

THE CATHOLIC.

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

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THE CATHOLIC

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

Original.

THE DISAPPOINTMENT AND CONSOLA- TION.

Continued

Round Quibron's coast in vain we hov'ring lay,
Till thrice the moon her silver disk had filled:
Nor left untried, nor unaccomplish'd ought
To speed th' intent. Ev'n more than bid, we dar'd;
And dar'd successful: had ne'er trusted been
The faithless alien with such high behest.
No signal e'er was made, to hint success;
No message sent, to close our risk and toil:
Till fame at last proclaim'd our purpose fail'd,
And feign'd arrested, who his meed but won.

Then fortune doff'd her smiles, and stern assum'd
'Gainst me her lasting frowns: and, in her glooms
Pour'd sudden forth, my darken'd fancy wrapt,
Damping my spirits, that, so buoyant once,
Made all around me cheerful, as myself.

One transient gleam withal of sunshine bright,
Pierced the thick gloom; though more the sudden glare
Dazzl'd, than warm'd me, with its genial heat.
And, as with shatter'd bark who late escap'd:
The midnight horrors of the stormy deep,
His chart and compass lost, with transport views,
At morning's dawn, close on his lee some port
Unlook'd for to receive him; such retreat
So I, when hopeless, found. Sir Henry, thou,
A kinder Wel'-ley, on a foreign shore
An outcast did'st receive me: did'st me place,
Admitted to thy counsels and thy board,
Amid'st the pomp and splendours of a court.

Precarious grandeur; honours, though well earn'd,
By persecution's unrelenting code
Deceiv'd not mine; nor theirs, who cannot bend
Their stubborn faith to tally with the whim
Of party; and, with oaths remorseless sworn,
Make perjury legal passport to a place.
Short was my dream of unsubstantial bliss.
The sudden creak of fortune's shifting wheel
Awoke me from my slumber, as it dropp'd
From their high station Britain's friends and mine,
To exalt her newest favourites in their turn.
Hence, still a wand'rer doom'd, my wayward fate
Bids me my luckless roamings straight renew.

Then, though thy countenance cheer'd me, as it beam'd
Princely benevolence: while thy soothing speech
Could mitigate my disappointment's pain,
And in my breast inspiring hope revive;
Yet could'st thou, Royal Kent, for all thou strov'st,
Nor stop my wand'rings, nor my miseries end.
The sport of fortune, still I'm forc'd to seek
Far from my native land Trinmaria's Isle.

There much to Orleans did'st thou me commend:
To benedict much, by thee suppos'd the friend
Of suff'ring merit; gen'rous as thyself,
And just as gen'rous; who my rightful claims,

At thy request, not scornful would reject;
But sanction, as he could, and end my care.

But there are minds, so diff'ring far from thine,
Thou can'st not know them; base, though nobly born;
Vain of their wealth; of honours fast acquir'd,
As plac'd by fortune's partial hand within
Their easy reach, so insolently proud,
They scorn hard fated worth, and from them spurn
Imploring merit; in their own conceit
The wisest, though most ign'rant of their kind:
Untutor'd but by prejudice; and scar'd
Their callous hearts with bigotry's hot brand.
Such pity's soft emotions never knew,
Nor sympathy for virtue in distress;
And all the luxury of doing good.
Then what had I to hope, whose only plea
Was but a long neglected piteous case,
By justice urg'd; and thy request in vain;
And Orleans' kind entreaties interpos'd?

From the Catholic Herald.

FEARS OF THE PAPAL PRIESTHOOD.

The Editor of the Baptist Record has had the simplicity to write an editorial with the above caption and the following exordium:

"It is the glory of all Protestant Governments, that Truth unaided, is left to exert her own power, in counteracting and overmastering Error. She fears not to meet an unshackled opponent. Conscious of her own strength, she asks not that her foes be bound or banished, but chooses to meet them free, and face to face, and conquer in open contest. In all Protestant countries opinions are free. Men may believe and speak and read as they like, provided they interfere not with the personal rights of others. How different in all Papal lands!"

Now it requires no Oedipus to see whether opinion is more restrained in Catholic France than in Protestant Denmark, in Catholic Belgium than in Protestant Sweden, in Catholic Austria than in Protestant Prussia. It must be of late years that Protestant governments have left Protestantism to fight its own battles; for England and Holland, and Geneva, bear on their records bloody traces of the aid given by the powers of this world, and of the efforts made to crush Catholicity. In this country Protestantism does not appear to rely on mere appeals to the understandings and consciences of men, but seeks to persecute *en petit*, by forcing the consciences of domestics, under the penalty of wanting bread. How its votaries still cant about freedom of conscience! The maintaining of the liberty of domestics to worship as their conscience dictates, is designated *constraint* by the Editor, who deems it the perfection of religious liberty, to cast a faithful domestic on the world, if she will not join in a worship repugnant to her convictions. He says:

"So strong are the fears of Priests that they even forbid servants to kneel at the family altar with Protestants. The voice of solemn prayer might break the delusive spell that binds them. This system of constraint cannot long be continued. It is unnatural. When it is broken up, and truth and error boldly and daily meet, upon one common platform, if the Papal system be the true it will triumph in the contest, if the false it will be destroyed."

The misgivings of the Editor manifest themselves in the concluding sentence. In truth, Catholicity points to numberless trophies of her multiplied victories, and there is no need of awaiting the issue of new contests. The

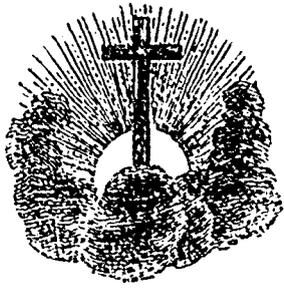
experience of eighteen hundred years is sufficient. The *Christian Reporter*, a Baptist paper, thus speaks:

"The Catholic church is never in want of men ready to go to the ends of the earth to propagate her faith and extend her dominions. Already have her sons achieved results in past ages, which put to shame all the Protestant church has ever done.—What land is there beneath whole heaven, to which the crucifix has not been borne by the missionaries of the Catholic church! How astonishing are the labors recorded of the Jesuit Fathers! Francis Xavier alone is said to have baptized with his own hands 720,000 heathen converts among the nations of the East, to which he was sent on his wonderful mission. The order of Jesuits is still in existence, and with something of its ancient discipline, and training its youthful members for the sacrifices, and toils, and privations, and unflinching perseverance of missionary life.

Against a foe thus armed and supplied, and thus disciplined, with what resources now in our possession are we to contend? Leaving out of consideration other branches of the Protestant church, in what manner and by what means are Baptists to carry on their part of this contest? Where is the union of effort—where is the liberality of contributions—where is the numerous band of accomplished, disciplined, and devoted missionaries—where is the self-sacrificing piety—by which this onset of a corrupt and ambitious church is to be resisted and driven back, and the standard of the pure Gospel to be firmly planted on the ramparts of heathenism?

Alas, Mr. Editor, that the answer to this question should be discouraging and humiliating to us as a denomination. We waste our energies on petty questions, and forget that the world lies in wickedness. We see in the distance the fields white for the harvest, but neglect to send forth labourers. Our communion increases, and our churches multiply in number, but our contributions to the treasury of missions diminish, our feeling of obligation to send the Gospel to the heathen grows cold and dull. Is there not danger that while we thus slumber and sleep, the enemy may enter our enclosures and sow the tares of error and corruption over all the fair fields of our missionary enterprise, and forever choke the truth, and crush the power of the simple Gospel?"

WEST INDIES.—Trinidad March 1.—A splendid cathedral, of the second order of Gothic, has been lately erected. It is 240 feet in length, 120 feet in width in the transepts, 80 feet wide in the nave, and 80 feet in height to the ridge of the roof. It has cost about 50,000 sterling, 16,000 of which were munificently contributed by the government, besides granting the permission to take, from the government quarry, all the stones necessary for the walls; and to cut, on crown lands, all the cedar and other timber required for the roof and the interior decorations of the sacred edifice. A suitable college and a large and commodious convent have been established, which are doing incalculable good. The religious ladies are now educating about 250 pupils in their boarding-school, day-school, and poor school; there is nearly an equal number in the college and poor boy's school. Since 1828, 19 new churches, 22 new chapels, and several new school-houses have been built; there are, at present, six new churches and chapels building. The progress made in a spiritual point of view, on the Trinidad mission is still far more consolatory.



