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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] FEBRUARY 22, 1843.

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DEB. GARRIGANO

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

Or sold.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE
OF KENT. CANTO II. MONEY'S MENTAL REIGN.

Nor, Dryden, could thy lyre, so sweetly tun'd,
Thy list'ning Midas move, with golden boon
To ease thy care, and all thy wants supply:
Though thou, to please the wanton king, did'st force
The blushing Muse to prostitute her charms;
Till, like Mackleekno Duncie, with laureate crown
A courtly rhiming fool thou shou'st bedeck'd.

Not more in measure quaint the sterling wit
Of Hudibrastic lay it's author screen'd
From poverty's chill blast, and cold neglect
Of him, whose mirth its drollery frequent mov'd;
Th' ungrateful monarch; who, though pleas'd he saw
His foes burlesqu'd, a fierce fanatic crew;
Saw, by the sportive Muse in masquerade,
Arm'd loyal in his cause, and mounted snug,
On Rosinante nag, with holsters hous'd,
Long sheath'd Toledo, basket-hilted blade,
And dagger dwarf, its page; in bloodless fray,
The surly fiend Rebellion fence'd and foil'd:
Though much he oft admir'd the rare exploit,
And own'd the service done; yet could he leave
His champion wight obscure in want to pine;
That froze with icy touch his mirthful vein,
And genial humour's course forbade to flow:
Till death, still suff'ring Virtue's surest friend,
Sole pitying gave relief; and kind unlock'd
From woe his refuge sure, the sheltering tomb.

Yet these, and others known, with struggle hard
Through crowded obstacles their fame have won:
While thousands more, whose light as pure had shone,
Gladd'ning the mental eye with learning's beam;
Through poverty's eclipsing shade have pass'd,
By careless wealth unheeded; she, whose spell,
Like charm, that Phoebe's dark'ning disk reclaims,
Could soon have freed them from th' invidious gloom.

PETITION TO PARLIAMENT FOR REDUCTION OF TAXATION IN IRELAND.

Mr. O'Connell moved the adoption of the following Petition:—

TO THE RIGHT HONOURABLE, &c. &c.
The Humble Petition, &c. &c.

Humbly Sheweth—That by the act of Legislative Union, Ireland was protected from any liability on account of the national debt of Great Britain, previously contracted, and also from the raising of her taxation to the high standard then existing in Great Britain, until the occurrence of the following contingencies:—

First—That, partly by the decrease of the said previous British debt, and partly by the increase of the Irish debt, the two debts should come to bear to each other the proportion of two to fifteen; i. e., two parts for Ireland to fifteen for Great Britain.

Second—That the respective circumstances of the two countries should admit of uniform taxation.

Your petitioners complain, that the first contingency was most unjustly held by the Imperial Parliament to have been attained in 1816, when the said proportion of the two debts had been arrived at solely by the enormous increase of the Irish debt, and by no decrease of the British.

They further complain that the second contingency was not taken into consideration at all; and, according to the confessions of the British ministry themselves, could not have existed, as the measure of subjecting Ireland to all the liabilities and taxation of Great Britain was introduced with the strongest declarations of the poverty and approaching insolvency of the former country.

That that measure, namely, the 56th George III., cap. 98, commonly called the Consolidation Act, was introduced under the strange pretext of relieving her from the theretofore excessive and exhausting demands upon her; but that while it nominally did so, it in reality utterly swept away and destroyed all species of protection which she had hitherto possessed, from a further and monstrous increase of these demands, and that in consequence of it she has, upon an average of 26 years since the passing of that pretended act of relief, been made to pay more in proportion than she did before, and in addition was by it, and still remains, mortgaged in every shilling, and every acre, for the whole of the enormous debt of Great Britain, as well that contracted since, as that contracted before the Union.

That these injustices have not been compensated for in any way, but have been aggravated by what has been done in the way of relief of taxation; since the Union the relief accorded to Great Britain having been more than eighteen times the relief accorded to Ireland.

That of the taxes imposed since the Union, the share of Ireland has been so high as one-eighth.

That Ireland is on all hands confessed to be a most impoverished country; that the absentee rents drain from her between three and four millions of money; that her own manufactures, having nearly all perished, many millions more go away to purchase British manufactures—that further exhausting drains are occasioned by the sending away of her surplus revenue to England, to be there applied in paying the interest of the British debt by the sums that she pays in British ports on foreign articles, which she has ceased to import direct, and even by what in her anomalous condition is a loss to her, the consolidation in England of government offices, and the consequent removal from her of public establishments—the expenditure on account of which was an object to her in her reduced and impoverished condition.

That your petitioners are ready to prove these statements at the bar of your honourable House, or before a committee, if it should please you to institute an inquiry into their truth.

That, under all these circumstances, your petitioners submit that Ireland is entitled to an immediate and extensive reduction of taxation, and therefore—

Your petitioners humbly pray that your Honourable House will take steps to alter the financial arrangements between the two countries, in such a manner as shall relieve Ireland from the unjust and intolerable burthen of taxation to which she is at present subjected, and will grant such further and other relief as to your wisdom shall seem fit, and your petitioners, as in duty bound, will every pray, &c. &c.

Mr. Magennis seconded the motion for the adoption of the petition, which was carried unanimously.

Mr. O'Connell then moved, that the meeting at its rising should adjourn to Thursday, the 5th of January next, and announced that the Repeal rent for the week was £116 12s. 9d. (Loud cheers.)

William Magennis, Esq., was then called to the Chair.—*True Tablet.*

JERUSALEM.

The *Union Catholique* of the 21st inst., publishes the following letter, which has been addressed to the *Gazette du Midi*:—

Jerusalem, Oct. 20.

"The affairs of the Holy Land are in the most deplorable state. The holy places which, before the revolution of 1799, were all, without exception, in the power of the Catholics, and of which only four or five were subsequently left them by the Greeks and Armenians, are now about to be taken away altogether from the Catholics. The Greeks have obtained a firman, authorizing them to repair all those places, without excepting any; and it is a recognized principle here, that the least expenditure made by them in that way gives a right to possession. Our Catholic convent here sent a petition to the French Ambassador, at Constantinople, praying for his protection and for a firman, to enable it to preserve the few holy places which it still possesses. The Ambassador replied only in vague terms. The English and Prussian company, which has been established at Jerusalem, in order to Protestantize the Jews, is not at all successful in its efforts. A few conversions have been effected by money. The Protestant Bishop and his clergymen are almost constantly on horseback, accompanied by their wives, to the no small scandal of the people here. They have not yet tampered with the Catholics."

The venerable Patriarch of Jerusalem, who, about a year ago, applied for the protection of France against the attacks and spoliations of the Greek schismatics and the Turks, is still cruelly persecuted in Syria. The *Univiers* states, that France has declined affording any further protection.

The Patriarch of Jerusalem has caused the work of M. Ternaux Compans, on the Establishment of a Protestant Bishoprick in the above holy city, to be translated into Arabian, and to be widely circulated in the Levant.—*ib.*

CANDID.—A writer in the Presbyterian of the 14th inst., published in Philadelphia, under the title of "Boards, Funds, &c.," states that each member of the church pays annually, amongst other evangelical demands "thirty three and a half cents for both Presbyterians, and the Gospel!" We freely avow that we always had our suspicions that they were different things. As the writer himself says, and with emphasis too, "There certainly is error somewhere. Where is it?" Believe us brother, it is not in the cash book.—*U. S. Catholic Miscellany.*

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 22, 1843.

The great Novelty of Romanism, according to the Vicar of Leeds; or Transubstantiation and the corporeal presence.

"He," (the Papist) says the Vicar, "agrees with us in believing our Lord's real presence at the Eucharist; [observe how slyly he substitutes the particle AT for IN:] but adds, continues he, his corporeal presence by transubstantiation."

Now, if this article of the Catholic's faith be a Novelty, we shall shew from the testimony of the earliest Fathers, that it is a very ancient Novelty. What surprises us is, that this man, had he ever read the works of the Fathers, should appeal to them; as witnessing against what, (like all his co-protestant dissentients,) he so politely calls *Romanism*, or *Popery*; unless, from the conviction that those, whom he was addressing, had not the means of consulting the Fathers; and that they would never question the supposed honest, and undoubtedly learned assertions of so high titled a dignitary and doctor of the national church.

In the first century Saint Ignatius, speaking of the Gnostic Hereticks, says: "They abstain from the Eucharist and from prayer, because they do not acknowledge the Eucharist to be the flesh of our Saviour Jesus Christ which suffered for our sins; and which the Father by his goodness resuscitated." *Epist ad Smyrn.* page 36. Tom. 2. p. p. Apost. Amstelodami 1722.

