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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] APRIL 5, 1843.

NUMBER 30.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

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

EDITOR.

Original.

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

Continued.

Lo where thy secret vot'ry kneels apart
Before thy shrine, close curtain'd from the sight,
The Miser, thy poor penitent austere;
Rag'd and spare, and sleepless while he keeps
Thy painful vigils; lest, should he remit
Ought of his servile duty, paid to thee,
Thou might'st resenting in some evil hour
Sudden withdraw thy presence; nor again,
In thine own shape returning, bless his sight.

Ne'er hooded Friar in coarser weeds was drest,
Or fast observ'd, more rigorous: ne'er denied
Himself more Nature's cravings, and his flesh
With wilful rigid discipline more vex'd,
Storing 'gainst future want the present joy;
Than he, intent still to thy sacred hoard,
For worship, not for use, by him retain'd,
The well sav'd mite to add: till he attract,
And oh! might but his wish be granted soon!
Till he thus, bit by bit, and grain by grain,
Attract monopoliz'd thy substance whole.

Such all his study; such his only wish,
So center'd still in thee. Nor, wert thou whole
His own bestow'd, would he not wish thee more;
And weep, like Macedon's victorious youth,
That, all obtain'd, not more was left to crave.
For, though his god, thou 'rt finite: but his love
Of thee no term, or bounding limit knows.
Ev'n age, that calmly sees each passion's flame
Die out successive, sole excepted thine,
Close by thy fire is shiv'ring seen to crouch,
And heap with wither'd hand thy blazing pile;
That, like phosphoric glow, no genial warmth
Can to her spare and bloodless limbs impart;
But tempts her fancy craz'd, with gleamy show.

And how, when Death would seize his victim due,
Struggles the feeble wretch against his force
Resistless! How to thee in vain she clings
Adhesive! How, though vanquish'd, still her eye
On thee she fixes wild! Still heaves for thee
Her deepest sigh! her latest pang endures!

And is it thus to ruin and degrade
Our species in this world the noblest found,
Terrestrial but in part, its better half,
The mind, celestial and immortal made;
That not to objects here her view confines,
But shoots in thought beyond the bounds of time
Excursive, and, in distant prospect shewn,
Her native world, the intellectual spire;
As from his rock the new-fledg'd eagle plans
In short excursions tried, his flight sublime
O'er th' empty space; till bearing on the sun,
And lost to human gaze, his steady eye
He rivets on the loveliest object seen,
And spreads his pinions in his warming rays:

And is it thus to ruin and degrade
Our species, Money, that wise Heav'n has lent
To man thy shining treasure? Is it thus,
With toils and broils perpetual, to torment,
And fright us with the din of rushing war,
That so disturbs life's quiet, and our earth
So beautiful desolates with ruthless hand?
O no; with kind intent wert thou bestow'd
Ne'er by the sov'reign Donor meant our bane;
But through life's every varying scene design'd
To ease our sufferings and our bliss promote.

Then be 't my task, at length more grateful found,
To wrest thee from the clench of Miser's gripe,
From villain's ruffian clutch, or hand profane
Of profligate, who for his sensual end
Thy treasure squanders; and from grasp of all,
Who worship thee their God for purpose vile.
So shalt thou lovelier shine, untarnish'd more
With revel's foul debauch; or crust of hoard,
That cank'ring blots thy countenance; nor begrimm'd,
And smear'd with gore of human victims slain
Daily, and round thy threshold reeking strew'd:
Though thou not crav'st such offerings, nor so fell,
Like Moloch fierce, thy suppliants would'st devour.
(END OF CANTO II.)

From the U. S. Catholic Magazine.

VOIGT'S HISTORY OF GREGORY VII.

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

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

I.—Our blessed Redeemer foretold (Matt. xviii) that scandal should come; and even under his own eyes, & in the college of apostles, taught immediately by himself, a most grievous scandal was given by that traitorous disciple who sold his Divine Master. It was not to be expected that the members of the Church, even the ministers of its altars, should be all of them stainless. It was not promised that the gates of hell should not rage against the Church, but that they should not prevail (Matt. xvi). The storm was to howl fiercely around the ship of the Church, while pursuing her voyage over the stormy ocean of life, but in the hour of our greatest peril, when every thing would threaten shipwreck, and the timid would exclaim: "Lord save us or we perish," Jesus would arise from his apparent slumber, extend his hand over the boiling waves, command the winds and the sea, and suddenly there should come a great calm (St. Matt. viii, 25, 26.) This miracle has been renewed in all the great emergencies of the Church. "She may be attacked, she cannot be conquered." Persecution had tried her, and she came out fresher and brighter than ever. Heresy had assailed her on all sides, and yet she gained the victory. At the period of which we are speaking, a flood of immorality broke in upon her, penetrating even within the sacred chancel of her sanctuary, and from this new and most terrible ordeal she was destined likewise to come out unharmed and unsullied. Perhaps the preservation of the Church, under such circumstances, is a greater miracle of God's providence, than any other recorded in her annals.

Gregory VII was the chief instrument employed by Divine Providence for the correction of the crying mo-

ral evils of his age. His vast mind immediately perceived the source from which this torrent of disorders flowed; and he directed all his efforts for nearly thirty-six years, towards drying it up. The Church had unworthy ministers and had to weep over many immoralities, even at the foot of her altars, because she had been enslaved by the princes of the earth,—her canons contemned, her liberties crushed, and her very sanctuaries sacrilegiously invaded by those who were clothed with the civil power. The right of investitures, claimed chiefly by the emperors of Germany, was the principal cause of all the evils of the Church. The emperors having richly endowed the bishopricks and abbeys, claimed the right of nominating to them, and of investing the subject thus nominated with the insignia of his office. The new incumbent took an oath of fealty, which required among other things that he should join the standard of his sovereign with his armed retainers, whenever called on to do so. In the appointment to bishopricks, more regard was often had to birth, and military talents, than to the virtues and learning required by the canons. What was still worse, these preferments were often purchased by money, and the most unworthy men were thus thrust into the holy places.—Under the wicked and dissolute Henry IV., simony and consequent immorality became the order of the day in Germany and northern Italy, where his power in this matter was more baneful, because less questioned. The Church was thus disgraced with wicked ministers, because "the princes of the world had thrust them on her."

