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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] JUNE 28, 1843.

NUMBER 42.

THE CATHOLIC

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

—*—

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

Original.

TO THE MEMORY OF MAJOR M——

Hold, tyrant death, thy threat'ning arm!
O, stay the fatal blow!
But, ah! Thou scorn'st our pray'rs and tears,
And laugh'st at human woe!
The parent's moan; the widow's wail,
Pour'd for her part'ner dear,
The orphan's cries; each saddest sound,
Is music to thine ear.
Disease in ev'ry tortur'd shape
Limps on, with shiv'ring fear,
Thine harbingers; while grim Despair,
And Grief leads up the rear.
Terrific band, by sin let loose
To plague this guilty world.
But, monster, say against the good
Why must thy dart be hurl'd?
Or why, with partial aim select,
If all are doom'd thy prey,
The best, nor o'er the worst alike
Exert thine equal sway?
See poverty, in hopeless mood,
See truth and honour stand
Weeping their friend, untimely fall'n
Beneath thy slaught'ring hand.
And yet each gloomy villain lives;
Each knave of guileful mien.
Go, rather such, we bid thee speed,
Sweep from life's motley scene.
Behold yon ruffian fierce who now
Usurps the Gallic Throne:
Beneath whose heavy yoke so low
Whole Nations bending groan;
Thy murd'rous rival, who the while
Thy peerless might defies:
Haste, hurl him from his tow'ring height,
And bid the world rejoice.
But hark! Some warning voice I hear:
Thou err'st, presumpt'ous man!
Death's victims are assign'd by him,
Who measures out life's span.
If oft the good are snatch'd in haste,
The wicked left behind;
Let these not boast; 'tis but to those
Heav'n's partial choice is kind.
Their virtue's flow'rs, no more to fade,
(Nor think severe their doom,)
Is cull'd, lest vice, like canker worm,
Corrode its lovely bloom.
Lest sudden strew'd, and blown diverse,
When tempests rude assail:
For few of hardier stem are left
To brave rude passion's gale.

JR. BROWNSON.

The sentiments of this able writer continue to engage our attention, as we are anxious to see him safely land from the troubled ocean of human speculation on the

rock of Catholicity. In the *Political Pathfinder*, published at New York, a letter appears over his signature, dated the 9th inst., containing some further exposition of his views, which, although expressed in a peculiar way, appear to us to be, in the main, sound. It is not to be wondered that the disciple of philosophy should retain something of its phraseology, even after divine light has beamed on his mind, and his tongue has learned to lisp the language of high mysteries. We must aid him, as well as others who struggle towards the truth, by our prayers to God.

The fallacies of the Puseyite school have not escaped detection by his discerning mind. Let us pray that the authors of them may soon discover their own delusion.—*Catholic Herald*.

"I believe I comprehend your view of the church. I read very attentively the *London Phalanx*, which I regard as a very able publication. But I do not agree with you.—The Fourier Catholicism is based on pantheism, unless I have entirely misapprehended it. The church in which I believe does not grow out of human nature, is not founded by Providence by his action in and through human nature, but by the gracious extra-mundane intervention of Providence for man. If I understand Fourierism, it recognizes Providence only in the fixed, the permanent, and the necessary, in universal and necessary principles, which is to deny Providence, and to fall into pantheism.

Moreover, according to your view, the church has really failed, and there has been no church of God since the first forty years of our era. This, as a Christian, I cannot admit. Christ promised to be with the church always unto the end of the world. To say that He has failed in this promise is tantamount to rejecting him altogether.—To say that the church, since the destruction of the Jewish church; has been corrupt or deficient, is to deny the whole supernatural character of the gospel dispensation. Now, as I believe in its supernatural character, as I believe in Jesus as the Son of God, as with us, and that he founded the church as the ground and pillar of the truth, I cannot believe it has failed, nor suffer myself to talk of it as inadequate to our wants. I cannot set in judgment on it, for it is my judge, and I am bound to obey it. I am sure this is not Fourierism.

You are wrong in classing me with the Puseyites. Till within the last three weeks I had never read a single publication of the *Oxford Divines*. I am reading the *Tracts for the Times*, but thus far I dislike them exceedingly. I do not agree with their authors that the Anglican church is Catholic, or a branch of the Catholic church, nor that the church in communion with the See of Rome is heretical and schismatic.—The English church is Protestant and schismatic. It is insular, and its claims to Catholicity are ridiculous.

You say that I have reproduced the old Catholic doctrines of apostolic succession, &c. I am inclined to think that you have not attended sufficiently to the Doctrine of Life, and of the solidarity of the race, to do me full justice on these points. The church has always contended for the true faith, and established the most appropriate discipline for the time; but it has not always given us through its doctors the true philosophy of the faith, or of the discipline. Now, in adopting its faith and discipline I do not adopt its philosophy. I have applied to its interpretation a new philosophy, and therefore, when I affirm its doctrines, it is with a significance its doctors

have not always given them. I do not hold that the life can be transmitted only by the laying on of the hands of the Bishop. Apostolic succession does not, therefore, with me necessarily imply episcopal succession.—The distinction is important, and leads to grand results. The spiritual communicability and transmissibility of life, through communion of man with man, and of generation with generation, as developed in my letter to Dr. Channing, plays a very important part in my theory of the church, and brings all within its pale who have in space and time had communion with those who originally communed with Christ. In developing my doctrines, if you wish to do me justice, you must not leave out of view this doctrine, which you will find implied, but no where stated in any of the writings of the church. By means of this doctrine I am able to escape what has been regarded as objectionable in the teachings or dogmas of the church, even while admitting the authority of the church.

But in speaking of the church, we must beware how we condemn it, because it has not as yet accomplished its whole work. It has not yet done its work, but it is doing it as fast as possible, and when it shall no longer have to struggle for its very existence, as it has had to do since the rise of Protestantism; in consequence of the supremacy which Protestantism secured to the temporal power, it will reassume, with fresh vigor, its work of social amelioration. Instead, then, of looking for a church to come, I accept the church that is and labor to effect the well being of the race through its agency. My great objection to Fourier is his rejection of the church, and his sustaining a new church, founded not upon the word of God, but upon his individual interpretation of that word.

You will forgive me for troubling you with this long letter. I have wished to draw your attention especially to certain points which I deem important.—O. A. B.

COURT OF APPEALS.

We take the following extract from the *Columbia Correspondent of the Charlestown Courier*, of the 22nd, speaking of the Court of Appeals, the writer says:

"Many of the Law Appeals, will be disposed of, but a heavy church case is before the Equity Court of Appeals which will much interfere with the general disposition of the Equity Docket. The Church case is that of *Jacob Harmon et al. vs. (the Rev.) Godfrey Dreher et al.*, in which the Complainants seek to displace the Minister and his adherents from their Church, a Lutheran one, because they have departed from Lutheran doctrines, and have embraced among other things, the doctrine of the real presence. The defendants deny their alleged departure from Lutheran doctrines, and insist that they do not believe the blood and body of Christ to be actually present in the sacramental elements, but they believe them to be really present—adding however that this is not to be understood of a physical or bodily presence. What they mean by this distinction seemingly without a difference, it puzzles both bench and bar to divine."

Well may the bench feel itself 'puzzled' to decide a question so decisively beyond and above its jurisdiction!

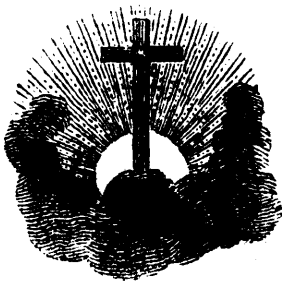
We cannot but suppose that the idea of the obvious necessity of a Court of Appeals in matters of Faith must have naturally suggested itself both to the Bench and the Bar on this occasion. For if the wisdom of our Constitution has established a Court of Appeals, wherein

erroneous decisions are to be corrected, and harmony and unity of judgment on the meaning of our laws should be preserved, how much more necessary was it that the incarnate wisdom of God should have established an unerring, living, speaking, tribunal, to announce to us with authority the moral and doctrinal truths of the Gospel, and to serve as a court of Appeals whose decisions should be final in directing the erring and fickle mind of man in the belief of the sublime mysteries of revelation.

