholic stands unmoved amid the general excitement. Fully and perfectly satisfied with the doctrines he has received, he expects no new revelation, and "even an Angel from Heaven" to him, would preach

"another Gospel in vain." High, and holy, and happy privilege! to be a subject of that kingdom, of which there shall be no end! to be even the meanest lamb in the "One fold of the one shepherd!" The subject is too awful and sublime for mortal comprehension, and "While here the brightest Seraphs could no more Than hide their faces tremble and adore," a feeble worm of earth can only with humble gratitude, "bless God, for the unspeakable gift."

BEAUTIES OF THE BREVIARY.—"The attraction increases in proportion to our study of the Roman service books. Much, well nigh all, in them, is so beautiful, so solemn, so reverently bold, so full of Catholic teaching, so fitted to the deepest devotional cravings of which we are capable, and has, historically, been the road and training of such eminent, saints, that we return almost with a feeling of disappointment and sense of lowering to our own formularies. The hold which the Breviary takes upon us is strengthened while we allow its austere hymns to raise our affections higher than their wonted pitch, while we learn many things we knew not of, from the selection of the readings, and pause over the antiphons, where a word from one part of Scripture seems to meet another and make a key, and open up whole mines of mystical exposition, much of it, probably, belonging to very ancient traditional treasures in the Church."—*Faber*, p. 155.

The Devil and the parson, it would seem, have declared war, in the *Toronto Church*, against Father Mathew and tee-totalism. If protestant fanatics turn wine to water in their Lord's supper, as they call it; have Catholics to answer for their scripture-judging mania?

We seem to have trodden on the sore toe of the *Toronto Church* Editor, by proving the uncertainty of Matthew Parker's ordination; for uncertain it still is, and uncertain it will ever remain, whatever truth there may, or may not be in the story of *the Nag's head* consecration: and he vents, in his number of the 7th inst., his peevish humour at the pain we have caused him in the following vexed and vindictive strain: "Popery, of a truth, has lost none of her spoils. She still fabricates lying wonders: Still points her blind votaries to modern miracles: Still performs her liquefaction of the blood of St. Januarius: Still bids her unhappy children crawl upon bleeding knees over jagged stones, as an expiation for sin, and a service acceptable to God, &c."

Penitential exercises, we know, form no part or parcel of the Anglican, or Protestant doctrine. Our Parliament Clergy in particular, would not, like the saintly penitents of old, do penance in sackcloth and ashes. They would rather feast with the rich glutton than fast with Jesus Christ and his followers.—What a popish fool must they not think Saint Paul to have been, "who chastized his body, and brought it under subjection, lest, as he says, while he preached to others, he himself should become a reproach." 1. Cor. ix, 27. No, no.—They

They are no such simpletons. "While they receive, (as Saint Peter says, 2. Pet. 2, 13.) the reward of their injustice, they count for pleasure the delights of a day: stains and spots: sporting themselves to excess; rioting in their feasts with you: having eyes full of adultery:" always looking out for matches: the banquet and the chase. VERBUM SAT.

**THE IRISH LAW CHURCH.**

Before the non-intrusion question, some of our contemporaries, then quite cool upon church matters, used to wonder at the opposition offered by the people of Ireland, not to the faith of the Established Church, but to the cost of it. We illustrate every question in these days by figures. Judge, therefore, of the self-denying nature of the clergy of the Protestant Church in Ireland by the following extracts from the probates of the wills of the Right Rev. Fathers in God:—

Agar, Archbishop of Cashel	£400,000
Beresford, Archbishop of Tuam	250,000
Fowler, Archbishop of Dublin	150,000
Hawkins, Archbishop of Raphoe	250,000
Porter Bishop of Clogher	250,000
Knox, Bishop of Killaloe	10,000
Bernard, Bishop of Limerick	60,000
Cleaver, Bishop of Ferns	50,000
Percy, Bishop of Down	40,000
Stopford, Bishop of Cork	35,000

£1,555,000

To these may be added the Bishop of Ossory, who died lately worth as much as would ransom the gates of Somnauth. Who would not "take up his cross" if he could pick up consolation at such a rate? The minor prelates, and the rectors, have devotedly followed the example of their diocesans, according to the opportunities that have been vouchsafed to them. Moreover, every person entering on the mission in Ireland swears to teach the poor the English language, and other instructions, or to pay a schoolmaster, who might do it better. A statute of the reign of Henry the Eighth specified forty shillings as the salary of the schoolmaster, and, notwithstanding the vast depreciation in the value of money since, the forty shillings, and no more, are duly paid to this day; the rector himself frequently living in London, or Paris, or in a villa overlooking the bay of Naples.—Is it not wonderful that so much christianity remains in the world when we reflect on the conduct of some of the "Ministers of Christ?"—*Scotch Reformer's Gazette.*

**THE WORKING CLERGY OF THE ESTABLISHED CHURCH.** The *Church and State Gazette*, in its last number, supplies a statistical description of this class of the Established Clergy; and founds upon it an earnest appeal in their behalf. The document states that:

"Of these curates there are 3,088 who are so to non-resident incumbents; 1,720 who are resident in Glebe houses; and 1,722 to resident incumbents. Of the 3,088 curates who are so to non-resident incumbents, 295 receive incomes under £01 per annum; 493 under 60l; 231 under 70l; 379 under 80l; 395 under 90l; 111 under 100l; 493 under 110l; 33 under 120l; 256 under 130l; 30 under 140l; 11 under 150l; 190 under 160l; 32 under 160, and under 310l; 2 each Sunday service of 20s to 21s, and 42s; 1 who receive the pew-rents as the whole of their income; 66 who take the whole income of the living; 40 who receive no stipend at all; and 27 miscellaneous.

"Next comes the case of the 1,720 curates, who are so to resident incumbents. Of these 128 receive stipends under 50l per annum; 222 under 60l; 127 under 70l; 142 under 80l; 251 under 90l; 62 under 100l; 408 under 110l; 16 under 120l; 99 under 130l; 19 under 140l; 13 under 150l; 520 under 160l; 27 from 160l to under 310l; 3 each Sunday service of 20s, 21s, and 42s; 11 who receive the pew-rents; 3 who take the whole income of the living; 118 who have no stipend; and 26 miscellaneous."

An examination of these statistics will give a result of from £80 to £100 a year as the average salary of a curate. The journal from which we have extracted the statistical view thus comments on the facts it supplies:—

"In a vast majority of cases, whatever the amount of the benefice may be, whether £300 or £600 whether even the incumbent be resident or non resident whether the duties be free or arduous, and the parish extensive or circumscribed, and finally, whether the curate be a man of fortune and good family, or one depending on his stipend alone for his support, the salary is the same, and by a sort of tacit understanding, for it is not a combination, though it is nearly a rule, no more than from £80 to £100 is paid."

