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THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] FEBRUARY 23, 1842.

NUMBER 24.

FOR THE CATHOLIC.

MARY IN BETHLEHEM.

'Tis midnight deep! the tempests roar,
The barks are moored along the shore,
All living things are lulled and still,
The foxes slumber on the hill;
The wild birds in their eyries rest;
And thou, as if a thing unblest,
While warring winds are round thee blowing,—
MARY, whither art thou going?

The tear that trembles in thine eye,
Mingles with rain-drops from the sky:
Thy strength is gone—thou'rt worn and weak—
The hue of health has left thy cheek.
Thy bosom heaveth in the blast—
Thine hour of pain approacheth fast—
A mother's cries are round thee growing:—
MARY, whither art thou going?

Daughter of a royal race!
The palace is thy rightful place;
Thy spouse hath been a King!—thy son
Shall be the prophet's promised one!
Thou comest, dove of Judah's daughters,
Wafting thy peace-branch o'er the waters
Of sin and death, around thee flowing:—
MARY, whither art thou going?

'Tis midnight deep!—the tempests roar;—
Turn to the hospitable door
Of sheltering roofs that line the way,
For there the wearied traveller's stay;
And there the rich repast is spread—
And there is many a downy bed—
And there the friendly hearth is glowing:—
Oh! MARY, whither art thou going?

But these are not for thee! sweet rest
Shall sooth not now thy troubled breast:
Thy tears may gush,—thy throbbing brain
May speak a mother's fear and pain,
And Israel's pride, passed long ago,
The glory of thy sires may show;—
But present pain, or glory past,
Shield thee not from the howling blast.

The hearth may blaze, too, but the scoff
Of the rude stranger scorns thee off:
The crib must be thy Saviour's throne;
But, MARY, thou art not alone;
For many a guardian angel's wing
Around thy couch is hovering;
And monarchs come from many a shore,
The Babe of Bethlehem to adore.

And each his precious offering brings
Before the infant king of kings,
Blessing the womb that bore him.—So
Thy name through endless time shall go, †
That all may bless, as they have done,
The virgin mother—godhead son;
And kings and nations yet shall bow
In reverence, as I do now!

L.

* And lay him in a manger, because there was no room for them in the inn.—LUKE ii. 7.
† For behold! from henceforth all generations shall call me blessed.—LUKE i. 48.

Original.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

Dedicated to our modern Freethinkers.

CHAPTER XXIII.

Exodus.

CHAPTER 29.—We have to remark here in general with regard to the figurative sacrifices prescribed in the old law, that they were of two kinds, *bloody* and *unbloody*, the *bloody* sacrifice always preceding the *unbloody* one. Also that in both, either the victim, or thing offered up, was entirely consumed with fire; and then the sacrifice was denominated a *holocaust*, or whole burnt offering; or reserved in part or in whole, sometimes for the priests alone, sometimes for the priests and people to feed upon. In fine, that in all these sacrifices, the victims were to be *without spot or blemish*; and the other offerings of the purest and choicest kind. Instance of all these sacrifices are found in the chapter now under our consideration.

For when Aaron and his sons were washed and vested; and he, as High Priest, was anointed; a double bloody sacrifice was ordered for the occasion, one a holocaust, another not, in which the victims prescribed were for the bloody sacrifice a "calf from the herd, and two rams without blemish,—also a double unbloody one of unleavened bread, and a cake without leaven, tempered with oil; wafers also unleavened, anointed with oil: all of them made of wheaten flour."

In the bloody sacrifice or whole burnt offering, the calf and one of the rams were offered up, and consumed with fire. No portion of them was reserved, but as much of "the blood of the calf as was put with the finger on the horns of the altar: the rest being all poured out at the bottom thereof; and its flesh, hide and dung burnt without the camp because it was for sin," a striking emblem of the Saviour, whose blood was shed at his scourging *within*, but who was finally put to death without Jerusalem, the *camp*, inhabited by the people of God; and from whose blood the religion of the Jews, in which the usual victims offered up were calves, bullocks, rams, &c. derived all its sanctifying virtue, strength, and efficacy; represented by the *horns of the altar* touched with the blood of the victim *wholly consumed with fire*; that is, destroyed even unto death through love for us—that divine fire of charity—which in him consumed the whole natural man; for, according to St. Paul, EXIN-ANIVIT SEMETIPSUM, he emptied himself, becoming obedient unto death—Phillip ii. 7; and as he declares himself, *greater love than this no man can have for his friend, than that he lay down his life for his friend.*

The ram too, offered up as a holocaust, represents him sacrificed in the same manner; though under a different aspect, and as the father of the flock,—the spotless and unblemished state of the victims represented the immaculate sanctity and perfection of his suffering humanity.

Verse 19.—*Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay there hands.*

It was the High Priest Caiphas, and the rest of the Jewish priesthood, represented by Aaron and his sons, who laid violent hands upon our Lord, and delivered

him up to be put to death. But this figure is instantly shifted.

Verse 20.—*And, when thou hast sacrificed him, thou shalt take of his blood, and put upon the tip of the right ear of Aaron, and of his sons, meaning, that after the death of our Lord, his priesthood, represented by Aaron and his sons, are to attend to the mystery of man's redemption by his blood;—and upon the thumbs of their right hand; with which they are, by the application of their consecrated hands, particularly of their right hand and thumb to the persons of the faithful in the administration of his sacraments, to apply the cleansing and sanctifying efficacy of his blood individually to the people: and on the great toes of their right foot: that is, to consecrate their steps, in their evangelical career, to preach and impart salvation to all, through the blood of the Lamb that was slain, which taketh away the sins of the world.—Hence in scripture we read: how beautiful are the feet of them, who preach the Gospel of peace:—Rom. x. 15.—of him who preacheth salvation—Is. liii. 7. Nahum. i. 15*

Verse 21.—*The Oil of Unction*, is, as we explained before, the emblem of sanctifying grace; derived to us from the redeeming blood, with both which Aaron and his vestments, and his sons with their vestments—that is, the priesthood, and all that pertains to their ministry—are consecrated.

Verse 22.—Then comes the joint portion of the bloody and unbloody sacrifice, which are to be offered as a holocaust: "the fat of the ram, &c., and one roll of bread; a cake tempered with oil; a wafer out of the basket of unleavened bread; all which is set in the eye of the Lord; all put upon the hands of Aaron and his sons, and sanctified; they elevating them before the Lord."

Here we see the figurative, or Jewish, bloody sacrifice allusively ending in the unbloody christian sacrifices, and both offered up and consummated as but one complete whole—the type and the reality.

Verse 31.—The ram of consecration is next ordered to be boiled, that is prepared for eating, in the holy place; the flesh of which is to be eaten in the entry of the tabernacle of the testimony, together with the loaves that are in the basket; by Aaron and his sons.

Here again we see represented, under the sacramental, as well as sacrificatory form, the Jewish type combined with the christian reality.

Verse 33.—It is thus also declared to be an atoning sacrifice: and the hands of the offerers sanctified. No stranger, that is, none but those who belong to the people of God, the true believers, are allowed to partake of it: and for the reasons above mentioned, when treating of the paschal lamb: no portion of it was to be left till morning; but the remainder was to be consumed with fire.

Verse 36.—The calf for sin offered up every day represented the divine victim exclusively under the emblem of the Jewish victim; and the two lambs, of a year old, to be sacrificed every day; one in the morning, the other in the evening; together with a tenth part of flour, tempered with beaten oil, of the fourth part of a kin, and wine for libation of the same measure: the bloody sacrifice of Aaron completed in the unbloody sacrifice of the Saviour, "who is a priest forever, according to the order of Melchisadech, who offered up bread and wine." The flour to be tempered with beaten oil, marks the Saviour's humanity tempered with sore tried grace and sanctity; for oil being the emblem of grace, when au

ded to any person or thing, denotes either their sanctity or sanctification. The unleavened bread, therefore, the cake without leaven, the unleavened wafers, and flour, all tempered with oil, show the extreme holiness of the thing signified by these figures, which is the true bread from heaven—even the body of our Lord, as he himself assures us, John vi.

Verse 42.—“This is the sacrifice to the Lord of perpetual oblation—at the door of the tabernacle of the testimony before the Lord;” where he was himself to speak with us, and sanctify the priests and people; the tabernacle of the testimony and the altar, or his whole church; in the midst of which, and of her children, he was to dwell, and be their God.—“For lo!” said he, “I am with you at all times, even to the end of the world.”—Matt. xxviii 20, And, where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20; not only as God, for as such he is always every where; but also as man, our Redeemer and propitiatory victim.

☞ 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, FEBRUARY 23.

The *Hamilton Gazette* being a paper which we never thought worth the retaining on our files, we may have overlooked, as equally worthless, some of its anti-Catholic insertions, doubtless furnished by some quack theologian, the Editor's prompter; who, like every true Protestant polemic, deals wholly in negative and contradiction—gathering his affectedly learned arguments from professedly partial writers, without ever examining the original works of the ancient fathers, as they are in themselves; but relying implicitly on the testimony of those whose worldly interest it is to deceive the public, by artfully selecting sentences from them, and misconstruing them, contrary to their author's meaning.