Saint Ireneus, who was trained in the doctrine of the Redeemer by Saint Polycarp, the disciple of Saint John the Evangelist, uses the real presence of Christ in the Eucharist as an argument against certain hereticks of his time who denied the resurrection of the flesh. He compares it with the manner in which the Vine and the Wheat are propagated to furnish the matter of the Eucharist before the consecration. "As, says he, a section of the Vine laid in the earth produces fruit in due season; and in like manner the grain of Corn is multiplied by the blessing of God, which afterwards is used for the benefit of man; and, receiving on it 'the word of God,' becomes the Eucharist, 'which is the Body and Blood of Christ.' So our bodies, nourished by the Eucharist, and then laid in earth, and dissolved in it, shall in due time rise again." *Iren. adversus Horet.* L. 5. C. 11. p. 395, 397, 399.

Tertullian: "Our flesh, says he, is fed with the Body and Blood of Christ, that the soul may be nourished with God."—*De Resur. Carnis.* cap. 8 p. 569.

Origen. "In former times Baptism was obscurely represented in the cloud and in the sea; but now regeneration is in kind, in water and the Holy Ghost. Then obscurely Manna was the Food: but now in kind the flesh of the word of God is

the true food; even as he said, my flesh is meat indeed, and my blood is drink indeed." *Rom. 7.* in Num. Tom. 2. p. 290.

In the fourth Century, among a Host of others, take St. Cyril of Jerusalem.—"The Bread and Wine, says he, which before the Invocation of the adorable Trinity, were nothing but Bread and Wine; become after this Invocation, the Body and Blood of Christ. (Catech. Mysag. L. N. 4. p. 281.) See the Rev. J. Hughes' Letters to Beckenridge.

"When it behoved them, who had known by miracles the Divine virtue and power of the Saviour, to receive his word willingly, and to ask the explanation of any thing that appeared difficult, they do quite the reverse; How can this Man give us his flesh to eat? They, not without great impiety, cry aloud of God; nor does it occur to their mind that nothing is impossible with God. For since they were sensual, they could not (as Paul says) understand spiritual things: but so great a mystery seems to them an absurdity.—Let us, however, take occasion of great profit from the sins of others; and putting firm faith in the mysteries, let us never, in matters so sublime, either think or utter that: How? For this is a Jewish word, and the cause of great punishment. Therefore, even Nicodemus, when he said: How can these things be done? justly heard in reply: Art thou a master in Israel, and knowest not these things? Instructed then, as we have said, by the fault of others, when God operates, let us not ask, how? but let us leave to Him alone the way and the knowledge of his own work. For as, though no one knows what the nature of God is, man is justified by faith, believing that God is the rewarder of them who seek him; so though he be ignorant of the manner of the divine works; yet since he holds by faith that God can do all things, he will obtain no inconsiderable rewards of his virtue.—Thus indeed the Lord himself, by the Prophet Isaiah, exhorts us, "For my thoughts are not your thoughts: nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts." Shall not he who excels in wisdom and power from God, operate marvellously that the manner of his works surpass our conception? Do you not see what mechanics often perform? The things which they relate seem sometimes incredible; yet we easily believe that such things may be done by them, after we have seen similar things which they have done. How then shall they be deemed unworthy of the greatest punishments, who so despise the Author of all things, as to ask how he can effect his works, whilst they know him to be the giver of all wisdom, and the Scripture has taught us that he can do all things? If, indeed, you, O Jew, even now cry out, how? I also, in imitation of your folly, will willingly ask, how you went forth from Egypt? how was the rod of Moses turned into a Serpent? how was his hand, covered with leprosy, in a moment restored to its former state? how did the waters become

blood? how did your fathers escape through the midst of the sea, as on dry land? how was the bitterness of the waters changed to sweetness by means of the wood? how did the fountains of water flow from the rock? how did the Jordan stand still? how did the impregnable Jerico fall on a mere shout? There are numberless instances, wherein if you ask, how? it will be necessary for you to overthrow all Scripture, and to reject with scorn the doctrine of the Prophets, and the writings of Moses himself. Wherefore it behoved you rather to believe Christ, and if any thing appeared difficult, to seek for him humbly, than to shout like drunken men: How can this man give us his flesh to eat? Do you not see that in saying this, great arrogance is manifested by the expression?—*St. Cyril Alex.* in *Ev Joan.* 1. 4. c. 13.

Justin, in his Apology to Antoninus, 150 years after the birth of Christ, says: "This food we call the Eucharist; of which they alone are allowed to partake, who believe the Doctrines taught by us; and have been regenerated by Water for the remission of Sin; and who live as Christ ordained. For we do not take these gifts as common Bread and common Drink; but as Jesus Christ our Saviour, made Man by the word of God, took flesh and blood for our Salvation: in like manner we have been taught that the food, which has been blessed by the prayer of the words which he spoke, and by which our flesh and blood in the Change are nourished, becomes the flesh and blood of that Jesus incarnate.

Saint Ambrose, in his book of Mysteries, after explaining the Types of the Eucharist, as the Sacrifice of Melchisedech; the Manna, and the Water out of the rock; adds as follows: You will say, perhaps, I see something else: how can I be sure that I receive the body of Christ? Prove that it is not what hath been formed by nature, but what the benediction hath consecrated; and that the benediction is more powerful than nature, because it changes even nature itself. He then urges the example of the rod of Moses changed into a serpent, and several other miracles; and lastly, the Incarnation, which mystery he compares to that of the Eucharist. A Virgin, says he brought forth. This is contrary to the order of nature.—The body which we consecrate came forth of a Virgin. Why do you seek for the order of nature in the Body of Jesus Christ; since Jesus Christ was born of a Virgin against the order of nature? Jesus Christ had real flesh, which was fastened to the Cross and laid in the Sepulchre. So the Eucharist is the true sacrament of his flesh. Christ himself assures us of it. This is, says he, my Body. Before the benediction of these heavenly words, it is of another nature: after the consecration, it is the Body. If Man's benediction has been capable of changing the nature of things; what shall we say of the Divine Consecration, wherein the very words of our Saviour himself operate? The word of Jesus Christ could make that out of nothing, which was not: Can it not

change that which is, into what it was not?—Is this Protestant Doctrine? the Saint then recommends to the now believers to keep the Mysteries secret.

In the fifth Century, St. Chrysostom, shewing how much the Christian Priesthood and Sacrifice of the new law surpassed in tremendous dignity the Jewish Priesthood and Sacrifice of the old law, a mere shadow of ours; speaks as follows; when you behold the Lord himself lying the victim on the Altar, and offered; and the priest attending and praying over the Sacrifice purpled with his precious Blood; do you seem to remain among men; or not rather to be translated to Heaven? O wonderful prodigy! O excess of divine Mercy! He, who is seated above at the right hand of the Father, is in that hour held by all in their hands, and given himself to be touched and received! Figure to yourself Elias before the Altar praying alone; the multitude standing around him in silence and trembling; and the fire falling from Heaven, and consuming the Sacrifice. What is now done is far more extraordinary, more awful and more astonishing. The priest is here standing and calls down from Heaven, not fire, but the Holy Ghost. He prays a long time, not that a flame may be kindled; but that Grace may touch the Sacrifice; and that the hearts of all who partake of it, may be purged by the same. (*De Sacred.* 1. 3. c. 5. p. 335.)

Again: "What graces, says he, is it not in our power to receive by touching and receiving his whole body! What if you hear not his voice? You see him laid. He has given us himself to eat; and has set himself in the state of a victim sacrificed for us." (*Hom. 50. p. 517.*) And *Hom. 82. p. 787.* he writes thus:—"How many now say they wish to see his shape; his garments! You desire to see his garments; but he gives you himself not only to be seen, but to be touched; to be eaten; to be received within you.—Than what beam of the Sun ought not that hand to be more pure which divides this flesh? That mouth which is filled with this spiritual fire? That tongue, which is purpled with this adorable Blood. The Angels beholding it tremble, and dare not look thereon through awe and fear; and on account of the rays which dart from that wherewith we are nourished; with which we are mingled, being made one body, and flesh with Christ. What Shepherd ever fed his Sheep with his own Limbs? Nay, many Mothers gave their children to other Nurses: whereas he feeds us with his own Blood," &c. (*Hom. 82. p. 787.*)

"Let us," says the same holy Father, "believe God in all things; and gainsay him not; although what he says appears to be contrary to the testimony of our eyes and our reason. Let the authority of his word supersede the testimony of our eyes and our reason. Since therefore his word said: this is my Body; let us rest satisfied and believe. Let us behold it with the eyes of Faith." (*Hom. 4. in Joan.*)

The testimonies from the early Fathers to the real or corporeal presence of our Saviour in the Eucharist, are so many and interesting, that we shall continue to produce a few more in our next.