**CHINA.**

**CONSOLING NEWS.**—The *Univers* of the 12th instant, states that the most consoling news for the followers of Christianity has been circulating for the last fortnight in Paris.

According to Letters from Rome, written by personages of note, authentic information has been received in the Eternal City from the Catholic missionaries in China, announcing that the Emperor of the Celestial Empire has given permission to the missionaries to enter and pass freely over his dominions without being interrupted; and that he had also requested new and more numerous missionaries to be sent over. It is certain, at all events, that the propaganda has already appointed 40 religious (amongst whom are some Jesuits) for the Chinese mission, on which they are soon to enter.

The same letters of the Chinese missionaries confirm the glorious miracle of the apparition of our Lord in presence of a great multitude of the faithful and of the infidels. The *Gazette du Simplon* of the 5th inst. gives details of the miracle in the following terms:—"all religious hearts will rejoice at the happy news which we have to announce, and which we have received from different quarters about the same time. Already had Catholicism hailed with hope the unexpected event which laid the barriers of the Chinese Empire prostrate before European nations; but we have now to record more signal signs of the approaching conversion of its swarms of inhabitants. That land which has been so long bathed with the blood of martyrs, is about to be covered with an abundant harvest, which new spiritual workmen are called to gather in. Yes, the reign of persecution has now ceased, the people who sat in darkness have been illuminated with a great light,

and the day is drawing nigh wherein the Church will forget its combats, in order to sing the praises of Him who has rendered it triumphant. According to accounts derived from an authentic source, in the apostolic vicariate of China, a great number of Christians and Pagans, natives of China, beheld in the air the imago of Christ crucified. If the news which we have given be confirmed, and if, as it is stated, the Emperor, resolved to embrace the Catholic faith, has sent to the Sovereign Pontiff for fresh missionaries, the most important results may be anticipated, and the conversion of a nation may be reckoned on, the inhabitants of which amount to 300 millions."

**PERSPECT OF RELIGION IN CHINA.**

We extract the following excellent observation from the *Dublin Evening Post*:—

"We hope that China may eventually be Christianized: but we know, too, that the only missionaries who have ever *effectually* succeeded in heathen lands were our Catholic missionaries. Whenever we had occasion to speak of the subject at all—and of late that has been rather frequent—we have always expressed ourselves to this effect. The whole current of history shows it, modern as well as ancient.—What have the Protestants done in this regard? It is impossible, for instance, to deny the zeal or the purity of purpose which animated the New Englanders in their efforts to convert the American Indians. But they did not know how to get about the task. They began by printing the Bible in a dialect which is now dead, and which was spoken in the vicinity of the Pilgrim Fathers, when they established themselves in Massachusetts. They considered the work half done, when Elliot concluded this Herculean task. They made no Christians, however, and the tribes have all perished. Compare their want of success to the efforts of their neighbours in Canada—to the Jesuit settlements in Paraguay—to the wonders wrought by the Jesuits in Japan—and in this very China of which we are speaking. It is almost ridiculous to put the question. But for all this—though England, with her millions of money, and tens of millions of Bibles, has made a signal failure wherever she tried—we shall now enter into the secular causes to which her failures may be attributed. It does not follow—nay, it is almost a matter of course, that the Protestant missionaries will be as active as ever, or rather we should say the Protestant societies which despatch these missions to the land of the heathen. We wish them all God-speed. But we confess our chief hope is in the priests and friars—the Jesuits and Dominicans—in the Nuns of the Presentation and the Sisters of Charity.

**PRUSSIA.—BERLIN.**—The festival of the Orders was distinguished this year by a very remarkable singularity. The Queen appeared in public decorated with the rich insignia of the *Order of the Swan* which was founded in 1440, in honor of the Virgin Mary, by a prince of the house of Hohenzollern. This order, which died away at the time of the "Reformation,"

has been revived by the King, expressly, as it would appear, for the Queen, to whom he gave the magnificent insignia as Christmas presents, according to the German custom.

**PRIVATE JUDGMENT.**

The Oxford divines and their followers loudly denounce the principle of private judgment. The *Edinburg Review* justly observes:—

"There is a small party of hybrid Protestants amongst us, who virtually claim for some Church unknown—neither the Church of Rome nor the Church of England, and yet both, but certainly not the Church of Scotland—some 'Visible Church,' which is not to be seen; some Catholic Church, which excludes all Christians except Episcopalians: some 'Undivided Church,' which embraces, the communions of the reciprocally excommunicated; some 'Primitive Church' of uncertain date—nothing less than the infallibility, and consequent authority of the Church of Rome. But they are 'born out of due time;' their infallibility comes too late to enable them by its means to limit the 'Right of Private Judgment,' or to relieve us of our perplexities. For unhappily the Church of Rome has got the start of them; there are, therefore, rival claims to infallibility; and, consequently, if more could be said to reconcile the manifold contradictions of the theory of these infatuated men, and to authenticate their claims to be its expositors, than ever can be said, 'private judgment' would still be pressed with the most transcendantly incomprehensible question ever submitted to the arbitration of ignorance.—Of two claimants to infallibility, which is the more likely to be infallible?"

That we are to receive with cringing acquiescence, whatever these men are pleased to say they are commissioned to teach us, will be more than doubted; till they not only lay claim to virtual infallibility, but persuade us to admit their claim. The latter they will do, when they have perfected us in the grand art of abjuring our reason; in the former, they seem ready to accommodate us at any time. But, unhappily for their pretensions, though happily for truth, their virtual claim to infallibility and unquestioning obedience is not, like that of Rome, unanimously and vigorously supported by the whole communion to which they belong. Even if it were, such unity would not (as already shown) relieve the difficulties of the inquirer; for as another Church makes the same pretensions, the knotty query would still return—"of two Churches, both professing infallibility, which is the more likely to be infallible?"

The Right of Private Judgment was the great prize fought for at the Reformation. It was won at the cost of many evils, but was fairly worth them all, And, at all events, Mr. Sewell may make sure of this: If Protestants are called upon to surrender it to Church authority, the bosom of the Church in which they will lie down for a false unity, and false repose, will be neither the Church of England nor that of Mr. Sewell."