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MAY 31, 1843.

We are happy to learn that, instead of the Catholic wooden Church, which was burned down by some enemies at Saint Catherine's, through the exertions of their zealous pastor, the Rev. W. Patk. MacDonagh, the foundation of a new Church has been laid, and consecrated, to be erected in stone, and dedicated to Saint Catherine, Virgin and Martyr. Its dimensions are to be 75 feet in length, and 43 in width. More than four thousand persons attended upon the occasion in a procession four abreast, preceded by a cross bearer and acolytes through the Main Street of St. Catherine's, reciting with their clergy in surplice the Litany of the Saints.

Many of the respectable inhabitants, who are not Catholics, have subscribed liberally towards the erection of the fabric; but the chief support is from the Contractors and the poor Labourers on the Canal. The ceremony was imposing and edifying.

What anti-catholic trash the *Toronto Church Editor*, gathers up into his unsavoury hebdomadal! It were turning up a dunghill to notice all the hodge-podge filth it contains: Scraps from every quarter of the most illiberal, fanatical and virulent kind. These, with a remarkable spirit-eyed dexterity, he huddles up with politics into an unseemly and noisome amalgama; and presents them weekly as a sweet-smelling nosegay to his grandam-taught customers. The concern, however, we understand, is about to be transferred to other hands; to one, at least we suppose, less apt to fall into fits of raving madness at the bare sight, or mention, of *Papery* or *Romanism*.—Like true Catholics, however, we shall say of his departed spirit:—"May it rest in peace!"

By the *Columbia* steam ship, we have received our regular files of that excellent and valuable Catholic journal the *Tablet*, from which we give below some very interesting paragraphs.

No sound preaching in the Kirk.—Oh! this will be a blessed reward for all our agitation, well worth the overthrow of the Establishment, if in the districts of Scotland, where no sound preaching has been heard for ages, we are forced by the disruption of the Establishment, to carry to them the glad tidings of the Gospel!—*Dr. Chandlish.*

THE COMTE DE MONTALEMBERT
AND THE "TABLET."

To the Editor of the Tablet.

Madira, March the 13th, 1843.
SIR,—I feel ashamed at not having sooner

answered the just claims you have made on the friends and readers of the *TABLET*; but, owing to my absence from Europe, I have but this day read, for the first time your address of the 15th of last October. I must, therefore, request you to accept thus late, (if not too late) of my humble subscription, a slight mark of my deepest sympathy for your labours and the holy cause you advocate. The glorious privilege of the Catholic religion is, that it throws down the barriers of national enmity or indifference, and unites all the children of the Church into that true and active fraternity of nations, which modern demagogues and humanitarian philosophers would in vain attempt to realize.

Every upright and sincere Catholic throughout the world, must feel the most affectionate interest in the progress of Catholic freedom throughout the mighty empire of England; for it may be safely said, that no human event can be of greater consequence to the future prospects of the Church, than the gradual emancipation of England from the bonds of Protestant prejudice and selfishness. The *TABLET* seems to be the principal Catholic periodical in England and her Colonies; and as such, is entitled to the heartfelt support and good wishes of all Catholics. Besides which, you have never concentrated your zeal and attention to exclusively English subjects: you have a heart for the cruel wrongs and tortures of Poland; for the struggles of our French Church against an atheistical legislature, and a dis-based liberalism; for the lamentable downfall of Spain and Portugal, under the yoke of the oppressors of the Church. May you long continue to fight the battles of truth and justice, in the ardent prayer of your sincere well-wisher and obedient servant.

LE COMTE DE MONTALEMBERT.

We call the *Guardian's* attention to the following:—

REVIVALS IN ROSS-SHIRE.—We are favoured with a letter from Ross-shire of the 4th inst. which contains a very curious exposition of the prevailing mania of the "Revivals." "We have had further particulars of the 'Revivals' from the West, and it appears that the parishes of Kirtail, Glenelg, Lochalsh, and Lochcameron, are now laboring under BLACK MATH. These poor and, hitherto, harmless people, the most primitive in Scotland, seem to be carried along by some hidden power that puts them beyond the influence of argument or common sense. We thought, by the last accounts, that they had reached the climax, but it now appears that they are little more than in the beginning, though progressing rapidly and fearfully in the knowledge of the mysterious working of the spirit." They have, however, got quite unsettled, and ceased from their accustomed industry and daily toil, and are doing nothing but travelling backwards and forwards, over hills and mountains, after their 'inspired' preachers, sighing and groaning, and evidently in a state of great mental suffering, from whatever cause. It is remarked, also, that many of them have acquired a most appalling expression of countenance—a scowling stare of the eye which almost lays the gazer prostrate with horror. The impression made by the preachers upon the minds of the 'revived' is awful. They are cast prostrate and thrown into convulsions; and this state is now so common, that the usual expression is, 'Such and such persons fell to-day, they were tumbling down in numbers all around us.' The hearer per-

haps, says—'Where I was I saw 20 fall; tall strong men were rolling on the ground and foaming at the mouth,' &c. Another says, 'Well, I tell you that was nothing to the frightful appearance numbers of the men had, when their faces became distorted in the convulsion—and the dreadful language they uttered—Oh! if the ministers did not tell us that it is the spirit of God that brings them to that state, to prepare them for heaven, and keep them from committing further sin, I would feel quite sure that it was the devil himself that had entered into them.'

REVIVALS IN LOCHABER.—This place and Ardgar have, for the last few weeks, been thrown into a considerable state of excitement by the 'preacher of a revival minister. The scenes witnessed on these occasions are almost beyond description. No sooner does the preaching open his lips, than the multitude surrounding him begin to moan and sigh; some to sob; others to cry aloud; some fall into hysterical fits, and others to drop down motionless. The noise thus created is awful, while the preacher's strong voice is heard thundering above the storm; and the wailing of the women and children, and the frantic roars of the men, seem to give an impetus to his eloquence.—*Inverness Courier.*

RESTORATION OF THE CROSS.—The despised and persecuted Cross, which was the other week considered by the Rev. Mr. Dempster, minister of the enlightened parish of Denny, an idolatrous obomination, an obnoxious *Catholic Missal* (?), emblem of Puseyism, &c. &c., and as such removed by his imperious command from the top of the sanctuary, and dashed with violence to the ground, to incite in ignominious obscurity, was, on Wednesday, the 15th of March, by an order from the same Mr. Dempster, raised from its dreary abode, and triumphantly placed in its former lofty position, where it looks down with pity, and smiles at the silly prejudices of the nineteenth century. Various reports are in circulation relative to this sudden change of opinion. Some say that since the removal of the cross strange sounds have been heard nightly to emanate from the boisterous Carron; others that hobgoblins and other nocturnal marauders have been seen running on the top of both manse and church, and sporting in dozens among the solitary mansions of the dead, ringing the church-bell &c.; another prevalent is, that the rev. gentleman has become a convert to Puseyism. Be what truth there may in any of these rumours, this is certain, that the same hand which degraded the cross has restored it.

CHALLENGE TO DR. PHILPOTTS.

BY REV. THOS. MAGUIRE.

MY LORD—In a speech of yours recently delivered in your place in the House of Lords, on the present Irish system of national education, you are reported to have said that "No Protestant child can be present at the Mass without witnessing idolatry." Indeed, you are represented to have intimated, and not very obscurely,

that the religion of Roman Catholics generally is one teeming with idolatry. Now, my Lord, without presuming to interfere with that freedom of debate which is the constitutional privilege of Parliament, I beg, once for all, to enter my solemn and public protest against such flagrant and outrageous licentiousness of expression. No wonder that Deism should flourish—no wonder that infidelity should increase when heaven-born charity—the very kernel of Christianity—is daily sacrificed by political bishops and noisy Christian Senators, at the shrine of bigotry or prejudice, of faction or sordid selfishness. What wonder that the religion of Jesus should be blasphemed, that Christianity should be divided and sub-divided against itself—split into separate conventicles and opposite sects—that his seamless garment, the emblem of unity and peace, should be torn into patches—when a Christian bishop, a spiritual peer of the realm, declares dogmatically, and, as it were, *ex cathedra*, that nineteen out of twenty churches throughout the known world teach, preach, and practice the damning sin of idolatry, and, by manifest intimation, have been doing the same for the last 1500 years, and more.