We have luckily retained the *Gazette* of the 14th instant, in which we find it affirmed—

“1st—That the practice of *auricular* confession was, in cases of a *private* nature, actually discouraged by the early Church;

“2nd—That the only Penance in the early church was for public offences; and

“3d—That Penance was but of yesterday made a Sacrament; having never been heard of till the 12th, and not made a doctrine of Faith till the 16th century.”

Now all this we engage ourselves to prove most evidently false; and the one who asserts it an *ignoramus* in church history.

In the very Apostolic age, St. Clement, in his second letter to the Corinthians, exhorts us,—“As long as we are in this world, and have time to do Penance, to repent with all our heart; for after our

departure out of this world, we can no more confess, or do Penance.”—Postquam animo mundo exivimus, non amplius possumus ibi confiteri, aut penitentiam agere.

In the second century, St. Irenaeus, then Bishop of Lyons, in his book against heretics, c. vi., mentioning certain women who had been seduced by the Valentinians, and had returned to the church, says, that “they confessed, together with their sin of apostasy that of impurity;” [which was certainly secret;] and in c. 13, “that Marcus, a magician, had violated them; and that, on their return to the church, they confessed having been guilty with him, and much inflamed with impure love towards him.” This shews, that in the second century, confession, even of the most secret crimes, was deemed indispensable.

St. Cyprian, in the third century, in his treatise, *de Lapsis*, praises those who, “though not guilty of sacrificing to idols, nor of purchasing certificates, feigning them to have done so; yet, inasmuch as they may have intended doing so, who, repairing to the priests of God, and with sorrow and sincerity confessing it, thus exposing the burthen of their conscience, seek the salutary cure from the infliction of small and but trifling incisions.”—*Illos colludat, qui quamvis nullo sacrificii, aut libelli facinore constricti, quoniam tamen de hoc vel cogitaverunt, hoc ipsum apud sacerdotes Dei dolenter ac simpliciter confitentis exomologesim conscientiae faciunt; animi sui pondus exponunt, salutarem medelam parvis licet et modicis vulneribus exquirunt. Tract de Lapsis.*

Is not this the sacramental confession of hidden sins? The same holy bishop and martyr continues as follows:—“I beseech you, most dearly beloved brethren, let every one confess his guilt, while he, who sins, is yet in this world; while yet his confession can be received; while satisfaction and remission through the priests is acceptable with the Lord.”—*Confiteantur singuli, queso vos fratres dilectissimi, delictum suum; dum ad huc qui deliquit in saeculo est; dum admitti confessio ejus potest; dum satisfactio et remissio facta per sacerdotes apud Dominum grata est.*

We have neither time nor space, on this occasion, to lay before the public a more full exposition of the unanimous teaching of the first Fathers of the Church upon this head; but we shall revert to it in our next, and produce such abundance of undeniable testimony, as will prove the ignorant presumption of our tyro-theologian in challenging us on such a subject.

His threatened “*flying remarks*” may afford us an opportunity of showing forth the truth, and removing much prejudice from the minds of our misinformed and long misguided Protestant brethren.

The remarks on our address to our brethren in the Lower Province, and the ignorant surmises on it, to say the least of them, were impertinent and unmannerly.

In the “*Toronto Church*” of February 12th, we find the following: “Another clergyman of the Established Church, the Rev. A. E. D. Wackerhath, late fellow of Queen's College, Cambridge, has renounced the pure doctrines of our reformed

faith; and, in the light of the 19th century, embraced the absurdities and anti-Christian inventions of Romanism.”

Pray, Mr. Editor, tell us what these absurdities and inventions are, that we may be able to identify them.

☞ The *Hamilton Gazette* of this week gives, from the *Liverpool Mail*, what it calls “A novel ceremony—the public recantation of the errors of the Church of Rome.” A long puff for the Tract Pedlars; or a rival scene got up of Protestant conversions, in opposition to the Catholic conversions, especially those taking place among the Oxford Divines.

We regret to observe noticed in a late Irish paper, the demise, on the 20th Decr. last, of Mr. JAMES McDONOUGH, sincerely and deservedly regretted by a numerous circle of friends and acquaintances, at the residence of his brother-in-law, the Rev. Andrew Gavin, P. P. of Crossloyne, Co. Mayo, Ireland. His funeral was very respectably and numerously attended by all the clergy and gentry of the neighbouring parishes. The deceased was father to the Rev. J. H. McDonough, P. P. of Perth, Canada. May he rest in peace.

☞ We would respectfully urge upon our agents and others interested in the furtherance of the Catholic, to observe, that the subscriptions for the 2nd half-year are nearly due. This notice, we hope, they will take kindly, and be prompt in forwarding remittances.

☞ We are sorry that in the press of other matter we quite overlooked the parting Address of the Catholics of Ramsay to their worthy and beloved pastor, the Rev. J. H. McDonough, and his answer to it, both which we give below, illustrating that esteem and good feeling that ought always to exist between pastor and people.

Parting Address of the Catholics of Ramsay and adjoining Townships to their late Pastor.

REVEREND DEAR SIR,—

Having ascertained with unfeigned regret of your determination to resign this part of your mission, owing to its great extent, and the arduous duties that require your presence elsewhere, we avail ourselves of this your last visit to Ramsay in the capacity of Parish Priest, to express to you our sincere and deep regret at parting with such an exemplary divine, and also that cordial and heartfelt demonstration of our imperishable sense of gratitude for you, our admired and our esteemed benefactor.

We cannot be unmindful of the invaluable blessings which your sublime and sanctified mission has conferred upon us, since your advent amongst us,—(which advent we hailed with delight and pleasure) your labours have been most vigilant and incessant, as a pious (because) Apostolic Missionary. In temporal matters your happy counsels were never denied us, and in spiritual matters we have always experienced at your hands that consolation so indispensably necessary in matters of reli-

gion, which has rendered your name so endearing to us all, that as long as we are allowed to walk in the true faith, so often and so eloquently described, by you—we will not forget the sound dogmas which alone belong to our most ancient and most revered religion.

Often at the most inclement season of the year, and the hour of midnight, have we been compelled by the cries of the sick and the dying, to wait upon you, and tho' living from thirty to forty miles distant, you were never known to refuse that greatest of blessings your presence affords at such a time, as the anointed of the Lord, but on the contrary—cheerfully did you on all and every occasion undertake the toilsome journey.

Through your great perseverance and exertions, we have a splendid Church all but complete in Ramsayville. Allow us then briefly to tender you this humble but sincere address at our parting, and sincere and heartfelt thanks for the zeal, talents, and fidelity with which you fulfilled the duties of your sacred calling, for the good feeling which you on all occasions have exerted yourself to bring about among all, without distinction of religious belief; and wherever duty led you, you had the talent to make yourself acceptable, without ever failing to command the respect due to your character and ministry.

We beg the Almighty God to assist you in your arduous undertakings, and may He leave you health and long life to preside over those more fortunate individuals who have the good luck to be under your future charge.

[Here follows upwards of two hundred names.]

The Rev. John McDonough,
Presbytery, Perth, &c.

REPLY.

GENTLEMEN,—

I really cannot find words sufficiently explicit, to give expression to the feelings with which I am actuated by your very kind and affectionate address. The associations at this moment awakened in my bosom are indeed many, mingled sensations of pleasure and pain prevail alternately, pleasure at the idea of having unconsciously merited your esteem, and pain at the idea of being, from my multifarious duties, obliged to leave you. I cannot but feel grateful for the approval you pass upon my conduct and exertions amongst you, and am exceedingly glad to find that I have been, by my example and otherwise, instrumental in cultivating brotherly love amongst you, and that all differences are being sacrificed on the altar of charity. It has on all occasions when my admonitions could have any effect, been my object to inculcate principles of universal charity and christian benevolence, without distinction of creed, colour, or country, imitation of Him who made the love of one another the distinctive mark by which we are to be known amongst the children of men, and who, in order that we should not lose sight of this heavenly virtue, composed Himself for our daily use that admirable petition, which while it holds out the most consoling recompense to its observers, threatens the most dreadful judgment on

the guilty heads of its violators; "Forgive us our trespasses as we forgive them that trespass against us." You have very beautifully alluded to my attention at the sick bed of my ailing flock. This duty my dear friends has always been to me the most pleasing of all others, in consequence of the consolation which in the character of the anointed of the Lord, I, although entirely unworthy, can afford to the penitent sinner. Perhaps it would be here necessary to mention for the benefit of those who differ from us in religion, that though a Catholic refusing or wilfully neglecting, to receive the Sacraments at his death, would be guilty of a grievous sin, and though it is the strict duty of a Catholic clergyman to attend any person whom he knows to stand in need of assistance, at whatever risk to himself; yet it is utterly false, as some dissenters pretend, that Catholics hold that none can go to heaven until the priest opens the gate to them: If he has not the opportunity of receiving the Sacraments, sincere and deep contrition for all his sins, founded on the love of God, with a wish to receive the Sacraments, if in his power, will supply for a want of them. On the other hand, without the proper disposition on the part of the person receiving the Sacraments, a priest has no more power to open the gates of Heaven than he would have to raise him from the grave. On the contrary, whoever receives the Sacraments thus unworthily, is guilty of a horrid sacrilege. Though such is the express doctrine of the Catholic church, it is not at all surprising that Protestants have on every occasion mistated it. In fact, I scarcely know an article in which Protestants and Catholics differ, in which the Catholic doctrine is not misunderstood by Protestants, generally speaking, to a degree perfectly astonishing. I should wish here to dilate upon the particular tenets of our Holy Faith, which has from the days of the Reformation been misrepresented by those who find it their worldly interest to do so, were it not that I dread my remarks would carry me to a greater length than convenient.