The Toronto Church of the 17th inst. Den's Theology.—"A nice man is a nasty man;" as Dean Swift used to say; and such we must consider the Editor of the Toronto Church, as well as all those of his hypocritical kidney, who would pass themselves off as so scrupulously pure that they dare not look sin in the face, even for the purpose of curing it in themselves or others. Yet those, who have the care of souls, who are the spiritual physicians of their people, must study the nature of sin, and carefully watch, in order to prescribe against them, the various symptoms of this dire distemper. In the old law, the Leprosy, a most loathsome disease, and the figure of sin, was exclusively committed to the inspection of the priests. Lev. 14. and Deut. 17. 8. Therefore did the Saviour fulfil this figure in the new law, by referring the spiritual Lepers for their cure to his Priests; to whom, in the persons of his Apostles, he said, "breathing upon them, receive ye the Holy Ghost: whose sins ye forgive, they are forgiven."

Them alone, in this sense, has he empowered "to judge between blood and blood; cause and cause, Leprosy and Leprosy. Deut. 17, 8, in order to do which properly, they must make themselves as much as possible thoroughly acquainted with the disease. It is for this end that such treatises as *Den's Theology*, are composed. Such study is not required by those who have no spiritual patients to attend. Their's is the easier task of reading to their hearers a weekly sermon, which can no more supersede the necessity of individual counsel and instruction adapted to the age, circumstances and situation of every one; than the weekly Lecture of some Doctor on Medicine would supersede the necessity of ever consulting him in time of sickness or bodily disease.

"THE PAPIST CONTROVERSY."

From the London Quarterly Review, quoted in the Toronto Church of the 17th inst.

"Let us acknowledge, that Rome comes before us with many apparent pretensions to respect. She is the descendant of a primitive and once venerable branch of the Church Catholic, a branch dignified of old by its immediate connexion with apostolic teaching; to common and even to Christian eyes, which trace a Providential hand in the rise and fall of all the kingdoms of the earth, illustrious by the associations of ancient empire; and consecrated by the blood of martyrs, and by the memory of days—days indeed far, far distant—when, amidst the treachery and defection of nearly the whole of the nations, Rome, almost solitary and unaided, stood firm in the maintenance of truth and gathered round her the reverence and affection of the greatest fathers of the Church. It was Rome that first politically developed the internal organization of the Church, and marshalled it to resist at once the sword of barbarian invaders and the sceptre of barbarian princes. It was Rome of old, that when thick darkness fell upon Europe, kept alive the lamp of the Gospel, employing, indeed, to shelter it, human art and human corruptions, but sheltering it still. It was Rome that, upon the ruins of a fractured empire, once more laid down lines, unsafe indeed, but temp-

ing and frequented, by which nation communicated with nation, and Europe became a Christendom. Even her most grievous corruptions were made providentially the means of preserving truth buried beneath them, as dung (*) will guard roots during winter. * * * All that Christianity effected of good under the rule of Popery, we are invited to attribute to Popery; she claims it to herself, and it is difficult to disentangle the Catholic and Christian from the purely Papal element in that complicated system. But one test may be applied. Whatever wise organization, whatever holy discipline, whatever work of charity, of piety, or of learning; whatever principles of Christian communion, whatever sober-minded resistance to secular aggression, whatever missionary exertions, or civil purifications of society may be adopted and attempted by any distinct branch of the Catholic Church, say by the Church of England at this day, without compromising its Catholic principles, these, when they are found in Popery sprang not from Popery, but from Christianity. It was the Christianity, not the Popery of Rome, which framed holy institutions for the relief of the poor, for the creation of religious families out of the fragments and atoms of domestic society, for the solace of the old, for the correction of the penitent, for a refuge to the weary, for supplying duties—the duties of charity, study, and devotion—to those whose occupation had failed them in the world; and we may frame them, too, frame them without those false and unchristian contrivances which did indeed emanate from Popery, and caused their corruption and their ruin. It was the Christianity, not the Popery of Rome, which raised our glorious cathedrals; * * * It was the Christianity, not the Popery of Rome, which Christianized the heathen—to which we owe—and never let us deny that we owe—the restoration of our own Christianity in this land."

It was the Christianity, not the popery of Rome, which did all the good acknowledged by this London Reviewer!

It was not the Christianity of Protestantism that robbed the property of the poor; that ruined and plundered our Monasteries and Churches; that subjected our medicants, thus cast upon the world without any support, to home slavery, chained; marked on the forehead with a red hot iron: and, if refractory, condemned to death as Felons. It was not the Christianity of Protestantism that enacted so many and such horrid penal statutes of fine, confiscations, imprisonments, banishment and death against all who dared to worship God as all the Catholic world had worshipped him; who did not take sincerely or insincerely, the damning test oath; and receive the Sacramental Bread and wine, making, as our poet Cowper says:

"The symbols of atoning grace;
An office key, and picklock to a place:
That infidels may prove their title good,
By an oath dipped in sacramental blood."

It was not the Christianity of Protestantism that condemns still the Catholic public, especially in Ireland, to pay Tythes to a Parliamentary Clergy, who not only does them no service, but whose

* We never read before that Christ's truths have been preserved for us under the 'dung'! —Ed.

business it is from their pulpits, to abuse them. Let our reviewing worthy think of all this; and shut his mouth forever on the comparative Christianity of Rome and Popery.

During the last week ground has been broken for the erection of the Catholic Cathedral in Kingston.

From the Niagara Reporter.

To the Presbyterians of the Town and Neighbourhood of Niagara:

GENTLEMEN:—
Having been informed that the Rev. Mr. McG—L, has, for several Sundays back, thought proper, I suppose, for your instruction and edification, to attack the Catholic Church, it seems to me, that to address you on the subject, cannot be considered, on the present occasion, as out of place. I shall therefore take the liberty to do so,—not, I hope, in the spirit of retaliation, or with any idea of attacking the doctrines of his Church, for "Our Saviour when reviled, reviled not again," but in order to draw your attention to the following considerations:

1st, Whether such attacks be not contrary to the spirit of Christianity, and calculated to produce dissensions among men. 2nd, Whether they be necessary in any degree, for your advancement in religion and virtue; and if not, as to what then can be, and in all probability, is, their object—and 3rd, That in making them,—Whether Mr. McG—L do not involve you, who believe him as well as himself, in the guilt of bearing false witness against his neighbor.

As to these considerations, I would remark, respecting the 1st, That of all the Christian virtues, there is none, perhaps, so strongly enjoined as charity—in which consists "the love of God above all things, and of our neighbor for His sake"—not only on account of its being the means of raising the Christian to the highest degree of perfection, for "charity is the perfection of the law"—but as being an evidence, whereby we may be known as the disciples of our Lord—*John 13th Ch. 35th v.* And that this virtue is enjoined to the utmost extent in the Catholic Church, may be seen by reference to her catechisms, for the answer to the question, "And who is my neighbor?"—Answer—"Mankind of every description, and without any exception of persons, even those who injure us, or differ from us in religion." Such, then, being the essence of Christian philosophy, can it be said that those attacks of Mr. McG—L are in accordance with the same? I think such of you as are dispassionate will answer in the negative. For my part, I cannot see one single good to be gained thereby. On the contrary, such of you as take for granted every thing he says, on leaving your Church, view Catholics with an unfriendly eye, and embittered feelings, deeming them no better than besotted monsters in human shape, with whose very contact there is contamination, and accordingly shun all intercourse with them that can possibly be avoided.

If, as I should suppose, the ends of his ministry be, to strengthen your convictions that the doctrines he inculcates, were those taught by our Saviour; and under their divine influence to train up the young and confirm the aged, in the paths of virtue, it must be admitted, that in order to do so, as his proofs according to the principles of his Church, can only, with consistency be taken from Scripture: it is not necessary to step aside to assail the doctrines of others—whose errors should, it seems to me, have nothing to do with, nor form any part of his sermons addressed to you, for the attainment of those ends—and if, as is not unfrequently stated, Catholics are sunk in utter darkness, gross ignorance, and deplorable superstition—and that those who dissent from them are basking in the meridian blaze of heavenly light and wisdom; in such case, I should imagine, no great danger need be apprehended of being converted to them. Were, indeed, the Rev. gentleman addressing a congregation of that denomination, there might be some pretence for such attacks, when made with a view of reclaiming them from their supposed errors—but as such has not been the case, it appears to me, they cannot be otherwise designated than as Anti-Christian, and therefore wicked. But what then can, in all probability, be his object? I would sug-

gest to you, to ask yourselves: For my part I am at no loss to arrive at a reasonable, and as the only one that can be well come at, I hope not an uncharitable conclusion, on the subject.