The right of investiture was manifestly an usurpation of the German Emperors and other princes, at least in the sense in which it was understood and practised by them. It was viewed, not only by Gregory, but by many other holy men of the time, such as St. Anselm of Lucca, and St. Peter Damian, as the chief cause of all the evils which they so much deplored. It was in direct opposition to the enactments of the ancient canons regarding the election of bishops. These secured to the Church the right of choosing her own Ministers, and perfect freedom in the exercise of that right. If the people often co-operated in the election of bishops during the first centuries, it was more as witnesses of the good qualities of the candidates than as electors: and perhaps one cause of the modification of discipline in this respect was the well grounded fear that when the people would become more numerous and perhaps less pious, popular clamor might impair the liberty of election. Princes never had the right of nomination to bishopricks, without the consent and concurrence of the Church. The thirtieth canon of those called "the Apostolic," believed by the learned to exhibit pretty accurately the discipline of the three first centuries of the Church; pronounces sentence of deposition against bishops who received their sees from princes. The fourth canon of the great council of Nice, held in 325, regulates the manner of appointing bishops by all those of the province, or by at least three of them—without even alluding to any right of the people or of princes in this matter. The twenty-second canon of the eighth general council held at Constantinople in 879, goes still farther, and pronounces an anathema against any "lay prince," who would interfere in the "election or promotion of any patriarch, metropolitan, or bishop, so as to prevent its canonical freedom." Many other authorities could be produced to prove that the claim set up by the princes of the eleventh century, not only had no sanction from the Church, but was in the very face of all its rights and laws. By being liberal to the Church, temporal princes acquired no right to enslave it, and to introduce into its bosom the feudal, on the ruins of its canon law.

Yet this was precisely what was attempted to be done; and for resisting this usurpation and contending strongly until death for the liberty of the Church, Gregory has sustained so much obloquy!—Could he have done otherwise without betraying his duty, and, to use his own strong language, “by satisfying the caprice of princies, being hurled with them into the abyss?” So far was this pretended right of investiture carried, that the German emperors even asserted it in regard to the Roman Pontiff himself, thereby seeking to crush the liberty of the Church in its head—in the only one able effectually to resist the ever encroaching usurpation! The emperors had more than once attempted to elect and depose Popes at will; but they always met with powerful resistance from the Church, and never succeeded in causing more than temporary confusion. Sometimes called to the “eternal city,” as its natural protectors, to quell popular insurrections, or to assert the liberty of the Church, they often went beyond the mere office of protection, and sought to rule in spiritual as well as in temporal matters. In one of his trips to Rome (after the middle of the tenth century.) Otho the Great emperor of Germany, with the aid of the anti-pope, styled Leo VIII, whom he had set up himself, had a decree or canon passed, by which the emperor’s right to interpose in the election of the Pope was recognized; and tho’ the provisions of this law were annulled by Henry II, in the beginning of the following century, they were renewed again by Conrad II, and became the cause of incalculable evils to the Church. In consequence of this law there were three claimants to the papal chair at one time, and Henry III, the father of Henry IV, paid a visit to Rome, and succeeded in suppressing the schism, without, however, giving up the pretended privilege from which this and other evils had sprung.

It required such a man as Gregory VII to wrest from the hands of the German emperors what they would not willingly resign! And how wisely and how effectually he did it, Mr. Voight informs us, and we shall have occasion to show more at length hereafter. Those writers who would fain persuade their readers that the controversy about investitures was one of mere form, show only their profound ignorance of history. It was a vital question—a question of liberty or slavery for the Church. And as long as kings and princes exercised this pretended right, can we wonder at the dreadful evils which St. Peter Damian so pathetically laments?—Can we be astonished that this good man should weep, like another Jeremiah, over the calamities of God’s people, and the desecration of his holy places—that, reposing near the sanctuary which he loved, he shed tears over its desolation and abandonment, while the courts of princes were thronged with a worldly minded clergy? Can we wonder that when he had exhausted all the resources of prose, he resorted to poetry and wept in numbers over the evils of his day? And that finally disgusted with a world which he did not love, and which he despaired to be able to reform, he fled to solitude, and devoted himself entirely to prayer?

[To be Continued.]

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, APRIL 5, 1843.

ON POPISH IDOLATRY,—CONTINUED FROM OUR LAST.

But are not Catholics downright idolaters; who transgress the first (according to Protestants the second) of God’s commandments? “Thou shalt not have strange Gods before me. Thou shalt not make to thyself the likeness of any thing that is in Heaven above, or in the Earth beneath: nor of those things that are in the waters under the Earth: Thou shalt not adore nor serve them, &c.” Exod. 20. &c.

Of this one commandment Protestants make two; though surely to make the likeness of any thing, and adore or serve it as God, is having strange Gods before the only true God. This indeed were worshipping idols; and all who do so, must be accounted idolaters. But do Catholics adore and serve such? The Devil is the father of lies; and those under his deceiving and malignant influence, are inspired by him to break God’s express commandment, which forbids to bear false witness against our neighbour. Catholics, for keeping with respect holy images, are accused by Protestants of idolatry. Are then no such images ever to be kept? or, if kept, are they not to be kept respectfully for the sake of the originals? Protestants make and keep images, and even cram their temples; Saint Paul’s Church, for instance, and Westminster Abbey, with the statues, busts and representations of their fellow mortals, in no sense remarkable for their Christian perfection; while they exclude those of Jesus Christ and his Saints! They would feel indignant should any one offer insult or disrespect to these images of their favourite worthies: to burn any of them in effigy would be considered a heinous offence offered to the original; and nothing less than treason, if offered to the Sovereign. They make and keep with affectionate regard the pictures and likenesses of their relations, friends and esteemed acquaintance; the Orange gang, the Zealots and Sicarii of the Protestant establishment, are seen yearly in Dublin, to deck out in gay attire, and worship their Dutch Moloch on College Green. And yet these are they who accuse Catholics of Idolatry, for adoring Jesus Christ in his image; and showing their love and reverential regard for his glorious Saints, by keeping with respect their representations. But Catholics are seen kneeling to them. Not to them, for our catechisms teach, and christian common sense informs us, that no such things, formed by the hand of Man, can either see, or hear, or help us. Would it be fair in us, if we saw a protestant kneeling at his communion table, over which is often seen painted the Royal Arms, to say that he is wor-

shipping the Lion and the Unicorn?—Who never once kneels, there is always some object before him: And Catholics kneeling to pray choose rather to have set before them sacred objects than profane. And if any marks of respect is paid by them before such representations, they are invariably referred to the immortal originals: to those, who look down upon us from their heavenly thrones; and, as the Saviour assures us, rejoice at the conversion of the sinner.