## MILLERISM.

We notice in the papers frequent accounts of insanity, and even of suicide, caused by the consideration of those alarming scenes, which are to take place when the world will be destroyed. An individual of no great learning, and hitherto obscure, has been able, by persevering zeal, to agitate our country from one extremity to the other, making the stout to tremble, and driving the weak & nerveless into hopeless insanity. The chance coincidence of some natural phenomena, such as have at different times before been witnessed, has the effect to give credibility to his visionary theories, and to prepare the minds of thousands to receive as gospel truths, the ominous predictions of this self-constituted oracle.

At the time of the end, there are to be disastrous earthquakes, and we have had several of late, which have subverted cities, and buried thousands beneath their ruins. At the time of the end, we are to have signs in the heavens, and of late the sun showed himself at noon-day with four reflections of his disk in the clouds, or, in common parlance, with four *dog-suns*; and we have also the comet, a visitor unlooked for by astronomers, which now stretches his lengthened train along our western skies. Some, too, aver, that at early dawn, as they issue forth to commence the duties of the day, they are startled to behold the sun, in his first rising, amusing himself with turning some sets in the eastern sky, before he gives the rein to his fiery coursers, and speeds upon his journey. These wonders, with the array of figures presented by Miller's calculations, must be enough to carry alarm into the breasts of thousands, and if they are sufficiently fortunate to escape absolute madness, they must live in hourly expectation and fear. The children need not be schooled; the artisan may desist from his labors, and take up his abode in the big tent of Miller; the merchant may open his shop, and distribute his stock *gratis* to all who think his goods worth acceptance; the farmer may let the soil lie fallow; the student close his books, and repose from his midnight vigils; in short, it is unwise for men to do any thing, except to hear Miller or his disciples discourse about the end, and sing and pray upon the wide plain, with nothing between their heads and heaven, but the canvass of the latter-day temple.

It has been the custom of mankind to characterize different epochs by some term which expressed the dominant spirit of the time; thus we have had the iron age, and the golden age; the dark ages and the ages of light; with numberless other ages. If the present period were justly designated, we fear it might be termed the *age of fanaticism*; for, certainly, when we consider the wild theories and insane systems which of late have been originated and encouraged, we must acknowledge an extraordinary tendency in the age to unqualified fanaticism. We have had Fourierism, St. Simonism, Socialism in France; Irvingism, with its strange god of tongues, in England and Scotland; Mormonism in the United States and in England; the false-prophecy of Mathew in New-York; the horrible *brood-axe* system recently begun in Pen-

sylvania, with its most shameless and criminal profligacy; and Millerism, all through the country, sweeping on with giant strides, and leaving in its wake, alarm, dread, folly, madness, suicide, and other deplorable consequences.

There is no doubt exhibited, in the present age, considerable concern for the affairs of religion; but it is equally certain, that this zeal is often unenlightened in principle, and deleterious in its results. And hence it happens that among us, every system finds its advocates, and every imposition its dupes. The most absurd and palpable delusions meet with hundreds to favour, encourage and uphold them. The people have the bible, printed in veritable English, and placed gratis upon their tables by the kind agents of the bible-society; they are taught how to read it, and are encouraged from their religious "opinions" by the light which would thence shine upon their minds. They are instructed to abhor the Pope and the Catholic Church, which of course is represented to their minds, not as the most ancient society of Christians, but as "the Antichrist of the Revelation," and a quite modern human despotism. They find themselves in the midst of numerous sects, calling themselves Christians all, yet always denouncing each other, abusing each other, ever in perpetual dispute, and never able to present a semblance of union, except for the purpose of opposing the Catholic Church. Hence, their minds are left forever *unsettled*, as to the positive doctrines of revelation; they are unable to fix upon any creed with unwavering faith; if they unite themselves to a particular church, they soon again, from a chance sermon heard from a preacher of a different creed, or the perusal of a work advocating other doctrines, or a casual conversation with a person of a superior mind or information, induced to doubt, hesitate, and finally, withdraw. Numbers never have attached themselves professedly to any church; numbers are in churches without knowing how or wherefore; numbers have never examined any other system of religious doctrines; and all these form a large multitude; they constitute an extended theatre of operation, where the visionary, enthusiast or impostor may go, to hunt his hearers, and, if by nature gifted with any special talent for moving men, where, also, he may find numbers ready to enlist under his banner, and follow his guidance as obsequiously and trustingly as the deluded followers of Mahomet did that arch impostor.

Among some of the denominations, various practices and modes of causing people "to get religion," are resorted to, which the more intelligent and rational Protestants denounce as absurd and reprehensible. These practices, ostensibly the produce of religion, have a remarkable tendency to degrade, in the minds of the people, the religious sentiment, and give a notion that religion actually consists of those things which it even reprobates. Vociferous exhortations, in which, amid multiplied words, we find nothing but stringed nonsense; a promiscuous intermingling of preachers, brethren and sisters, with restless movements,

shaking of hands, and clapping of hands, and hymns, now shouted, now sung, in which discords harsh and grating, predominate over melody; with frequent vigorous ejaculations of "amen" and "glory!" Then a call for mourners, and an approach, with tottering steps and agitated frame, of some slender girl, whose nervous system, like an instrument obeying the musician's hand, has through every fibre felt, the mesmeric influence of the exciting scene; she, poor child! has "got religion" at last; and behold the visible proofs thereof, in her present tears, her head thrown back, her drooping form upheld by the stout arm of some pillar of the church, and above all, her wild hysteric laugh, which falls upon the mere observer's ear, with that peculiar melancholy which an unnatural laugh always produces.

Sometimes such a scene is greatly heightened, not only by the numbers affected thus violently by religion, but by the various extravagances to which they are impelled in order to manifest all they feel under their delusions. It is almost incredible that they should actually throw themselves upon the floor, forgetful of all propriety, and roll about like persons possessed by any spirit except that of religion.

If such modes of awakening an interest for the Lord, can be resorted to by some of the whites, it may be expected that the African brethren will improve upon the example given them, and exhibit the process in its utmost degree of absurdity and extravagance. They certainly vociferate more loudly in preaching, praying, and singing; and present at their meetings a scene, which however ridiculous, must fill the intelligent beholder with the deepest sentiments of pity and commiseration. They too, of course, are looking for the end; religion and the destruction of the world occupy all their thoughts. In the meantime we learn that some have gone "stark mad." Two were last week confined in the work-house, a woman and a man. The first maintained that she was "the mother of the Redeemer;" the last, that he "was himself Christ, the son of God." Where will all this terminate? We are unable to divine. But it requires no acuteness to discover in it, the perverting heaven of fanaticism; no foresight to predict scenes still more ludicrous, absurd, and melancholy, than any yet witnessed. Amid such conflicting opinions and theories about all the truths of religion and morality, the minds of many are bewildered, their notions of practical principles confused, their judgment is bound captive to imagination, and soon, with some wild vision, some absurd dream as the star of their hopes, they are filled with but one thought, which, like *Mokana* in the poem, has its deformity concealed with a silver veil, and promising joys and pleasures, leads them on to "a banquet in mockery spread," where at last the veil is removed, and the victims too late recoil from the horrible face of the phantom they had so confidently pursued.