I cannot, however, conclude without referring to the ungentlemanly and unprovoked attack, which has on a late occasion been made in the columns of the "Bathurst Courier," on the Church to which we have the happiness to belong, designated by the title of "Popery." However, my friends, it is not surprising that a Protestant Minister, who contemplates the wealth, pomp and splendour of the establishment to which he belongs, without allowing himself time to reflect that all these are supported either directly or indirectly by the sweat of the peasant's brow, particularly by the Catholic peasant, whose feelings he is continually insulting, and whose oppression he is continually advocating, who may be accustomed to silence the voice of his conscience and who is not very scrupulous with regard to the truth of his religion, as long as it holds "substantial and golden arguments" for its adoption. I say therefore, it is not at all surprising that a person so circumstanced would make use of the approbrious epithets alluded to.

I now, my brethren, bid you farewell, and shall continue to offer my humble

prayers to the throne of mercy, for your spiritual and temporal welfare.

The Grace of our Lord Jesus Christ and the love of God, and the communion of the Holy Ghost, be with you all.—*Amen.*
2d Cor. xiii, 13.

I remain,

Your faithful servant in Christ,
J. H. McDONOUGH, A. M.
Catholic Pastor of Perth.

Ramsay, Jan. 14, 1842.

THE VATICAN AND PICTURE GALLERIES AT ROME:

SAINT PETER'S.—SAINT PAUL'S.

The Vatican consists of a suite of galleries, of small breadth, which if placed in a continuous line, would, I suppose, extend two miles in length. It contains a countless multitude of inscriptions, statues, busts, relievos, urns sarcophagi, and vases, to say nothing of its literary and monastic treasures, its books, manuscripts, drawings, and coins, the number of which the visitor can only guess at by counting the presses which conceal them from his sight. It possesses some gigantic frescoes, which disappointed me, and only a few oil paintings, which, however, are nearly all masterpieces. Taken altogether, it is by far the richest museum in Europe, and the precious objects it contains are magnificently lodged, for, when the Church was rich, she patronised the Arts liberally, both by buying and building; and, even now the posthumous benevolence of Popes and Cardinals occasionally expends itself in erecting a new gallery or beautifying an old one. There is another museum in the capital, small, compared with this, but rendered highly interesting by its numerous antique statues and busts of Emperors, senators, and distinguished men. Of some of the great Greek and Roman sages and heroes, there are four or five editions here in marble; and I was mortified to find, that the effect of his multiplicity of portraits was to unsettle my ideas of physiognomy, which I was anxious to remember, and to shake my faith in the fidelity of likenesses taken by the ancient sculptors. There, or elsewhere in Rome, I have seen heads of Cicero which had very little resemblance to each other. It is the same with certain busts bearing the names of Julius Cæsar, Brutus, Plato, &c. There is more uniformity in the case of some of the Emperors, such as Nero and Caligula, whose face nobody cares to know. The pictorial wealth of Rome lies chiefly in its churches, which are open every day to all who choose to enter, and in the private galleries most of which can be seen for a gratuity of two or three paoli to the servants. Three of the most celebrated private collections—those in the Borghese, Corsini, and Corin Palaces, especially the first two—are superb. I was also in his Holiness's Palace, on the Quirinal, in which there are a few good pictures; and I visited two splendid mansions without the walls; the Villa Borghese and Villa Albani. They are not large, but, in addition to the attraction of their fine collections of paintings, statues, and antiques, their plans and decorations are in excellent taste; and the latter commands a noble landscape. As for the churches, the *laquis de place* generally

carried me into every one I happened to pass. Many of them contain half-a-dozen or a dozen of pictures, by the great masters. St. Peter's, unlike many other celebrated edifices, surpasses expectation. I speak, of course, only for myself. The front is too low, and has some other defects; but the vestibule is admirable, and the interior solemn, grand, rich, and harmonious, beyond anything I had conceived. It is, unquestionably, the noblest building ever reared by human hands—the only work of art, as Madame de Staël observes, which produces an impression of grandeur akin to that which we receive from the works of Nature. So vast are its dimensions, that colossal statues and massive monumetal groups of figures are stowed away in its aisles and recesses, without impairing the unity and simplicity of its plan. The interior of the dome, and much of the outer surface, are covered with pictures—all of which, with one exception, are in Mosaic. The eye forms most erroneous estimates of the height of its parts.—The Baldachin, or canopy over the grand altar, is about 100 feet high, while no one would suppose that it exceeded 30. The pen seen in the hand of the prophet, in one of the lower compartments of the dome, might be supposed to be 12 or 18 inches long; it is actually 6 feet. The visitor has no adequate conception of the magnitude of the dome, till he gets to the roof, to which it is possible to ascend on horseback, when he finds it rising like a mountain. The view from the external gallery, round the lantern, is extensive and fine, embracing the Campagna from the sea to the Apennines, with the Alban mountains. There is an opening here, also, from which you look down. The depth to the floor seems lessened from 400 feet to 100; but you discover that the eye is deceived, when you mark the promennaders shrunk to the size of tiny infants. When you stand in the interior gallery of the cupola, placed like the whispering gallery of St. Paul's, and look at the Mosaic pictures, you are surprised to find them composed of square pieces of colored stone, half an inch broad, coarsely put together, often with intervals between them, into which you might insert the thick back of a table knife; yet, seen from below, they might pass for oil paintings. You will find the pictured face of an angel on the wall at your back, nearly a yard broad; but, when you look across to the opposite side of the gallery, a similar face seems just of the natural size. The lights in this magnificent and truly astonishing edifice are finely tempered, and well distributed; and it is kept in admirable order. The interior height of St. Peter's to the ceiling of the lantern *ouest point le Perc Eternel*, says the Guide book, is 402 English feet; to the crown of the dome at the feet of the lantern, 245 feet. The interior diameter of the dome is 150 feet, exceeding St. Paul's, London, by 36 feet; the external height to the upper end of the cross, from the floor, is 453 feet. These measurements are derived from engraved sections of the four principal churches in Europe, published in 1824, by Joseph Gwilt. I believe I am pretty near the truth in stating, that the length of St. Peter's, including the vestibule, is to the

of St. Paul's as 5 to 4, while the breadth at the transept is as 5 to 3. The area of St. Peter's, according to Mr. Gwilt, is 220,000 English square feet; that of St. Paul's, 84,000. The floor of St. Peter's, therefore, covers about $5\frac{1}{2}$ English acres: that of St. Paul's, rather less than 2 acres. If St. Paul's cost a million and a half, as commonly reported, I should have no difficulty in crediting the statement I heard, in Rome, that St. Peter's, with its monuments, cost more than twenty millions sterling. But we must remember, that three centuries elapsed between the foundation of the building and its completion, while St. Paul's, was finished in 35 years. In the interior of the two edifices, the difference is as great as between one of our old barn-like Meeting-houses, and the most elegant of our modern Episcopal Chapels. But, as regards the exterior, all admit, that, in symmetry, purity of design, and true architectural beauty, the English temple is superior to the Roman. St. Peter's has the form of a Latin, St. Paul's of a Greek, cross.—*Mons. Sacer.*

GOLDEN INDIA.—Such has been the accumulation of the precious metals and stones in India, where the mines are indigenous, that it is generally estimated that Nadir Shah, in 1740, carried away not less than £400,000,000 or £500,000,000 sterling. In Jahanqueir's autobiography he relates that a golden platform around his throne weighed forty tons; and that his throne and diadem were worth £2,000,000. When he married his minister's daughter, he presented her with as many lacs as amounted to £3,000,000 and with a necklace of forty beads, each bead costing him £2,000. The province of Beran on one occasion furnished about £4,000,000 of gold, and the same sovereign spent besides nearly £2,000,000 on the tomb of his father Akbar, which formed one of the wonders of Golden India.

EXPENSES OF CONGRESS.—Estimating the sessions for which each member is elected, at two hundred and eighteen days, are, Senators \$90,688; Speaker of the House, at \$16 per day, \$3,488; two hundred and forty-one members at \$8 per day, \$420,304; Delegates from Territories \$5,292; Travelling expenses of the members \$154,000.—The Secretary of the Senate receives \$3,009, and the Clerks in his office \$9,300; Chaplain to the Senate \$500; Joint of the House \$500; Postmaster of the House \$1500; Stationery &c. for the Senate \$60,000. Incidental expenses of the House \$150,000. The Library of Congress, including the salaries of its officers and contingent expenses, \$12,300; gross expenses \$1,079,570. This includes the salaries for door keepers, assistant ditto, clerks of the House, serjeant at arms, and all other sub-officers connected with the two Houses.—*New York paper.*

In revenge for the refusal of the inhabitants of Brighton to pass a church-rate, in consequence of extravagant expenditure, the church wardens have stopped the clock of St. Peter's church, although some of the inhabitants have voluntarily offered to pay the expenses for twelve months in advance.—*Dublin Register.*

PENANCE.