My lord, it is not your present interest neither is it your present inclination, to inform yourself truly of the real tenets of Catholics. Instead of a faithful picture, you draw a hideous caricature of the religion of nineteen-twentieths of Christendom—and this, wilfully: ignorant of the original, you hold out the imagined copy to well merited obloquy and detestation, concealing from your partizans, and perhaps from yourself, that the Bishop of Exeter is the painter, and that the painter is the critic. Is this the British justice of the "envy of surrounding nations?" or how does it accord with the divine caution—"As you measure unto others, so shall it be measured unto you?" It may not be unprofitable to your Lordship to be informed, that the barometer of your political character for sincerity and consistency has been down to zero, at least in this country, since the concession of the Catholic claims. Had your vote on that memorable question proceeded from a habitual love of justice, or a manly hatred of oppression or intolerance, or had you displayed a single unequivocal symptom of a real though sudden conversion to liberalism, I should have been the last man in the kingdom to wound you with a weapon with which you once assisted myself. But your former unreasonable opposition to the measure—your immediately previous elevation to the episcopacy—your subsequent implacable hostility to the freedom of Catholics *de facto*—your declaration, at one time, that they are worthy of civil and religious liberty—at another that they are damnable idolators—this day, that they merit the highest honors of the state—to-morrow, that they should be kept in ignorance, lest they should attain to those honors—all these considerations, with many more, render it extremely probable that your will then was but the will of the minister, and that gratitude for past favors was the ruling disposition of your heart.

One thing, at least, is indisputable, that the Whigs will never forget, and the Tories will never forgive; not your *mutability*, but your *pliability*, on that trying occasion. But, my Lord, I should give myself little trouble to ascertain the extent of your political integrity, did it not afford some clue to the labyrinth of your polemical dexterity. That the late reverend expectant, Philpotts, should have been a trader in religion, as well as a speculating jobber in politics: that he sho'd have made it a convenient stepping-stone to ten or twelve thousand a-year, is a matter of no surprise to those who weigh, in the balance of experience, the views and motives of our *religio-political* pamphleteers. But were "a saint in lawn" a peer of Parliament—a bishop of Exeter to continue the unholy traffic, it would form a fair subject of just & severe animadversion. I do not mean, my Lord, to affirm, with the prophet Nathan of old, that "thou art the man who has done this thing;" but I contend for it, that those who have fallen under the lash of your public censure, of your fulminating anathema, have a right, not only to demand proofs of its justness, but to criticize your public conduct, and to question and canvass your motives. There is no use, my Lord, in mincing this matter. If you believe the holy Scriptures, you must confess that idolatry is a heaven-excluding sin; when, therefore, you anathematize as idolatrous all those who teach, preach, and practice the celebration of the mass, you obviously, and, by a necessary inference, consign them to eternal flames. In this black list, therefore, of *damned and pre-damned*, so charitably furnished by your Lordship, are to be comprised some hundreds of millions of Christians now living, and fifty thousand millions already dead. For you will not venture to deny what the homilies of your own Church proclaim—that, for one thousand years before the Protestant Reformation, there was not a single Christian Church throughout the whole world, whether orthodox, heretical, or schismatical, that did not preach and practice, the sacrifice of the mass; neither will you expose yourself to the contempt and derision of the learned, by pretending to question the following historical fact—that Luther, when he abolished *private masses* in the 16th century, did not profess to be guided by the authority of God-revealing, or the authority of God-inspiring, but by the persuasion and ARGUMENTS of the devil. This astonishing fact, Luther by a just judgment of God, has divulged with *his own lips*, and published in the German with *his own hand*, and afterwards procured the narrative to be translated into Latin by his familiar disciple Justus-Juna. Luther's own history of this most singular conference, is to be found in the seventh tome of his works, published by himself, Wittenburg edition, page 480; and 6th tome Jena edit, article, "Von der Winchel Mesz." Now, my Lord Bishop, according to your *pious arithmetic*, this infernal theologian has saved more souls in one little corner of Europe, and in the short space of two hundred and fifty years, than the Divine Author of Christianity throughout the whole

habitable globe, during a period of *eighteen centuries!!!* Here is food for the Arian—here consolation for the Jew; here encouragement for the infidel.—Where, then, are the golden promises of Jesus Christ to his Church, of *unity, sanctity, apostolicity, and universality*? Why, the impious attempt of the imperial apostate to rebuild the temple of Jerusalem, to restore the synagogue, & re-establish the Jews, was not a more direct effort towards the falsification of the promises and prophecies of Jesus Christ, than is your *Anti-Christian denunciation*. It comprises every Christian of Asia, Africa and Europe, down to the period of Luther's deformation. So that, for 1200 years at least, Christ was abjured, denied & deserted by all mankind. There is another unit still, my Lord, to be added to your gratifying catalogue, the mention of which may not "soil lace ears polite." The whole population of the interminable Russias, with their dreaded autocrat to comfort them, are involved in your exterminating sentence; for they likewise retain and celebrate the mass.—But my Lord, as it is not my intention to argue the question seriously & elaborately at present, because there exists a possibility that your candor will render it unnecessary, I shall be contented with proposing to your Lordship the following alternative: I call upon you in the name of the dead whom you have calumniated and insulted, either to retract publicly your charge of idolatry, or if that reasonable satisfaction be denied us, *I challenge you in the face of the English nation, on whose unsuspecting credulity you would impose, to meet us within a month, either at Liverpool or Manchester, and maintain your charge by a viva voce discussion before an English audience and in the most public place* In expectation of a reply at your earliest opportunity.

I remain, my Lord,
Your obedient humble servt.,
P. MAGUIRE,
P. P., Ennismagragh.

RECOLLECTIONS OF TYRONE POWER.

It was not, I believe generally known, that Power was a Roman Catholic. In fact, I was not aware of it myself, until one day at a large dinner party given to him, where all the guests but himself were Protestants, some observations against Popery, were made by a gentleman present. Power instantly arrested the speaker in a good-natured but serious way. "Stop, my good sir, don't run so fast, perhaps you are not aware that there is an humble defender of that faith present;" and seeing us all stare rather doubtingly, he added, "yes, gentlemen, although an unworthy member of the *ould church*, yet I am a sincere one; and if I do not attend to my duties as I ought to do, it is not for want of knowledge; I cannot plead *disbelief*, I cannot *ridicule* my religion, nor have it abused by others, without defending it. And let me tell you, Protestants as you are, you cannot avoid doing homage to the learning and piety of the early Fathers; ay, and to the despised churchmen, who, in what you call the 'dark ages' preserved the Holy Scriptures from destruction, who fought against your tempo-