This tribunal of such obvious necessity, for the peace and unity of religious truth all Catholics believe, has been established by Jesus Christ, who, in the most solemn manner, promised his divine spirit to guide and to lead it into all truth.

But the Protestant principle of private judgment, individualism, has sundered the bond of Christian unity, and by rejecting this Court of Appeals, divinely established, modern Innovators have brought their multifiduous Christianity into melancholy contrast with the universal unity of the Church of Christ.

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



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JUNE 28, 1843.

Dr. BERTHELOT has kindly tendered his services as agent for this paper in conjunction with Mr. McDonnell, Recollet Church, Montreal.

Dr. BRADLEY, Mr. P. BURKE, and Mr. E. MCSHERRY, have also consented to act as Agents for the city of Toronto.

The names of other efficient persons, who will exert themselves on behalf of the *Catholic*, are immediately required.

We solicit our reverend and lay agents to transmit with the least possible delay, a list of the names of subscribers intending to forward the holy cause of Catholicism by continuing their patronage to this paper, in order that we may know decidedly what support we can depend upon in our succeeding volume.

As a great deal of subscription money to the present series is outstanding, we beg to mention to our agents, that it is indispensable it should be collected and sent in to us, before we can continue the publication.

We are astonished at the barefaced impudence—(if not, as possibly may be)—

the complete ignorance—of the Hamilton Census taker, in setting down our Catholics at only 600, as printed in the *Journal & Express* of last week, when they surpass at least 1000! This is adopting the plan of Dr. Strachan's notorious Wilmot-Horton chart, which represented the Anglican as *by far* the dominant sect in this colony. "Mentita est iniquitas sibi.—Ps xxvi. 12.

We are glad to learn that the riots at Beauharnois seem quieted for a time; indeed, the way of putting them down was rather, perhaps, too summary: The men, it is affirmed, were unarmed; and when they retreated before the troops, it was quite unnecessary to pursue such to the death, and hurl them into the rapids.— Though the workmen were to blame, their murderers were surely more so. We trust that Government will look narrowly into this affair.

We are delighted to learn the peaceful conduct of the Welland Canallers, owing chiefly to the good feeling existing between them, their pastor, and their contractors. We may mention, from our knowledge, Mr. Zimmerman in particular, whose section of the work is remarkable for the good order that exists among his men. Indeed, this will surprise no one acquainted with this gentleman, who is distinguished for the urbanity of his manners, his liberal disposition, and his readiness on all occasions to contribute towards every charitable and philanthropic undertaking. We cannot omit expressing at the same time our meed of approbation of the course pursued towards their laborers by Messrs. McCulloch & Clarke, who take a praiseworthy interest in consulting the comfort of their men.

It is to be hoped that their example will be followed by other contractors, who have not, we are sorry to say, been over scrupulous in their behavior towards their men.

Our worthy and much esteemed brother clergyman, the Rev. Edward Gordon of Niagara, leaves his mission for a season on Thursday next, on a visit to his relations in Britain and Ireland. We wish him a safe and speedy return to his flock.

The Procession of the Fete Dieu.— This imposing ceremony took place in the city of Montreal on Sunday last, with even more than usual magnificence. The weather was propitious, the crowd of persons assembled was immense, and we are truly gratified to add that no one so far forgot himself as to offer the slightest token of disrespect. On the contrary, all seemed impressed with the solemnity of the occasion.

The procession left the cathedral after divine service, and proceeded along Notre Dame Street to the establishment of the Dames de la Congregation, from whence it again moved forward to Bonsecours Church, thence along St Paul street to the church of the Dames de l'Hotel Dieu.

At each of these points there was the usual pause, and the chaunting of sacred music spoke home to the heart. Some private houses were adorned in honor of the occasion.—*Montreal Transcript*.

On Sunday last, the *Fete de Dieu* was celebrated at Laprarie with the greatest pomp and magnificence. Great praise is

due to the Honorable Captain T. O'Grady, of H. M. 74th Regt., in the absence of Major Crawley the Commanding Officer, for his kindness in permitting the beautiful band of that Regiment to assist on the occasion; they performed several choice pieces of sacred music during divine service in the church, and afterwards accompanied the procession through the several streets of the village in which it passed, playing appropriate airs: it was also very gratifying to perceive the taste with which several old country Protestants had adorned a part of their houses, and the extreme cleanliness of their streets evinces that cordiality of feeling which ought always to exist between Christians of all denominations; it has upon the whole been the most splendid, which has hitherto taken place here.—*lb*.

PROTESTANT MISSIONS IN THE EAST.

School System.

The extent to which Schools have been established by modern (Protestant) missionaries, is very great. There cannot be fewer than 250,000 thousand youth, now receiving instruction in missionary schools. As the school system has been actively maintained for a number of years, there is an aggregate of a million of scholars who have been for a succession of months subject to missionary influence: The proportion of converts in this mighty host, is certainly very small. It was stated by the Rev. Mr. Reichardt, who labored long in the service at Calcutta, *that of the many thousand boys instructed, only 5 or 6 were converted.* At Vepey, a suburb of Madras, where for a hundred years this species of labour has been bestowed, the results are scarcely more encouraging, nor at Franquebar, where schools have been maintained for 130 years. In all Madras, where many thousands have been taught in missionary schools *there are not known to be a half a dozen converted natives.* Out of the Scotch General Assembly's school in Calcutta, which for six years has had an average of 400 scholars, and the entire and constant attention of two missionaries, *there have been but five or six conversions.* That at Chittagong, taught by a missionary in person, every day for 16 years, with an average of 200 pupils, *has witnessed but two scholars, converts,*

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

Scripture and Tract System.

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

Conjugal System.

The calculations which have been made

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

Motives of Converts.

The convert becomes an outcast in such a sense as the European cannot conceive. *Unless the missionary devise a mode of subsistence for him, he must starve.* In addition to other evils, this state of things tends to keep off all who have property to lose, and *draw together mendicants, idlers, and criminals, to profess Christianity for temporal ends.*

Apostates.

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

From the London and Dublin Orthodox Journal.

SIMPLE STATEMENT OF POPERY AS IT IS—NOT AS IT IS SAID TO BE.

BY A LATE PROTESTANT.

I am impelled to write the following remarks from the observations which I have so often heard made by my Protestant relatives and acquaintances, and the motives by which I am actuated (and that of circulating a true state of the case) has been further augmented by the passing remarks I have frequently heard from the groups who, attracted probably by the "concourse of sweet sounds," are generally stationed at our chapel doors.

I have been myself a Protestant—that is, I was, like hundreds, nay thousands of others, brought up in the established church of England, merely because our fathers were. Full well I know, therefore, the erroneous ideas, the preposterous opinions which every Protestant entertains of his Catholic brethren; and it is to throw a true light on these unjust and ungenerous prejudices that I thus venture to compose this humble tribute of sincerity. Oh! let the readers peruse it in the same frame of mind in which it is written—in the spirit of gentleness and of pure Christian charity.