PROTESTANTS reject the Sacrament of Penance, and deny what they read expressed in the clearest terms in that very scripture which they profess to make their sole rule of faith, that Christ ever conferred on the pastors of his church the power of forgiving sins.

Yet in what terms more plain and positive could he declare that he conferred such a power upon them, than in the following, when, *breathing upon them, he said, receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven: and whose sins you shall retain, they are retained.*—John xx, 23.

Certain Protestants, particularly those of the church of England, finding this grant of the Saviour to his pastors too clearly announced to be roundly denied, contend, in order to do away with the humbling duty of confession, which it necessarily implies, that such power granted is fully exercised by their clergy, when they pronounce over their assembled hearers the general absolution, a set form of which is found in their *book of common prayer*. But can any thing be more grossly absurd than to suppose that one forgives what he has no knowledge of: or that one can absolve or condemn, he knows not whom, or for what?

When our Saviour declared the sins of the Paralytic forgiven, the Scribes and Pharisees "said within themselves: this man blasphemeth; who can forgive sins, but God. But Jesus seeing their thoughts, said unto them: why think ye evil in your hearts?"—Matt. viii: 2, 3, 4.—Yet they only thought, as Protestants do. And our Saviour works a miracle to prove that they were wrong. "That ye may know," said he, "that the Son of man on earth hath power to forgive sins; then said he to the man sick of the palsy, arise; take up thy bed, and go into thy house: and he arose and went into his house; and the multitude seeing it, feared and glorified God, who had given such power to man."—Ibid.

This power, which he himself had, as man, he conferred, as we have seen above, upon his Apostles; declaring besides, that, *as the Father had sent him, so he sent them*. And to show the unlimited extent of their power, he prefaces his missive mandate to them with these words—*all power is given to me, in heaven and on earth: go ye therefore, &c.*—Matt. xxiii, 18

In his prayer to his heavenly father, the night before he suffered, he expressed himself thus: *As thou Father, hast sent me into this world, I also have sent them into the world:—and the glory which thou hast given to me, I have given to them; that they may be one, as we also are one*. And to shew that his commission to them, with all its accompanying powers, was not to be limited to them; nor to their time; but was to descend through them to their rightful successors, he adds in the same prayer, *and not for these only do I pray; but for those also, who, through their word shall believe in me.*—John xvii, 18, &c.

Our Lord besides assures us that *he came not to abolish, but to fulfil the law*: adding, with his most solemn assevera-

tion, *Amen, I say unto you, till heaven and earth pass away, one jot or tittle of the law shall not pass, till all be fulfilled*, Matt. v, 17, 18,—that is, till all the types and figurative allusions in the ceremonial observances of the old law find their full spiritual accomplishment in the new. Now one of these figurative allusions, and a most striking one, was *the law of the leprosy*.—Lev. xiii. That loathsome and infectious disease was thereby subjected, not to the inspection and prescriptions of the physicians, but of the priests, to shew that sin, the leprosy of the soul, should be thus subjected in the new law to the inspection and prescriptions of the Saviour's priesthood. Hence, in the only two instances recorded in the gospel of our Saviour's healing the leprosy, he commanded the lepers, applying to him for a cure, *to go, as the law directed, and shew themselves to the priest*—Matt. viii, 4—Luke xvii, 14—thus sanctioning the law in all its allusive meaning, and leaving the spiritual leper, applying to him for a cure, under the indispensable obligation, in will at least, and intention, where the opportunity is wanting, of exposing his leprosy to the priest, and abiding by his direction. Else, let the Protestant shew us why the Saviour thus made his cure of the leprosy conditional. Let him shew us also how the figure in question has been fulfilled *to the last jot or tittle*.

Besides, as every incident of our Saviour's life was by himself designed, and is recorded by his inspired writers for our instruction: for, according to St. Paul, *whatever is written, is written for our instruction*—Rom. xv, 4—in the *one leper*, whom he healed, in the conditional way just mentioned, we discover a figure of man in the abstract, or of human nature freed by him from the leprosy of sin, and, in the *ten lepers* who presented themselves at once before him, on another occasion, the ten possible cases of spiritual leprosy in the human race: or the *ten ways* by which we may become lepers in the spiritual sense, which we do by a breach of any of the *ten commandments*: all which cases he refers to the inspection and direction of his priests, as the indispensable condition on which he grants a cure.

To this humbling duty all, who have sinned, are subjected, from the monarch on the throne, to the lowliest of his subjects; from the first pastor in the church, to the last of the faithful.—Yet, if we consider the many advantages accruing to us from our exact compliance with this humiliating obligation, we shall find that he enjoined it more as a measure of mercy and love towards us, than of justice and punishment for our offences.

For, in the first place, it is a strong natural check put upon our sinful propensities. For who, knowing that he can never expect forgiveness from God for what grievous sins he commits, unless he first humbly confess them to his pastor, would not rather deny himself the proposed criminal gratification, than subject himself to the indispensable obligation of disclosing his guilt to his confessor, a fellow mortal?

The Protestant says he will confess his sins only to God. We are all bound to do so with humility and sorrow. But he knows our sinfulness better than we do ourselves. And however much the Protestant may boast his familiarity with his Maker, even after grievously offending him, he must own, after all, that the humble diffidence of the publican in the gospel, *who durst not so much as look up to heaven*, was more pleasing to God, than the proud, presuming assurance of the Pharisee. He dares often to do that in the presence of God, which he would not so readily do in the presence of man. The Catholic then, who knows his obligation of confessing his secret guilt to man, has one strong inducement to refrain from sin, which the Protestant is deprived of.

But the great object which the Saviour had in view in thus obliging us to expose the leprosy of our souls to his priests, was that the spiritual patients, by making known their spiritual ailments or diseases, might receive the proper advice and prescriptions from their spiritual physicians; for no doctor can prescribe, without knowing the disease, and the particular case, for which he prescribes.

The maladies of the soul are much more various, complicated, subtle and deceiving than those of the body; and hence require to be more carefully inspected by those, whose study and business it is to cure them.—Would a weekly lecture on medicine be thought sufficient prescription for all the possible cases of sickness in a community? It were most absurd to suppose so. And is it less absurd to suppose that a weekly discourse on moral and religious subjects, which is all the spiritual advice which protestants have, is sufficient prescription for all their spiritual complaints and ailments? It is quite impossible in such a discourse so to descend to particulars as to hit the case of every one; for the duties and dangers of each are different; nor is the comprehension of all alike. Some may not well understand; others cannot apply to themselves; most will not remember what has been generally spoken. And is this all that is necessary in a matter of such dread importance as our eternal salvation? No, surely: neither has the Saviour left the members of his church in such destitution of *the word of life*.—He brings it down to the ear; adapts it to the capacity, and circumstances; and impresses it on the heart and memory of all and each of his beloved followers. *His word* serves thus as a lamp to their feet, and a light to their steps; Ps. 18, enabling them to walk without stumbling in the path of righteousness; and to avoid the many snares and dangers laid in their way by their invisible enemies. But the children of darkness, as our Saviour says, hate the light; and come not to the light, that their works may be reproved. But, he who doeth truth, cometh to the light, that his works may be made manifest; because they are done in God. John, iii. 20, 21.

A further advantage, afforded to the Catholic by confession, is the safe and easy means of making restitution to all, whom he has injured in their goods, or reputation; without which reparation of the in-

jury done by him to his neighbour, at least in as far as possible, he needs expect no forgiveness from God.

Yet, by making such reparation himself in person, he might compromise not only his own, but his family's honour: he might ruin his character for ever; expose himself to bodily risk, and even to capital punishment. Nor would it be much safer for him to trust with so delicate a secret the man, who has his matrimonial confidant. nor, indeed, any one, not tied down by all laws human and divine, to an inviolable secrecy; and whose character and office, should he undertake to perform so indispensable an act of justice, would put him above all suspicion of being himself the delinquent. Such a one as this is the Catholic priest; through whom restitutions are frequently made; and wrongs of every kind redressed. And, if such acts of justice are seldom, or never known to occur among Protestants; it is not because they are less addicted to dishonest practices, or unfair dealings; but because they have no account of such to render here on earth; nor such ready, safe and easy means of fulfilling their duty in this respect.

The obligation of confessing our sins even to our fellow creature man, is clearly inculcated by the Apostle, Saint James, in his Epistle, called *Catholic*, or *Universal*, because it was addressed, not to any particular congregation, but to the whole Universal Church. *Confess*, says he, *your sins to one another*; ch. 5, v. 16.—He never could have meant that we should confess them to every, or, any one indiscriminately; which, for one's honour and safety, prudence would forbid; to but those ordained, tried and lawfully appointed to be our spiritual directors.

The same wholesome practice of confessing our sins to God's priests was enjoined by God himself in the old laws: for he commanded Moses to speak thus to the children of Israel: *When any man or woman shall have committed any of all the sins that men are wont to commit; and by negligence shall have transgressed the commandments of the Lord; and offended: they shall confess their sins; and restore the principal itself, and the fifth part over and above to him, against whom they have sinned.* Num. 5, 67. Let Protestants now, who pretend to regulate their faith by scripture, shew us their scripture authority for denying the Sacrament of Penance.