What is now thought of, or talked of, but Miller and his predictions? "Mr. B." said a Protestant lady to a Catholic gentleman a few days since, "What do you think of the doctrines of Mr. Miller?"

"Why, madam!" answered the gentleman, "we Catholics give ourselves but little concern about novelties in religion. We should keep always ready and prepared, for if the end do not come soon upon all the world, it may come at any moment upon any one of us, and that should be enough to make us hold ourselves in readiness."

Let Christians hold themselves ready for the hour of death, and leave the time of the end to God, who has not chosen to manifest to men either the day or the hour. Let Miller repress that ambition to be distinguished, which has sent him forth from his farm and business, to disturb the quiet of some, and sink others into incurable madness. Let him remember how many before him have dreamed and prophesied, and talked vain things, who are now pitied as enthusiasts, or condemned as impostors. If men keep themselves ready to account with God for their deeds and lives, they will have no reason to dread the terrors and calamities of the end.—*Catholic Advocate*.

## THE CHURCH;

## THE KINGDOM OF JESUS CHRIST.

The Prophets foretold that the Messiah would be King, that his dominion should extend over the entire universe, and that his reign would be eternal. It is evident that this Kingdom is no other than the Church which he has established, which is far different from the other Kingdoms of the earth. It esteems as nothing everything which raises these in the estimation of men, and causes them to be looked on as flourishing. Gold and silver it reckons as dross, and to the glory of arms it is a stranger; without worldly pomp; without soldiers; without any exterior apparel; it has no other riches than that of grace, no other force than that of virtue. It is an empire altogether spiritual. It is the reign of truth and of justice, whose only object is to enlighten and sanctify mankind. Jesus Christ reigns in the souls of his subjects by faith, and in their hearts by charity. The only enemies of this Kingdom are error and vice, whom the church is continually occupied in combating, but to vanquish them she employs no other weapons than instruction and patience; with these army she is assured of victory. The Christian church extends herself over the people of every country and clime. Whatever may be the form of their government, she enters—she unites them in the bonds of fraternal charity, without changing anything in the political order, which she finds there established—she communicates to them new force—she consecrates their laws and institutions, and gives them new strength and vigour—she cement the people together, and thus becomes the strongest rampart of the empire. The church is to last till time shall be no more, her fate does not depend on the stability of the States wherein she is admitted. The different revolutions which have taken place during eighteen centuries clearly prove her stability; she still survives their destruction and their ruin.—She has seen the Roman Empire crumble to nothing beneath the iron grasp of a

barbarian king; she however remained firm and immovable, during this great catastrophe. She has supported herself these eighteen hundred years amidst the ravages of time, during which she beheld empires and kingdoms rise and fall, whilst she continues, unshaken, always treading the path pointed out to her by her Divine Founder, and will continue so to do till the consummation of ages. Despite the tempests which assail her and threaten her destruction, she still remains the same, Holy, Catholic and Apostolic. But it is her destiny, whilst she is on earth, to be always engaged with the enemy, either in the persons of her own rebellious children or those of unbelieving persecutors, though this be her lot, she has still the consolation of triumphing over all these by the succours of her Divine Author. They who will come after us, will find her always subsisting, for this perpetual duration has been promised her, and he who has made it, is immutable, faithful and all powerful.

—“Read,” says St. Augustine, “and see what has been foretold; see what has been fulfilled, and conclude what will infallibly be accomplished. *Prædicta lege, impleta cerne, implenda Collega.*” Yes, the church will fulfil her glorious destiny, she will continue to advance, unshaken either by the traverse of ages or the revolutions of empires, until, with the close of time, she completes her course, and is united to her spouse Jesus Christ, in the bosom of eternal repose. How venerable to the eye of faith is this church, which is the chief work of the power of God! Happy they, who are inviolably attached to her! Happy they who love her! The love of the church is the character of the children of God; they cannot love God, without loving the church, which is the city, wherein he reigns, the *sanctuary of divine charity.*—[Correspondent to the U. S. Catholic Miscellany.]

**AMERICAN MISSIONARIES AT CONSTANTINOPLE.**—The American Missionaries for these several years established here at great cost with their families, have succeeded by means of silver and promises in proselyting a certain number of Armenian schismatics. But these have very much embarrassed them recently, by imploring them to give them a Patriarch, a Bishop, Priests, Deacons, and a church. They are not yet sufficiently advanced in their reformation to comprehend a worship destitute of external and hierarchical forms.

“What was their astonishment when they found their request refused by Messrs. the Protestant missionaries, as if the *Bible* were not enough for men disfranchised from Roman and *popish* superstitions. Nevertheless, as their movements are always obscure and hypocritical, these gentlemen missionaries added that the time for such a constitution had not yet arrived, and that they must wait awhile.

“In the meantime, the Neophytes, to console themselves, besought them to place them at least under the spiritual protection assured to the members of the Protestant church, never being able to imagine a body without a head.

They innocently supposed that the ruler of the Anglican church was this head, and they would find it quite pleasant to be under the guardianship of its young pope in petticoats. A new refusal on the part of the American missionaries, and a new source of astonishment to the good schismatics, who then learned what hitherto had been kept concealed from them, that the Anglican is different from the American sect.

“What happens then? Division enters amongst them. Those, whose budding faith is not encouraged and kept alive by an annual pension, will have nothing more to do with the *headless* religion of Messrs. the American, and nevertheless they neither join the Anglican, nor return to their own church. They are astray and lost, a perplexity which will turn to the profit of orthodoxy, by casting them into the arms of the Catholic Missionaries.—*Univers.*”

**CHINA.**—A letter which was recently received in Paris from China contains some religious news which is full of interest and hope. It is written by a person in authority, residing at present in the Chinese Province of Hu-Kouang, and who is in every respect worthy of credit. The following is an extract:

“Lately, whilst the persecution against the Christians raged most fiercely, there appeared in the heavens towards the south, at two successive times, a large cross with the Redeemer crucified. The sky was most clear and the heavens most serene at the time; the crucifix was most perfectly designed, was visible to every one, and was environed with a brilliant light. This apparition lasted at least for two hours each time, in the presence not only of the Catholics, but also of an immense multitude of Pagans, who were astonished at the sight. In other parts of the Vicariate they had similar miraculous apparitions.”