ral kings for liberty very often, and most successfully; although it is the *modern* fashion to decry them as the constant abettors of tyranny; bad men there were and too many of them in the church in every age; so was there a Judas among the apostles; but I tell you that you Protestants owe much more to 'another church' than you have ever given her credit for; has not she kept your faith sound and orthodox in all *material points*; and as to what you call her *superstitions*, believe me they are full of poetry, and in some measure, necessary to draw out the feelings of the *millions, the poor and despised lower classes*. And I ask, can any man of generous feeling; I care not how much opposed he may be to Popery—as you call it; can any man withhold from the Irish people his unbounded admiration at the constancy with which they have clung to their *despised church*? Pains and penalties, bribery, the gallows, transportation, acts of Parliament, general and special, wars, famine, in fact, every known spring of human action has been tried to make them abandon the faith of St. Patrick, but in vain! How stands the case at this moment? Your English church, with all the tithes and all the lands of the Catholic church, all the patronage of the government, and with learned men enough, has succeeded, to be sure, in retaining 800,000 members out of eight millions: the Presbyterians count about as many more, and *we are the balance!* No law exists to oblige us either to go to mass or pay our clergy; and yet our chapels are not large enough to contain the congregation of steady worshippers, and our priests and bishops are decently supported, not pampered with large incomes, but kept above want. Now, if we are to apply the democratic rule of *majorities*, by my faith, I think *we* must be right, and *you* are wrong. But, come, this is too serious a discussion for a dinner-table, and therefore, I will end the theological part of our entertainment, by giving you a *successful instance of conversion* which took place in the county of Tipperary last year. You must know that there has been going on in Ireland latterly, what the pious evangelicals call the '*second reformation*' and the zeal for making converts from Rome, has at length reached some of the nobility; Lord S— is amongst the number, and, finding that he made no headway among his Catholic tenantry, by sermons, or tracts, or argument, he finally thought of a more energetic mode of proceeding. You are probably aware that in Ireland it is all-important to a poor farmer to get a renewal of his lease, as there is not land enough for all the applicants; his landlord, therefore, has him at his mercy whenever the lease expires. Lord S— had an old tenant who had been born on the estate, and his father before him, and whose lease expired just as the religious mania for making converts was at its highest point; this man whose name was Michael Murphy, had three sons, and it therefore was to him a matter of life or death to retain his farm. When he called on Lord S— to arrange about the renewal, his Lordship thus addressed him:

"Well, Michael, I am glad to see you; you have always been a good tenant and an honest man; but Michael, with all my desire to serve you, I must not forget my duty to the Protestant cause: it is wrong for me to patronize Popery on my estate, and therefore, before I renew your lease, you must promise to renounce your errors and join our church."

Poor Michael was thunderstruck; he was, though an ignorant man, a devout Catholic; and as soon as he could speak he threw himself on his knees, burst into tears, and exclaimed, "Oh my lord, my lord, don't be so hard on me entirely; don't be after destroying *me soul* entirely; sure wasn't I born on your noble, hospitable, & brave father's place, & my father before me; and haven't I grown up with your lordship! and think, what a cruel thing it would be, after I have been travelling the *right road for over sixty years, to ax me now to take the wrong one!* Oh! may the blessed Virgin soften your lordship's heart this day, and unsay that word." The orthodoxy of his lordship could not withstand this affecting appeal to his good feelings, he therefore said, "Well, Michael, I do pity you; you are an old man, you had no education, you cannot be blamed, perhaps, for following the errors of your youth, therefore, I excuse you; but upon the condition that you give up one of your boys, for I have set my heart upon a convert from your family, and I must insist upon this." "God ever bless your lordship," replied Michael, "that's a more reasonable proposal, and so I'll go home and consult my *ould woman* and whatever she agrees to, I'll do." "Very well," said Lord S— "go home to your wife, and come back to-morrow with your answer."

The morrow came, and so did Michael, looking quite composed. "Well, Michael, what does Peggy say?" asked Lord S—. "Faith, my lord," replied Michael, "Peggy thinks it will answer mighty well, and so she agrees to your lordship's request, and many thanks to you for *letting me off.*" Lord S— was overjoyed at this speedy success of his new plan, but, inasmuch as it was the first convert he had ever made, he was curious to hear by what process of reasoning Michael induced Peggy to consent: he therefore asked: "but, Michael, what did you say to Peggy, and what did she say to you; come, tell me all that passed." "Why, then, please your lordship," returned Michael, "when I got home, we sat down over the fire, and I just out and *tould* her all your lordship said to me, and *axed* her what we were to do." "Well, Michael," says she, "shure I'll never answer for you to give up this bit of ground, as 'tis our only support, and so we must just give up one of the poor boys to be made a Protestant of, (the Lord save us from harm!)" "And Peggy, says I, 'I thought as much myself, but which of the boys shall we give up.' "Oh," says she at once, "I'll fix it, shure there's our son Pat, and you know *he's going to the devil any how, faith, he may as well go through the Protestant church as any other way!*" This was the first and last convert made by his lordship; and I understand he has now nearly regained his common sense, having discovered that good Catholics are rather better than bad Protestants!"—*The New Mirror.*

From the Catholic Telegraph.

INFALLIBILITY OF THE CHURCH.

(Concluded.)

We next view another body of facts, which are in full evidence, respecting which there can be no doubt. 1st. Jesus Christ existed, and was put to death in Judea eighteen centuries ago. 2d. He proved by miraculous works, that he had a Divine mission. 3d. He wrote no book of doctrine; but he instructed a number of persons whom he had selected, and he in a special manner gave particular instructions to some whom he had chosen from among those disciples. 4th. He commissioned them to teach his doctrine to all mankind. 5th. They did teach, and they too wrought miracles. 6th. They instructed vast multitudes of others, some of whom they selected and commissioned as teachers, and associated with themselves. 7th. Their mode of instruction was not by giving to the people a book, which they said contained God's word, and telling them to read and interpret it for themselves; and that whatever they taught to be the meaning of the book was to be followed, though that meaning should be contradictory as the opinions of the readers might be contradictory. 8th. A few of them wrote abridged histories of the acts and sayings of Jesus Christ, the copies of which were very scarce; others wrote some epistles on particular occasions, and an imperfect history of the acts of the apostles was also written, together with a long and darkly mysterious history of a prophetic vision. But of all these the copies were few, & the circulation very limited. 9th. Several other histories, epistles, & visions, were also circulated, which have been generally acknowledged long since, to be compilations of falsehood, and many of them of folly, and have been rejected as such. 10th. There was a dispute amongst the early christians, in the days of the Apostles, respecting the observance of the law of Moses, and several other subjects. 11th. This dispute was terminated, not by referring persons to any books of authority, and leaving the individuals to judge for themselves; but by the authoritative decision of the teachers who gave a judgment, in which they asserted they had the aid and co-operation of the Holy Ghost. 12th. The persons who would not submit to that judicial decision were cut off from the church. 13th. All other disputes were terminated in like manner, and all who would not submit were in like manner cut off, and these formed new sects, calling themselves Christians, but were not recognized by the great body.— 14th. More than three centuries elapsed before the books, which are recognized as containing the Word of God, were separated from those that were spurious. 15th. This selection was made by the Bishops of the church, as the successors of the Apostles, and was an act of judicial authoritative declaration. 16th. Hitherto, the holy ministry established in succession from the Apostles, had been considered as the only authority through which men could certainly know what Jesus Christ had taught. 17th. Their recognition of the truth of what the select-

ed books contained, could not, and did not destroy any authority which they previously had, and which they and their successors were to have to the end of the world. 18th. After this selection, they still continued to exercise their authority as before. 19th. At this period many nations, containing millions of Christians, had a full knowledge of the doctrines of Christ, although they had never seen a copy of the Scriptures, and their faith was found to agree with that of those who, belonging to the Catholic church, had also the Scriptures.

From these facts we draw the following conclusions, viz: That Jesus Christ did not establish, as the mode of knowing his doctrines, the publication of Bibles, and leaving it to individuals to interpret them as they thought fit, or what is but a modification of the same, establishing those individuals as judges to know from Bible-reading whether the teachers taught the truth or not—but that he sent teachers to whom the people were to listen, and from whom and upon whose authority the people were to receive his doctrine.—That this authority was established and approved by miracles, and therefore had the sanction of heaven.—That it was by the exercise of this authority, nations were converted; and the truth preserved.—That it is only by the recognition of this instituted authority that we can know that the Scriptures contain the Word of God.—That without its recognition we can have no certain knowledge that the New Testament contains the doctrine of Christ.—and if this be a fallible tribunal, in what concerns faith, we have no certainty that the Bible is the inspired Word of God.—Therefore, if the great body of the teachers of the church cannot give us with infallible certainty the doctrines of Christ, we can have no certainty that this doctrine is now taught anywhere in the World.

But the Church existed before the Scripture; the Church had authority to teach before the New Testament was written, and it was by the authority of the church the sacred volume was formed. The book is called *canonical*, because sanctioned by the canons of the church. If the Church, then, was not infallible, she might have taught error for true doctrine, and adopted books into the sacred canon which were not inspired. Thus, if the Church is not infallible, we have no certainty of what God has revealed. We cannot know what is true inspired Scripture, and what is apocryphal and spurious.