But are our protestant adversaries, not aware (they who pretend to read the Bible, and ground all their peculiar doctrines upon it,) that, though God forbade the likeness “of any thing in the heavens above, or on the earth beneath, or in the waters under the earth,” to be made and worshipped as Gods; he nevertheless commanded likenesses to be made in gold of the Cherubims; and these to be placed in his Tabernacle over the mercy seat? Were not these the likeness of something in the Heavens above? And the twelve oxen placed under the sea, or great Laver in the Temple, 3. Kings 7. 41. And the Brazen Serpent, a Miracle-working image; the Hieroglyph of the Saviour crucified, as he himself declared it. Numb. 21.—John, ch. 3. Were not all these likenesses of the earth beneath? Therefore sacred images and representations may be made and retained, as edifying and instructive, in the Church of God, without the least danger to the faithful of thereby incurring the guilt of idolatry. Nay, God, when he pleases, in spite of protestant prohibition, may by such even work miracles; as he did by the Brazen Serpent exalted in the wilderness; as he did by the Mantle of Elias; by the handkerchiefs and aprons that had touched the Body of Saint Paul, which cured all diseases and cast out Devils,—Acts, 19. 12; and by the very shadow of Saint Peter, which cured the sick, on which it fell, as he passed along the streets of Jerusalem. Acts 5. 15.—Is there any text in Scripture that proves that Catholics are idolaters for believing that God can still work such, or even greater wonders, whenever, and with whatever instruments he chooses? He who believes, says the Saviour, “the work that I do, he shall do also: and greater than these shall he do because I go to the Father.” John 14. 12.

In the Toronto Church paper of the 24th ult., we find an article entitled *Heavenly origin of the worship of the Blessed Virgin*, by a Rev’d J. J. Blunt, B. D.

The Man has picked up the whimsical and absurd argument of Doctor Middleton; that, because the pagan Romans had certain rites in their worship resembling those in the Christian Church, therefore the Christian Church must have borrowed them from the pagans; that because the pagans revered Cybele, a fictitious deity, as the Mother of their God; therefore the Christians, or such “ill-judging persons as Gregory Thaumaturgus, came to an accommodation with them,” to reverence the Blessed Virgin as the Mother of God!!! O, the pride and profanity of Ignorance. And this Blunt worthy

holds himself better judging than the illustrious and sainted Thaumaturgus, one of the brightest ornaments of the primitive Church. Because there were Beggars too among the pagans, there must be Beggars also in Italy. Are there also no Beggars in England? Yes, and beggared too by a legally plundering Church; are there no Beggars in protestant States? Yes, and while the real poor are not there allowed to beg; but are shut out from the public charity; and immured in worse prisons than common jails; their idling self-proclaimed Evangelists and their female partners, are allowed to practice begging all over the country in the most importunate and unlimited sense.—Witness the following specimen of protestant beggary, taken from that elegant compound of cant and fanaticism, the so called *Christian Guardian*, of the 29th ultimo.

HAVE THE CHILDREN MISSIONARY BOXES?—We put this question to Ministers, Teachers, and Parents, and think it too interesting and important to meet with neglect. A few days ago, on entering a parlour in this City, we saw an object we had not seen there before—a small, neat, and firmly-made chest, having a lock upon it, and on taking it up found a plate on the lid with the names of two children engraved upon it, with other words conveying to our mind the welcome intelligence that it was a “Missionary Box.” We remarked, “It is made very strong;” and received for answer, “Yes, I intend it to be of use when I am gone: an answer worthy of the holiness and benevolence of a widowed mother—a member of our Church, who furnishes an example of devotedness to Christ we have never seen equalled. We have since read part of the report of a Juvenile Missionary Society at Lowell, Massachusetts, which raised last year more than \$46. We cannot forget the Report of our own Missionary Society, and that the Missionary Boxes named in it do not, by much, bring the smallest of the contributions. Why should we not have such a Box in every Methodist School and Family?—What if every one of our Branch Societies had only one Box:—if well handled about, they would bring hundreds of dollars in the year. Mr. Wesley’s penny-a-week plan was ridiculed at first. It turns out to be mighty. The success of many Missionary Boxes, we are sure, would surprise persons who may now smile at our suggestion. Smile; but immediately procure a Missionary Box.

To the Editor of the Catholic.

St. CATHARINES, 26th MARCH, 1843.

VERY REV. SIR,—Knowing the great pleasure it has always afforded you in eulogizing the far famed and distinguished qualities of the patriotic and loyal Irish, I beg with sincere gratification to inform you, of the very becoming and peaceable manner with which they have conducted themselves on the Anniversary of their patron Saint, here. I regret, however, to add, that there were persons to be found so base, and malicious, as to circulate reports,—that a number of the Irish employed on the public works, were to march in countless numbers here, and consume the Episcopal Church, in return for that diabolical act of depravity which was committed on the Catholic Cureh in August last together with other acts of unequalled atrocity; you must

not in the least feel surprised at such infamous reports, when it is found they have emanated from that vile and corrupt body, the ORANGE few of this portion of Canada. For some days previous to the 17th, a day on which every true hearted Irishman in all parts of the Globe recalls to mind the once happy land of his nativity, some of those disloyal Cormorants, feigned so much dread as to apply to the Magistrates to be sworn in as special constables, in order to aid in keeping the peace, which they are so proverbial in breaking themselves.

Those persons, I beg to observe, were tavern keepers who wished to create a stir; or rather fancying that many might be induced to come in here, to view the scenes of atrocity which were insidiously reported to take place, as through such means they would have the opportunity of disposing of their grog;—a truly laudable way, indeed, to raise the wind! It is gratifying to learn nevertheless, that our loyal Irishmen have been guided by the salutary and spiritual advice of their exemplary pastor, who is unceasing in offering every instruction and religious consolation to the extensive charge committed to his care; and instead of the rioting and incendiaryism the Orange bullies would fain promulgate as going to occur, the auspicious day was spent in a most praiseworthy manner.

A CONSTANT READER.

To the Editor of the Catholic.

DISGRACEFUL OUTRAGE ON THE FEELINGS OF IRISHMEN ON SAINT PATRICK'S DAY.

ASHBURNO, C. W.
22nd MARCH, 1843.