God grant that the period is approaching which was announced by one of the glorious Catholic Martyrs in Western Tong-King in 1837! In presenting his head to the executioner he predicted that those countries would speedily acknowledge and profess that Holy Faith which they were then persecuting with so much barbarity.—*Halifax Register.*

The *Christian Observer* furnishes the following extract from Luther's table talk.

“*Luther's Superstition.*—“Anno 1521, as I departed from Worms,” said Luther, “and not far from Eisnach, I was taken prisoner. I was lodged in the castle of Wartburg, my Patmos, in a chamber far from people, where none could have access unto me but two boys, that brought me twice a day meat and drink. Now, among other things, they brought me hazle-nuts, which I put into a box, and sometimes I used to crack and eat them. In the night time, my gentleman the devil, came and got the nuts out of the box, and cracked them against one of the bed-posts, making a very great noise and rumbling about my bed; but I regarded him not at all.—When afterwards I began to slumber, then he kept such a racket and rumbling upon the chamber chairs, as if many empty hogs-

heads and barrels had been tumbling down; and although I knew that the stairs were strongly guarded with iron bars, so that no passage was either up or down; yet I arose to see what the matter was; but finding the door fast shut, I said, art thou there Satan? so be there still, I commit myself to Christ, my Lord and Saviour, of whom it is written, *Omnia subieci tibi pedibus ejus*—thou hast put all things under his feet—and then laid me down to rest again,” p. 381.”

**THE WINE QUESTION.**—We have seen No. 2 of a periodical called: “The Inquirer,” which treats at great length concerning the proper wine to be used at the communion. Edward C. Delavan, Esq., appears to be the chief Editor, and to have embarked in the cause with great ardor, which manifests itself in the great pecuniary sacrifices which he has made. The object of “The Inquirer” is to introduce the use of unfermented wine, for sacramental purposes, and the authority of St. Augustin, St. Thomas Aquinas, and some Pope, is alleged in support of its sufficiency. It is to be regretted that men of excellent intentions and spirit, for want of the guiding authority of the church, waste their money and talents in useless and dangerous speculations. Total abstinence, even from wine, is generally the only remedy for the drunkard; but to press it on a healthy, as well as the sick. To forego the use of wine in a spirit of self-denial, & for purposes of edification, by encouraging the work, is commendable; beyond this, to object to the moderate use of wine, or other liquor, by persons neither frail, nor choosing to abridge their Christian liberty is unreasonable, and contrary to the practice of good and holy men in all ages. For the celebration of the sacred mysteries wine is necessary, and it should be the pure juice of the grape, with no admixture that may not be required to give it consistency, and to preserve it; but it is dangerous and irreverent to urge the use of the juice of the grape in its unsettled and unfermented state. The advocates of moral reform do the case immense harm by these efforts, since it is only by correct principles and moderate measures that temperance can be effectually recommended to the community. Let our hatred be to vice; and let no man censure his brother for the exercise of his Christian liberty. To the frail and unfortunate may he safely said: give up the use of wine and of all that can intoxicate.—*Catholic Herald.*

“THE CHURCH OF ENGLAND recommends certain days of fasting and abstinence. Abstinence from flesh has been enjoyed by statute even since the Reformation, particularly on Fridays and Saturdays, and on Vigils, and all commonly called fish days.”—2 and 3 *Edw. VI., c. 16.*

“The like injunctions were renewed under Queen Elizabeth, but at the same time it was declared, that this was done not out of motives of religion, as if there were any difference in meats, but in favour of the consumption of sea-fish, and to multiply the number of fishermen and wariners, as well as to spare the flocks of sheep.”—5 *Eliz. c. 15.*—*Rees' Encyclopadia, art. Abstinence.*

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

(Continued.)

### XII.—OF THE INVOCATION OF SAINTS AND ANGELS.

Protestants deny that it is lawful to invoke the Saints and Angels; because, say they, by asking their prayers and mediation with God in our behalf, we derogate from the all-sufficient mediation of our Saviour and High Priest, Jesus Christ. But, that which proves too much, proves nothing. Now, their argument would prove that, for the same reason, we ought not to ask the prayers of one another here on earth; for, to implore in our behalf the mediation of man on earth; is at any rate as great a derogation from the mediation of Christ, as to implore for the same end the mediation of the glorified in Heaven. Otherwise, let them show me why I sin in asking the prayers of the justified in heaven, and not in asking those of the just on earth. But how can the invocation, whether of the justified in Heaven, or the just on earth, derogate from the acknowledged all and sole atoning, meritorious, and grace-imparting mediation of Jesus Christ, our High Priest and propitiatory victim,—with whom, through whom, and by whom alone, all that is asked, is asked; and all that is obtained, is granted. This is rather an act of supreme homage, paid to the Saviour's divine mediation, than a derogation from it.

We all owe to one another, as a debt of charity, to pray for one another. Does our mutual charity or brotherly love then end, where, as Scripture informs us, it is perfected? In hell itself the rich glutton prayed earnestly for his friends on earth. Or can we suppose the requests of the blessed above, less prevalent with God than those in this world of our fellow mortals? Let the Protestant show me where, in all Scripture, the invocation of Angels and Saints is prohibited as in any way derogatory to the mediation of Christ or displeasing to God. Unable to do this with all the humble versatility of the serpent, he turns round, and offers me, as the sole proof of his opinion, his own ignorant conjecture, that the Angels and Saints are as ignorant of us and our concerns, as we are of them and theirs!—that, besides, as mere finite beings, their knowledge must be too limited to be able to attend to all the numberless petitions of every kind, put up to them from all quarters of the world by their votaries.

But where again, in all Scripture, has the Protestant learned that such ignorance is compatible with the clear vision of God, and the intellectual powers of the mind made perfect? The very contrary of his opinion is there evidently affirmed, by the Saviour himself, who declares that “there is more joy before the Angels of God for one sinner doing penance,”—or, as Protestants translate the text, “that repenteth, than for ninety-nine just persons who need no penance, or repentance.”—Luke xv. 7. The Angels then know, when any sinner is converted, in whatever part of the world he may be; otherwise how could they rejoice at his conversion. Nor can the Saints,—who, the Saviour says, “are like the Angels of God;” Matt. xxii. 30. and inhabiting the same holy Heaven—be ignorant of the cause of their joy, or not participate in it.