There is nothing existing in the wide world that is so utterly misunderstood, so glaringly misrepresented, or so manifestly perverted as the rites and doctrines of our holy church. There is no created being who is so little understood, I had almost said so wilfully slandered, as the Papist; opprobrium and misrepresentation are coupled with his very name, and children of the established church are (I know by the experience of my own education) taught from their very infancy to look on a "Roman Catholic" as on some poisonous weed. And why so? Not from what they ARE—but from the mistatement of what they are not. Even the very word "Protestant" is, as a general term, a mistaken one; for how can any one protest against that of which they are brought up in utter ignorance? I was always taught that Catholics worshipped the blessed Virgin; I know now that they do not. If praying to her is idolatry, then has every churchman been more or less an idolater, not to the Blessed Virgin queen of saints, but to fellow mortals on earth, for every one has prayed to some higher power in the church to obtain for him honors, preferment, or a good benefice. And if the word *worship* be idolatry (though that is a word we do not use in any address but to our God), then is every Protestant husband an idolater, for he says to his bride, in the matrimonial ceremony, "with my body I thee worship." Yet are we called idolaters, and scarcely is there a vice, a deformity that is not laid at the door of our pure yes pure and God-protected church. We are charged with worshipping, not merely saints, but the very pictures of saints, and our priesthood, our bright examples, our noble-minded priesthood, are loaded with every contumely, accused of selling permissions to sin, of ministering absolutions for "filthy lucre," of condemning their own precious souls to sooth the souls of others, and many other absurdities too

glaring to repeat. Oh! who that calmly reflects can for one moment yield credence to aught so utterly improbable, and of a community too, professing, word for word, the same apostolic creed?

In gentleness and christian charity let me thus venture then a few remarks. I seek not to draw any from the path they have been taught is the right one; I seek only to remove the weeds which prejudice and falsehood have strewed upon ours. The glorious sun still hovers brightly o'er it; the weeds may flourish for a time, but the flowers, though shadowed, are flowers, fair flowers still. And first of idolatry.

The reverence which every Catholic pays to the altar is attributed either to the worship of the crucifix placed thereon, or to the painting suspended over it; at the best, the said reverence (even attributed to the really existing cause, viz. to the consecrated elements of bread and wine) still bears the charge of idolatry, because nine persons out of ten, not being aware that only as consecrated species are they thus revered, imagine that we worship bread and wine, leaving the Creator for the creature, and in a word are really that which, in such a case we should be, —rank idolaters. But are we so? In the name of the whole body of the holy Catholic church I answer, No! We pay reverence to the altar because on that hallowed spot is celebrated the august sacrifice of the mass, being that pure offering which the Prophet Malachi foretold should be offered among the Gentiles in every place—the real and indisputable body and blood of Christ; for such we believe it, as we reverence it, and every genuflection, every passing homage, every act of adoration, whether outwardly or in the heart, all, all have but this one only object,—our Lord and Saviour Jesus Christ. HE has said "This is my body." We believe our God, and we "fall down and adore."

The Protestant Catechism teaches that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." Why then arraign us for practice as well as precept? Why sow discord on our path because we perform that which we profess? Be it too ever remembered that this was a doctrine never doubted till the sixteenth century (the very syllable *mass* in the words *Christ-mas* Day, *Michael-mas* Day bearing witness to their derivation); and had not our first apostate king been a murderer, an adulterer, and a thief, it had been undoubted still, and once substantiated, this doctrine of doctrines, this corner stone of our happy privileges (a doctrine hallowed and interwoven in the holiest fibres of every Catholic breast), the altar claims, nay, commands, not only the homage of every knee, but of every heart. I know that to this topic an objection is advanced, and which, as a poor weak woman, I am no theologian to combat; but my own plain common sense tells me that a doctrine sublime, soul-inspiring like this, could never have been made hyman; could never have crept into the church. Mistaken but well meaning individuals may have extended and abused some original

observances and traditions, but the doctrine of transubstantiation could not be one of them. In a late controversial discussion at Dublin between a Catholic priest and a Protestant divine, the latter, when challenged to specify when and at what time such innovation found its way into the church, replied "that it grew by imperceptible degrees, just as a man's hair imperceptibly grows grey, without our exactly being conscious at what particular period the change begun."

Yes! the hair may grow grey by degrees, but here the argument of the rev. opponent refutes itself; because, even though admitted that some trifling abuses may have crept into some of the observances of the church, still, never could such a doctrine have been introduced by degrees. Would not every man, woman, and child have thrown back with horror the daring blasphemy in the teeth of the very pope himself? Would not every Christian parent exclaim: "Teach not this to our children, for it was not taught to us." And how indeed could aught so marvellous and improbable ever be reconciled as even possible, unless by the supposition so admirably suggested by the learned Dr. Bailey, viz., "that on some one particular night all the Christians in the world went to sleep sound Protestants, and woke in the morning rank Papists."

We reverence the altar for the sake of that which sanctifies it. We worship one God, and him only do we serve. We reverence too the crucifix it is true, and for the same reason we value a picture delineating either our Blessed Saviour or one of the holy saints; but can any one really suppose us so utterly devoid of common sense, nay, of Christianity itself, as to worship them? What! worship wood and brass? Adore oil, paints, and paper?—Yet so are we supposed to do. One of my Protestant acquaintances at this very moment believes that every priest, on lifting up his eyes in prayer, is paying homage to the picture over the altar; nay, I did but feed a poor tortoise, the little pet plaything of my children, when I heard it alleged that I was praying to it—that I believed it could help my salvation! This is so ridiculous that, were it not well known as having been said (yes, and thought too) in the neighborhood where I reside, one would indeed scarcely suppose it possible that prejudice could extend to aught so preposterous and ungenerous.—Yet so it is. Nothing, however, implorable, seems too glaring for the poor Papist to be charged with. But still, in the name of every Catholic, I protest our innocence. We hold it damnable to give to any creature whatsoever the homage which is due to God; and a proof of it cannot better be given than by an extract from our Catechism—a trite but comprehensive work, placed in the hands of every child as soon as it can lisp its infant prayers.

"Q. May we not pray to relics or images?"

"A. No, by no means, for they have no life or sense to help us."

*A convert—the son of the Bishop of Bangor.

Yet they possess one quality, a quality in unison with every other representation from the pencil of the artist—they remind us of those they portray, and every good Catholic will, when thus reminded, not worship the representation, but try and imitate virtues so exalted, as to render the original thus worthy to be represented.—And here let me appeal to the heart of every fellow being. Oh! lives there one who has not enshrined in tender memory some dear departed one now mouldering in the grave! Some

"Hallow'd form that's ne'er forgot,
That, lingering, haunts the greenest spot
On mem'ry's waste."

A parent, a child, a loved and tender tie. And oh! if a portrait exists of these lost treasured ones—nay, if but a faded flower they once have touched break suddenly on our sight, is it not prized? is it not loved, and kissed, and wept over? You call not that idolatry; why, then, is our value for the crucifix (prized only as the symbol of our mutual redemption) why is that so called?

How frequent is it in the Protestant church to hear the congregation enjoined "to pray" for some absent person "dangerously ill." What is there more idolatrous in our invoking the prayers of a higher congregation—the congregation of saints in heaven instead of that of sinners on earth? Their prayers (whatever Protestants may, and I know do say to the contrary) is all we ask; and let declaimers still declaim, and slanderers still slander, yet will I continue to say, "Holy Mary, pray for me." Aught else laid to our charge is utterly false.

The church teaches that "it is profitable to invoke the prayers of the saints," and therefore we do so. The same church teaches that "it is damnable" to give them any but "that inferior and relative honor which is due to them as the faithful servants and special friends of God," and therefore we do it not; and if, by some mistaken thought well meaning individuals, this doctrine, this blameless doctrine, has been thoughtlessly and ignorantly abused, that is no more the fault of the church than would the abuse of a physician's prescription impugn the physician's skill. Our fundamental doctrines cannot be wrong, for they rest with the church; and these once sanctified by that infallible authority, how trivial as "threads of gossamer" must appear in our eyes any little errors or mistaken abuses in the "mines of matter" which our separated brethren so largely stigmatise as idolatry and apostacy. Oh! who that hath climbed the lofty mountain brow would pause to glance back at our hills on his way? The crucifix, or the picture, or the image on our altars are no more objects of worship than are the Lion and the Unicorn over the communion table in the Protestant churches. We look on the crucifix with holy tenderness (who could do otherwise?)—but that no more comprises idolatry than does the bended knee of the courier to his sovereign or the salute of a military officer to the colors of his regiment.