To this reasoning, I humbly apprehend there can be no alternative by which the conclusion can be combated, except by saying, that every individual, will infallibly discover that which the whole body of the church cannot; thus, instead of having an aggregate body infallible we shall have every individual infallible.—And those infallible individuals will have a thousand contradictions, and according to the hypothesis, all those contradictions will be true. Now upon our doctrine, we have an aggregate body, which has existed in unbroken succession from the days of Jesus Christ to the present day, testifying with infallible and authoritative certainty,

to the meaning of the doubtful and obscure passages. And this body has not in any one of these cases, during eighteen centuries, contradicted its testimony upon any of those heads.

We further humbly apprehend, that we have no choice left between embracing this consolating doctrine, or asserting that we cannot know with any certainty what is the doctrine of Christ, nor where it is to be found; which seems like taxing the almighty with cruelty, in requiring our obedience to what he has revealed, under the penalty of eternal reprobation, and yet he has given us no means of knowing his will, with any degree of certainty.

You see, my dear friend, that the important fact that the Church of God is infallible in her doctrinal decisions, can be established by irrefragible evidence, without the aid of one text from the written Word. I preferred this mode of reasoning, under the impression that it would strike you more forcibly. But I might adduce a powerful and irresistible array of Scripture in favor of our doctrine. We believe, according to the Scriptures, that the truth of God and his Church will endure forever. That Jesus Christ will be with the Church which he established, to the end of the world, and the Holy Spirit will still guide her into truth. Thus sustained and preserved by Almighty power, she has withstood the vicissitudes of time, amidst the revolutions of the world. While nations and mighty empires have arose and expired, this "pillar and ground of the truth," still stands on the top of the mountains, as the light and hope of the fallen world.

With deep solicitude for your eternal welfare, I am, dear sir,

Yours, &c.,
M. J. J.

O'CONNELL'S ELOQUENCE.
BY VISCOUNT CORMENIN.

It is almost indispensable that the people's orator have a full stature, a thundering voice, a manly air, and eyes full of fire. He must seem inseparably from the multitude—he must overtop the popular wave a full head or more—rouse them with a gesture and calm them with a look—he must be the master, the absolute lord of all the men whose servant he seems—he must summon and seize his audience, and bind them with the golden fetters of his eloquence, leaving them no time to reflect, nor rest, nor wonder—he must stir up from the bottom of their souls all those great sentiments of liberty, equality, tenderness, religion and virtue, which slumber in the hearts of all men. Let him call up before those gaping mouths, those burning and fixed eyes, and wondering heads, the great images of glory, piety and country—let him be by turns poetic and showy, merry and sarcastic—let his great utterance come like the swelling cry of a city or the roar of the tempest. He may ramble by laughing fields, and enchant them with the faint sound of the reaper's song. Be it his to apostrophise aught he pleases, and be sure it will answer him.

There is one man who has this power, and that man is O'CONNELL—

Eloquence has not all its influence, its strong, sympathetic, stirring influence, except on the people.—Look at O'Connell—the greatest, perhaps the only, orator of modern times! What a colossus. How he draws himself up to his full height! How his thundering voice sways and governs the waves of the multitude! *I am not an Irishman*—I have never seen O'Connell—I do not know his language; I should not understand were I to listen to him. Why, then, am I more moved by his discourses, badly translated, discolored, maimed, stripped of all the allurements of style, gesture, and voice, than by all those heard in my own country?

It is because they bear no resemblance to our rhetoric, tormented by paraphrase; because passion, true passion, inspires him,—the passion which can and does say all. It is because he tears me from the ground, rolls with me and drags me into its torrent—that he trembles and I tremble—that he kindles, and I feel myself burning—that he weeps, and tears fill my eyes—that his soul utters cries which ravish mine—that he carries me off upon his wings, and sustains me in the hallowed transports of liberty. Under the impression of his mighty eloquence, I abhor and detest with a furious hatred the tyrants of that unfortunate land, as if I were the countrymen of O'Connell, and I take to loving *la verte Islande* almost as much as my own country."

CENSUS OF IRELAND.—The census, which was simultaneously taken in every parish in Ireland, on a given day, in 1841, and which has occupied a considerable staff in its preparation for publication, will soon be printed and laid before parliament. A variety of curious and interesting details will be supplied for the first time. The exact amount of the population, rated according to sex and age—the diseases which are most prevalent and fatal—the number of insane persons under restraint, with other statistical details, will, we understand, be given with a surprising degree of accuracy. The following is a return of the population:—

	Males.	Females.
Leinster,	936,747	1,009,984
Munster,	1,186,190	1,209,971
Connaught,	707,834	711,072
Ulster,	1,161,846	1,224,579
	4,019,667	4,155,606
Total population,		8,175,273
In 1821, the population was		6,801,827
In 1831, it was		7,767,401
In 1841, it was		8,175,273

The increase in England has been in the ratio of nearly 3 to 1, as compared with Ireland. This is the first time that Ireland has shown a less degree of increase than England.—*London Sun.*

The less increase is readily accounted for—*first*, by the immenso emigration from Ireland during the last ten years, infinitely greater than that from England; and—*alas!* that we should have to write it—*secondly*, by the distress, disease and famine universal among the people.—*N. Y. Freeman's Journal.*

From the Tablet.

THE

EDUCATION OF THE POOR.

The time of honorable members, on Tuesday night, was, to all appearance, usefully employed in discussing the momentous question of the Education of the Poor in Great Britain. The mover of this discussion was Lord Ashley—a man who, though his party opinions are by no means hidden under a bushel—is yet shaming the factious dishonesty of both parties, by laboring with all his might on those questions which confer no party distinction, but simply earn for the labourer the applause of all good men, and the earnest benedictions of the poor. Would to God that we had more such politicians; we should not then, perhaps, have occasion to express our special satisfaction at this one being a Lord and a Tory, and finding thence a greater readiness in the old Obstructives and Dead-weight Politicians to co-operate with him, and lend their aid to his virtuous exertions.

Our readers cannot of course forget the report of the Commissioners appointed to inquire into the condition of the children in mines and factories; the horrible facts by them brought to light; nor the humane though imperfect and mangled enactments founded on that report, at the instance of Lord Ashley. This year the same Commission has issued another bulky report, with its gigantic appendices of evidence upon the condition of children in other departments of industry; and this year, too, true to his humane vocation, Lord Ashley hardly allows the vast blue books to become dry, before he lays some of their appalling details before the House, and calls upon a legislature that affects to style itself Christian, for its aid in filling up the terrific abyss of ignorance involved in those details.

We hardly know how to follow Lord Ashley over the ground which he trod so faithfully on Tuesday night. The reports from which he drew the materials for his speech are before us, but even the fragments which he selected are too bulky for our contracted space, and we can find room for little more than a few general results. It is impossible to imagine a picture more thoroughly disgraceful to Protestantism than that drawn by Lord Ashley, and confirmed by the emphatic dictum of Sir James Graham. "Altho'," said his lordship, "the country may disregard the expense entailed upon it by the increase of crime, this is not the consequence to look to; but the evil is gradually becoming wider and deeper; and I am sure that no one who has listened to my statement, and is satisfied of the truth of it, can be brought to hope, that the present state of things can be allowed to go unchecked for 20 years without leading to a general convulsion, and the overturning of the whole system of society." But mark the emphatic commentary upon this statement put forth by one of the most bigoted of modern Protestants—Sir James Graham:—"I cannot but bear in mind, that while all the other Governments of Europe, warned by the melancholy events that darkened the latter years of the last century with scenes which it would be too

painful to dwell on—warned by these sad lessons, have directed their earnest, their unceasing attention to the moral training and religious education of their people—England alone, Protestant, Christian, [?] England, has neglected this all-important duty of giving her people that training,—that education—which so intimately concerns, not only their temporal, but their eternal welfare. It may safely be asserted, that this most important subject has been neglected in this country to a greater degree than in any other civilized country."!!! There, Peter McCulloch, slanderer of the Papal States, what say you to this undeniable testimony of your poor-law friend and ally, Sir James Graham? Does not his rare honesty put you to the blush? But let us waive controversy for the present, and confine ourselves to such a meagre outline of the admitted and shocking reality as our too limited space will allow. There will be ample opportunity, and, alas! ample scope for comment hereafter. The evil is deep, horrible, and universal. We may begin where we please—for in this dreadful condition of things there is no beginning and no ending. The first town we come to furnishes as good an illustration of the horrible reality as any other that could be selected. Let us, then, take Leeds and Sheffield—premissing that we are obliged to omit, even from Lord Ashley's speech, many points of juvenile depravity that would not be fit for the perusal of a large class of our readers.