VERY REV. SIR.—Some unfeeling persons here, on the morning of the anniversary of Saint Patrick's, hung an effigy of an Irishman to the rigging of a schooner, belonging to J. Dougall Esq., of this place. On the back of the effigy was a label, with the words: "Saint Patrick by Jesus." It was cut down between 7 and 3 o'clock that morning, by a soldier of the R. C. R. Regiment who was on guard.—

How unkind it is to try to irritate and wound the feelings of the few resident Irishmen here, and those the most respectable of the population. As those cowards disregarded their neighbours by insulting them in such a manner, they should have refrained from insulting the Irish soldiers stationed here, who are ready at a moment to defend them with their lives. Were they not destitute of all principles of religion and humanity, they would not insult those men, who have served in all parts of Her Majesty's dominions, with zeal and loyalty. If the perpetrators of this outrage had read Serjt. Major Taylor's description of the Desert March in Afghanistan, it might have prevented them from such an unprovoked action. He says, "After two month's march, on a few ounces of rice, and a few ounces of beef, each day, the soldiers became so exhausted from famine and excessive fatigue that when the halt sounded, numbers of the men would lay down, saying they could proceed no further. The commander grieved for the state of his men, for many were unable to move on. Consider for a moment the

state of this commander and his men. A savage enemy hovering on each flank, and in the rear; ready to assassinate the dying soldier. The Colonel thought on the day he was placed in such an awful situation: it was the 17th March, 1842. Once more he tried his men. He told the band to play Saint Patrick's Day; (Ireland's national tune) it had the effect; the soldiers from England, Ireland, and Scotland rose up with a smile on their wretched faces and marched on."

The forbearance of those whose feelings on this occasion are wounded calls forth the commiseration of all men of generous principles; and as the individuals who committed this outrage are unknown, the place where such deeds are tolerated should be despised by those who regard the land of their birth and the country of their ancestors

I am, Very Reverend Sir,
Your Obedient Servant,
A SUBSCRIBER.

ENLIGHTENED ENGLAND.

We shall be stigmatized as narrow minded, uninformed or clamorous, by those who think that, because England has produced many men of the greatest eminence in science, art, and literature, and a few who rendered good service to liberty, the people of that country cannot be the semi-civilized bores we represent them.

In reply to persons who may doubt the accuracy of our representation, we could quote numberless official documents. For the present, we refer them to the Minutes of the Committee of Council on Education, in 1841-2. They will there find abundant evidence to prove that the vast majority of English are the most ignorant of any European population.

England is the great land of the "Reformation"—the land of the gorgeous Church Establishment—the land, *par excellence*, of respect for the Bible and true religion. So say those interested in making us believe that the Parsons have done any good for the people. But what says this report, drawn up exclusively by Englishmen—Government officials—whose testimony, based on the most minute and extensive inquiry cannot be doubted? At page 215, it is stated of the English peasant—and the picture may be regarded as that of the entire rural population—that—

"To him the Bible itself is but partially unsealed; the written language of his country conveys to him no clear and certain sense; the national events of the past speak very feebly to him, if at all, in the form either of history or tradition; the memorials of antiquity which meet his eye awaken but few associations; the beauty of ecclesiastical architecture presented to him weekly, if not daily, presents no impression of elevating and refining pleasure; imagination and fancy have no stores for him; nature and art equally veil from him their wonders and their beauties. The higher motives of action, and the higher sources of enjoyment, are unrevealed and unintelligible to his apprehension; and being accustomed, for the most part, to be dealt with in the spirit of momentary speculation, he feels it difficult to understand that men's actions towards him can be ruled by any other law."

Yet the richest church in the world is maintained in luxury that such men may be so taught!

The following extracts, taken at random from the reports of the Inspectors of Schools in the different counties (embodied in the "minutes"), will afford a correct notion of the state of intelligence amongst our masters:—

"A multiplicity of examples might be adduced demonstrating the wide extent of that domain of ignorance, and that unfortunately is not confined to the labouring class alone. The teaching of the Sunday school, until lately the chief instrument of instruction, and in many parishes still such, has not been of a kind to give them a knowledge of language, or to interest them in the services of the church; consequently, after they have outgrown the period of compulsory attendance, they are seldom seen there, except, perhaps, after the lapse of years."

Dissenting ministers, whose acquaintance with other rural populations was considerable, affirmed that in Norfolk their labours met with the chief obstruction from the dense ignorance of the people."

"I have permission to mention one occurrence which would not be adverted to except for the purpose of more distinctly showing things as they are, and how readily the unformed mind, under the influence of religious excitement, will run into any form of fanaticism. My informant, a Dissenting minister stated that in addressing a small congregation, he was interrupted by a cry of 'glory be to your name.' He immediately repressed the state of feeling of which this exclamation was the index, and endeavoured to explain that such a mode of address could be adopted only towards the Deity.—The answer was 'Then glory be to both of you.'" (!)

"A large portion of the young persons of both sexes from twenty to thirty years of age, had not only forgotten the little they knew of reading and writing, but also much of whatever of scriptural or catechetical instruction they had once acquired. The results of my own personal inquiries corresponded to a great extent with this information."

"That very few of the adults of either sex (throughout Norfolk,) from twenty to fifty could read or write, seemed to be generally acknowledged. Where the contrary is found in any parish, it results from fortunate circumstances, and may be considered exceptional." * * *

"A female has officiated as clerk in one parish for the last two years, none of the adult males being able to read."

"The state of morals has already been adverted to; among adults crimes of violence and drunkenness may have declined, but juvenile depravity of all kinds had, according to universal testimony, greatly increased." * *

"That there should exist a due quantity of superstition and gross credulity might naturally be expected. Here a Wizard terrified his neighbours, by the power of inflicting injuries by his charms; there supernatural appearances; in another neighbourhood a quack curing all diseases by his knowledge of the stars."

"This low standing of intellectual acquirement is not confined to the class of laborers alone. The number and variety of incidents related to me, from personal knowledge, in every part of Norfolk, forbid a doubt that among the farmers and small tradesmen the spread of mental cultivation of any kind has hitherto made but every small progress. Persons well conversant with that class of occupiers, stated to me that many were unable to keep any regular and systematic accounts.—Others stated that they were acquainted with many farmers of considerable substance who could not write, and that many could not read. Numerous individual instances were communicated to me by persons whose position placed their testimony beyond suspicion. A farmer who had been overseer and churchwarden, and who occupied 350 acres, denied at a public meeting that a certain expression was used in an Act of Parliament; when the words were pointed out to him, it became apparent that he was unable to read. At a recent *Beard of Guardians* one of the large occupiers of the neighbourhood signed his name 'A. B. Garden.' Of four trustees lately selected to execute a deed of trust for property of considerable value, three 'could not sign their names;' in the words of the reports (rather clumsy by the way, 'could only sign with a cross.'