You may not be aware, perhaps, that at no time since the reformation, have men's minds, save in the Catholic Church, been so unhinged on the subject of religion, as at present,—which the throes with which the churches of England and Scotland are now convulsed, most amply testify. In this state of the public mind, there is evidently a tendency towards the Roman Church, as a haven, wherein alone there is any prospect of safety from the storms which agitate those establishments. Under this conviction the clergy of both churches seem to have entered upon a crusade against what cannot but be viewed as the ancient religion, and while Catholics may deplore such, still they have the consolation to feel that the persecutions which they experience, and which in all ages, history informs them their church has experienced, are nothing more than what was to be expected, in fulfilment of prophecy; for she was always to be in a state of warfare and therefore as among the strongest evidences of the divinity of her foundation—for "the servant is not greater than his Lord," and if our Lord himself has not escaped the shafts of calumny, and the combined attacks of the world and the devil, how much less can it be expected that the church which he established to conduct men to heaven, shall escape. Not that those Reverend gentlemen expect to convert a single Catholic, for their Sermons are not addressed to Catholics—but in order to continue and strengthen, if possible, in the members of their own congregations—those long cherished prejudices, against the Catholic Church, as the only chance of continuing those, that entertain them, as they are and in their hostility to Rome; but also as being the best means of preventing them from taking any steps toward examining for themselves.—And if I be right in this conclusion, how far, then, are the Clergy of either Establishment consistent or justified in those virulent attacks, in which, I understand Mr. McG—L, in common with other Clergymen, has latterly more particularly indulged.—Neither establishment arrogates to itself the divine attribute of infallibility—and if such, be not pretended to, by either, certainly no individual Minister can be entitled to it.—And yet, those gentlemen, in addressing their congregations, assail Catholics with as much confidence, as if they were not only individually possessed of such attribute, but as almost acting under the influence of divine inspiration. Now gentlemen, convinced as you are, that the Rev. Mr. McG—L, is no more infallible, than the Church to which he belongs, it cannot be denied, but that there is a possibility of his being wrong, as was Paul when he persecuted the infant Church; and a like possibility, of the religion he attacks, being right—and if so, where is his justification, his humility his modesty, in a word, his Charity in assailing a denomination that perchance may be right, while he himself is wrong,—indeed the instance above alluded to of St Paul persecuting the infant Church of Christ, ought to be a warning to others, how, in their own zeal and confidence, they calumniate and asperse those, who do not square their religious opinions, in all things, with theirs.

And 3dly, I have all this time refrained from alluding to the possibility, that those attacks are founded upon or mixed up with misrepresentation—nor do I now say, they are, not having heard them—although I freely admit that I believe them to be so,—either in false statements, false colourings, false inferences, or by ascribing to Catholics doctrines, which they repudiate—and if such be the case, Mr. McG—L, as well as such of you, who believe him, will have an awful account to render, for thus violating the commandments, which forbid false witness against our neighbor—for the violation of one is the violation of all—James 2nd chap. 10th v.—nor will ignorance, nor wrong information derived from your Minister be a justification before God.—It therefore becomes your indispensable duty to enquire for yourselves, how far these things are true which you have heard—and not suffer yourselves to be led astray by the false statements of others—with the best feelings for your happiness both temporal and eternal.

I remain

Gentlema

Your most obed't servant,

5th Feb. 1843.

Q

From the True Tablet.

REVIEW.

The Bible in Spain; or the Journeys, Adventures, and Imprisonments of an Englishman in an Attempt to circulate the Scriptures in the Peninsula. By George Borrow. 3 vols. London: Murray, 1843.

The writer of this work is already known to our readers by his former little treatise on the Spanish gipsies. The present work is not unlike the former in many respects; but it differs from it by giving us a somewhat clearer insight into the author's whereabouts and personality, and by leading us with a wider sweep through that peculiar range of character with which Mr. Borrow has the most especial sympathy. Here, as heretofore, we have the gipsies—thieves, murderers, and cheats, as our author describes them—and himself their familiar companion, so far adapting himself to their style of conversation and behaviour, as to be by them confidently believed to be one of their own order, and a warm friend of the "law of the Gale's." But, in addition to the gipsies, Mr. Borrow is the confidential intimate of all the other classes of scoundrels which the soil of Spain—fertile in evil and in good—so lavishly produces. The lowest orders of smugglers are his chosen allies in waging war against the papal or monkish system, and in promoting the circulation of the Holy Scriptures, and the practice of vital Christianity throughout the Peninsula. Into his ears, as into those of a sympathizing brother, are poured the indignant complaints of a Jew thief, zealous for the security of the perpetrators of "the gold dust robbery." And his admiration for the religious character of the bloody cut-throats of Tangier and Algiers warms him into a vehement rebuke of those who presume to exalt the idolatry of Catholicism above the pure theism of the polygamical murderers of North Africa. In short, wherever our author finds a person upon whom the moral restraints of the Catholic faith sit too heavily, a hater of all creeds whatever, an outlaw from all society, or an enemy of Rome on the score of nation or of race, there he secures a friend, sympathy, and admiration; and he gives back what he receives in return.

It is true, Mr. Borrow has a peculiar theory in this head. He admits that he knows nothing about the "respectable" classes in Spain; and he takes a pride in the fact that he associates only with the lowest orders of society; but then he congratulates himself with the reflection that, in this, at least (if in nothing else), he resembles our Saviour. Our Saviour lived in the company of publicans and sinners, and denounced the self-sufficient pride and hypocrisy by which the ruling classes in Judæa were then distinguished. Mr. Borrow lived among the corresponding orders in Spain, and faithfully imitates our Saviour in the strong language which he pours forth against the spiritual guides and rulers of this latter country. Our Saviour, we believe, no where denounces all spiritual rulers as resembling the Pharisees of the first century; but he was omniscient, and knew the men against whom His re-

proaches were directed. Our author's imitation would be perfect if only he possessed the same omniscience. This was, of course, impossible; but still, like a zealous (though unprofitable) servant, he does what he can; and, as he cannot come up to his omnipotent model in one respect, he strives, not unsuccessfully, to surpass it in another—we mean in the use of contumelious language. Our author is a famous hand at calling names.

And yet, though Mr. Borrow professes his entire ignorance of the upper and better educated classes—among whom are to be reckoned those whom he thus censures—we may be very sure he never passes the limits of charity in the rebukes he administers to them. If we wanted any direct evidence of this, we should find it in the 26th page of the second volume, in which, alluding to the readiness with which certain unfavourable reports were received in Spain, he adds this comment:—"Unhappy land, but not until the pure light of the Gospel has illumined thee, wilt thou learn that the greatest of gifts is charity." In accordance with this excellent sentiment, our author exhibits throughout a firm and beautiful conviction that rash judgments, to the injury of one's neighbour, are truly Popish and diabolical in their origin; and that wherever the Gospel light has found its way, there the *illuminati* are, as a necessary result, mild, just, and tolerant. We give the following specimens:—

"After having performed my morning devotion, and breakfasted, I went down to the kitchen; the girl Geronima was seated by the fire. I inquired if she had heard mass? She replied in the negative, and that she did not intend to hear it. Upon my inquiring her motive for absenting herself, she replied, that since the friars had been expelled from their churches and convents she had ceased to attend Mass, or to confess herself; for that the government priests had no spiritual power, and consequently she never troubled them. She said the friars were holy men and charitable; for that every morning those of the convent over the way fed forty poor persons with the relics of the meal of the preceding day, but that now these people were allowed to starve. I replied, that the friars, who lived on the fat of the land, could well afford to bestow a few bones upon their poor, and that their doing so was merely a part of their policy, by which they hoped to secure to themselves friends in time of need."

Our readers, we are sure, will be struck with the connexion between the peculiar morality of this last sentiment, and its source or origin as given in the first half sentence. It was necessary to have the gift of pure gospel light, to be able to pass so readily from "my morning devotion" to this peculiar style of describing the character and motives of those whom the writer had never seen or known.

On another occasion, it seems, that in Madrid, some unknown ruffian came up to Mr. Borrow at night, "in a dark street," "and told me that unless I discontinued selling my Jewish books, I should have a knife nailed in my heart." Mr. Borrow answered as became a Bible missionary,

by requesting the man to go home and say his prayers, and tell his employers that Mr. B. pitied them. The man "turned away with an oath," and was no more seen. But even in that dark street the light of gospel charity shone so brightly, as to reveal to Mr. Borrow that the ruffian's "employers" were "the clergy."

On another occasion we find our gospel author irritated at the opposition given to his proceedings by the clergy, informing his interlocutor that their motives for opposing his endeavours to root out Catholicism were purely avaricious. "I replied, that, like the Pharisees of old, they cared more for the gold of the temple than the temple itself." Of course, our author had first ascertained the fact. But let us leave those worn-out matters.

Mr. Borrow professes to have penetrated into the *penetralia* of Spanish life; to have seen what few people besides himself have had an opportunity of seeing; and to have possessed himself of the hitherto unspoken secrets of the Peninsula. How far this is true, and how far, if it be true, he has truly reported what he has thus spied out, it is obviously impossible for us to form a direct judgment. But by passing from the known to the unknown we may be able to form some kind of indirect opinion on the subject. His first approach to Spain was through Portugal. At Lisbon he was very hospitably received at the English College; and he gives with much frankness an account of the private conversations that passed between him and his reverend hosts. In doing so we have to notice an admirable piece of management truly worthy of a Gospel professor. He is perfectly aware that some parts of the conversation were not meant for the public ear, and therefore he prints this part at full length, supplying by asterisks one or two words that any reader of ten years old would supply. He thus gratifies his readers by giving the conversation entire, and exhibits a tenderness of conscience which seems to be borrowed from some of the best known Sabbath papers of this metropolis.