The report of the state of Leeds, for 1838, was to this effect:

"It appears that the early periods of life furnish the greatest portion of criminals. Children of seven, eight, and nine years of age are not unfrequently brought before magistrates; a very large portion under fourteen years. The parents are, it is to be feared, in many instances, the direct causes of their crime." "The spirit of lawless insubordination [says Mr Simons, the sub-commissioner] which prevails at Leeds among the children is very manifest: it is matter for painful apprehension." [Hear, hear.] Jas. Child, an inspector of Police, stated that which was well worthy the attention of the house. He said there was a great deal of drunkenness, especially among the young people. [Hear.] I have seen children very little higher than the table at these shops. There are some beer shops, where there are rooms up stairs, and the boys and girls, old people and married of both sexes, go up two by two. * * * John Stubbs, of the Police force, confirmed the above testimony. He said, "we have a deal of girls on the town under 15, and boys who live by thieving. There are half a dozen beer-shops, where none but young ones go at all. They support these houses."—The Rev Mr Livesey, the minister of St Philip's, having a population of 24,000, which consisted almost exclusively of the labouring classes, said—"the moral condition of children * * * in numerous instances, is most deplorable. * * *

* * * On Sunday afternoons it is impossible to pass along the highways, &c. beyond the police boundaries, without encountering numerous groups of boys, from

12 years and upwards, gaming for copper coin * * * the boys are early initiated into habits of drinking. But the most revolting feature of juvenile depravity is early contamination from the association of the sexes. The outskirts of the town are absolutely polluted by this abomination * * * The Rev Mr Parish said,— "There are beer houses attended by youths exclusively, for the men will not have them in the same houses with themselves." Hugh Parker, Esq. a justice of the peace, remarked, "A great proportion of the working classes are ignorant and profligate. * * * the morals of their children exceedingly depraved and corrupt * * * [given, at a very early age, to petty theft, swearing, and lying; during minority, to drunkenness, debauchery, idleness, dog and prize fighting."—Whilst Mr. Rayner, the superintendent of police, remarked, that lads from 12 to 14 years of age constantly frequent beer-houses; and have, even at that age, girls with them, who often incite them to commit petty thefts * * * vices of every description at a very early age * * * great number of vagrant children prowling about the streets * * * these corrupt the working children * * * The habits of the adults confirm the children in their vices * * * the girls are many of them, loose in their conduct, and accompany the boys. * * * I remember the Chartist attack on Sheffield last winter.—I am certain that a great number of young men were among them—some as young as fifteen: they generally act as men."—All this was confirmed by Daniel Astwood, also a police officer, by Mr. George Crossland, registrar and vestry-clerk to the board of guardians; by Mr. Ashley, master of the Lancasterian school; by Mr. Knight, and by Mr. Carr, surgeon, who remarked, "There is most vice and levity and mischief in the class who are between sixteen and nineteen. You see more lads between seventeen and nineteen with dogs at their heels and other evidences of dissolute habits." Mr. James Hall and others of the working people say, the "morals of the children are tenfold worse than formerly." * * * There are beer-shops frequented by boys from nine to fifteen years old, to play for money and liquor." Charlotte Kirkman, a poor woman, aged sixty, observed, "I think morals are getting much worse, which I attribute in a great measure to the beer-shops. * * * There were no such girls in my time as there are now. When I was four and five and twenty, my mother would have knocked me down if I had spoken improperly to her. * * * many have children at 15. I think bastards almost as common now, as a woman being in the family way by her husband.—Now it's thought nothing about." * * * "The evidence [says the sub-commissioner] with very few exceptions, attests a melancholy amount of immorality among the children of the working classes in Sheffield, and especially among young persons. Within a year of the time of my visit, the town was preserved from an organized scheme to fire and plunder it, merely by the information of one man, and the consequent readiness of the troops."

To be continued.

What have the well paid Law Church been about all the while?—Editor.

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

(Continued.)

XXXI.—OF TRADITION.

Protestants reject the traditions, or the oral testimony of the universal Church; and consider themselves bound to believe nothing but the written word of Scripture; and thus still, in direct contradiction to that very Scripture which they own themselves bound to believe; for in it they read the Saviour's formal declaration: "He who will not hear the Church, let him be unto thee as a heathen and a publican."—Matt. 18, xvii. But, say they, he bids us search the Scriptures. He did indeed bid his enemies, the Scribes and Pharisees, search the Scriptures; those only of the Old Testament, for they had not those of the New to search; but, like our Protestants, they prided themselves in their knowledge of the sacred writings, without however, understanding them properly; since they recognized not him for the Messiah, whom these writings so clearly pointed out: "Search the Scriptures," says he to them, "for in them you think to have life everlasting; and these are they, which bear testimony to me."—John 5, xxxix. He did not say "in them you have life everlasting;" for it is clear, they had it not, as they remained incredulous, though they had the Scriptures; (and like our Protestants, misinterpreted them;) "but in them you think to have life everlasting;" that which the Church, with similar propriety, and for the like purpose, still addresses to her Scripture searching adversaries. Did these search the Scriptures with minds open to conviction, they would find in them that we are commanded to hold as firmly the unwritten or traditional word of God as the written or Scriptural one. "Stand fast," says St. Paul; "and hold the traditions which you have learned whether by word or by epistle." 2 Thess. 2, xiv. "Faith," says the same Apostle, "comes by the hearing;" Rom. 10, xvii, not then by the reading. For the reading, with leave for all to interpret, even the things which are hard to be understood, exposes, according to Saint Peter, "the unlearned and unstable to wreat the Scriptures to their own perdition;" 2 Pet. 3, xv. and hence he affirms that "no prophecy of Scripture is of private interpretation."—2 Pet. 1, xx. Our Saviour commands us to hear his lawful pastors as we would even himself. "He who hears you," says he, addressing them, "hears me," &c.—Luke 10, xvi. But to hear them is not to read; for, as we have seen above, and as Saint Paul affirms, the letter kills, if interpreted wrong; but interpreted right, as it must be by those whom Christ bids us hear, as if he himself were speaking to us, it is life. The Scripture then can never be separated from its authorized interpreters; and these are according to Scripture, the Apostles and their lawful successors, the pastors of the Church.

Numberless are the Scripture texts, which show the necessity for the maintenance of the truths revealed, of oral or traditional, as well as written testimony. But, indeed it were quite needless to cite them, for common sense alone shews us that without the oral testimony, the written cannot exist. How do we know for instance, that the Scripture is the inspired word of God? Not from the Scripture itself, but from the oral testimony of the Church. How does the Protestant know which books to include in the sacred code of Scripture; and which to exclude from it; for he rejects several which the Catholic admits? Only from the oral testimony of his sect. Or should he say from his own internal conviction; still this is not Scripture, but a distinct principle; nothing better than his own oral testimony, when outwardly expressed.

It is strange that the Protestant without ever perceiving it, is constantly so at variance with himself in his religious belief.

He says he believes nothing but what is clearly expressed in scripture; and yet he believes what is nowhere expressed in it.