We have just been informed that last week a Frenchman from Madawaska had occasion to go over to Fish River, which seems to be now considered as part of the "land of liberty."—Something it seems transpired to raise the ire of the soldiers of that post, who at once introduced the beautiful and summary mode of punishment by Lynch Law. They stripped and flogged him without the least vestige of a trial; thus amply proving the blessings of liberty that reigns so triumphantly in that enlightened land. Is not this a practical illustration of how appropriately and judiciously the National banner was adorned with "*Stripes*," so beautifully emblematic of that system over which it waves its folds? If British subjects are to be maltreated in this manner and the perpetrators escape with impunity, the sooner we know it the better.—*Woodstock, (N. B.) Telegraph*.

SECRET SOCIETIES IN INDIA.

THUGGHEE.

This iniquitous and inhuman practice is not limited to the sphere only in which it is suspected to exist, but has its ramifications extensively displayed throughout the most obscure circles of society. It is as prevalent in the City of Palaces, under the very shadow of the Government-house, as it is in the Mofussil. The very public Ghauts of Calcutta are paraded by Thugs, and the manglees or boatswains of Paunch-wises & dingoes are the disciples of Sivoo or Halee (the goddess of Destruction, as received under the faith of the Hindoos.) Instances have occurred where native soriers have left Calcutta with large sums of money from houses of agency, for the captains of vessels stationed at Diamond harbour and in Sugarroads, which have never afterwards been heard of. The writer sustained the loss of his own sorier, in 1833, whilst proceeding from Calcutta to Tumbook. No traces of him could be discovered, and yet he was seen at Singapore, midway, in company with a party of minstrels. In July, 1833, a boat laden with merchandise, was unaccountably lost in the Rhoop Narrain river, and in 1830 a party of pilgrims, consisting of 95 persons, of both sexes, whilst crossing the Subunreeka river were way-laid by Thugs, and precipitated into a stream. Six days afterwards the sands were strewn with numerous corpses, whilst the vultures and dogs followed in the train of Thugghee. In 1830 the writer saw a huge camp of Thugs who had pitched their caravan under a tope of mango trees, within a quarter of a mile of Mohamed Nuggalur Patna. They were furnished with a very efficient strength of bullocks & horses (of the Patna breed.) They remained on the spot for upwards of five days, during which period several of the inhabitants were missed, and could not be accounted for.—They passed onward towards Bulasore, after breaking up their camp, and within two days afterwards a report reached the magistrate of Bulasore, that six human bodies had been discovered under a bridge crossing the high-road between the chowkee of Hudperpuddah and Bustorn. The marks of the *lassee* were apparent on the necks of the deceased. This band, it was, upon enquiry, learned, had struck out of the high road to Juggernaut, and had pursued a westerly direction, progressing either to Harriospore or Sumbalpoore. There is scarcely a chowkee or village throughout the south-western district of India that has not a corresponding agency with Thugs. It is extremely doubtful whether the very local or Mofussil thannas are not corrupted with Thuggism. The most effective way of putting a decided stop to this abominable practice, would be for the Government to hold out a very heavy reward to persons who would furnish them with evidence sufficiently strong to bring any Thug to conviction. Let a scale of rewards be published in every thannah throughout the country for the apprehension of Thugs, and mercenary motives would go a great way to unveil the features of a most barbarous and monstrous masonry. Thug-

ghee, it is well known, is an evil that must cure itself. The temptation of a reward, upon conviction of Thugghee, would operate most powerfully in suppressing the crime. The mine must be laid within the camp, and sprung; any outward assaults or invasions upon it will be ineffectual.—Col. Sleman has done much towards putting down the dreadful practice, and it is to be hoped that Thugghee will very shortly hence be looked upon only as a thing that has been.

SMOKING AND SNUFF:

Tobacco belongs to the class of drugs called narcotics, and is possessed of many of their noxious qualities.

The excessive use of tobacco, in whatever shape it is taken,—heats the blood, hurts digestion, wastes the fluids, and relaxes the nerves.—Smoking is particularly injurious to lean, acetic and hypochondriacal persons; it creates an unnatural thirst, leading to the use of spirituous liquors; it increases indolence, and confirms the lazy in the habits they have acquired; above all, it is pernicious to the young, laying the foundation of future misery. I am therefore glad to see that our young men have generally abandoned the obnoxious and unbecoming custom, lately so prevalent, of smoking in the street. A patient of mine a young officer of dragoons, who was quite an amateur smoker, and used to boast of the number of cigars he could smoke in a day; produced ptyalism by his folly; and had he not abandoned the practice, he would in all probability have lived but a very short time. The use of tobacco in the form of snuff is still more objectionable than smoking. On account of its narcotic quality snuff is improper in cases of apoplexy, lethargy, deafness, and other diseases of the head. The use of snuff is likewise extremely dangerous to the consumptive, to those afflicted with internal ulcers, or who are subject to spitting of blood. Snuff-taking is an uncleanly habit: it vitiates the organs of smell, taints the breath; ultimately weakens the faculty of sight, by withdrawing the humours from the eyes; impairs the sense of hearing; renders breathing difficult; depraves the appetite; and, if taken too copiously, gets into and effects the stomach, injuring in a high degree the organs of digestion.—*Curtis on Health.*

NEW BOOTS.—A pint of linseed oil, 2 ounces of bees wax, 2 ounces of turpentine, and half an ounce of Burgundy pitch, slowly melted together, and then applied to new boots, will render them water proof without becoming stiff. A correspondent of an exchange paper says he has used this composition many years, and believes that his shoemaker's bill has been reduced by it one half, so conservative are its effects on the leather.

It is shown, by accurate calculation and scientific analysis, that the consumption of water in London is not less than 40,000,000,000 gallons per diem, and that the weight of chalk contained in this large quantity is not less than 24 tons a day, or 8,000 tons per annum.

ENGLISH ESTABLISHED CHURCH.

The present posture of this Church is exceedingly interesting and we may say critical. Popery of the Oxford type is evidently spreading, and there appears to be no inherent energy in the church to shake off the incubus. We subjoin a few extracts which may show the progress of Puseyism.—*Presbyterian.*

MONACHISM AT OXFORD.—Mr. Newman, vicar of St. Mary's the Virgin, is building several sets of chambers for the reception of young men (candidates for orders, or for monastic institutions in contemplation) in his parish at Littlemore. And we beg to direct the heads of colleges to an investigation of the fact, whether several young men, bound by oath to celibacy and monastic vows, are not now receiving a gratuitous education in the University, from parties who have no special interest in them. The Bishop of Oxford, where is he?

Mr. Newman, as Vicar of St. Mary's, has possession of the principal church in the town, where he has been preaching, lately, sermons which are either more or less invidious attacks upon the church of England. One of his disciples remarked, that, after hearing one of the sermons, it was hard to see how the church of England could be considered a true church. The object was the same as that of tract 90; namely, to prove that you might be a Romanist, and yet continue in the church of England. Upwards of two hundred of Mr. Newman's hearers were members of the University; i. e. one-seventh of the resident academical body. What must needs follow from all this, but that several of the younger members of the University will turn Roman Catholics, some of whom, at all events, will openly join the church of Rome? Four individuals have, already done so; Mr. Sibthorp, Mr. Wackerbarth, Mr. Biden, and a poor lad who has just left Shrewsbury School. But there is another alternative much more to be deprecated, viz: that young men should turn Roman Catholics, and continue in the church of England.—*Oxford Chronicle.*

The Rector of Leadenham, in the diocese of Lincoln, in the fervency of his desire for the Pusey doctrine, introduced into the church a moveable cross, and an altar with a pair of candlesticks and burning tapers, (just like Mr. Johnson of Brooklyn, N. York,) administered the holy eucharist at an early hour in the morning by taper light, and adorned the back of his surplices with a cross. The prayer book also bore the emblems of the cross, and on the roof of the building the Litany is painted in Latin. These things and various devices and ceremonies, the bishop has ordered to be removed, and the plain decorum of the church service to be observed in its performance.—*London Courier.*

“About ten days ago, two Puseyite clergymen dined with us in the refectory, in company with Dr. Pagan, Mr. Furlong, and Mr. Philips. One of these was Mr. Bloxam of Oxford; the other, whose name I have forgotten, is an officiating

minister at Litchfield, a very amiable man, of great piety, and profound learning. He is of a very good family. Last Sunday he taught the Ave Maria to the school children in his church. He said grace with us after dinner, made the sign of the cross, took some holy water on entering the church, prostrated himself to adore the holy sacrament in the tabernacle, and did this again on approaching the high altar. Mr. Bloxam was more reserved with regard to these outward demonstrations, for several good reasons, which Mr. P. explained to me afterwards. To return to the Clergyman from Litchfield. He spoke several times of his confessor; in short he is quite a Catholic.—He told me that it was a great pity Mr. O'Connell had not used his influence, while the Whigs were in power, to get some Puseyite made a Bishop; and he added, ‘We should then have deputed this Bishop to go to Rome, and arrange matters with the Pope.’ ‘But,’ replied I, ‘what would you do, if the bishops were to refuse their consent?’ ‘We would compel them by a pressure from without.’ ‘And what do you consider would be the main obstacle to this reunion?’ ‘The State.’ However, he seemed to think that the Queen would not make any great difficulty about giving up her supremacy.