We thus have the author's character for honour under his own hand. The close of the conversation is truly edifying. He makes the "amiable" and "courteous" clergyman indulge in some remarks of extraordinary anti-Irish bitterness—therein typifying the Catholics by five asterisks, and darkly shadowing forth O'Connell by the title "a certain person," who we are told "is a disgrace to the Church." At the end of these remarks our author adds this quite interrogatory:—

"Myself.—I believe there is an Irish College in this city?"

"Rector.—I believe there is; but it does not flourish, "there are few or no pupils. Oh!"

This last question and answer we understand to be a cheerful chuckle on the part of the inventor thereof at the notion of the kindly feeling that is likely to prevail between the rulers of the two Colleges, after his book has made its appearance, and this record of confidential intercourse has seen the light. To damp

and allay this cheerfulness a little, we beg to inform all those whom it may concern, and our Irish friends more particularly, that it is, as nearly as may be, utterly impossible that such a conversation can have occurred. The notion that the rector of the English College should pretend only to "believe" in the existence of an Irish College, is a touch of extravagance that marks the greatness of the inventor's gas to. As to the pretended dislike of O'Connell and the Irish, we are not, of course, authorized to speak on such a matter; but our own private information leaves no doubt on our minds that this whole dialogue is a pure and pleasant fabrication. We confess, we were much edified to meet within the first hundred pages of the first volume this test of our Bible-worshipper's honesty and honour.

It is now time for us to inform our readers that this three-volume book contains the record of three or four years' labours of an agent of the Bible Society to circulate the Bible in the Peninsula. It deserves as we have already shown, little credit for the exactness of its statements, or for the fairness of its deductions: but it is, nevertheless, a most remarkable picture of the manner in which these people have been wont to move earth and hell to aid the infidel, the revolutionist, and the outlaw, in rooting out, in a land already suffering from anarchy, the last ties of social order & security; and a most remarkable picture likewise, of the manner in which, in the person of the Earl of Clarendon, Whig diplomacy dabbled in Spanish intrigue—making and unmaking ministries—and did its utmost to strengthen the infidel party by helping Mr. Borrow against the clergy continually to violate the law. Those who may desire to understand these things for themselves, and moreover, to pursue a very curious and entertaining narrative of strange adventures in this wild land, in which the actor, though a man of much gasconade, conceit, impudence, cant, and, as we have already seen, *untruth*, is yet distinguished by intrepidity, perseverance, and intelligence of no common order—will do well to read this work. Let us give a few specimens of its traveller's tales.

SPANISH BLASPHEMY.

Of late when I was sharing at nightfall the frugal fare of the villager of Old or New Castile, on hearing the distant shot of the Christiano soldier or Carlist bandit, he would invoke curses on the heads of the two pretenders, *not forgetting the Holy Father and the goddess of Rome, Maria Santissima.*

This notion of cursing *Maria Santissima* strikes us as peculiarly happy.

ANTI-PAPAL SMUGGLERS.

Most of these men spoke of priestcraft and the monkish system with the utmost abhorrence, and said that they should prefer death to submitting again to the yoke which had formerly galled their necks. I questioned them very particularly respecting the opinion of their neighbours and acquaintances on this point, and they assured me that in their part of the Spanish frontier all were of the same mind, and that they cared as little for the Pope and his

monks as they did for Don Carlos; for the latter was a dwarf (*chicotito*) and a tyrant and the others were plunderers and robbers. I told them they must beware of confounding religion with priestcraft, and that in their abhorrence of the latter they must not forget that there is a God and a Christ to whom they must look for salvation, and whose word it was incumbent upon them to study on every occasion; whereupon they all expressed a devout belief in Christ and the Virgin.

We can readily imagine those hardy outlaws to be peculiarly intolerant of the yoke of religion, and to have a great fancy for placing their necks in the short collar of unbelief. These gentlemen are a great catch for Protestantism. In Portugal Mr Borrow finds a Portuguese peasant wearing a charm round his neck, as a protection against robbers. The charm our author deciphered. He finds it to be a series of prayers and ejaculations "written in bad Portuguese," and he adds the following reflections:

The belief in witchcraft is very prevalent amongst the peasantry of the Alentejo, and of other provinces of Portugal. This is one of the relics of the monkish system, the aim of which, in all countries where it has existed, seems to have been to besot the minds of the people, that they might be more easily misled. All these charms were fabrications of the monks, who had sold them to their infatuated confessants.

Now we surely have no occasion to recur to the trite but true observation that the decay or downfall of Catholicism in any country has always been signalized by the extraordinary prevalence of these baleful superstitions; that the great theatre for witchcraft has been Protestant and Puritan England and New England; that the very savages of America, comparing the Catholic settlers from France with the protestants from England, had a saying that "the Great Spirit sends no witches" among the French; that while Calamy, Baxter, Hopkins, Sir Matthew Hale, and Sir Thomas Browne were urging or sanctioning witch prosecutions, Protestant Sweden was illustrated by cruelties of like atrocity; that Sir Isaac Newton had a sort of faith in the medical efficacy of wearing certain precious stones: and the author of the "Anatomy of Melancholy" believed in herbs gathered on a Friday. All these Protestant relics of Popery are trite and familiar enough in the gross. But it is more to our purpose here to show that while our author, without evidence, asserts these charms, "written in bad Portuguese," to be "fabrications of the monks" (which, of course, is itself a pure fabrication,) the clergy in the Peninsula are employed in denouncing witchcraft and these very charms, and speak of the great increase of this superstition as following hard upon the expulsion of the monks and orthodox clergy. By a very odd coincidence it happens that in the narrative of the recent events relating to the "Church in Portugal," of which we published part last week, there occurs a passage lamenting this very state of things. We extract the following sentences:—

Amongst those who still call themselves Christians, much superstition exists: they

seek to cure complaints by *escritinos*, little pieces of paper folded in a certain form, and scribbled over with figures like algebraical ones; those papers are kept in the bosom as if they were relics, the bearers expecting to be cured by them. The belief in the existence of ghosts and witches is also on the increase.

Another pleasant extravagance of our author is to represent the people as extremely ignorant of the Scriptures, though extremely intelligent in all other respects. When questioned about the Scriptures, they had never heard of them, and knew not even what their questioner meant. We need hardly retort by begging our Biblical to return home to Norfolk, the peasantry of which are far more degraded than even he describes the Portuguese to be—inasmuch as they are dull and stupid in every respect, and (far from knowing anything about the Scriptures) are found, on official investigation, to be ignorant even of the existence of Providence. Neither need we direct attention to the theological proficiency of our children of the mines. We meet these dishonest assertions by quoting another of the same kidney, but too extravagant to meet with any belief, even from the most desperate. At page 190 of the third volume, our author tells us that a late professor of philosophy in Madrid—a friar, of course—was so ignorant as to confound the Scriptures "with the works of Virgil." This at once stamps the character of the writer.

The *Times*, in a very fair and candid criticism of this work, has hinted a doubt as to whether Mr. Borrow is a member of the Church of England. We should say most certainly not. In page 333 of the third volume occurs the following sentence: "With respect to Christ, the Moors' ideas even of him are much more just than those of the Papists: they say he is a mighty prophet; whilst, according to the others, he is either a piece of bread or a helpless infant." This, of course, involves two falsehoods; but we quote it merely to show that the author disbelieves the incarnation of the Second Person of the Trinity. He is, in fact, a Socinian. Moreover; his Socinianism is of a very brutal and loathsome kind. At page 343, he describes himself as entering a Moorish mosque:—"I looked around for the abominable thing and found it not: no scarlet strumpet with a crown of false gold sat nursing an ugly changeling in a niche." He then goes on with much civility to say, "Come here, Papists, and take a lesson. * * * Fool, thy walls are stuck with idols; thou callest a stone thy Father, and a piece of rotting wood the Queen of Heaven. Fool," &c. To all which elegancies of language we answer very shortly, "Fool, thou liest."