1. That the Scripture contains the whole revealed word of God; or, what is the same thing, that there is no unwritten word of God.
2. That the Books of Tobias, Judith, Wisdom, Ecclesiasticus, and the two Books of the Maccabees, form no portion of the written word of God; for that his shorter code of scripture is the only true one.
3. That infants may be baptized, though they have not actual faith.
4. Though seemingly against scripture, that the washing of the feet, is not a sacrament.
5. Though against the clearest texts of scripture, and the repeated prohibitory threats of God; that the Sabbath, or the seventh day of the week, is no longer to be kept holy; but the Sunday or first day of the week, in its stead.
6. That in spite of Christ's promise to the contrary, the gates of hell have prevailed against his Church.
7. That Luther was the only one capable of setting her right again. This the Lutheran believes; though he finds no mention of such a reforming worthy in Scripture. He takes it on the oral testimony of his sect. The Calvinist, on a like authority, prefers Calvin, as a reformer of the primitive Church,—so does the Wesleyan Wesley, &c.

3. The Presbyterian believes his Kirk of Scotland the only true church of Christ: and Scotland the exclusively happy corner of the world, where it is established. A like belief is entertained by the Anglican of his parliamentary Church, and of his country, exclusively blest with its establishment.—But neither of them have any scripture for this belief, which they ground but on the oral testimony of their several churches. For neither Scotland nor England, nor their church-modelling parliaments, with their doctrinal statutes; are any where mentioned in the books of scripture; otherwise than as realizing the prophecies recorded in them of the great and many defections from the faith of Christ, which were to happen in the course of time.

XXXII.—OF THE PROTESTANT'S RULE OF FAITH. But who can name and particularize all the Protestant negatives; the ever contradicting and contradictory doctrines, broached by each reformer since Luther's days! There is yet, however, one negative more, which, as common to all protesting sectaries, and the very source of all possible negatives, past, present, or yet to come, deserves to be particularly examined. It is the denial of all church authority to teach the faithful what they are to believe, and what they are to do, in order to secure their eternal salvation. The denial of this directive authority in the church is contained in the Protestant's rule of faith; which is, not that so clearly laid down by the Saviour in Scripture, THE VOICE OF THE CHURCH: "he, who will not hear the church," says he, "let him be unto thee as a heathen and a publican;"—Matt. xviii. 17,—but the written word of Scripture, as understood by every man of sound judgment.

Experience, however, has shewn that this Protestant rule of faith leaves all, who follow it, open to every possible species of delusion. For there is no error or untruth; there is no imaginable absurdity and extravagance; there is no vice or criminal enormity; which this rule may not sanction. It authorizes every one to father on the scripture his own mental aberrations, and every blasphemy that the devil can suggest. He, who misinterpreted from the beginning the word of God to man; and sought, by quoting Scripture, to tempt even the Saviour; still tempts, and tempts successfully with the same plausible plea, all those who stop to listen to his sly expounding.

This rule of faith, which Protestants boast of having received from Luther, is therefore well interpreted the key of the bottomless pit; the fatal key, which was given to him, who fell like a star from the heavens to the earth. Apoc ix. 1. For that Heresiarch was a Monk, a priest, and a doctor, in the Catholic Church. He ranked therefore with those whom Christ calls "the light of the world."—Matt. v. xix. And, as we read besides in Daniel xii. 3, "they who are learned, shall shine as the brightness of the firmament: and they, who instruct many to justice, shall shine for all eternity." But this key was given him only after his fall: when the body's preponderance over the spirit, and all the weight of his carnal propensities, having borne him downwards from his distinguished elevation; and immersed him in the sensual enjoyments of the earth; he was moved, like Lucifer, from his exalted station among the sons of God; and cast down for his proud resistance to God's authority; dragging after him, like his infernal prototype, many millions of his fellow creatures, who madly chose to follow his refractory example; and must therefore share in the punishment of his guilt.

It was, indeed, with the same fatal key, as no other could fit the infernal gate, that every preceding Heresiarch had been permitted to open only as much of it, as gave vent to his own particular heresy. But to Luther's keeping at last it was wholly assigned, with power to disclose at once the whole dark abyss; and give free egress to all the seductive powers it contains. It was given to him, that fatal key, as the distinctive badge of his power and pre-eminence on the side of the adversary; a power and pre-eminence the very reverse of those granted by the Saviour to his chief Apostles, whose merits were all of so opposite a character.

Peter had left his all on earth to follow Christ.—Matt. xix. 27. Luther had left Christ to follow the world. He had broken through all his solemn vows and sacred engagements, to indulge without restraint in the sensual gratifications of the flesh. He had flung from him with scorn the yoke of Christ, which he had freely put on; and, in the words of the enemies of God and of his Christ, was heard to exclaim: "let us break their bonds asunder; and let us throw their yoke from us!" not attending to what follows in the same psalm, which he cited so ominously to himself and his adherents: "he, who dwelleth in heaven, will laugh at them: and the Lord will deride them."—Ps. ii. 8, 4.

Peter had openly affirmed the divinity of Christ; and had thereby merited to hear himself styled the rock, upon which Christ said, "he would build his church, against which the gates of hell should never prevail."—Matt. xvi. 17. Luther, by denying the truth of this promise, has given the lie direct to Jesus Christ, and thus openly denied his divinity. Luther has therefore merited to be on the adversary's side, what Peter is on the side of the Saviour; the chief apostle of the negative falsehood; as Peter is of the affirmative truth. [To be continued.]

FIVE DAYS LATER FROM ENGLAND.

Arrival of the Steamer Caledonia at Boston.

The steamer arrived at Boston yesterday morning at 6 o'clock, bringing news to the 5th inst. The overland mail from India had not arrived, and nothing of importance can be found in our files.

The free trade party were making converts among the farmers.

The Queen, we are happy to state, is to-day so well that it was not thought necessary to issue any bulletin.

The funeral of the Duke of Sussex, will take place this day, (Thursday) in London, where, from eight until one o'clock, the shops will be closed.

The Infant Princess.—Her Royal Highness is a remarkable fine infant, not so delicately formed as her sister, the Princess Royal, and in features more resembling the Prince of Wales. She has large light blue eyes, and hair which promises to be flaxen.

Postoffice.—A parliamentary paper, published on Saturday morning, showing, that for the year ending Jan. 5, 1843, the number of letters received inland was 206,611,508, and foreign and colonial 8,563,040. The gross amount of revenue of the United Kingdom, inland, during the same period, was £1,074,108 04d.; expense of management, £913,061 14s.; showing a net revenue of £103,268 8s. 64d., after deducting £10,745 2s. 6d. for Parliamentary grants, &c., charged on the Post-office revenue. The gross amount of revenue for foreign and colonial, and internal colonial, was £583,406, 0s 44d.; the total expense of management, 696,445 19s. 44.; showing a deficiency of £113,036 19s.

In the Excise Court, a few days ago, a man was fined in a considerable penalty for selling peppers without a license.

In reply to Mr. Borthwick, Sir R. Peel stated that there was no intention on the part of either England or France to place unnecessary restraint on Don Carlos; but, at the same time, they thought that no unqualified liberation of the prince would interfere with the tranquility of Spain.

In a case heard before the Court of Bankruptcy, the other day, one bill-broker admitted that he charged 40 per cent, in his transactions; another would not swear that he had not received 200 per cent.

Intelligence had been received from the Islands of Marquesas which state that the French Governor and suite had been murdered by the natives.

P. W. Byrnes, Esq., long connected with the packet ships between Liverpool and New York is dead.

The Havre Theatre was destroyed by fire on Friday night, the 28th ult. Mr. Fortier, the manager, who resided in apartments attached to the theatre, lost his life.

A second edition of the Chronicle contains the following extraordinary express from Paris:—

PARIS, May 1.—The affairs of Servia are arranged. The Divan has conceded all the demands of Russia. Prince Georgewitch is to abdicate, his councillors and Kiamil to quit Servia, and a new election to take place, probably in favor of Prince Milosch.

An attempt was made at Milan to assassinate the Viceroy, which failed.

THE CHARTIST TRIALS.—O'Connor and the other Chartists, tried at the late Lancaster Assizes, together with White who was tried at Warwick, and Cooper who was tried at Stafford, have received notice to appear at the Queen's Bench on Thursday, May 4, to receive judgment.

HOUSE OF COMMONS, May 3.—The House met at four o'clock, when a good number of petitions were presented against the educational clauses of the new Factory Bill and the Corn Laws. The house, at its rising, would adjourn until Friday, in honor of the Duke of Sussex's funeral.