[To be continued.]

CATHOLICISM IN CANADA.

Sectarianism, &c

Translated from the "Le Canadien" for the N. Y. Freeman's Journal.

The return of a great number of Protestants to the Catholic Church is a fact worthy of remark, at the present time, which excites the attention of the world. We do not receive a religious journal from the United States, England, France, &c., which does not tell us of numerous conversions in every part of these countries, among all classes of society.

It is only the Catholic journals of Lower Canada which have not spoken as yet of like conversions. It is not to be inferred, therefore, that there have been none or that they have been very rare. It is very true that the obstacles to the conversion of Protestants are greater here, than in most other countries. The Protestant part of the population is English, and claims naturally its pretensions to domination and superiority, to its other strong national and religious prejudices. The difference of language is a wall of separation which prevents an intercourse with Catholics, and leaves those prejudices to subsist in full vigor.

In the meanwhile, notwithstanding all these obstacles, the conversions to Catholicism in Lower Canada are frequent. To be convinced of this, it may suffice to make allusion to those which have taken place in Quebec, during a certain number of years, and during one year in particular.

It has been proved that during the cholera of 1832, there were no fewer than eighty Protestants who solicited the assistance of the clergy, and embraced the Catholic faith upon the bed of death, in the city of Quebec alone. We have been informed that at least an equal number of Protestants died Catholics in Montreal, during the same visitation.

But when we say that the conversions are frequent among us, we do not intend to speak of conversions made under those extraordinary circumstances, in the last hour of life; at that hour when we fear God alone, and when we have in view no other interests than those of the soul—we wish to mention only the conversions which are made daily, and which are found recorded upon the registry of the Parish.

Those registries verify that *four hundred and eighteen* Protestants made abjuration of their faith, in the Parish of Quebec alone, in 1826. Many of those converts were the fathers and mothers of families, where the conversion naturally included that of their children; but those children are not comprised in this number. There have been at least twenty-four conversions per year, in the Parish of Quebec, since 1826.

During the last there are counted forty-one, and in the month of January of this year there were registered twenty. We can judge from this of the number of conversions which are made during the year, in other parts of the province, and it is easy to see that the religious movement that leads the Protestants to return to the bosom of the Catholic Church, is no less manifest in Canada than in other countries.

The proof that this religious movement in Canada is not limited to the towns of Quebec and Montreal, and is besides of a date as recent as that we have just indicated, is found in the Report read and adopted, the 6th of March, 1843, at the "First Anniversary of the Association of the Presbyterian Congregations of Montreal, in aid of Missions"—and published in the *Montreal Gazette* of the 18th of April, and in the *Herald* of the 20th. The members of the Presbyterian Association of Montreal, ministers and laity, orthodox and dissenting, proclaim to the world, in this official Report, that "the majority—nearly the whole"—of the Protestant establishment of English ascendancy in Canada, have either embraced the Catholic faith, or else ceased to believe in the different forms of Protestantism which were imported with them, and that their descendants have naturally followed their examples. These assertions may appear exaggerated, but to show that we do not invent or misstate them, we present the words of the official Protestant Report itself.—

"It is nearly a century since this colony has been a province of Great Britain.—During this long period, until very recently, scarcely an effort has been made to alleviate the moral degradation, resulting from the absence of religious instruction. Since the conquest of the country by Wolfe, each year has brought an increase of emigrant settlers from the British Isles, without being accompanied by a preacher or an instructor; and these settlers, as fast as they arrived, either scattered themselves over the country, where they established themselves in separate localities, among the Roman Catholic population, or among the early immigrants or their descendants. Thus, surrounded by the superstitions of the one, and the religious indifference of the other, and totally deprived of the means of religious improvement, all the moral impressions which they had received in the country of their forefathers, lost their influence in a little time, and the majority of the early settlers became either Catholics or Infidels; and what they became, their descendants continued to be—of course more confirmed in the creed which was adopted, and still more debased in ignorance and vice. Such are the paths in which almost all the early immigrants have trod, and we now see the woful state of our thus long neglected brethren.

"A writer, in his remarks upon the degeneracy of the new immigrants, expresses himself thus: 'I have found by the observation of many years, that it follows generally a regular progression—a family of immigrants established themselves in a place where the people are composed either of Catholics, or the almost barbarous descendants of Protestant immigrants. In the first case, the family so situated find themselves exposed to the many deteriorating influences of all the follies and errors of their neighbourhood. At first, and during a short space of time, the fathers and mothers, especially, resist this influence; but as many circumstances concur to strengthen the predominating example and opinion, this resistance is very soon overcome, the voice of conscience

grows weak, the torch of reason begins to be obscured, and emits but a feeble ray, the judgment resigns its sovereignty, and family aspirations after God are blotted out. In the meanwhile the children grow up under the discipline, not of a pious family, not of a Sunday School, but of their companions of the same age, rude and vicious, who seldom fail to make them like themselves. They are acquainted with the religion only which they see and hear in the locality where they find themselves. They willingly frequent the places dedicated to the worship of the Roman Catholic Religion, and, little by little, they conform to the wishes of their Catholic companions, (shall we say their instructors?) until finally they become one with them in religion and every mode of thought. Here their Protestant distinction dies, and in a few years there is not the least trace visible of such Protestant distinction, unless the name alone. Or if such a family goes to establish itself among the degenerate descendants of Protestants, its condition becomes rather worse than better, for there, irreligion, with all that accompanies it, rears its impious head, and the immigrant disregarding the danger, becomes very soon a victim to the unchristian tenets and frightful incredulity of his neighbours.'

"This is not (pursues the Report) an exaggerated description; it is a simple exposition of such things as appear, from time to time, to throw light upon the moral history of our long neglected brethren."

The Committee add that, in order the better to ascertain "the spiritual wants of the country, they had printed circulars, and from personal narrative, your committee are confirmed in the opinion that the degree and extent of this want, and its effects, are nearly too great to be believed. They have discovered some families, of both sexes, not very far from this city, who have never put a foot in a place dedicated to religious worship, who have never heard a sermon, and who, nevertheless, bear the name of Presbyterians. In many parts of the country there are families who have been ten, twenty, thirty, and sometimes even forty, years without a bible. Some of them have declared, that they have heard speak of Bibles, but they have never seen any; and one preacher has said that he has not had any bible for two years. Several members of the committee have given themselves some labour to assure themselves of the truth of these facts, and they find that the more they continued their researches, the more it became evident that the lamentable effects of the want of Religion to their long neglected brethren are not yet fully known."

The reverend authors of the Report attribute this "spiritual want of the country," this deplorable state of their long neglected brethren," and these "lamentable effects," to the want of Ministers, Instructors, Bibles, and above all, money! But, do not our cities, on the contrary, possess Protestant Establishments, richly endowed, and Ministers and Instructors well and sufficiently compensated? Is there not to be found in them Repository after Repository of Protestant Bibles, which

are distributed wheresoever they are required? And do we not know that besides the rich grants and donations made by religious Societies, and the Legislative assembly at the Capitol, a seventh part of the land of Canada is appropriated to the maintenance of the Protestant clergy? And do not the very same journals which publish this Report make it a boast, that the greatest part of the landed property of the Provinces, as well as the Commerce of the country, is in the hands of the Protestant?

And lastly, whilst there are so many Protestant Immigrant Families from the British Isles, in such spiritual destitution that "they have never heard a sermon, nor read the bible," of which it is hold that the reading is necessary for the salvation of their souls, would it not be better to provide for these religious wants of "their long neglected brethren" than to import at great expense Swiss Missionaries and their mutilated French bibles to Protestantize and convert the Catholics?

THE KIRK OF SCOTLAND.