We had a good deal more to say about this work, but our space is nearly exhausted. The oddity of it is, that while from a great part of it you might imagine that the writer was a mere roving man of the world, to whom it cost nothing to be a looker on, at least at a gipsy cheat, a smuggler's fraud, a vagabond Jew's "gold dust robbery," or any other extravagant

* What will he say of the Stone worshipped by the Moors in a Mahomedan mosque? See Dr. Richardson's Tour in the Levant.—Ed.

proceeding, so that he might gratify his taste for flash life—he every now and then crams his piece of anti-popish blasphemy as a sop to his Earl-street employers.—In particular, towards the close of the third volume, the man raves like the Demoniac among the tombs. However, to show the value and consistency of the author's opinion on these matters, we will just put side by side two sets of opinions. At page 80 of the second volume he tells us that Popery is "a delusion which more than any other has tended to debase and brutalize the human mind;" and at page 79 of the third volume he informs us that "Rome is fully aware that she is not a Christian Church, and has no desire to become so." Compare these "beauties of Borrow" with the following, from the first volume, on the Jesuits:—"I am ready to assert that therefore no people in the world better qualified, on the whole, to be intrusted with the education of youth. Their moral system and discipline are truly admirable."—p. 94. Are the Jesuits Papists? This passage is enough to prove to demonstration that the appearances of fanaticism elsewhere exhibited are mere appearances—dirty and dishonest tricks of the Bible Society trade.

Since the above was written, the following letter has appeared in the *Times*:

To the Editor of the *Times*.

SIR,—In a notice of "The Bible for Spain," which appeared in your journal of the 24th inst., there are one or two passages on which I humbly crave permission to say a few words.

1. You infer from various expressions in that work that I am not a member of the Church of England. Allow me at once to undeceive you. I am a member of the Anglican Church, and am a sincere admirer and upholder of the form of worship established by law in the time of the mighty and gracious Elizabeth.

Had it pleased Providence, however, to have ordered my birth amongst those who are generally termed "Dissenters," I certainly should not have been ashamed of the connexion; I believe them, upon the whole, to be a gallant and estimable body of men, and have no hesitation in saying, from what I know of them, that if serious danger threatened the Established Church, she would find amongst them as sturdy champions as among her own professed children.

2. Allow me to state, that in no part of the "Bible for Spain" is there any passage which warrants the supposition, that I wish to convey the idea that among the Spanish Clergy there are some who practise in secret the rites of Mahomedanism; there are no Mahometans among the Spaniards. I believe, however, that among the Spanish clergy there are several of Jewish ancestry, who still cling in secret to Judaism—a fact which assuredly can cause but little wonder, though whether it is a subject for congratulation or not, I shall not at present pretend to say.

During my sojourn in Spain I had various opportunities of becoming acquainted with the Spanish Jews, a singular race, who live amongst the Spaniards without

being known for what they are, except in a few instances. They occasionally assisted me in the object of my mission. I should have been more explicit concerning them in "The Bible for Spain" had I not been withheld by a certain feeling of honour. Supposing me to be one of their own nation, they revealed to me many things which they certainly would not have done had they thought me a Nazarene; the Spanish Jews are not vagabonds like the Gitanos, and I felt no inclination to divulge their secrets, more especially as they might be exposed to danger and inconvenience from such a breach of confidence.

I have the honour to be,

With profound respect, Sir,

Your obedient servant,

GEORGE BORROW.

Suffolk, Dec. 26.

Mr. Borrow's mission is aided by Jews who pretend to be Catholics; who are not generally known to be otherwise, and only reveal their secret to one who convinces them that he too is an unbelieving Jew, falsely, and for an express purpose, assuming the title of a Christian. They revealed to him many things which they certainly would not have done had they even thought him a Nazarene; he had entirely convinced them on that point, and they were his chosen aids in circulating (for the wages of a money-making society) the Protestant Scriptures among the Catholics of Spain. Appropriate and well selected allies! Such are the foreign agents of the Bible Society.

THE PROTESTANT ASSOCIATION.—We have carefully looked over the muster-roll of these conspirators, and to the credit of Philadelphia be it spoken, we have found but few, very few indeed, who are natives of the city, and those few have a standing so obscure, that we are at a loss to imagine, what characters are to be assigned them in the farce, about to be brought forward.

The majority however, are master spirits—mouthers of "civil and religious liberty," "freedom of conscience" and "all that sort of thing"—descendants of the Saints, who, under Oliver Cromwell, "enjoyed the earth"—and whose consciences were so outraged by the words, "thy kingdom come" in the Lord's prayer, that they had it changed by authority to "thy commonwealth come." Whose fathers hung up the Baptists and Quakers, for daring to differ from them in religious notions—and whose brothers for a like reason, recently fired the house of aged and unprotected females!!! We may truly say "they are worthy sons of worthy sires."—*Cor. of the Catholic Herald.*

In our last number it was stated, on the authority of the Lisbon correspondent of the *Times*, that the negotiations between Rome and Lisbon had been happily terminated. We find now that the *Uniers* of the 23 inst., and the *Union Catholique* of the 25th inst., make similar announcements, the former paper on the authority of a morning Parisian print, and the latter on that of a provincial one. No details, however, beyond those given in this journal last week are contained in the above French papers.—*True Table.*

There will have been 53 Saturdays in the present year, and of course 53 numbers of every Saturday-paper, the first and last days of the year having been on a Saturday; a circumstance that will not recur till 1858.

PASTORAL ADDRESS

For the time of Lent, and for the establishing of the Arch-Confraternity of the most holy and immaculate Heart of Mary, in the Diocese of Toronto.

MICHAEL POWER,

By the Grace of God, and the Authority of the Holy Apostolic See, Bishop of Toronto, &c. &c. &c.

To the Clergy, and to all the Faithful of our Diocese, Health and Blessing in the Lord:—

It behoveth us at the approach of the penitential season of Lent to address you on some of those important duties connected with your eternal salvation. We feel ourselves called upon to exhort you to a strict observance of the solemn fast of Lent, which, according to all antiquity, is coeval with the time of the Apostles. "We fast," says St. Jerome, "one Lent of forty days in the year, by Apostolic tradition, the whole world agreeing with us hereon."* Our Holy Mother, the Church, ever solicitous for our spiritual advancement, urges us most pressingly to avail ourselves of this solemn yearly fast to review with sorrow our past lives, and in the bitterness of our souls to deplore our manifold transgressions. In the language of the inspired oracles, she invites her ministers "to blow the trumpet in Sion, to gather together the people, the ancients and little ones, to sanctify the Church, that in fasting, in weeping, and in mourning they may be converted to God with all their heart; for that He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil." We confidently hope, dearly beloved Brethren, that this holy season will be for many of you but a favorable opportunity for renewing the holy resolutions which you generously formed during the celebration of the late Jubilee. We confess to you that our heart was filled with consolation and joy; when we were apprized of the remarkable fervour, the sincere piety, and the general eagerness with which the exercises of that holy time were performed in every part of our immense Diocese. We were the more inclined to believe the glad tidings that came to us from every quarter, when we ourselves had witnessed, both in our Episcopal City and among the children of the forest, whom we visited immediately after taking possession of our See, the wonderful operations of Divine Grace. Many whose souls had not yet been washed in the blood of the Lamb, appeared in robes of innocence as white as snow: others who came with painful burthens, found relief; and they who had been under heavy labour found rest to their souls: all were clothed with grace, their hearts were filled with delight, and they now enjoy that peace which the world cannot give—which the world cannot take away. We need scarcely remind you, that you are called upon to continue by your exemplary lives, by the strict and devout observance of those days of penance and humiliation, the good work which has been begun among you, and not to allow yourselves to be deprived of the spiritual advantages which you have so abundantly re-

ceived. This we have the more reason to expect from you, whereas the Church condescending to our weakness and taking into consideration the peculiar difficulties under which we labour in this Diocese, has been pleased with maternal kindness to mitigate in our behalf even the milder discipline of her present Ecclesiastical laws. We have been authorized to renew the dispensation which you have been accustomed to receive, and, therefore, by virtue of the authority of the Apostolic See delegated to us, we hereby allow throughout the Diocese of Toronto, the use of flesh meat on all the Sundays of Lent, except Palm Sunday, and on Monday, Tuesday and Thursday in each week; except the Thursday immediately following Ash-Wednesday, and the last week, called Holy week, during which entire abstinence from flesh meat is to be observed. The use of meat on the days in which it is allowed is to be restricted to one meal except on Sundays: the use of white meats is allowed every day in Lent: and the fast is to be strictly observed on all the week days of Lent from Ash-Wednesday to Holy Saturday both included. Make it your duty, beloved Brethren, to comply strictly with those salutary regulations: make up the deficiency in your exterior fast and bodily penance by the interior dispositions of the soul, by your tears and the most perfect spirit of compunction. Above all things, shun even the appearance of sin, and let the light of your example shine forth before the world to the glorying of God and the edification of all. We grieve, however, to be obliged to say to some *Avoid intemperance*, that great calamity and scandal of the Church of Christ, and which sin is so perfectly opposed to the penitential spirit that should animate a Christian at all times and more especially at this holy season of the year.