"In two of the county towns, one containing 2,000, the other 4,000 inhabitants, it was stated to me as a matter of notoriety, by individuals having ample means of knowing the fact, that several of the leading tradesmen and many of the smaller could not write and read only imperfectly."—*Belfast Vindicator.*

MRS. WOOD THE VOCALIST.

This lady so well known in the United States, has occupied much attention lately, from the circumstance of her having embraced the Roman Catholic religion, with the intention of taking the veil. A Yorkshire newspaper, published in the district where Mrs. Wood and her husband have lived of late years, states that the lady has had a leaning to catholicism since 1833, when she first visited America with her present husband, arising out of the following circumstance:— In that year she gave her gratuitous services

to a religious catholic society in Boston, and afterwards she had a small testimonial presented to her, singularly and beautifully written on tinted paper. The following is a dopy:—

'MADAM: This is but a slight token of the orphan's gratitude—but it is hallowed by the orphan's prayer. Whatever is happiness on earth may it be yours—and when earth's labor's are done, may those exquisite and thrilling tones which have relieved our wants, be blended with the seraph voices around the throne of God in heaven.—Written by an Orphan.'

This affecting testimonial has preyed upon her mind ever since, and often has she expressed her admiration of the religion and beauty which she there became more directly conversant with. To the impression this circumstance made upon her mind is attributed the change in her religious views. In reply to certain insinuations as to the cause of the extraordinary step she has taken, Mrs. Wood addressed the following letter to one of the local papers:—

'SIR: Having understood that a rumor had been circulated in the neighborhood of Wakefield, importing that the ill-treatment of Mr. Wood has forced me into a convent, I feel it imperative on me to give the utmost unqualified contradiction to the report, and to state that Mr. Wood's conduct to me has been uniformly kind and indulgent.

'MARY ANNE WOOD.

'Convent, Micklegate-bar,
'York February 17, 1843'

It is admitted on all hands that they lived on the most happy terms, and that her marriage with Mr. Wood has been as felicitous as her first marriage with Lord William Lennox was the reverse. But although professionally popular in the provinces since that event, where she has realized a handsome fortune, Mrs. Wood has never been able to make good her stand in London. Up to that time she was one of the greatest favorites in the British metropolis. The *Dublin Evening post* gives the following statement:—To dispose of all scepticism as to the conversion of Mrs. Wood to the Roman Catholic religion, we are enabled to state, through the kindness of a Protestant gentleman of this city, a friend of ours—Mr. Robert Brennan (who will excuse our giving his name)—that he, after using his utmost endeavors to dissuade Mrs. Wood from the step she was about to take, accompanied that lady, on Saturday last, from the residence of Mr. Wood to the convent at York, where she now is—that Mr. Wood, on their separation, made for her an ample provision should she either take the veil or return to live in the world.

The separation of Mr. and Mrs. Wood was solely on the ground of the impossibility of her being received into the Catholic church without resolving on such separation, as that church does not recognise the doctrine of divorce, and Mrs. Wood felt there could not be any compromise in matters that regarded eternity. The parting of Mrs. Wood from Mr. Wood and their infant son was truly affecting, and proved the intensity of their attachment, the sacrifice they made, and the triumph of religion over this world. It appears the decision of Mrs. Wood was no sudden ebullition. On the contrary, she had been for several months in communication with the zealous and truly pious Roman Catholic clergyman of Wakefield, the Rev. Mr. Morris, whom she had selected as her instructor in the tenets of that church, into which she was publicly received on Sunday 5th of February, in the chapel of Wakefield, where she made her first communion.

From the Tablet.

FREEMASONRY.

DECREES OF THE POPES.

Sir,—The letter of the Archbishop of Tuam, and strictures from your pen, which have appeared in the last number of the Tablet, must have created some misgivings in the minds of those members of the Catholic Church who have associated themselves with Masonic institutions. Not a few have been induced to take that unguarded step, as much by a spirit of idle curiosity as by the specious arguments and importunings of the abettors of those pernicious societies. Amongst them are to be found many well-disposed men, who would have shrunk from such associations had they plainly before them the opinions of the Church, or the decrees of her venerable Pontiffs.

Only a few years have elapsed since that highly-gifted man and exemplary Catholic, Mr. O'Connell, having learned how much the Church reprobated such conventicles, publicly disclaimed any connexion with Masonic societies.

I have strong motives for thinking that, like O'Connell, many young men in England and Ireland have been unconsciously seduced, if not into a formal, at least a material violation of the law of the Church, and numbers of highly respectable Catholic families, under erroneous impressions, have indirectly contributed to cherish the Masonic institutions.

I shall not here stop to discuss the prudence and wisdom which induced our Holy Pontiffs—the ever-wakeful sentinels and guardians of the purity of our morals—to pronounce the awful sentence of excommunication against all who aid, cherish, support, or become members of Masonic lodges. The arguments adduced in your last print have, Mr. Editor, abundantly justified the severity of this censure. Whoever will take the trouble of looking narrowly into the history of Freemasonry for the last century in America and the various kingdoms of Europe, will unhesitatingly subscribe to the wisdom, which guided the successors of St. Peter in their condemnation of such institutions. Inspired with a humble hope that many well-disposed men will, like O'Connell, be induced to retrace their steps, and many others may be preserved from such contamination, I beg, Mr. Editor, you will give room in your journal—at once the champion and defender of Catholic morality—to the following decree of Pope Benedict XIV. The original will be found in the edition of that Pope's "Select Constitutions," published at Venice 1784.

"B-NEDICTUS ERIS COPUS SERVUS SERVORUM DEI,

AD PERPETUAM REI MEMORIAM.