Our readers are already aware of the troubles in the Scottish Kirk, whose present condition affords unequivocal augury of speedy dissolution. The second article, of the XXVII number of the Dublin Review, in some thirty pages, presents us with a sketch of the controverted points, which, like entering wedges, are splitting to pieces this sturdy growth of Protestant vegetation, whose roots, fixed in the rocks of the highlands, and enjoying the dews, rain and sunshine dispensed by the government of Great Britain, have sustained and upheld it for near three centuries.

As long as this cherished bantling of reformation love, was humble enough to preserve, or powerful enough to command, the support of government, it could lord it at will over the consciences of men, while at the same time, it was making boast of the glorious right of private judgment and the liberty of human opinion, enjoyed by all who protest against the Catholic church. But it has been bold and foolish enough to come into direct collision with the State, whose authority created and upheld it, and it would appear that the contest will necessarily demand the death of one of the parties. Which will perish, it requires but little foresight to predict, except for those turbulent agitators, who in their eagerness for power, are at once blind to the signs of the times, and ignorant of the experience which history records.

We will endeavour from the article to which we have referred; to condense this sketch, and in brief, place the questions at issue, under the view of our readers. A learned northern Judge (Lord Gillies) in delivering his opinion upon a case, which, in point of fact, brought the Kirk and the State before the tribunal of the Law, as adverse parties, was pleased to eulogise the Kirk, "as a beautiful and solid fabric. It rests on durable—on eternal foundations." Events since this eulogy was uttered, have proved that the foundations of the Kirk, far from being "durable and eternal," are most probably resting upon the sand, and in imminent danger of crumbling to pieces, and the reviewer assures us that the learned Judge on his death-bed, late-

ly, changed his opinions about the beauty and solidity of this fabric, and took refuge from its crumbling walls by joining the ranks of the Oxford Tractarians.

The great ruffian of the reformation, the meek and amiable John Knox, was the first founder of this institution in 1560.—Under his leadership, various self-appointed ministers of the Lord, took energetic and successful measures, to place this part of the "Lord's vineyard" under the protection and patronage of government, and by the sovereign authority of acts of parliament, made their own opinions—reduced into the form of a confession of faith,—a part and parcel of the municipal law.

By one of these acts or statutes, (1567 c. 7.) the *spiritualities* were settled in the clergy while the rights of advowson and presentation, then existing, were secured and preserved to their respective patrons. Among other points, it was declared in the vernacular language of the day "that examination and admission of ministers within this realm, be only in the power of the Kirk, now openly and publicly profess within the same; the presentation of lawit (lay) patronage is always reservit to the just and ancient patrons." The system then did not embrace presbyteries, and "by a sort of Episcopal parody, there were superintendents appointed to watch over the conduct of the parochial clergy, and generally to attend to the affairs of the Kirk." In the event of patrons neglecting their right of patronage, provision was made, in the act, for appointing ministers, and it was decreed that should the superintendent refuse to receive into orders a properly well qualified presentee, "it shall be lesum (lawful) to the patron to appeal to the superintendent and minister of that province quhair the benefyce lies, and desire the person presentit to be admitted. Quilk gif they refuse, to appeal to the general assembly of this haill realme, be quholme the cause heard decydit, shall tak end as they docerne and declair."

Thus then the statute defined the rights of Clergy and Laity. The power to admit ministers was left with the Kirk, and where the qualifications of a presentee were in dispute, a final decision was to be had from the general assembly. On the other hand the rights of patronage were to be held inviolate. The statute is altogether silent, about the right of the people or of congregations to choose their own pastors. This statute was further confirmed by another in 1592.

After "Presbyterianism" had recovered from its temporary subjugation by "Prelacy" in the first part of the seventeenth century, in 1649, the general assembly passed an act prescribing the mode in which ministers were to be elected, restoring the right to choose, in the Kirk session, and virtually setting aside the right of patronage. But even this act made no provision for giving authority to the people in regard to the choice of ministers, it left the whole power in the *demer resort*, in the Kirk.—This act, however, is now but a point of history, since like others, passed during the revolution, it was repealed at the restoration.

In 1690, Presbyterianism was again confirmed in Scotland by act of parliament; but in 1711 under Queen Anne,

all statutes interfering with the right of patronage were set aside and made void, and these rights were recognised in their full plenitude and integrity, and it was required that presbyteries should receive the presentees as according to the laws of 1567 and 1592.

The reviewer having presented an outline of the constitution of the Kirk, and shown the provisions made by law for the privileges of the clergy and the rights of patrons, then explains what is meant by what in Kirk language is denominated a **CALL**.

A presentee is required at a particular time to preach in the Kirk of the parish which he claims by presentation, what are called his "trial sermons;" when he has done so, a day is named for "moderating" his "call" after due notice of ten days has been given. On this appointed day, a minister, of the presbytery embracing the Kirk to be provided for, preaches a sermon and invites the parishioners to subscribe a written "call" to the presentee to become their minister, which proceeding is termed "the moderation of the call," which when signed, however few the signatures, is sustained by the Presbytery. Then comes the "examination" or "trials" of the presentee, and if appointed, there follows "an imposition of hands," and the Presentee has been legally "called" to the pulpit of his Kirk.

The reviewer next presents a glance at the condition of the Kirk during the past century, showing how for a while after the promulgation of the statute of Queen Anne, to which we have referred, the ministers behaved quite decently and orderly, until by degrees aversion to patronage, which many considered a heavy grievance, and also aversion of good order led to various outbreaks of the old leaven of rebellion, that had from the beginning continued to ferment beneath the surface.

There had been little said or heard about the divine right of the people to elect their pastors, although from time to time, some complained of various abuses growing out of the right of presentation. It may be admitted, that down to the year 1725, the assemblies of the clergy, in spite of diversities of religious and political opinions, evidenced a wish to preserve order and tranquillity in the country, and, in their respective parishes, the ministers endeavoured to teach the people their moral duties. The dispute about presentations were settled according to the statute of 1690.

But shortly after 1725 there appeared in the Kirk two parties; one contended for the right of the people, by heads of families to elect their ministers, and opposed the right of patronage; the other party did not go so far, but desired that "calls" should come exclusively from "heritors" (that is land proprietors) "and elders" (or vestrymen) subject to the approbation of the congregation. Contending that this should be the uniform rule for providing ministers whenever the patron neglected to present.

It was then a frequent occurrence for the people to refuse to receive presentees, and their refusal was countenanced by those ministers who disliked the system of presentation.

To remove this stone of offence, upon which the Kirk had almost been split to pieces, the general assembly departed from the constitutional course of procedure, and in place of requiring presbyteries to obey "its sentences," it appointed either members of its own body, or of synods or presbyteries, contiguous to the disturbed parish, to execute its orders, and induct the presentee in the usual forms competent, in ordinary cases, to the presbyteries, leaving it open to such members of the presbyteries as choose to unite with them

in so doing." This breach of the constitution of the Kirk failed to effect the end which was looked to, in permitting it, and a still more flagrant one was made in 1782, by the party which desired to put down the pretended divine right of the people to elect their own ministers. This was, an act passed by the general assembly, of *their own authority*, and *without transmission to the presbyteries* which in substance adopted the parliamentary enactment of 1690.

The reviewer exhibits the illegality of such a step, by explaining the nature of a process, which in *Kirk parlance*, is called an *overture*, which implies, that for any legislative act of the general assembly, a consent of a majority of presbyteries must be had. Consequently, when it is proposed to pass or repeal an act, an *overture* of the measure must first be proposed to the general assembly, and then sent round for the approbation of the presbyteries. For it was provided by an act of the general assembly in 1697, "commonly known as the Barrier act," that to make a measure binding as a rule of the Kirk, it must first be proposed as an *overture* to the assembly, and sent round to be considered by the presbyteries, and after a return of the opinions of the presbyteries, enacted by the assembly. But the general assembly, in the instance above, had departed from its own law, which had been recognized by the State, and consequently had acted illegally.