It is unnecessary that we should remind you that fervent assiduous prayer and alms deeds should accompany our fast: the Archangel Raphael spoke thus to Tobias: "Prayer is good with fasting and alms deeds, more than to lay up treasures of gold: for alms delivereth from death, purgeth away sins, and maketh to find mercy and life everlasting." "If by reason of the weakness of thy body, says St. John Chrysostom, thou canst not continue all the day fasting, no wise man will reprove thee for it, for we serve a gentle and merciful Lord who expects nothing from us beyond our strength. He therefore (continues this Saint) who takes some food, being unable to fast, let him give more abundant alms: let him send up more fervent prayers, be more forward and show more alacrity in hearing the word.—These things his bodily infirmity cannot prevent him from observing."

But beloved Brethren, it is especially by prayer, by devout and humble prayer that most essential concomitant virtue of fasting that we shall become sharers in the mercies of God and obtain for ourselves and for all the children of God those innumerable graces of conversion which the Spouse of Jesus Christ so ardently sues for at the throne of divine mercy. We all stand in need of daily conversion with God, & every

day, in the language of the Church, We are taught to say: "Convert us, O God, our Saviour:" moreover, the spiritual wants of all those in whom, as Christians, we are bound to feel a strong and lively interest, should urge us to pour forth our souls more earnestly than ever in the presence of the Most High, offering up continual supplications and intercessions for our Brethren in the faith and for all men. For We cannot flatter ourselves that all those who are more immediately confided to our care have reformed their lives: others "who are without" are yet to come to the knowledge of the truth, to behold after removing the veil of prejudice from their eyes, the beauty, the loveliness, the worth of the fair Spouse of Jesus Christ, and to adhere to that "pillar and ground of truth" from which their forefathers were violently torn in an evil day by the cunning craftiness of wicked men and the oppression of their rulers. The uncivilized tribes of the desert pant with scorching thirst after the living waters of the Gospel: We can say truly in the words of the Prophet: these little ones have asked for bread, and with deep affliction, we were constrained to answer that we had none to break it unto them. Many of our flock are scattered among those who neither know nor are willing to learn the divinely inspired tenets and pure and holy practices of the Church of Jesus Christ. Like the Children of Israel in captivity they have sat down and wept when they remembered Sion and the days of yore, and reflected that now they were! For months and for years without a priest, without an altar, and without a sacrifice. Where shall we, beloved Brethren, find a remedy to so many evils? Where shall we seek for a healing to so many wounds? In the prayer of faith: by uniting our supplications with those of the whole Church in these days of salvation; by endeavoring to do a holy violence to the heart of God, and by interesting in our behalf the heart of the Holy Mother of God. Our own prayers are so weak, our hearts so quickly chilled, and our own exertions so fruitless, that we require the constant and never ceasing intercession of the friends of God, and more particularly of the powerful Protectress of the Church of Christ. You have not forgotten, dearly beloved Brethren, that after consecrating our Diocese to the Sacred and Adorable Heart of Jesus, we placed it under the special protection of the Immaculate Heart of Mary. To the Holy Mother of God, therefore we have recourse; in the language of St. Ephrem, "to her patronage we fly," that through the assistance of her prayers we may experience, in our present necessities the kindness and mercy of Almighty God. We have, in consequence determined on establishing in all the Churches, and throughout all the missions of this Diocese, the Arch-Confraternity of the most Holy and Immaculate Heart of Mary. 1st.—As a standing memorial and act of thanksgiving for the many graces and blessings we have already received through her powerful intercession. 2dly.—To obtain the conversion of sinners in general, and more especially, the speedy return to the

womb of the Church of so many of her long estranged children, and the propagation of the faith among those who have not yet been regenerated in the waters of Baptism. The genial influence of the Heart of Mary is felt throughout the whole Christian world, and will be felt even among us, drawing forth many by the fruits of riches, honor, and grace with which it is so abundantly enriched. The Heart of Mary ever full of grace, has ever been, and will always be, "the Refuge of sinners," and it is principally as such that we offer it to you as the object of your filial respect and profound veneration.

I.—We therefore, having previously invoked the Most Holy Name of God, and, in virtue of an *Adult* dated on the 6th day of January, 1842, granted Us by His Holiness Gregory XVI., whereby We are authorized to establish in our Diocese, all or any one of the Confraternities approved of by the Holy See; do, by these presents, erect in the Church of St. Paul of Toronto, (as long as We shall make use of the same as our Cathedral and in all the other Missions of our Diocese, the Arch-Confraternity of the most Holy and Immaculate Heart of Mary such as already established by a special decree of the Supreme Pontiff, dated the 21st April, 1838, in the Church of our Lady of Victories commonly called *Petits Peres*, in the City of Paris, in the kingdom of France; and We likewise declare, being specially empowered to that effect, that all and every association actually established or which may hereafter be found under that title and denomination in the Diocese of Toronto, shall be and are hereby affiliated and united to the said Arch-Confraternity of the Most Holy and Immaculate Heart of Mary established in the said Church of our Lady of Victories in Paris, with a full participation in all the indulgences, favours, and privileges granted by the Sovereign Pontiff to the same.

II. The principal festival of the said Arch-Confraternity shall be on the IVth Sunday of October, according to the order of the Roman Breviary, and on the day heretofore celebrated in this province as the festival of our Lady of Victoria.

III. The members of this Association are particularly recommended to recite every day for the conversion of Sinners the prayer of St. Bernard, commonly called the *Memorare; Remember, O most pious Virgin, &c.*, or once the *Hail Mary, &c.* with this short invocation, *Holy Mary, Refuge of Sinners, pray for us.*

IV. We hereby appoint the Revd. J. J. Hay, our Chaplain and the Secretary of the Diocese principal director of the said Arch-Confraternity, and all other duly authorized Priests having the cure of souls as vice directors of the same, with full authority to associate thereto any of the faithful within the limits of our Diocese.

V. The directors and the vice directors shall keep, each, a book in which shall be inscribed the names of the members of the Arch-Confraternity, a copy of which shall be sent from time to time to the principal director of the same.

VI. A Plenary Indulgence is granted by the Sovereign Pontiff to the members

* St. Jerome, Ep. 27, ad Marcellianum.

of the Arch-Confraternity, with the usual conditions of contritely confessing their sins, receiving the Most Blessed Eucharist and offering up their prayers to Almighty God for the following intentions, 1st. The exaltation and prosperity of the Holy Catholic Church. 2d. The extirpation of heresy and the conversion of sinners. 3d. Union among Christian Kings and Princes, on the principal festival of the Arch-Confraternity, which in this diocese is on the IVth. Sunday of October, on the day of the admission of each associate, on the festivals of the Circumcision of Our Lord, of the Nativity, of the Assumption, of the Conception and the Compassion of the Blessed Virgin Mary, of the conversion of St. Paul, and of St. Mary Magdalen, on the anniversary of their Baptism, if in this last case they have recited daily, one *Hail Mary*, &c. for the conversion of sinners. A plenary indulgence is also granted to the said members at the hour of their death, provided they contritely confess their sins and receive the Blessed Eucharist, or not being able to comply with these conditions they invoke at last in their hearts, if they be not able to pronounce with their lips, the most Holy Name of Jesus.

VII. A partial indulgence of 300 days is granted to all those who shall assist with devotion at the Mass which is celebrated every Saturday, in honour of the most Holy Heart of Mary, and who shall there and then pray for the conversion of Sinners.

The Grace of our Lord Jesus Christ be with your spirit, Brethren, Amen.

The present Pastoral Address shall be read at the time of the High or principal Mass in all the churches of this Diocese on the Sunday immediately before Lent, or on the first visit of each Missionary to his respective Missions.

Given at Toronto, under our Hand and Seal, and countersigned by our Secretary, on the Festival of the Purification of the Blessed Virgin Mary, this second day of February, one thousand eight hundred and forty-three.

† MICHAEL, Bishop of Toronto.
By His Lordship's command,
J. J. HAY, Pst. Sec.

[True copy]
(Signed) J. J. HAY, Pst. Sec.

From the True Tablet.

On the 10th inst. a solemn festival was celebrated at Lisbon, in the ancient Convent of Jesus of the third order, in token of thanksgiving for the establishment of the Association for the Propagation of the Faith in Portugal. The Bishop of Cape Verde was the celebrant. The church, which is one of the largest in the metropolis was filled with persons belonging to all grades in society. Several English missionaries assisted in one of the choirs. The utmost devotion was manifested by all present.

An individual named Strubel, residing at Muri, exclaimed, in the hearing of several persons who had just purchased some of the property of the convents at a public sale, "I should like to know which of us the Devil will have first." The jest was relished at the time, but three days after Strubel died in a fit of apoplexy without having received the sacraments of the Church.