“With regard to the celibacy of the clergy, he told me that they had all made up their minds; only it was hoped that the Pope would not compel those of the clergy who were already married, to part with their wives, and that then they must leave certain of the sacerdotal functions to the priests who were not married. They were, also, he assured me, well-disposed to submit to the re-ordination, *sub conditione*, at the same time giving it as his opinion that their ordination was valid.

“At his last visit, this clergyman from Litchfield brought with him a young man, the son of a Protestant clergyman, who was on the point of setting out for Rome to study there preparatory to taking holy orders. They both came to us into the fields, where the harvest was going forward. They told us that the Pope had written a very paternal letter, in which he encouraged them to persevere in their endeavors. They assured us also that among the Protestant clergy, a great number were complete Jacobins, and Heathens rather than Christians.

“As for them,” this clergyman added, “as soon as the re-union has been effected, we will send them about their business, as well as all those who refuse to join us.”

VALUE OF BRITISH TROOPS.—After a considerable parley the Emir thus gave his decision:—“If you will get the general to send me 3,000 Turkish troops in addition to my own, and twenty pieces of cannon, I will make the attack; but,” he continued, “if you can get the commodore to come with 1,000 of his ship-soldiers, I would like it better.”—*Hunter's Expedition to Syria.*

PROTESTANT AND CATHOLIC WAYS AND MEANS OF PROPAGATING THE GOSPEL AND THE FAITH.

[The following extracts from the letters of a Protestant and of a Catholic missionary are chiefly remarkable from their having been received and read at the same time by one of our correspondents resident abroad, who, struck by the coincidence of the two papers (the *Morning Herald* and the *Univers*) which contained them, coming to hand at the same moment, could not resist transmitting them to us, requesting their juxta-insertion in our columns, as the fairest means of rendering evident the totally different spirit which pervades the one and the other.]

EXTRACT FROM THE CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY, FROM THE REV. J. L. KRAFF TO D. COATES, ESQ.

ANKOBAR, Feb. 20, 1841.

"I repeat my strongest wish that you may be able to furnish me with a rich quantity of Amharic, and still more, of Ethiopic Scriptures. I got about 200 copies from Cairo; but after a day and a half they were all given away. The people having heard of their arrival, came from all quarters, begging for books.—From the morning to evening they besieged my house; and only the sticks of my servants were able to prevent them from breaking the door of my house open!! Even the strongest rain could not determine them to go home. I have never seen so great a desire for books in Abyssinia; and I cannot conceive their real motives. Respecting a great number of them, I cannot think but they are led by a real and interior want of the word of God. I can tell you in a verbal sense of the word, that the whole scholarship of all the five churches of Ankobar asked for Bibles, and I was not able to comply with their desire. You may think that this made a distressing impression on my mind, as well as on the people. I may be allowed to mention only one instance:—Three days ago, the son of a concubine of the King came to me, accompanied by another boy, the son of the prime minister of Shoa. Both boys begged earnestly for a copy of the Holy Bible. I examined them whether they were able to read, and had the pleasure to find that the son of the concubine was well acquainted with reading. I therefore gave him what he asked for, but I refused to give the other boy, as he could not read very well. But he fell down at my feet and cried aloud, saying,—'O father, give me a book!' I said to him—'You must first learn reading, and then I will give you a book.' He replied,—'I shall learn it; but give me only a book at present.' I said that I had given them all away; but he cried still more, until I took a book from my boys and gave it to him. He then arose being exceedingly glad at having got the treasure he came to seek for. He ran away, saying, 'I shall learn the whole by heart.'

"It is a pity that the transport from Tajurra to Shoa is so expensive (the camel's load per 17 dollars) else I would beg you to send several thousands of copies, if you are able to do so. At least I might beg for 500 Ethiopic and 500 Amharic Scriptures. I shall beg the King to send a copy to every church in his kingdom. He will not refuse this petition if only the Amharic Scriptures are accompanied with Ethiopic. This circumstance will certainly contribute to the increase of our influence upon this church,

EXTRACT FROM THE CORRESPONDENCE OF A CATHOLIC MISSIONARY, FROM THE ABBE MICHE TO HIS BROTHER.

(Translation.)

PULO-PINANG, March 20, 1841.

"It is not only in Cochinchina and in Tonkin that persecution is laying waste the field of the church. It appears that the Christians in Sutchin and in several of the other Chinese provinces have also shared the cup of bitterness. As to Corea, it is said to be reduced to the lowest degree of misery. Neither the bishop nor the missionaries have written this year. Their messengers were expected about the middle of last December, at Macao, and none of them have arrived. Some Chinese from Peking have assured us that the mission of Corea was reduced to the last extremity, and that Monsignor Imbert and his priests had suffered martyrdom, together with a great number of Christians. Are we to trust to these reports? I hardly know; but the want of news is considered here by every one as a confirmation of this intelligence, and it is too currently believed.

"You must have heard of the arrest of M. Taillandier at Canton; he has been restored to liberty. The French consul at Manilla, M. Barrot, had moved heaven and earth in behalf of this missionary, but without success. It was the English admiral Elliot who, amidst his negotiations with the Chinese, insisted upon the liberation of our countryman. This act of generosity on the part of an Englishman, at a moment when war was supposed to have been declared between France and Great Britain, will, I hope, be appreciated by the French government.

"I received yesterday a letter from M. Grandjean, which was delivered to me at the same time as yours. This dear friend desires me to inform his relations, through your intervention, that he is well, and also that they are not to wonder at the silence that he may be condemned to keep towards his family for some time longer, since in the post he now occupies it will be impossible for him to write.

"One of his catechists, whom he had sent into the neighborhood of Bang-kock, to feel his way, had informed him that in a village at a distance of three day's journey from the capital, on the road to Camboge, he had found some peasants disposed to receive instructions, and who were only waiting for a priest to embrace the faith. On hearing this, M. Grandjean, prompted by the ardor of his zeal and charity, left the ninety-nine faithful sheep to go after the stray one. He informs me, he shall not be able to write a letter to Europe before his return from this expedition.

"Since I mention to you the health of others, I may say a few words about my own. After I left Camboge, I was reduced

and present a good antidote against the Roman Catholics, supposing they should come to Shoa. Besides, this step might lead to the formation of a bible society in Shoa, if the learned of the country have got what they always require—Ethiopic bibles. I humbly pray that the Lord may enable you, not only to send scriptures, but also some brethren endued with a great measure of compassionate love, and of a heavenly, wise, and placable spirit, as well as of an intrepid faith."*

* A considerable supply of Amharic and Ethiopic Scripture has been granted.—[From the *Morning Herald* of Nov. 6th, 1841.]

There is no doubt but a curious and impressive work might be compiled from the "Annals of the Propagation of the Faith," and the Correspondence of the Bible Society; as documents, however, taken at random, the above are certainly remarkable, and we regret much that our time and space will not admit of our expatiating further on Mr. Kraff's striking method of driving biblical knowledge into Abyssinian pates, and of his complaints of "painful impressions made on the people's minds," (he probably means their heads) when they received a beating instead of a book.—The proceedings of this gentleman and his servants (servants of an apostle! servants armed, too, with sticks!!!) together with his complaint of not having a sufficient supply of bibles, when compared with the Abbe Miche's description of the labors of his companions, with his complaints at leading too easy a life, and his sighing after greater hardships, if not martyrdom, in God's service, must alone convince a thinking mind of the sterility likely to attend the attempts of the one, and the success which must crown the charitable, self-denying efforts of the other, and must go far indeed towards proclaiming to the world on which side must be the truth which inspires its apostles—with means so different—of propagation, the dead letter instead of the living word—comforts instead of hardships—blows instead of easy access—with unnumbered others as antipodal as pride and humility. What sums might be saved for the charitable relief of these same Abyssinians, and, by the way, for the relief of our own poor at home, of Paisley, of Spitalfields, &c., could the zealous members of the bible society but once believe the undeniable fact that the Bible alone never seriously converted a single Oriental. The inhabitants of the East, the land of prophets and of the living word, heedless of literal commentators, is incapable of attention to truth unless manifested by acts, or of comprehending a doctrine, except when clothed, to a certain degree, in that same spiritual mystery so repugnant to a Protestant mind; a circumstance that argues but poorly for the future apostolical labors of Mr. Alexander, unless, contrary to the spirit of the last negative creed he has adopted since he abandoned the Jewish, he invokes some Catholic principle to his aid. Catholicism, not appealing to reason alone, but ever holding communion with the supernatural world, steadfast to its faith in well-attested miracles, devoted to its pious and rational veneration of its saints, attract within its all-embracing sphere the souls of the simple-minded child-people of the East, in the same manner that, by the light and majesty of its doctrines, it reigns triumphantly over so many highly-cultivated minds of the West.

Protestantism, with its dissecting, doubting tendency—its spirit of self-interpretation, and its arid study of the dead letter alone, will never captivate the inhabitants of the one, and the day is fast approaching when it will be forgotten by the inhabitants of the other. In a few generations its name will be only found in the dictionary of heresies, by the side of so many other bye-gone errors of the human mind, that have for a moment glared, as it were, with fitful light, to sink again into darkness and oblivion.—*Correspondent of the Tablet.*

From the Catholic Herald.