"Just and grave motives inducing us thereto, we have deemed it fitting to strengthen, and by the additional weight of our authority, confirm, not only such provident laws and constitutions of our predecessors, the Roman Pontiffs, which have been unimpaired, by lapse of time or desuetude, but even those which are now in force and have been recently in vigour. Our predecessor, of happy memory, Cle-

ment XII., by apostolical letters, dated A. D. 1738, in the eighth year of his Pontificate, addressed to all the Faithful, and commencing 'In Eminent' has, for ever, condemned and prohibited certain societies, conventicles, assemblies, &c., commonly called *De Liberi Muratori, des Francs Macons*, at that time widely diffused through some countries and daily increasing; commanding all the Faithful,—under pain of excommunication *ipso facto*, and to be incurred without any further promulgation, from which none can be absolved, save *in articulo mortis*, by any other than the Roman Pontiff for the time being;—that no person dare, or presume to enter such societies, or propagate, cherish, receive, conceal, be enrolled in them, or to join, or be present, or otherwise, as is more fully and clearly contained in the aforesaid letters, the tenor of which is as follows."

Here Benedict XIV. inserts, at full length, the decree of Clement XII., a document which will repay an attentive perusal; and thus continues—

"But lest it may be said that we omitted anything which could extinguish calumny, or silence the tongues of those who gainsay the truth, we determined, having first consulted some of our venerable brothers, Cardinals of the Sacred College, to confirm, by these presents, the constitution of our predecessor, as we now confirm, strengthen, renew, will, and decree that it shall have perpetual force and efficacy.

"We have been induced to this amongst the many other serious reasons recited in the constitution containing the aforesaid censure. *Firstly*, because men of every sect and persuasion find easy admission into these societies, from which it is manifest how much danger must result to the purity of the faith of Catholics. *Secondly*, because of the close and impenetrable bond of secrecy, by which whatever occurs in such meetings is concealed, making thereby the words which Cæcilius Natalis addressed, on a very different subject, to Minutius Faxius, very applicable to them, '*Honestæ semper publico gaudent, scelera secreta sunt.*'—'*Honestæ avocations court the light, deeds of darkness hate it.*' *Thirdly*, because of an oath by which they bind themselves to inviolable silence: as if they could, when interrogated by the lawful authorities, be exempted, by the plea of any such promise or oath, from making such disclosures as would lead to the discovery of conduct in these assemblies, that may be inimical to the interests of religion, the constitution, or the laws of the realm! *Fourthly*, because it is well known that such societies are as much opposed to the spirit of the civil as the ecclesiastical law, as, by the civil law, all societies which have not the sanction of Government, are strictly prohibited. *Vide lib. 17. Pandectæ, Tit. 22 de Collegiis et Corporibus illicitis*: also the Epistle of C. Plinius Cæcilius, who says, 'By my edict, in conformity with the commands of the Emperor, all societies, which have not the sanction of the Prince, are unlawful.' *Fifthly*, because, at this day, such societies are proscribed by the ordinances

of secular princes. And lastly, because all good and wise men hear of the existence of such societies with pain, and regard members of them as depraved and immoral characters.

"To no person shall it be lawful to infringe or daringly oppose this our constitution. If any dare so to do, he will have thereby incurred the indignation of the Almighty God, and of his blessed Apostles SS. Peter and Paul.

"Datum Romæ apud Sanctam Mariam Majorem, A. D. 1751, Pontificatus nostri anno undecimo."

[In addition to the above document, for which we have to thank an unknown correspondent, a distinguished ecclesiastic has enabled us to present our readers with a correct copy of the Decrees of His present Holiness touching Freemasonry; which the Vicars Apostolic of England are understood to have recently communicated to their clergy, for the purpose of being enforced here. The Italics occur in the original printed copy now before us.]

Decrees of the Holy See Apostolic touching the Society of Freemasons.

MOST BLESSED FATHER,

Ecclesiastical penalties have been by many Roman Pontiffs, imposed on such persons as may have joined the so-called Society of *Freemasons*, and taken an oath of secrecy as to what passes at their meetings.

A doubt has arisen, whether those who, although repenting of their oaths, yet persist in holding themselves out as true members of the same Society, whether by communicating with other adherents of the sect, or by attending their meetings, or by any other means *soever*,—can lawfully be admitted by a confessor to the Sacraments of Penance, or of the Most Holy Eucharist? Some priests there are who do so admit them. Wherefore,—that a sure guide may be afforded unto Confessors,—it is now asked, whether, in any part *soever* of the world, while the custom of exacting oaths continues to prevail among that sect, a Confessor may lawfully or validly grant *Sacramental Absolution*, to men belonging to the Society of *Freemasons*, (incorporated under and mutually bound by the obligations of an oath of secrecy), before they *absolutely and positively* abandon for ever, the aforesaid condemned Society?

It is asked, what ought the Confessor to do?

To this petition the Sacred Congregation of the Holy Office, on the 5th July, 1837, made answer, "That, in the case as put, it is not lawful to grant it."

But since a doubt hath arisen, whether those words, "not lawful to grant it," include also in the case supposed the *invalidity of absolution*, the Sacred Congregation is requested, that it deign to declare the matter. Which, &c.

Wednesday, 27 June, 1838.

At a General Congregation of the Holy Roman and Universal Inquisition, held in the Convent of S. Maria super Minervam, before the Most Eminent and Reverend Doctors, Cardinals of the Holy Roman Church, and general Inquisitors against heretical perverseness, the same Most

Eminent and Reverend Doctors have declared that, in accordance with the Constitutions Apostolic, the question must be answered in the affirmative.

The same date and day.

Our Most Holy Lord Gregory XVI, by Divine Providence Sovereign Pontiff—at the usual audience granted to the Most Reverend Father Commissary General of the Holy Office,—hath ratified the decisions of the Most Eminent persons above-mentioned.

(The Seal)

ANGELO ARGENTI,

Notary to the Holy Roman and Universal Inquisition.

From the N. Y. Freemans Journal.

FREEMASONRY.

On the first and second pages of this day's paper are given some documents touching this institution, for which we ask the attention of every reader. We have judged it right to give them the publicity which the wide circulation of the JOURNAL will afford them, not only on account of their intrinsic interest as referring to a sect which at one time possessed an influence and an extent almost unbounded, and which is still far from being wholly extinct,—but because they have an important bearing upon kindred institutions,—confraternities and fellowships,—of more recent origin, and more vigorous existence. It is well that Catholics should know that their church has uniformly reprobated & anathematized Secret Societies, and pronounced all those who knowingly become members of them, or wilfully remain so, *ipso facto*, by that very act, shut out of her pale, that is to say, excommunicated; and that all, whether Catholics or Sectarians, should be aware that the Civil Power, fully recognizing, and imitating, (as it often does,) the wisdom of the Church's discipline, has not only discountenanced, but frequently suppressed by the most summary measures, all associations of a secret nature.