The knowledge of the blessed in Heaven surpasses prodigiously ours on earth, as appears from the words of St. Paul—“Now we see, as through a glass darkly; but then face to face. Now, I know in part; but then, even as I am known.”—1 Cor. xiii. 12. And should their knowledge be so enlarged as to take in the whole of the creation, such a knowledge is still but finite,—and therefore not exceeding the capacity of finite beings made perfect.

Still all this knowledge of the blessed in Heaven, who see every thing in God, whom they behold face to face, is not so wonderful as that imparted even here on earth to certain mortals like ourselves.—These, in the bright light of revelation shed upon their minds, could see and know what was happening at the greatest distance. Thus did the Prophet Elisha know, at the very moment they were formed, the most secret deliberations and resolutions of the King of Assyria against Jerusalem; which he forthwith communicated to his native sovereign, who was thus enabled to counteract all the designs and machinations of the enemy. 4 Kings vi. 12. Thus could Samuel see even what had not yet come to pass; and describe to Saul where and how he should meet those who would inform him concerning his father's asses, that were missing; together with circumstances depending on the future free will of others—1 Kings x. 1.

But yet all this is nothing to what we read in the Scripture concerning the prophetic powers of vision in other holy individuals shut up, like ourselves, in the prison of their mortal bodies, and not yet enjoying the beatific vision. These, in the light of God shed upon their minds, could clearly see, and minutely describe, not only what was happening at the moment, as Catholics affirm the Saints and Angels do,—but also so that which lay still buried in the dark womb of the most distant futurity, and even depending on the free will and purpose of generations yet unborn. They could mark, in the brightness of the divine effulgence

poured forth upon their mental optics, even the least and most trifling incidents of the great and important events which they foretold,—carrying their observation down to the end of time,—and finally merging it in eternity.

And can Protestants, admitting all this,—for admit it they must, or at once reject their pretended rule of faith, the Scripture,—can they deny to those enjoying the clear vision of God in Heaven, the perfect knowledge of what is actually passing here below!—and hence infer that it is useless, absurd, and unlawful to invoke them; separating us thus from the communion of Saints in its noblest branch; and breaking the golden band of charity which links together the whole family of God, the children of his Church, whether militant on earth, suffering in Purgatory, or triumphant and glorified in Heaven.

XIII.—OF HOLY IMAGES.

As Protestants have broken off all communications with the blest in Heaven; so do they forbid any honors to be paid to them, even such as they readily grant to the great on earth, their fellow mortals, to the rich and noble, to kings and princes; the idols they adore. They have broken down and cast forth from the Catholic Churches, of which they have possessed themselves; and demolished in every place the hated resemblances of Jesus Christ and his Saints; to make room for the likenesses of those whom they more revere; of Cæsar and his favorites: of their Statesmen and warriors, the heroes of Abaddon, the destroyer; very different from the champions of the Saviour, the Prince of Peace; to whose sacred images we see preferred by Protestants even in their Churches, as in those of Saint Paul and of Westminster Abbey in London, those of titled worldlings, the children of vanity and the worshippers of Mammon. Nay, the fierce, fanatical figures of their desolating Reformers, are often seen placed by them, where those of Jesus Christ, and his apostles, of his Saints and Martyrs, would not be suffered to appear. Even the Scottish vandal Knox, the true son of Appollon, is honoured in Glasgow with his statue; he who led forth the ignorant and frantic rabble, armed with hammers, spades, pick-axes, and every tool of destruction; to deface and break down every sacred figure; to demolish every master-piece of art, and sweep from our sight for ever all the venerable monuments of Christianity; instead of which he has left us nothing but his homely Kirk, the trophy of his desolating progress; as if to mark the spot where once the Redeemer's Religion reared her holy and majestic form.

Protestants every where make, and keep, the statues, busts, portraits, and resemblances of their relatives, acquaintances and worldly friends; while those of the sacred family, to which they say they belong, and of the holy head and founder of that family, are to them an eyesore, and an abomination. Can such be more so to the Devil and his Angels, whom the Saviour and his Saints have completely conquered?

Yet these holy images which Protestants so abhor, are clearly sanctioned, nay, commanded in Scripture. For in it we read how God himself ordered such to be made, images even of purely spiritual beings, represented under the forms they were wont to assume in manifesting themselves to man; the golden cherubim, placed on each side of the mercy seat, having their faces turned towards each other, and looking down upon the holy of holies; where the manna, the wafers of fine flour, the loaves of propitiation and shew bread were kept: Exod. xxv. 18., all a striking figure of "the real holy of holies," where Jesus Christ the true manna and "living bread that came down from Heaven," John vi. 59., was one day to be kept and reside, attended by the living cherubim, in the Christian tabernacle, his mercy seat among the Gentiles.

We also read in the same Scripture, Num. xxi. 8. 9. how God ordered the brazen image of a serpent to be made and suspended on a pole, as a sign to the people; the mere looking upon which cured them from the deadly bites of the fiery serpents. This image was the figure of our Saviour dead upon the cross; as he himself interprets it.—John iii. 14. It was therefore the first crucifix, a figure which the Protestant cannot bear to behold; a miraculous and even wonder working image.

The propriety of this emblem of the Saviour, appears in this, that the word, which signifies serpent in Hebrew, that is have, at the same time signifies life; from which is derived the Latin word ævum, the duration of life, and its compounds coævus, primævus, in English, *caval*, living at the same time; *primæval*, living before. The figure then of the serpent is the hieroglyphic of life. Now, Jesus Christ, as God, is life itself, and the author of life; and, as man, our propitiatory victim, dead upon the tree, is the restorer of life to our mortally wounded race, when stung by that fiery serpent; who, to give us death, falsely promised us life; the hieroglyphic form of which he had treacherously assumed. Common sense might tell us that the only images forbidden by God were such as the Heathens worshipped; the obscene Asteroth, the bloody Moloch, Belphégor, Baal and all other such detestable idols; absurd nonentities, as Saint Paul styles them. "Now we know," says he, "that an idol is nothing in the world." 1 Cor. viii. 4 "Nothing real and true." Ibid. ch. x. 19. But surely this cannot be said of Jesus Christ and his Saints, represented to us in engraved or written memorials.

The images and pictures of him and his illustrious followers exhibit to our view the real deeds and sufferings, the holy and heroic achievements of himself and his chosen champions. They are so many edifying and instructive books, which are read at a glance, and understood as well by the unlearned as the learned.

**CASH RECEIVED FOR THE CATHOLIC.**  
Dundas—Mr Wardle, 7s 6d.  
Gore of Toronto Rev. E. O'Rielly for S. P. Grant and John Roe, each 15s; and Charles Quinn, Albion, 7s 6d.  
Markham Mr. T. McKenna 15s.  
Rigaud Mr Fournier for Angus McDougall 5s.