WHAT IS IN A NAME?

Mr. Editor.—It is really amusing to witness the attempts, from time to time being made by Episcopalians, as we may designate them, to lay aside the mantle which good Father Luther wrapped them in at their birth, and assume the more ample robe of her of Rome; willingly would they now leave the lowly land of their German accoucheur, and dwell with the ancient of the seven hills. In vain is every little stratagem tried, to shake off the odious name of Protestantism—the true name, as Bishop Onderdonk well says, of every heresy. But it will not do. Names are the representatives of things, they are the incarnations of conventional ideas; and what reality has created cannot, at least in the ordinary course of things, will not be des-

ed almost to a skeleton; nor could it be otherwise; I was very weak, but not ill; thanks be to God, I now enjoy perfect health.

"Since my arrival at Pinang I have been transformed into a doctor of theology. I do not know how long it may last, but if I were allowed to follow my own taste, I should not die at Pinang, where life is in no way painful. I should much prefer being buried in the deserts of Camboge or in the marshes of Cochinchina. Awaiting, however, in silence, the orders of those in command, I will submit to the will of God, that is, to what is best for me.

"Do not forget in your prayers one who daily prays for you, and is ever with you in the communion of the holy sacrifice.—Your all devoted brother,

MICHE, Apostolic Missionary.

—[From the *Univers* of Nov. 10, 1841.]

stroyed or altered by the interested whims of individuals.

"The Church Catholic" has become a favorite phrase to typographise Protestantism, certes, it was a branch of 'the Church Catholic.' The phrase fitted neatly, and was generally printed off from all genuine English periodicals, and regularly endorsed by all Anglo-American Editors and printers. But when any thing like originality arose from the pen editorial, or type orthodox, lackaday, all went backwards—good old Protestantism would poke up his nose, and the Popish wording of Catholicism slip off from the phantasmagoria or real dark lantern.

There exists at present a more than ordinary anxiety on the part of certain sectarians, to assume the name, without the doctrine of the Catholic Church. Hence

we find constantly in their periodicals the appellation of Catholic applied to their heterogeneous and novel teachings. The Editor of the *Banner of the Cross*, in his first number of the present volume, forgets his new arrangement, and applies—correctly enough to be sure—the term Protestant as expressive of his church's teaching. How does Dr. Onderdonk, after his correct, yet severe exposition of Protestantism, like the language of the said Editor, who, to boot, is a *soi disant* Rev.? He asserts that the *Banner of the Cross* has for "its object, uniformly to set forth and defend the ministry, worship, doctrine, and discipline of the Protestant Episcopal Church: to advocate the Church upon true Church principles." Now every body knows that Catholic principles are as different from Protestant Episcopal principles as day is from night. Yet it is to support and defend these anti-Catholic principles that the *Banner of the Cross* has been established.

He who travels a strange road, will much require a good map and quick memory. The Editor of the *Banner* has forgotten his old true principles, on his new road, and published last week a neat story about 'two carpenters' who were Catholics, and then gives a long explanation from some Protestant Bishop, to prove that he means they were Protestants! *INEN.*

MEMOIR OF THE REV. P. GONZALVES, A CHINESE MISSEONARY.

A friend has favored us with a copy of the Canton Register of the 12th of October, containing a long obituary notice of the Rev. P. Gongalves, who died at Macao on the 3d of that month. The editor of the Register gives the following sketch of his life and works.—*Freeman's Journal.*

In addition to the foregoing feeling tribute to the memory of P. Gongalves, we beg to add our own; for we knew him long, and respected and esteemed him much.

Joachim Alphonso Gongalves was born in Tojal, in the province of Trazdos-Monles, in the year 1780, of respectable, but not rich parents, engaged in agriculture.—When very young he devoted himself to the foreign missions, and embarked for China in the year 1812, in the very ship *Magnanimo*, that is now lying in the inner harbor.

He first went to the Brazils, where he resided sometime, and did not arrive in China until 1814.

As at the time hopes were entertained that the emperor of China would accord his permission to the Portuguese missionaries to return to Peking as professors of mathematics, P. Gongalves diligently applied himself to the attainment of that branch of knowledge; and his success was commensurate with his assiduity and genius; but the expected imperial permission having been refused, he devoted himself to the study of the Chinese language, for which he had a decided passion.

At the commencement of his studies he applied himself only to the study of the *Kwan kwa*—or the public officer's or official dialect,—which he spoke very fluently and with an excellent accent; but after-

ward he devoted three years to the study of the Canton and Fukeen dialects, in order that he might be useful to those Chinese among whom he lived as well as to those of the northern provinces, where he desired to go.

With a love of labor and unwearied application, he devoted himself almost exclusively to the attainment of a thorough mastery of the Chinese language; and in a knowledge of this difficult tongue he is said to have surpassed many of the Chinese literati themselves. By unremitting diligence he was enabled to publish the following works:

Grammatica latina ad usum Sinensium, 1828: 1 small vol. in 16vo.

Arta China, 1829—1 vol. 8vo.

Diccionario Portuguez-China, 1841—one large vol. 8vo.

Diccionario China-Portuguez, 1833—one large vol. 8vo.

Vocabularium Latino-Sinicum, 1836—one small vol. 16vo.

Lexicon manuale Latino-Sinicum, 1839—one small vol. 8vo.

Lexicon magnum Latino-Sinicum, 1841—one thick vol. 4vo.

P. Gongalves has left in m. s. a Chinese Latin Dictionary, which he composed for the purpose of correcting the errors of his first works, published in a language almost unknown to the literary world; the plan of this dictionary, however, may not meet with universal approbation; as the characters are not arranged under the keys or radicals, but according to the tones and number of strokes.

The translation of the New Testament has only been corrected, not made, by P. Gongalves.

The first works P. Gongalves published were composed at Lintin, on board of an English vessel, whither he had been obliged to retire in 1820, in order to escape from the grasp of the despotic authorities of the time, who were persecuting all those individuals who had taken any share in the proclamation of the constitution.

P. Gongalves had been for many years charged with the education of the Chinese youths who were studying in the college of San Jose, and were intended for the ecclesiastical profession, and to enter their own country as missionaries: he entertained for them a strong and almost exclusive affection: that these pupils returned his parental affection by filial duty, that they loved and respected him, their grief for his irreparable loss testifies.

He had an excellent ear for music; he played well on the piano, and composed many pieces which evinced great taste.

Latterly he taught English—which he spoke fluently and wrote correctly—to a great number of young men of Macao.

He knew well the French, Spanish and Italian languages; his manners were amiable, and his temperament gay, particularly when among his familiar friends; then he indulged in all the joyous hilarity of youth.

He was a member of the Asiatic Society; and it is said that the academy of Lisbon were about to unite him to their number; about to join him to themselves! but is it not a pity and a shame that this illustrious man's merits have been only

so lately appreciated by his own country? that country which he has honored, perhaps, more than any other living author!

After the publication of his last completed work—*Lexicon Magnum Latino Sinicum*,—he retired for about a month to the green Island, where he very likely imbibed the germ of the fever which killed him in a few days. He died calmly, without any convulsions, on Sunday the 3d of October, at 6 in the afternoon, and was buried on the following day in the cemetery of St. Paul's church.

Hundreds of persons, of all classes and nations, without any invitation, but led solely by their esteem, love, and grief for the departed, followed his remains to their last resting place on earth.

We have heard that some persons indebted to him for every kind of services and good offices, intend to raise a monument to his memory; and great, indeed, would be the shame were not the durable and engraved marble to tell to posterity of the man who once was an honor to his country, his religion, and to human nature; and to point out where lie the remains of a sinologue like P. Gongalves.—In person, Gongalves was rather tall than stout; his looks expressive; his head bald; the facial angle very open; the posterior portion of the head well elongated; the forehead a little compressed at the parietal bones; the color of the skin rather swarthy, like many of the European Portuguese.

P. Gongalves was entirely free from all prejudices and bigotry. He was an accomplished man, and would have more excelled in elegance had he not, like Magliabechi, neglected the graces too much.

Death tore him from his friends before he had the satisfaction of seeing in the hands of the public the work of his most affectionate pupil and friend, J. M. Callery, whose phonetic system, which will be published in a few days, he had highly approved, and considered it as a consequence of the principles which governed the formation of his own Chinese Alphabet.