The statements in the article, on our first page, quoted from the Tablet of January 7th, however startling they may appear, and however new they may be, to most readers, are nevertheless quite true, and we are glad to be able to adduce in confirmation of them, the testimony of no less a man than Frederick Schlegel. This writer, whose mental powers, and profound insight into the science of human government, have rarely been equalled, and hardly if ever, surpassed, alludes to the subject in his great work, "The Philosophy of History." After speaking of the surprising rapidity with which the most brilliant victories were achieved by the armies of Infidel France, in her wars during and after the revolution—under the Directory & the Consulate—he attributes them mainly to the prevalence of Freemasonry throughout Europe at the time. The institution attained its full development in France, amid the horrors of the day, and under the shadow of the bloody guillotine; and the French armies were, in fact, immense Masonic Lodges. The ties of Masonry were too strong for the loyalty and patriotism of the Masons among the opposing forces. Treachery followed, and an easy triumph too often crowned the Freemason

arms of France. Fit associations, Freemasonry, and Jacobinism, they went hand in hand through Europe, leaving behind them, a physical and moral desolation, destructive as well of the souls as the bodies of men.

It is no less certain, that to Freemasonry are in a great degree owing the disorders which ravage at this moment unhappy South-America.

But, setting entirely out of view the stringent and unequivocal decrees of the Church, it does not require much ability to understand that any institution—whether its members choose to call themselves "Freemasons," or "Ancient Druids," or "Odd Fellows," as in Europe and America, or, with those brotherhoods in Asia, precisely the same in principle though differing somewhat in practice, they prefer the appellation of the "Sect of the Assassins," as in Arabia, or the "Society of Thugs," as in India,—it does not, we repeat, need much ability to understand that any such institution, bound to secrecy by oaths and bonds of the most inviolable obligation, where the holiest names are desecrated for the worst purpose, cannot be wholesome or useful in any well-regulated state. We in this country know too well that it is to have in our midst an association whose fearful power over its members forces them by a strange infatuation to the commission of every crime, not stopping short of perjury, nor even of murder. Without this dearly-bought experience, it is as clear as the light, that any institution which is a vicious government within a government; which possesses a dark and all-controlling power over the hands and hearts of its members; which besets the path of every man who may dare to denounce its iniquities or disobey its mandates, with a thousand invisible, because unsuspected, foes; which may at any time be used by an ambitious leader to control the majority and sway the state; which sets up for its members a code of morality that only does not recognize, but very frequently destroys, the eternal distinctions between right and wrong; and which is able when it chooses to set at defiance all law both human and divine; cannot be an institution deserving of the support of good men or loyal citizens.

Clearly, the thing will not bear an argument. It is too plain for it. Secret societies are in their principle opposed to all good government, Spiritual and Temporal.—They are an abomination in the sight of the Church, and shut out from her communion; and no matter under what trappings of titles or tricks of passwords, or any other of the jugglery in which iniquity shrouds itself, they may prefer to exist, no Catholic can enter them, much less remain in them. Designing and interested persons may quibble and split hairs as they please, but to every man who desires to see the law upheld, justice maintained, and society preserved in a healthy existence, it should be enough to know that none of these great ends can be effected in the face of any predominant secret organization; and, setting this out of sight, it will be sufficient for the Catholic to learn what is the clear and solemn decision of his Church, viz.: "First, That no person shall enter

Secret Societies (such as that of the Freemasons) or propagate, cherish, receive, conceal, or be enrolled in them, or to join or be present at their meetings, UNDER PAIN OF EXCOMMUNICATION, *ipso facto*, and to be incurred without any further promulgation, from which NONE CAN BE ABSOLVED, save, *in articulo mortis* (at the point of death) by any other than the Roman Pontiff, for the time being: and *Second*,—That NO PERSON who, even though repenting of his oath, persists in holding himself out as a member of the Society of Free Masons, whether by communicating with other adherents of the sect, or by attending their meetings OR BY ANY OTHER MEANS WHATSOEVER, can be lawfully admitted to the sacraments of penance and of the most Holy Eucharist; and even if unlawfully admitted to the Sacrament of Penance, and absolved by a Confessor, THE ABSOLUTION IS NULL AND VOID."

Certainly these ordinances are abundantly plain, so that he who runs may read; and so far from being in abeyance or out of use, they have been re-enacted so late as the year 1838, and are as much in force as any other ordinance of the Church. It will not do, therefore, for Catholics to pretend ignorance hereafter upon the matter.

There can be no doubt that the Ecclesiastical prohibitions apply to all Societies in which members are bound by any oath or solemn pledge of secrecy. The name makes no difference. Both the letter and spirit of the decisions of the Church indicate in the clearest manner, that any Catholic who is a member of any such Society, is *ipso facto*, debarred from the use of the Sacraments of Penance and the Holy Eucharist, and incurs all the pains and penalties of excommunication. We are confident that no Catholic who estimates as he should do the precious privileges he enjoys in being a member of the Holy Catholic Church and Communion of Saints, will think for a moment of comparing them with any imaginary temporal advantage to be derived from secret Societies; for "WHAT DOETH IT PROFIT A MAN IF HE CAN GAIN THE WHOLE WORLD AND LOSE HIS OWN SOUL?"

PUSEYISM AND THE EPISCOPAL CHURCH.

What can be the meaning of this great outcry against Puseyism? Are not the intelligent portion of the religious world aware of the fact, that many things which they denounce as Puseyism, are chargeable on the Episcopal church itself? Are not those Episcopalians who join in the anti-Puseyism crusade, aware that their own standards contain much that they themselves denounce as Puseyism? Are not those who talk of secession from the English church on account of these sentiments, aware that, in seceding, they will bring away those same sentiments with them in their prayer book? Are they not aware, that, to get rid of Puseyism, they must cease to be Episcopalians?—presuming, from the language held on this subject in quarters, that it is not properly understood, I propose to bring into view a few considerations, in as brief a manner as the nature of the case will permit.

"First, then, the Apostolical success-

ion. It is the doctrine of the Episcopal church, that no religious society is a church of Christ that has not in it a ministry derived from the Apostles in regular succession. The question then is, does such succession constitute a Christian Church?—If not, where is the evidence that the Episcopal is such a Church? But if it does, the Roman Catholic Church, having in it that succession, is a Church of the Kind; in which event it would follow, that, as the majority of a body is the body itself, that being the majority, it is the Church, and Episcopalians are schismatics in their separation from her, and ought therefore to return to the bosom of their mother, as the Puseyites are inclined to do, and as all consistent Episcopalians must do."—N. Y. Evangelist.