MOUSE EYE.—A letter from Catania, after repeating the facts we have previously quoted from other sources respecting the late eruption, says, "On the night of the 26th a

new and wonderful spectacle was presented to our eyes by the centre of the crater, which was at the moment throwing out flames with less violence. We observed therein a new cone of burning matter, which crumbled into pieces by the action of the fire in the crater, at the same time clouds of burning matter were thrown out, followed by rushing flames which seemed to set the heavens on fire. Mr. Walkenshaw, who has been for seven years engaged in making inquiries respecting the natural history of Etna, has gone up since the eruptions ceased. It is said that M. von Wurstenberger, a Swiss in the Austrian service, was the first who observed the eruption, he being at the time on his way to ascend the mountain. A second eruption is expected."—*True Tablet*.

A curious experiment is now being made at the head of the Cham Pier—that of raising fresh water from beneath the body of the ocean by means of an Artesian well. It is intended, we understand, to bore to the extent of 70 feet, at which depth the chalk formation will, it is expected, be penetrated and fresh water be obtained, which will be applied to the formation of a *jet d'eau*. This attempt, if successful, will be a most interesting work of art and science, as well as a great acquisition to the Pier.—*Brighton Herald*.

CASH RECEIVED FOR THE CATHOLIC.

Niagara—John Lyons, 15s.
Plympton—James Murphy, 7s 6d.
Warwick—Thomas Cuttle, 7s 6d.
McKillop—John McKernan, 10s
St George—Mr Jordan, 15s.
Amherstburgh—Mr Kevil, self and Mr. Caldwell, each 7s 6d. and Mrs Cannon, 15s.
Brantford—John Dady, 2s 6d

DELAWARE BRIDGE.

SEALED TENDERS will be received at this office until Wednesday, the 1st day of March next, for the construction of a Bridge across the River Thames at Delaware, on the LONDON & CHATHAM ROAD, according to the Plan and Specification, to be seen at the Road Office, London, where any information required in reference to the same will be given.

The Tenders are to be addressed to the Secretary of the Board of Works, Kingston, are endorsed

"Tenders for Delaware Bridge,"

And to contain the Signatures of two solvent persons who are willing to become securities for the due fulfilment of the Contract.

THOMAS A. BEGLY,
Secretary.

Office of the Board of Works, Kingston,
19th January, 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 CURRIER, King street, Hamilton

RESOLVED that an application be made to the Legislature at its next Session, for an Act to amend the present Act of Incorporation of the Town of Hamilton in the following particulars viz:—

For relief against County or District Rates.

For power to regulate Inns, and all descriptions of Houses of Entertainment, Groceries, &c

For power to purchase and hold Real Estate for the interest of the Town.

To explain and render certain the qualification of Votes, and to provide for a proper registration of the same.

For an increase to the power of the Board of Police on all local matters, so that the District Magistrates may not have control in any such matters, and to provide a proper and just valuation of property with a view to the assessment of the same.

By order of the Board
LEGATT DOWNING,
Clerk, H. I. P.

Hamilton, Dec. 2, 1842. 19 ml

INFORMATION WANTED OF WILLIAM LYONS,

Brother to Dean Lyons, County Mayo, Ireland, who emigrated to this country in 1837; when last heard of was on the public works in the State of Ohio, and after in the State of Indiana. Any information relative to him, please forward to the Editor of the Catholic, Hamilton, Canada West.

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. 14, 1842. 6 ml 4 ct. s.

WANTED!

\$500 OR \$1,000,

On a Loan for 1, 2, or 3 years.

Security can be given in Grist and Saw Mills, Dwelling Houses or cleared Farms. Further particulars made known on application to this Office. Letters to be post paid.
Hamilton, Dec 14, 1842.

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 which has been displayed in its editorial department, and the good influences 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 8vo pages, with Original Illustrations, and Temperance Songs set to music, composed expressly for the work.

PREMIUMS FOR NEW SUBSCRIBERS.

Any person remitting Five Dollars for five subscriptions, shall receive a complete set of Arthur's Six Nights with the Washingtonians, in six numbers; and of Arthur's New Series of Temperance Tales, in sixteen numbers.

Any person remitting us Ten Dollars for ten subscribers, shall receive in addition a complete copy of Sparks' Life of Washington, in fourteen numbers, embellished with fourteen elegant steel engravings. For Twenty Dollars, and twenty subscriptions, we will send in addition the Waverley Novels complete, containing a Portrait of the Author, or the complete Works of Charles Dickens. (Buz.) A liberal discount made to Societies, and all who buy to sell again. Postmasters throughout the country are authorized to receive subscriptions and frank remittances. All communications must be post paid.

ADDRESSED TO DREW & SCAMMELL, Publishers, 67 South Third Street Philadelphia. Subscriptions received at this Office.

JUST Published, the new and much enlarged edition of the **CANADIAN CATALOGUE** Is now ready and may be had at the Mirror Office, Toronto.

Orders for the above left at this Office, will be immediately attended to.
February 1, 1843.

FOR SALE.

A superior lot of Mottled WALNUT VENEERS, A rich and superb article, very cheap for CASH, at HAMILTON, WILSON & Co's. King Street.
Hamilton, Dec. 12, 1842. 1.94 w

THE B.A. CULTIVATOR

WILLIAM EVANS, Editor. W. G. EDMUNDSON, Pub. and Proprietor.

In presenting the SECOND VOLUME of The Cultivator to farmers and other classes to whom it may be useful in British America, we again promise that we shall do all in our power to submit the best information we can collect on the science and practice of husbandry, and advocate in the best manner we are capable, the interests of agriculture. This publication is a proper medium for communicating the wants and wishes of Canadian farmers, and we respectfully solicit for it their unanimous support.

From the general testimony in favour of the manner in which this paper has been conducted from the public press, and the most experienced farmers throughout the Province, there is every reason to believe that it will prove universally acceptable, and remunerate its readers tenfold for their subscription.

In the future numbers of this work, more attention will be paid to the important subject of HORTICULTURE and MECHANISM. Each number will contain a GARDENERS and MECHANICS department; and in the spring and summer months a Gardener's CALENDAR will be prepared monthly, adapted to the Canadian climate, seasons, and productions.

CONDITIONS.

Each number will contain SIXTEEN PAGES, and the work will be beautifully embellished with cuts, illustrating the different subjects on which it treats—making a volume of 192 large pages yearly, for the low price of ONE Dollar, free of postage, payable invariably in advance.

TERMS TO AGENTS.

Six copies will be sent for five dollars, if remitted at one time, free of postage. Thirteen copies for ten dollars, if remitted at one time as above. Seventy copies for fifty dollars if sent in remittances of not less than ten dollars at one time as above; and one hundred and fifty copies for one hundred dollars if remitted as above. The extra copies in all cases will be addressed to the Agent ordering the work, and the others to the Subscribers.

N. B. All Orders and Communications to be addressed to the Publisher W. G. EDMUNDSON, Toronto, Post Paid.

THE LADY'S WREATH,

AND YOUNG LADY'S MAGAZINE Is the Title of a New Work, published dimonthly, in Philadelphia, at the extremely low price of

ONE DOLLAR A YEAR;

The design of this Work is to furnish, at a less 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 (See.) 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 Lood, Mrs. Pierson, Mrs. C. Theresa 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 postmasters and others desirous of acting as agents, when applied for post paid. Address

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

THE FAMILY NEWSPAPER.
PHILADELPHIA SATURDAY COURIER.

40,000 Subscribers.

The Proprietors of the far-famed Philadelphia Saturday Courier known and acknowledged as the best Family newspaper in the World, stimulated by the already vast and rapidly increasing patronage, have resolved to commence the New Year with redoubled energy and enterprise. It would seem unnecessary to say one word in commendation of the past or present excellence of the Saturday Courier. Its mature age, (twelve years,) and its unrivalled circulation—nearly 40,000,—are its best recommendations.

The Courier is independent in its character, fearlessly 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 fireside. 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 Leslie, 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 gems 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.

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 Lands, 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

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| 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, |
| Mrs. M. St. Leon Loud, | Mrs. Gore, |
| Douglass Jerrold, | Joseph R. Chandler, |
| Miss Sedgwick, | Miss Leslie, |
| Wm. E. 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. Eeling, |
| E. L. Bulwer, | A. Grant, Junior, |
| Joseph C. Neal, | John Neal, |
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PREMIUMS.

SCOTT'S WORKS.—For ten new or old Subscriptions, with twenty dollars, per money, in advance, the very Liberal and unequalled Premium of Sir Walter Scott's Entire Novels!

TIERRI HISTORY.—For ten New Subscribers and twenty dollars a copy of Thiers' celebrated History of the French Revolution, in numbers, with fifteen beautiful steel engravings—will be sent by mail.

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BULWER'S WORKS.—For ten New Subscribers and twenty dollars, a set of the celebrated Pelham Novels will be given as a Premium.

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 receipt for one for each. Seven copies for \$10 the copies for \$5, or one copy three years for \$5.

Address, **M. MAKIN & HOLDEN,**
Philadelphia.

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.

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.

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.

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

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** 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.

- | | |
|---|-----------------------|
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