Such and so respected, esteemed, and loved was P. Gongalves. He now rests from his labors, both of love and of usefulness: *Requiescat in pace.*

UTILITY OF IRON—Every person knows the manifold use of this truly precious metal. It is capable of being cast in moulds of any form—of being drawn into wires of any desired strength or firmness—of being extended into plates or sheets—of being bent in every direction—of being sharpened, hardened, and softened at pleasure. Iron accommodates itself to all our wants, or desires, and even our caprices; it is equally serviceable to the arts, the sciences, agriculture, and war; the same ore furnishes the sword, the ploughshare, the spring of a watch or a carriage, the chisel, the chain, the anchor, the compass, the cannon, and the bomb. It is a medicine of much virtue, and the only metal friendly to the human frame. The ores of iron are scattered over the crust of the globe with a basaltesial profusion proportioned to the utility of the metal; they are found under every latitude and every zone, in every mineral formation, and are disseminated in every soil.—*Ure's Dictionary of Arts.*

CURIOS ANTICIPATION.—In the work of Roger Bacon, who wrote in the 13th century, may be found an anticipation of the invention of the steam-boat, locomotive engines on railroads, the diving bell, the suspension bridge, and, it might almost be said, of the recent events at St. Jean d'Acro. His own words are these:—

"Men may construct for the wants of navigation such machines, that the greatest vessels, directed by a single man shall cut through the rivers and seas with more rapidity than if they were propelled by rowers; chariots may be constructed, which, without horses, shall run with immeasurable speed. Men may conceive machines which could bear the diver, without danger, to the depths of the waters.—Men could invent multitudes of other engines and useful instruments, such as bridges that shall span the broadest river without any intermediate support. Art has its thunders more terrible than those of heaven. A small quantity of matter produces a horrible explosion, accompanied by a bright light; and this may be repeated so as to destroy a city or entire battalions."

The expenses of the United States Government are about \$2,500,000 per month.

THE DAGUERRETYPE AN INSTRUMENT OF POLICE—It never entered the head probably of Mr. Daguerro, when perfecting the process of causing the sun-beams to play the limner, that his beautiful application of science would become a resource for the repression of crime. Such, however, is the fact; and now the French police, when any suspicious person or known criminal is arrested, cause him to be daguerreotyped, and his likeness is appended to the register, so that if, after he is set at liberty, he shall again be implicated in any offence, his likeness being exhibited to the various police agents, the detection becomes more easy. The rogues, however, have found this out, and now, when subjected to the process of daguerreotyping, make such hideous grimaces as entirely to alter the usual expression of their countenances.

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.

REMITTANCES RECEIVED SINCE OUR LAST.

Dundas.—Michael Duggan, and Thos. Rourke, 7s 6d.

Brockville.—Mrs. Sherwood, 15s.

Preston.—Mr. L'Alon, 10s.

Trasfagar.—Chas. O'Hara, 7s 6d.

Perth.—Michael Twomey, Patrick Ward, and Richard Bennett, each 7s 6d.

Carleton Place.—Dr. E. Barry 7s 6d Michael Murphy and Nicholas Dixon, each 7s 6d.

Alexandria.—Col. Augus M'Donnell, 10s

Rarisay.—Timothy O'Brian, 7s 6d.

Plantagenet.—Rev. W. Dolan, 7s 6d.

Toronto.—S. G. Lynn, Esq. 10s.

**ROYAL EXCHANGE,
KING STREET,
HAMILTON—CANADA,**

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

N DEVEREUX.

Dec. 24, 1841.

**GRAND RIVER HOTEL,
(Head of John Street, opposite the Old Market)
HAMILTON.**

THE Subscriber respectfully informs his friends and the public, that from the additions he has made to his Hotel, both with regard to BOARDING and STABLING, he trusts he will still continue to merit their patronage.

His Table will be constantly supplied with the best the Market affords; while his liquors are various and of the best description.

Extensive Stabling is attached, with every necessary required by the Farmer, who will do well to pay him a visit.

P. McCLUSKY.

N B—A few respectable Boarders can be accomodated on reasonable terms.
Hamilton, Dec 1, 1841.

NEW HARDWARE STORE

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

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

REMOVED IN HASTE.

THE Subscriber having got under way in his old business wishes to notify his customers that his present abode is next door to Mr. Thom's Saddlery Establishment, and directly opposite Press' Hotel. He also takes this opportunity of returning thanks to his fellow townsmen for their assistance rendered to him during the night of the calamitous fire.

SAMUEL McCURDY.

N B Those indebted to him will confer a favor by settling up speedily.
Hamilton, Dec. 1, 1841.

CHEAP! CHEAP!! CHEAP!!!

OYSTERS

OF the first quality at the **Bristol House Oyster Rooms**, for 1s. 3d. per dozen, or 8s. 9d. per 100; or £1 17s. 6d. the barrel.

D. F. TEWKSBURY.

Hamilton, Nov. 24, 1841.

BRISTOL HOUSE,

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

THOMAS HILTON,

CABINET MAKER,
AND UPHOLSTERER,
King Street, five doors east of the Bank.

PATRICK BURNS,

BLACKSMITH, KING STREET,
Next house to Isaac Buchanan & Co's large importing house.
Horse Shoen, Waggon & Leigh Ironing
Hamilton, Sep. 22, 1841.

OYSTERS!

Fresh, and just received,—call at
C. Langdon's Saloon.
Hamilton, Oct 13, 1841.

THE
FAMILY NEWSPAPER.

THE PHILADELPHIA
SATURDAY COURIER,

WITH THE
**LARGEST CIRCULATION IN
THE WORLD.**

The publishers of this old established and universally popular Family Journal, would deem it supererogatory to say a word of commendation of its past or present excellence and usefulness. Its unrivalled and increasing circulation, (over 35,000,) is its best recommendation. For the future, however, a determination to be first in the van of the American Newspaper Weekly Press, will call for increased expenditures and renewed attractions for the present year 1842, not the least of which will be an improvement in the quality of the paper and an addition of popular contributors, embracing, we fully believe, the best list to any similar Journal in the world.

The Courier is independent in its character, faithfully pursuing a straight forward course, and supporting the best interests of the public. IT IS STRICTLY NEUTRAL IN POLITICS AND RELIGION. It will maintain a high tone of morals, and not an article will appear in its pages which should not find a place at every fire-side. It has more than double the number of constant readers, to that of any other paper published in the country, embracing the best families of our Republic.

Every one should be proud to patronise the Philadelphia Saturday Courier, as by its unbroken series of original AMERICAN TALES, by such native writers as Mrs. Caroline Lee Hentz, Mrs. St. Leon Loud, "The Lady of Maryland," Professor Ingraham, T. S. Arthur, Esq., Miss Sedgwick, Miss Lesche, and many others, it has justly earned the title of the **AMERICAN FAMILY NEWSPAPER.**

**FOREIGN LITERATURE AND
NEWS.**

Determined to spare no expense in making the **SATURDAY COURIER** a perfect model of a Universal Family Newspaper, of equal interest to all classes and persons of every nation, we have made arrangements to receive all the Magazines and papers of interest, published in England and on the Continent, the news and items of which are immediately transferred to its columns thus giving to emigrants as well as others, a correct and connected account of whatever occurs of interest either at home or abroad.

The Markets.

Particular care is taken to procure the earliest advices in reference to the prices of all kinds of Grain, Provisions, Produce &c., the state of Stocks, Banks, Money and Land, and our extensive arrangements will hereafter render our **PRICES CURRENT** of inestimable interest to the traveller, the farmer and all business classes whatsoever.

The general character of the **COURIER** is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as Mrs. C. Lee Hentz, Mrs. S. C. Hall, Charles Dickens, (Boz,) Professor Duglison, Professor Ingraham, M. M. Michael, T. S. Arthur, Miss Ellen S. Rand, J. Sheridan Knowles, George P. Morris, Mr. M. St. Leon Loud, Mrs. Gore, Douglas Jerrold, Joseph R. Chandler, Miss Sedgwick, Miss Leslie, Wm. F. Burton, Professor J. Frost, Lieut. G. W. Patten, Lydia H. Sigourney, Thomas Campbell, Hon. Robert T. Conrad, Miss Mitford, Robert Morris, Professor Wines, Mrs. C. H. W. Esling, E. L. Bulwer, A Grant, Juno, Joseph C. Neal, John Neal, Thomas G. Spear, Countess of Blessington, Captain Marryat, R. N. Lucy Seymour, R. Penn Smith,

TO AGENTS—TERMS.

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

Address, **MMAKIN & HOLDEN,**
Philadelphia.

**TO THE READERS OF THE
CATHOLIC.**

WE take this opportunity to express our grateful thanks to our Rev. and dear brethren for their zealous endeavours to promote the circulation of our paper among their people. Some, to be sure, have not been so successful as others; but all, we doubt not have done what they could, to keep our *Catholic* afloat, the first, the only English periodical ever edited in the Canadas in defence of our holy religion; nay, the only one ever edited in this country in any language for so necessary a purpose, except that excellent paper in French, the "Melanges Religieux," lately published in Montreal. Our outlay however is great, not less in the year than some thousand dollars. Any thing above the sum required will be at our own disposal; and will be exclusively applied towards liquidating the debt contracted in finishing our Church here; in the purchase of two lots; and the erection of our Presbytery upon them; so as to leave our people here, in this important place, in the full and free enjoyment for ever of the conveniences of their religion. We should hope therefore that no true Catholic will begrudge lending what support he can towards so meritorious a purpose. Should it happen otherwise, and that we are left in the lurch, as we have been on a former occasion; what an everlasting reproach it would be to our people in all the Canadas, that they would not support one single weekly periodical, engaged in refuting the calumnies and misrepresentations of the religious Protestant press; and of shewing the purity of our doctrines to the prejudiced and mis-directed multitude. If so, we need not wonder and complain that we are looked upon as monsters by those who for more than three centuries have been taught to consider us as such; or that, as the Apostles says, "the way of truth should be evil spoken of:" 2 Pet. ii. 2.

THE EDITOR.

HAMILTON, JANUARY, 1842.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

THE CATHOLIC.

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