THE SUBSCRIBERS

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

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

NEW GOODS.

They also beg to intimate that they have just opened out an extensive assortment of Goods, suitable for the Spring, imported in the late Fall Ships, comprising some of the **NEWEST & MOST FASHIONABLE** Fabric, both in the piece and dresses, plain and figured Silks, printed Muslins, rich Shawls and Scarfs, Straw Bonnets, &c. &c. &c.

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

THE STOCK OF HATS

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

A great quantity of Ready-made Clothing.

PRICE & MITCHELL.

Corner of King and James Streets.  
Hamilton, 7th April, 1843. 51-6

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

FOR SALE.

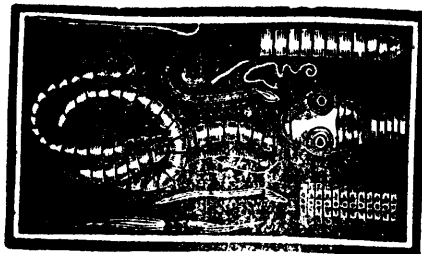
EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton.  
Dec. 11, 1842. 6ml4et.

POST OFFICE NOTICE.

MAILS for England will be closed at this Office on the following days:  
via Halifax—Saturday, 15th inst.  
via Boston—Tuesday, 25th inst.  
at 6 o'clock P. M.

EDMUND RITCHIE,  
Postmaster.

Hamilton Post Office,  
5th April, 1843.



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 WONDER OF THE NINETEENTH CENTURY.

A NARRATIVE of the *Miraculous Virgins of the Tyrol*, as seen and described by numerous eye witnesses,—“by Bishops, Earls, Counts, Barons, philosophers, men of science, lawyers, doctors, travellers of all countries, languages and various denominations;”—particularly by Geotres, one of the most eminent men in Germany, by Dr Binn of London, by Mr. Connelly (formerly Protestant minister at Natchez.) by Lord Shrewsbury, Premier Earl of England, —by persons of the most unblemished reputation, the most unimpeachable integrity, of the most undoubted veracity and exalted piety. To the truly religious man or the firm believer in Revelation, as well as to the unhappy sceptic, wandering without hope in the world, this interesting pamphlet will afford an infallible guide to the *One True Fold*; from the unerring testimony of these standing miracles of the Catholic Church. \* \* Two fine copper plate engravings from drawings made on the spot, are given in the work: illustrious of the usual appearance of these extraordinary beings, whether in a state of ecstasy or suffering. Conversion of RATI BONNE, soon. CASSERLY & SONS, 103 Nassau. N. Y.

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, cast in original matrices, and very accurately finished, all of which they have determined to sell at

GREATLY REDUCED PRICES.

Placing the Book and Newspaper fonts as follows:  
Pica ————— at 32 cents per pound  
Small Pica ————— 34 do  
Long Primer ————— 36 do  
Bourgeois ————— 40 do  
Brevier ————— 46 do  
Minion ————— 54 do  
Nonpareil ————— 66 do  
Agate ————— 86 do  
Pearl ————— \$1 20 do

for approved paper at 6 months, or 6 per cent. less for cash.  
Wood Type, Printing Ink, Presses, Cases, Brass Rules, Composing Sticks, Chases, and other Printing materials, furnished with promptitude and at the lowest prices.

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

THE U. S. 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, sends 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.  
Mch 11.

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, Publisher's Hall, No. 101 Chesnut Street, Philadelphia.

COLD WATER MAGAZINE.

EDITED BY N. MOORE AND A. FITZ,  
The publishers of the Cold Water Magazine, encouraged by the success of their efforts in publishing a work which is not local in its character, but calculated for the benefit of all in every part of the country, give notice that it is their intention to commence the year with an

EDITION OF 10,000 COPIES.

A step which the constant and increasing demand for the work seems to require. We promise nothing which we do not mean to fulfil. The work has become a favorite wherever it has found its way; and the friends of the clear cold water have not been slow in recommending it for the ability (talent) which has been displayed in its editorial department, and the good influence which have followed its introduction into the family circle. The New Volume will be issued in the same superior style, each number containing 32 large two-page, with Original Illustrations, and Temperance Songs set to music, composed expressly for the work.

ADDRESSED TO DREW & SCAMMELL,  
Publishers, 67 South Third Street Philadelphia.

**THE CATHOLIC EXPOSITOR**

AND LITERARY MAGAZINE.

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

TERMS TO COUNTRY SUBSCRIBERS. One copy, \$3 per annum, payable invariably in advance in lands, current in New York. Two copies for \$5, or one copy for two years \$5; four copies for \$9, twelve copies for \$20.

All communications must be post paid, [or they are not taken from the post-office,] and directed to the publishers of the Catholic Expositor, 151 Fulton street, New York.

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

**TRANSATLANTIC NEWSPAPER**  
AND  
**GENERAL AGENCY OFFICE,**  
LIVERPOOL.

CHARLES WILLMER,  
Newspaper, Forwarding, and General  
Agent,

**SUPPLIES** to order with greater promptitude and regularity than any other house) and on the most reasonable terms, (a London Daily Papers for £6 10s. Sterling per annum. Newspapers, Price Currents, Shipping Lists, Magazines, and Books, to all parts of the United States, Canada, Nova Scotia, and New Brunswick, by the Mail Steamers, sailing on the 4th and 19th of each month from Liverpool, as well as by those from Bristol and Southampton; and to all the West Indian Islands, Mexico, and Texas by the Royal Mail Steamers, sailing every fortnight from Falmouth.

C. W., will receive consignments of Goods, or small Parcels sent to his care shall be punctually forwarded to their destination. Any description of Goods purchased and forwarded to order.

Next of Kin, and all other description of Advertisements, received for insertion in all European Publications.

N.B. All orders should be addressed "CHARLES WILLMER" in full, and none will be attended to unless accompanied by a remittance, or references or payment on some Liverpool or London House.

**THE LADY'S WREATH,**

**AND**  
**YOUNG LADY'S MAGAZINE**

Is the Title of a New Work, published di-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 (Svo.) pages of reading matter,

**ENTIRELY ORIGINAL,**

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

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

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

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

Specimen numbers will always be sent to post-owners and others desirous of acting as agents, for whom applied post paid. Address

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

Subscriptions received at this Office.

**LANDS FOR SALE EIGHT HUNDRED THOUSAND ACRES**

**PRIVATE CONTRACT.**

By the Subscriber, Trustee of the Estate.

Home District.