Of necessity the conduct of the assembly on this score met opposition; from some as a violation of constitutional rights; from others, because their "divine right" opinions were not respected. Besides, it called from the "vast deep" of a restless ocean of thought, an ultra democratic spirit, which, fostered by one Ebenezer Erskine, soon produced the first great schism in the Kirk of Scotland, called the "secession," and at a later date, in 1751, the second large class of dissenters, known by the designation of, the Presbyteries of Relief."

From 1752 to 1763 the machinery of the Kirk worked pretty smoothly, but in the latter year the "moderate" party organized by Dr. Robertson, the historian, was dominant. This party deferred to the laws provided for the Kirk by the State. Dr. Robertson retired from public affairs in 1781. During his leadership, and for nearly half a century after, the ministers conducted themselves like good orderly citizens.

In 1832, the increased power which was given to the people by the reform bill, introduced the ministers of the Kirk to desire an increase of their privileges, and taking advantage of popular excitement, they caused overtures to be introduced "into the Kirk courts for procuring the abolition of lay patronage, and the institution of the popular will or *veto* as a new element in the appointment of the Kirk ministers. But a motion to appoint a committee to deliberate on the subject was negatived by a majority of forty-two, which the popular party was able to reduce to twelve, by the year following.

Afterwards in the Assembly, the popular party acquired a still stronger majority, by the aggregation, of "the coadjutorial tenements," viz: "the parliamentary churches, and chapels of ease," whose ministers, by law, could not sit in the Kirk Courts, either as ministers or elders. In

the Assemblies of 1832 and 1833, committees were appointed to report concerning the admission of the ministers of the parliamentary chapels, and also in 1834, a committee was appointed for considering the admission of the ministers of "the chapels of ease," and thus, by *decree*, a large number of ministers were aggregated & placed in the precise *status* of parochial incumbents. And both these enactments were made without transmission to Presbyteries, as required by "the Barrier act," but were immediately adopted and put into operation as authorised rules of the Kirk, in complete defiance of the requirements for preventing hasty and crude legislation.

Then came the famous statute, at the instance of Lord Moncrieff, "declaring it to be a fundamental law of the Kirk, that no pastor shall be intruded on any congregation contrary to the will of the people," for carrying out which it was provided, that "in moderating a call," if a majority of male heads of families, in the vacant parish, disapprove of the person applying, such disapproval shall be sufficient grounds to the Presbytery for rejecting such person. This was carried, after a vigorous opposition, by a majority of 46, and with a view to carry out the same in full, a set of regulations—twenty-two in number—were drawn up and appended to the overture to be transmitted with it. This motion is said by the reviewer, to be in all respects, "similar to one brought forward by the celebrated Dr. Chalmers (the corypheus of all these disturbances.) in 1833, wherein the learned The ban maintained the novel doctrine, that it was "a fixed principle in the Law of the Kirk," that no minister should "be intruded into any pastoral charge contrary to the will of the congregation," and which was then lost by a majority of twelve."

It is further to be noted, that although Lord Moncrieff's law was submitted by the rule of *overtures*, to the Presbyteries, it was however passed, *ad interim* and carried into instant effect; being, therefore, like the wholesale introduction of ministers, a violation of the legal course of procedure. In 1835, the *interim* act was approved, and by a majority of forty or fifty, declared a standing law of the Kirk. Thus was the renowned *veto* act, the fruitful occasion of so many disturbances, and the rock of destruction to the Kirk. Rev. Henry Moncrieff, son of Lord Moncrieff, was the first rejection, his ministry having been refused by the weavers of Kilbride.

The people soon began to exercise the power entrusted to them by this act, and so industriously too did they act, that in less than three years, out of nearly one hundred vacancies, they had filled nearly one half according to their own wishes.

The legality of such proceedings was finally put to the test by Lord Kincaid, who had the right of presentation to Aucterader, but whose presentee was rejected. This case is famous. A detailed account of its rise and progress is furnished in the article which we have at present under consideration. "The suit commenced in October, 1835, was argued for ten days before the whole *thirteen*

judges, in the year 1837, and decided on the 10th March, 1838 seven days having been occupied in the delivery of their Lordships' opinions." The Court first by a majority of eight to five, decided that the matter was within their jurisdiction; and then that the patron being validly presented, the Presbytery was bound to take the presentee on trial, consequently that in refusing, they had acted illegally, &c. &c.

Dissatisfied, "the defendants appealed to the House of Lords, by whom, on the 2d and 3rd of May, the judgment of the Court below was unanimously AFFIRMED, with expressions of surprise that any difference of opinion could have occurred in the Inferior Court."

The Assembly would not, and did not retrace its steps, as it should have done, in conformity with the law of the land, but while the moderate party were inclined to submit, their views more overruled by large and turbulent majorities.

It is curious to notice the progress of these difficulties; it is impossible to say what will be the final result, but one would hazard but little in predicting that the ministers will find it hard in a collision with the State, to keep up the pillars of the Kirk, and we may expect soon to hear the mighty noise of its fall. That this law-produced creature, has acted untowardly, capriciously, and blindly, no unprejudiced observer can deny; and without a single pang of regret we contemplate its heaving throes, on seeing severed those strong bands of civil power, by which it has so long been kept in being. One thing is certain, that among the present agitators, there is too much fanaticism, and too little prudence or humility, to expect a remedy in the evils which threaten ruin to the Kirk, from a repentant recognition of the wisdom and justice of the State, and on the other hand, a perseverance in the present contest with the State, must inevitably lead to the prostration of the Kirk.—We may therefore soon be called upon to contemplate a mighty change in its fortunes and destinies. We may soon witness the scattered ruins of its downfall.—Its sceptre will pass away—its sources be dried up—its name become the property of history—and its remains among other broken monuments of human pride, serve no better purpose than to warn mankind of the truth, that "Pride goeth before destruction, and a haughty spirit before a fall."—*Cath. Adv.*

From *Wülmers Express.*

FOREIGN MISCELLANEOUS ITEMS.

We learn, from unquestionable authority, that the Oxford investigation has terminated in a complete vindication of Dr. Pusey, who produced out of St. Cyprian the *ipsissima verba* of the passage which Dr. Fausset had accused of heresy.—*Times.*

At Tiners will, immediately after the close of the parliamentary session, go to Spain, for the purpose of visiting Stragosa, and other places of note, in the struggle against Napoleon.

A letter from Perth, in the *Caledonian Mercury*, mentions that a serious affray had taken place between the military and the traders of Perth. Several of the soldiers are in

prison, and some of their opponents are stated to have been killed.

On Wednesday, according to the *Constitutionnel*, a large number of manufacturers and industrials of Paris met in order to confer upon the means of turning to account the Chinese market. The result was the formation of a *Societe Chino-Parisienne*.

It is stated in London, that the government intends to propose a vote of £50,000 to the Church of Scotland, to be distributed by the General Assembly.

The *Shipping Gazette*, in an article respecting free trade, makes the extraordinary assertion, that sawdust produced from mahogany has been used in the adulteration of coffee in this country to the extent of 300 tons.

THE FACTORIES' EDUCATION BILL.—The Wesleyan body have issued another circular, dated Saturday last, calling on all their congregations to petition against the Factories' Bill in its present (amended) shape.

Mr. Cobden intends to visit Chelmsford, when Sir John Tyrrell is to meet him, to argue the question of the Corn-laws before the assembled farmers.—*Essex Herald.*

IRISH ITEMS.

THREAT OF O'CONNELL.—It appears that the Liberator was so well pleased with the success that followed the absurd threatening of the Ministry, that he has taken to menacing himself. Having been ejected from the magistracy by the Chancellor, Sir Edward Sugden, he writes a letter to the son of that official and tells him for this attempt to gag public sentiment he shall impeach him in the Irish Parliament. This is a most striking and prophetic threat and opens to the Irish mind a prospect for the future as probable as it will be glorious.