THE ADMIRAL AND SIR CHARLES.—This morning as the above boats were both entering the canal on their way down to Toronto, the Admiral was very near running into the Sir Charles, and were it not for the great exertions of the commander of the latter boat, the consequence might have been awful, the decks of both boats being crowded with passengers, amongst whom were a great number of ladies, whose terror was extreme.

We cannot too strongly reprehend the culpable conduct that could thus have placed human life in such hazard for the idle object of being first; and at the same time we think

that every praise is due to Captain WATSON, of the Sir Charles, for the promptitude with which he gave way to the Admiral, thus narrowly escaping a collision, which would undoubtedly have resulted in much loss of life and limb. We hope the public will not fail to give that support to the Sir Charles which the manliness of Captain WATSON has earned for it.—Mirror of yesterday.

LETTERS AND REMITTANCES.

Hamilton—P. Morgan 7s. 6d.
Aylmer—Mr J. Doyle for the Rev Mr. Desautels, 20s.
Simcoe—Cornelius O'Sullivan, 5s., less 9d. postage.
Durville—Rev Mr Mills for Mrs McKeefee, 10s.

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—and that having considerably enlarged their old premises; and acquired greater facilities for carrying on their business, they are now prepared to manufacture any article, or execute any order in their line; and as they have assumed the entire responsibility of the business, they intend to put every kind of work at the lowest prices for Cash, or short approved Credit—hoping by strict attention to every department of their Business, to merit a continuance of the kind support they have heretofore received.

Feather Beds, Hair and Wool Mattresses, 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

General Forwarding and Commission House.

EXPRESS.—HARDEN & CO. No. 8, Court st. BOSTON—ENGLISH, FRENCH, BELGIAN AND AMERICAN, EXPRESS.—HARDEN & Co. will receive Specie, Bank Notes, Packages, Parcels, and Cases of Goods, and forward daily, by their Express Cars, to and from Boston, New York, Hartford, New Haven, Philadelphia, Baltimore, Albany, Troy, Westfield, Pittsfield, Springfield and Worcester.

H. & Co. always send with their Express Cars a faithful Agent, to ensure a safe and speedy transportation of all Goods entrusted to their charge.

They will also forward any Goods sent to their care, to any part of the United States or Canada. Specie, Packages, Parcels, and Cases of Goods, will be received at either office in America, and forwarded through their house at Liverpool, to any part of England, Ireland and Scotland.

BAILEY & HOWARD'S ALBANY & BUFFALO EXPRESS

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

Returning, will leave Albany for Buffalo, Mondays, Wednesdays and Fridays, at 7, P. M.

Also, will leave Buffalo for Toronto and Hamilton, (Canada West.) every Tuesday morning at half past 8 o'clock.

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

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

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 19s. 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.

YOUNG LADIES' SCHOOL, UNDER THE DIRECTION OF THE SISTERS OF THE CONGREGATION.

Plan of Instruction.

THE French and English Languages taught after the most approved modes: Writing, Arithmetic, Geography, Ancient and Modern History, Rhetoric, the Elements of Philosophy and Chemistry, Drawing, Painting, Plain and Fancy Needle Work, &c.

General Regulations.

Parents or Guardians, residing at a distance, are respectfully requested to name some individual in the city who will be charged to liquidate their bills when due, and receive the ladies, if circumstances render their removal from School necessary.

Children of all denominations are admitted, provided they conform to the rules of the Institution; uniformity requires an exterior observance of the general regulations of worship, yet it is particularly wished to be understood, that no encroachments are made upon the liberty of conscience.

No pupil will be received for a shorter period than three months.

Payment will be required quarterly in advance.

No deduction will be made for a pupil withdrawn before the expiration of the quarter, nor for absence, unless occasioned by sickness.

There will be an annual vacation of four weeks.

DRESS AND FURNITURE.

Every boarder on entering, must be provided with bed and bedding, six changes of linen, stockings, pocket handkerchiefs, towels, three night wrappers, combs, tooth and hair brushes, slate, books, paper, (and if to learn drawing,) drawing materials.

TERMS PER ANNUM,

Entrance,	\$ 4
Board and Tuition, (washing not included.)	102
Half Board,	52
Day Scholars,	14
Drawing and Painting,	12
French,	6

The French language will form an extra charge only for Day Scholars.
Kingston, April 25, 1843.

REDUCTION IN THE PRICE OF TAILORING !!!

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

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

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

The price of Cutting is also reduced.
SAMUEL McCURDY.

N. B.—The Spring and Summer Fashions are just received, in which a very material alteration in style will be observed from that of the last reports.
Hamilton April, 6, 1843. 31

A CARD.

Dr. A. V. BROWN, Surgeon-Dentist, has arrived in Hamilton and taken apartments at Press' Hotel, where he will remain a few days in the practice of his Profession.
Hamilton, May 29, 1843. 35.

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.	1 4 0	
Do. do 5s. do.	do. do.	1 10 0	
Do. do 6s. 3d. do.	do. do.	1 17 6	
Do. do 7s. 6d. do.	do. do.	2 5 0	
Do. do 8s. 9d. do.	do. do.	2 12 6	
Do. do 10s. do.	do. do.	3 0 0	
Do. do 11s. 3d. do.	do. do.	3 7 6	
Do. do 12s. 6d. do.	do. do.	3 15 0	
Do. do 13s. 9d. 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 expense, thus insuring the benefit of the premium of Exchange to the Emigrant, and likewise saving him from the inconvenience and too frequent loss arising from bringing his money with him in coin.

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

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

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

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

GREAT ENLARGEMENT OF THE PHILADELPHIA SATURDAY COURIER.

The proprietors of this time-honoured and universally popular Family Newspaper announce, that in consequence of the unparalleled patronage which has been extended to their establishment, they will, on the 18th of March next, being the commencement of its XIIIth 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 oblige to procure ten new subscribers, and send us \$15, per money and postage free, we will accept for one for each. Seven copies for \$10 or 5 copies for \$5, or one copy three year or \$5. Address, M. MAKIN & HOLDEN, Philadelphia.

THE PHILADELPHIA SATURDAY MUSEUM.

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

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

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

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

IMPROVEMENTS IN "THE MUSEUM"

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

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

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

TYPE AT REDUCED PRICES.

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

Placing the Book and Newspaper fonts as follows:

Pica	at 32 cents per pound
Small Pica	34 do
Long Primer	36 do
Bourgeois	40 do
Brevier	46 do
Minion	54 do
Nonpareil	66 do
Agate	86 do
Point	81 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 for 2 times the amount of it. New York City, March 24-1843

SPRING GOODS.

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

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

NEW GOODS.

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

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

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

THE STOCK OF HATS is also very large and contains the latest styles in Broad and Narrow Leaf, 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. 31-6

WINER'S Canadian Vermifuge. Warranted in all cases.

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

Prepared and sold wholesale and retail by J. WINER, 10 CHEMIST, King street, Hamilton

THE LADIES' WREATH.

AND YOUNG LADY'S MAGAZINE

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

ONE DOLLAR A YEAR,

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

ENTIRELY ORIGINAL,

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

A SPLENDID STEEL ENGRAVING

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

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

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

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

DREW & SCAMMELL, Publishers, 67 South Third Street Philadelphia, Philadelphia, January, 1843. Subscriptions received at this Office

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

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

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

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

ARMOUR & RAMSAY, 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. Hamil. n. March, 1843.

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

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

Sold wholesale or retail, by A. H. ARMOUR, & Co., King Street, Hamilton. November, 1842.

CABINET, FURNITURE OIL AND COLOUR WAREHOUSE.

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

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

Kingstreet, [next door to Mr. Kerr's roGeery.]

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

Physician's prescriptions accurately prepared.

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

Cure for Worms.

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

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

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

The genuine Vermifuge is now put up in one ounce vials, with this 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 precaution 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.

PRINTERS' INK.

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

Ink of the various FANCY COLOURS supplied on the shortest notice.

Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

SAMUEL McCURDY, PRINTER,

JOHN STREET, HAMILTON.

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 J. AN ALLEN, Publisher, 146 Market-street, Baltimore, Md.

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 Teekham. 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.

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