Township.	Lots.	Cohn	No.	Acres
Markham .	N. 1/2 of 59 on Yonge-st.	1		95
Uxbridge .	West half of 25 . . . . .	1		100
do .	26 . . . . .	1		200
do .	West halves of 16 & 17	2		200
do .	East half of 10 . . . . .	4		100
do .	9 and 10 . . . . .	6		400
E.Gwillimb'ry	East halves of 12 13 14	7		300
do .	19 . . . . .	8		200
Whitchurch	East half of 29 . . . . .	6		100
do .	25 . . . . .	6		200
Scott . . . . .	26 . . . . .	3		200
do .	22 . . . . .	5		200
do .	21 . . . . .	6		200
Albion . . . . .	25 . . . . .	6		200
Caledon . . . . .	29 . . . . .	1		200
Medonte . . . . .	15 . . . . .	3		200
do .	W. halves of Nos 2&12	4		300
do .	15 17 . . . . .	5		400
do .	7 16 . . . . .	6		400
do .	20 . . . . .	7		200
do .	18 . . . . .	8		200
do .	7 8 9 11 . . . . .	10		800
South Orillia	18 . . . . .	1		200
do .	3 . . . . .	5		200
North Orillia	North 1/2 of No 8 . . . . .	1		150
do .	5 . . . . .	4		200
do .	2 5 . . . . .	6		400
do .	1 13 . . . . .	8		400
do .	14 . . . . .	10		200
do .	8 10 and W 1/2 of 13	12		500
do .	11 . . . . .	16		200
do .	E. 1/2 29 & 30, W. of Hur-			
Mono . . . . .	ontario Street . . . . .	1		200
do .	Part of 25 do . . . . .	1		180
Mulmur . . . . .	Do. 7, East of do . . . . .	2		172
Tosorontio	10 . . . . .	5		200
do .	10, & west half of 11	4		300
<b>Western District</b>				
Mersea . . . . .	6 . . . . .	4		200
do .	2 . . . . .	6		200
<b>Johnstown District.</b>				
North Crosby	24 . . . . .	9		200
do .	16 . . . . .	6		200
<b>London District.</b>				
N. Dorchester	5 6 7 8 10 . . . . .	2		1000
Aldborough	2 4 6 . . . . .	6		600
do .	Front or NE 1/4 Nos 11, 12	3		900
do .	N. W. half of No. 3 . . . . .	1		100
Carradoc . . . . .	18, in the 11th range, or S. E. half of 9, in the 9th range north of Longwood road, or } 8	10		200
do .		8		100
<b>Wellington District.</b>				
Amaranth . . . . .	18 . . . . .	1		200
do .	West half of 28 . . . . .	3		100
<b>Gore District.</b>				
Erin . . . . .	S.W. half of 29 . . . . .	7		100
<b>Newcastle District</b>				
Percy . . . . .	North half of 22 . . . . .	1		100
<b>Niagara District</b>				
Gainsboro' . . . . .	25 . . . . .	1		200
<b>Ottawa District</b>				
Plantagenet . . . . .	22 . . . . .	1		200
<b>Midland District</b>				
Marysburgh	41, and east half of 42	1		150
Pittsburgh	18 . . . . .	3		200
do .	11 13 . . . . .	6		400
do .	13 . . . . .	7		200
do .	15 . . . . .	9		200
do .	31, 32, and the brok-	12		950
do .	en lots 34 35 36 } 37 & 38 . . . . .			
do .	10 . . . . .	13		200
Rawdon . . . . .	18 and west half of 17	11		300
do .	23 24 . . . . .	12		400
Richmond . . . . .	21 . . . . .	8		200
Kingston . . . . .	17 . . . . .	7		200

—ALSO—

Several Village Lots in the Towns of Dundas and Simcoe.

Written applications to be post paid.

W. W. BALDWIN,

Trustee, &c.

Toronto, February 27, 1843.

**OF LAND.**

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

**No Money is Required Down.**

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

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

**NO MONEY BEING REQUIRED DOWN.**

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

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

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

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

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

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

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

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

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

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



ABBOTSFORD EDITION OF THE WAVERLY NOVELS

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

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

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

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

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

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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 remit for one for each. Seven copies for \$10 or 25

Address, M. MAKIN & HOLDEN, Philadelphia.

SHIP INN

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MARINER'S HOME, and TRAVELLER'S REST;—and hopes he will not be forgotten by his countrymen and acquaintances. N. B. A few boarders can be accommodated. Hamilton, Feb. 23, 1842.

PAPER HANGINGS.

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

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

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

CABINET, FURNITURE OIL AND COLOUR WAREHOUSE,

KING-STREET, HAMILTON, Next door to Mr. S. Kerr's Grocer

MESSRS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishments in this place, under the direction of Messrs. SANDERS and ROBINSON, and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

—ALSO—

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

King street, [next door to Mr. Kerr's Grocery.]

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Palliasses, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Hamilton, June 28th, 1842.

SAMUEL McCURDY, TAILOR.

JOHN STREET, HAMILTON.

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

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

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

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

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

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

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

FALL AND WINTER FASHIONS For 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

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

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.

PRINTERS' INK.

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

Ink of the various FANCY COLOURS supplied on the shortest notice. Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

WEAVERS' REEDS

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

THE CATHOLIC.

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

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

\* \* \* Produce received in payment at the Market price.

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AGENTS.

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

- Rev Mr. O'Flynn, Dunelm
Rev Mr. Mills, Brantford
Rev Mr. Gibney, Guelph
Rev J. P. O'Dwyer, London
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburg
Mr Kevel, P. M., do
Rev Mich. MacDonald, [Maidstone], Sandwick
Very Rev Augus McDonell, Chatham
A. Chisholm Esq., Chippawa
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Messrs P. Hogan & Chas Calhoun, St Thomas
Rev. Mr. Snyder, Wilmot, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev Mr Hay, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charest, Penetanguishene
Rev Mr Proulx, do
Rev Mr. Fitzpatrick, do
Rev. Mr. Dolau, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lalor, Picton
Rev Mr. Brennan, Belleisle
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonald, do
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Rev Mr. O'Reilly, Brockville
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Rev Alexander J. McDonell, do
Very Rev P. Phelan, Bytown
D. O'Connor, Esq., J. P., Bytown
Rev. J. H. McDonagh, Perth
Rev. George Hay, [St. Andrew's], Glasgow
Rev John MacDonald, [St. Raphael], do
Rev John MacDonald, [Alexandria], do
James Doyle, Agincourt
Mr Martin McDonell, Recollect Church, Montreal
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