At the Dublin Corn Exchange, on Monday, as a set off against the supersedeases issued by the Chancellor, ten barristers, headed by Sir Coleman O'Loughlin, son of the late Master of the Rolls, subscribed to the funds of the Repeal Association, and were by acclamation admitted as members. This bar-motion caused a great sensation.

All the Irish forts, castles, and battlements, have been inspected by a government engineer, and ordered to be repaired and placed in a state of perfect utility. Indeed, the preparations of government are such as would indicate that a civil war was not far distant.

Signals of Distress.—We (*Freeman*) have seen a letter from a gentleman moving in the first political circles, in which he confirms the accounts which the public journals in the Conservative interest had given us reason to suspect:—*London May 23.* Peel declares he will resign if not unconditionally supported by a large majority. The greatest dissension prevails in the cabinet. His own party has no confidence in him. All seems doubt, uncertainty, and divided council—in fact, complete bewilderment.

Great Demonstration in Cork.

The repeal affair in Cork was very brilliant. It is said that upwards of 500,000 persons congregated on this occasion. A cork paper says—

"The procession alone occupied exactly three hours and five minutes—passing the Liberator's carriage, from the higher to the lower road, when tremendous cheers were given for the Liberator. When the procession passed, the Liberator's carriage immediately followed: the roads throughout were lined with horsemen, cars, and carriages; the field and heights were occupied by countless thousands, whose enthusiastic shouts rent the air, Liberator echoing them by cries of 'Repeal!' 'Old Ireland!'"

We copy the following address from the Castlebar Telegraph of the 22d. ult.:—

ADDRESS

TO THE REV. OLIVER KELLY, R. G. G. &c.

VERY DEAR AND REV. SIR,

WE, the Inhabitants of Castlebar, and its Vicinity, and other friends whose names are hereunto appended, having heard, with much regret, of your intention to take your departure from amongst us, beg to present to you this our affectionate and cordial Address, and to assure you of our most sincere esteem and regard.

We fully appreciate the feelings of filial piety and natural affection which impel you to take a long and fatiguing journey to the other side of the Atlantic, yet cannot but regret that this Town and Parish, the scene of your pious, exemplary, and efficient labors for the last four years, are about to be deprived of a continuance of them. To those who had the honor of your intimate acquaintance—who witnessed your zeal in the cause of Religion—your Christian Charity—your many social and moral virtues—your literary attainments, and your gentle and unassuming manners, a separation from you, unexpected as it is, must and will be poignantly painful.

Your hereditary title to the homage of our devoted respect and regard, independent of other considerations, would in itself sufficiently excite our regret at your departure. There is some solace, however—some mitigation of our sorrow—in the reflection, that, at no distant period, you may resume your missionary labors in your native diocese.

We request your acceptance of the accompanying compliment, as a trifling testimonial of the sincerity of our wishes towards you, and have to express our concern that the short notice we have had of your intention, prevents us from rendering it somewhat more commensurate with your merits and our respect and regard.

Unfeignedly wishing you health, happiness, and prosperity in this life, and a crown of everlasting glory in the next, we most affectionately bid you farewell.

† John MacHaic	Patrick Harte
† Blake M.P. Ballinacree	James O'Malley
† H. Blake, J. P., L. Col.	Lyons Carney
† Frederick Cavendish,	John A. Cavendish
† Fitz'd. Higgins, J. P.	John Sheridan
† John Brown, Lieut. Col.	John Dudgeon
† Edward Dean J. P.	Thomas Walsh
† Joseph Burke, J. P.	Henry Atkinson, M. D.
† Dominic J. Burke, J. P.	James Foy
† Henry O'Malley, J. P.	Thomas O'Dowda
† M. MacDonell, J. P.	Martin Sheridan
† Theobald Burke J. P.	John Thomas Egan
† J. Burke, sub-sher. Mayo	William Hynes
† Wm. Malley, H. C.	William Walsh
† Mart. Blake Ballinacree	Timothy Bratazon
† H. Brett, Co. Surveyor	Patrick M'Hugh
† B. Burke, R. C. Dean,	Hugh M'Hugh
† and P. P.	Patrick J. Rogers
† Thos. Kiely, Professor,	Patrick M'Elin
† St. Jarlath's, Tuam.	Thomas S. Foy
† Richard Gibbons, P. P.	Thomas Brennan
† Pat'k. Harley, R. C. C.	John Flynn
† Jas. McManus, R. C. C.	J. Gibbons, Westport
† Peter Cannon, P. P.	Henry Lynch
† Paul M'Greal, P. P.	Martin Walsh
† Thos. Costello, R. C. C.	Hugh Feeny
† John Jennings, P. P.	William Lavelly
† Ed. O'Malley, R. C. C.	Thomas Comber
† Barth'w Adams, R. C. C.	John Hogan, L. R. P.
† Thos. MacAffrey, P. P.	Thomas Cooley
† Martin Browne, P. P.	Patrick M'Hugh
† James Hughes, P. P.	Thomas Coffey
† James Higgins, P. P.	John Cosgrave
† Patrick Duffy, P. P.	Patrick Ruame
† Patrick O'Grady, R. P.	Patrick Flynn
† Thos. Hardiman, R. C. C.	Reomas Geraghty
† Thos. O'Dowd, R. C. C.	Thomas Quin
† Peter Reynolds, R. C. C.	Patrick Forde
† John Malley,	William Jennings
† Henry Murphy,	Thaddeus Kerigan
† Matthew Gibbons,	Edward M'Hugh
† Stephen Gibbons	Edward Forde
† M. L. O'Donel, Sol'r	Phillip Forde
† Pat'k. Ronayne, M. D.	Hugh Quin
† Charles O'Malley	Arthur Kelly
† James Conry	Patrick Lee
† John H. Doyle, Editor	Matthew Danich
† Mayo Telegraph	John Dec.
† Redmond Carney	John Faulkner
† W. Smith Malley, M. D.	Anthony Faughney
† Richard A. Cavendish	William Russell
† Stephen Bourke	Thomas Harn
† Richard Keane	William Devine
† Mark O'Malley Bourke	John Fergus

Peter Gaven,	John Burnett,
Patrick Gaven,	Laurence Gilden,
Joseph Carroll,	Henry Faul,
John Casey,	Henry Ferns,
John Walsh,	Thos. MacDermott, jun.
John Fallon,	Stephen Donnelly,
Patrick Harn,	Joseph Walsh,
Ambrose Murray,	Patrick M'Hale,
Patrick Kelly,	Joseph MacDermott,
Anthony Connor,	James Flannery,
Thomas O'Hara,	William Connor,
Michael Geraghty,	Martin Cleary,
John Carabine,	Patrick M'Loughlin,
John M'Hale,	Michael M'Hale,
Edward Murray,	John Bourke,
John Filbin,	Michael Sweeney,
John Huston,	Martin M'Tigue
Michael Donnelly,	Michael Cantou
Thomas MacDermott,	Edward Phillips
Patrick Hughes,	George Brannagan
Edward Ferns,	Thomas Heveran
Patrick Paul,	Hugh Horkan
Joseph Ormsby,	John Noon
James Kilroy,	William M'Loughlin
Mathew Flannery,	John Higgins
Thomas Blannery,	Michael Keary
Patrick Conner,	John Donnelly
John Morran,	James Ormsby
Patrick Keary,	John Bradley
James Donohoe,	John Walsh
Thomas Moraghan,	Thomas Collins
John Cunningham,	Neal Gallagher
John Fitzmaurice,	

ANSWER.

MY LORD AND GENTLEMEN.—Unconscious of any qualities of mine which could recommend me to that generous consideration manifested in your affectionate address and handsome accompanying gift, I feel great difficulty indeed to express my overwhelming sentiments of gratitude in the language which my heart dictates.

Gifts, quoth an old Italian proverb, are always sweet, but far sweeter when they come unexpectedly—these are my adopted sentiments; and if surprise serve to give a zest to benevolence conferred, what feelings of thankfulness must swell the bosom of one so worthless as myself on the receipt of a compliment as vast as it was unexpected—as unmerited as it is valuable.

From the illustrious name that heads your list (who, from the eminence of his exalted position never refused to regard the humblest of his subjects with condescending and paternal kindness), to that which closes the respected and benevolent catalogue, I read the names of men the proudest would be proud to be noticed by; and whatever my future destiny may be, shall ever be preserved to remind me of having been once so honored.

If considerations, both natural and urgent, did not require it, and a thorough consciousness that the place I occupied will be worthily and zealously filled up, I should never have entertained the idea of a separation from so many inestimable friends as it was my happiness and privilege to have moved among in Castlebar: and, although the determination is on my part voluntary, believe me it is not unaccompanied with the most poignant and lasting regret.

You will pardon my egotism when I express my pride at your allusion to the hereditary title I have to your consideration, and that there existed a relative whose memory is still cherished in the minds of those who witnessed his zeal and labours in the cause of religion.—Should it please Providence that I would avail myself of the privilege which the kindness of his successor has accorded to me, may it be my gratification to find you all in the enjoyment of health, prosperity, and happiness.

I have the honor to be, my Lord and Gentlemen, your grateful and obedient servant,
OLIVER KELLY.

PAYMENTS RECEIVED.

Wellington Square—Mr O'Neil, 7s6d.
Oshawa—B. Farrell, 7s6d.
Toronto—Hon. Robert Baldwin, Hon. John Elmsley, and Col. Baldwin, each 15s. and Major Swinburn, 7s6d.
Otterville—Mr. McElhone, 7s6d June 1.
Montreal—Mr McDonnell for Rev Mr Jermain, Miss Berthelot, and Mr J. Kelly, each 15s; Dr Berthelot, 10s. and Mr. Ward, 7s6d.
Niagara—Rev E. Gordon, 7s-6d, and for Col. McDougall, 7s6d.
Rev J Cassidy, 7s 6d
St. Catharines—Rev. Wm. Patk. McDonagh, 7s 6d; for books, 5s; and for Messrs Quinn and Sharpe, 7s6d

EIGHT HUNDRED THOUSAND ACRES OF LAND.

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

No Money is Required Down.

TO OLD SETTLERS, EMIGRANTS, AND OTHERS.

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

NO MONEY BEING REQUIRED DOWN.

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

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

Upon 100 Acres upset price being 2s. per Acre,	Rent would be the whole yearly	£ s. d.	and no more.
Do. do 3s. do.	do. do.	0 12 0	
Do. do 4s. do.	do. do.	0 18 0	
Do. do 5s. do.	do. do.	1 4 0	
Do. do 6s. 3d. do.	do. do.	1 10 0	
Do. do 7s. 6d. do.	do. do.	1 17 6	
Do. do 8s. 9d. do.	do. do.	2 5 0	
Do. do 10s. do.	do. do.	2 12 6	
Do. do 11s. 3d. do.	do. do.	3 0 0	
Do. do 12s. 6d. do.	do. do.	3 7 6	
Do. do 13s. 9d. do.	do. do.	3 15 0	
Do. do	do. do.	4 2 6	

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

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

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

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

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

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

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

GREAT ENLARGEMENT OF THE PHILADELPHIA SATURDAY COURIER.

The proprietors of this time-honoured and universally popular Family Newspaper announce, that in consequence of the unparalleled patronage which has been extended to their establishment, they will, on the 16th of March next, being the commencement of its XIIth volume, issue the Philadelphia Saturday Courier in a greatly enlarged Form, With New Type, New Paper, on a New Press, and every way in such superb style as to stamp it at once as the Largest and most beautiful Family Newspaper, issued from the Press.

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

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

TO AGENTS—TERMS.

The terms of the COURIER are \$2 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, and send us \$15, per money and postage free, we will receipt for one for each. Seven copies for \$10 or 3 copies for \$5, or one copy three years for \$15. Address, M. MAKIN & HOLDEN, Philadelphia.

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

A most important and invaluable discovery has been made by a gentleman of this city, by which newspapers may be printed in their present form, and, at the same time, capable of being converted at pleasure, into a Magazine form, for preservation. This grand improvement, which is destined to form a new era in the business, effecting an entire revolution in the art of printing mammoth newspapers, will be introduced, by permission of the patentee, into the Philadelphia Saturday Museum, commencing in May next.

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

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

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

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

TYPE AT REDUCED PRICES.

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

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

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

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

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

SPRING GOODS.

THE SUBSCRIBERS

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

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

NEW GOODS.

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

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

THE STOCK OF HATS

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

A great quantity of Ready-made Clothing.

PRICE & MITCHELL.

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

WINER'S

Canadian Vermifuge.

Warranted in all cases.

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

10 CHEMIST, King street, Hamilton

THE LADIES' WREATH.

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

ONE DOLLAR A YEAR.

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

ENTIRELY ORIGINAL.

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

A SPLENDID STEEL ENGRAVING

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

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

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

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

DREW & SCAMMELL, Publishers.

67 South Third Street Philadelphia. Philadelphia, January, 1843. Subscriptions received at this Office

UPHOLSTERY AND CABINET MAKING:

Oils, Colours, Painting, Glazing & Gilding.

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

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

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

MARSHALL SANDERS, JOSEPH ROBINSON.

King street, Hamilton, May, 1843.

38

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

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

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

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

ARMOUR & RAMSAY, Montreal.

A. H. ARMOUR, & Co. Hamilton.

RAMSAY, ARMOUR, & Co. Kingston.

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

FOR SALE,

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

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

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

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

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

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

March, 1842.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

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

Hamilton, Dec; 1842. 13

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 its 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.

ENLARGEMENT OF THE MONTREAL TRANSCRIPT.

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

2,250 COPIES,

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

TERMS—13s. in Town and 16s. in the country, postage included.

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

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

D. McDONALD, Near the Post-Office.

Montreal, May 2d, 1843.

THE U. S. CATHOLIC MAGAZINE

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

Published with the approbation of the Most Rev. Archbishop.

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

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

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

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

Mch 11,

Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR

AND LITERARY MAGAZINE.

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

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

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

New York, March 11.

Subscriptions received at this Office.

THE WONDER OF THE NINETEENTH CENTURY.

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

* * Two fine copper plate engravings from drawings made on the spot, are given in the work, illustrating of the usual appearance of these extraordinary beings, whether in a state of ecstasy or suffering.

CONVERSION OF RATIONNE, SOON. CASSERLY & SONS, 108 Nassau, N. Y. Subscriptions received at this Office.

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.

6m14et.

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.]

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms

Persons neglecting to pay one month after Subscribing, will be charged with the Postage at the rate of Four Shillings a year.

PRICE OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7d each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 10d each subsequent insertion.—Over Ten Lines, 4d. per line first insertion, and 1d. per line each subsequent insertion.

Advertisements, without written directions, inserted till forbid, and charged accordingly.

Advertisements, to ensure their insertion must be sent in the evening previous to publication.

A liberal discount made to Merchants and others who advertise for three months and upwards.

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

* * Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flyn, Dunfermline
Rev Mr. Mills, Brantford
Rev Mr. Gibney, Guelph
Rev J. P. O'Dwyer, London.
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Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonald, do
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Rev Mr O'rielly, Brockville
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Rev Alexander J. McDonell, do
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Rev J. H McDonagh, Perth
Rev. George Hay, [St. Andrew's] Glengarry
Rev John Macdonald, [St. Raphael], do
Rev John Macdonald, [Alexandria], do
James Doyle, Aylmer.
Mr Martin McDonell, Recollect Church Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
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Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
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