CONVERTS FROM TRACTARIANISM TO POPERY.

To the Editor of the Morning Herald.
January 13th.

SIR—In this morning's Herald there appears a letter signed Bernard Smith, late Rector of Leadenham, stating that a letter which appeared in the Herald a few days ago, signed Bernard Smith, Rector of Leadenham, is a hoax, and the assertion contained in it, that the said gentleman had not become a Roman Catholic, is unfounded. That somebody has been "false, or uttered a falsehood," is clear; but which of these two letters is the genuine document, which the forgery, would not be clear, were it not by this time certain that the real Mr. Bernard Smith has communicated the fact of his conversion to the Bishop of Lincoln, and promised to take an early opportunity of forwarding to his Lordship the formal resignation of his living.

This enables me to present the public with a correct list of the conversions from Tractarianism to Popery which have taken place during the last 16 months.

1. Rev. R. W. Sibthorpe, Fellow of Magdalen College, Oxford.
2. Rev. Bernard Smith, late Fellow of Magdalen College, Oxford.
3. Edward Douglas, Esq., B. A., Gentleman Commoner of Christ Church.
4. Peter le Page Renouf, Esq., Scholar of Pembroke College, Oxford.
5. Johnson Grant, Esq., Commoner of St. John's College, Oxford.
6. Rev. Dr. Wackerbarth.
7. A tradesman in Oxford.
8. A boy at Shrewsbury school.
9. Miss Gladstone.
10. Miss Young.

Miss Gladstone's conversion has been denied, like Miss Smith's: but I have ascertained that it is beyond question.

An Italian priest was in Oxford in October last, and called upon Mr. Newman and Dr. Pusey. He has since expressed himself as much gratified to find how widely Romanism was spreading among the young men—to an extent of which he had previously no idea.

Thanking you for the admission of my former letters,

I am, Sir, your obedient servant,
AN OXFORD MASTER OF ARTS.

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

(Continued.)

XI.—ON ASSISTANT AND GUARDIAN ANGELS. Protestants, against the clearest possible, and constantly-recurring texts of Scripture, deny that the Angels have any thing to do with us, or we with the Angels. Yet, while they protest against the defensive care, the interceding, inspiring, and directing interposition of the good Angels in our behalf; they allow that we are daily tried, tempted, and seduced by Satan and his fallen host, the wicked Angels. These evil spirits, they own, may attack, and ruin us for ever; but the good Angels must not, cannot interpose to save us. Where is their Scripture for this negative assertion? The very contrary they read in the Sacred Writings—where, addressing man, the divine oracle says: "God has given his Angels charge concerning thee, that they guide thee in all thy ways: they shall bear thee up in their hands, lest, perchance, thou dash thy foot against a stone."—Ps. xc. 11, 12.

They deny in particular that there are Guardian Angels; or that each of us has a good Angel appointed to guard us through this life against the otherwise overpowering attacks of our spiritual enemies,—whom God allows to try our fidelity to him, as in the case of Job, but not to prevail against us further than we choose ourselves. Yet this was always the received doctrine of the true believers,—of the Jews before, and of Jews and Christians, Protestants alone excepted, since our Saviour's time. Did not Jacob on his death bed pray to his Guardian Angel to bless his grandsons, Ephraim and Manasses! "The Angel," said he, "who delivered me from all evils, bless these boys!"—Gen. xlviii. 16. Besides, what Angels did the Saviour speak of, if not of such, when he said "See that you despise not one of these little ones; for I say to you, that THEIR ANGELS IN HEAVEN always see the face of my Father, who is in Heaven."—Matt. xviii. 10. When Peter, miraculously delivered from prison, stood knocking at Mary's door, did not the faithful within suppose it was his Guardian Angel?—Acts, xii. 15. Need we wonder at this subserviency of such glorious spirits to man, when the Eternal Son himself, the God whom all adore, became our fellow-man, and made himself our servant? By his thus taking upon himself our nature, so inferior to that of the Angels, he has rendered it, in this much, superior to that of the Angels, that it is become the very link of kindred between himself and our mortal race. Thus in Satan and his followers he has cast down the mighty and the proud; and raised up, in Adam and his posterity, the weak and abject.

We find also mention made in Scripture of Angels appointed Guardians of nations, states, and empires. Thus, an Angel was sent "to guard the Israelites, and preserve them on their journey, till he had brought them to the place prepared for them. Take heed of him, says Almighty God; and hear his voice, and do not think him one to be contemned, for he will not forgive when thou hast sinned; but if thou wilt hear his voice," &c.—Exod. xxiii. 30.

An Angel reveals to Daniel that the object of his prayer, the return or his people from their captivity, had been delayed by the resistance of the Prince, that is, the Guardian Angel, of Persia,—who doubtless wished, for the good of that country committed to his charge, that the Jews, the worshippers of the true God, might remain longer in it, to spread the light of truth among the idolatrous natives. He tells the prophet that the Angel Michael, whom he calls the Prince of the Jews, came to help him in his contest with the Prince of the Persians,—That he would return and renew the contest,—That, on his going forth, there appeared the Prince, or ruling Angel, of the Greeks coming, but that none, save Michael, assisted him in all his struggles with the Angel of Persia,—Dan. x. 13—all which clearly shows that there are Angels appointed by Almighty God as protecting rulers of the different nations; but that Michael, in particular, is the tutelary prince of the true believers.

As to the ministrings of Angels in man's behalf, need I cite to those, who affect such an intimate acquaintance with the Bible, the numberless instances mentioned in it of angelic intervention in the concerns of our race! The whole sacred volume teems with the descriptions of the ministrings of these blessed spirits betwixt man and his Creator. They are there shown at one time directing, supporting, consoling, and defending the just,—as in the cases of Abraham, Agar, Lot, Isaac, Jacob, and a thousand others; at another, executing God's wrathful judgments on the wicked.

Nor is their mediating ministry less frequently mentioned in the New Testament. The mystery of the Incarnation is announced by an Angel, and its accomplishment in Bethlehem celebrated by exulting choirs of Angels. The spotless purity of the Virgin Mother of God is revealed to Joseph, her chaste guardian spouse, by an Angel. An Angel warns him to fly with his precious charge, the infant Saviour, into Egypt, and again bids him thence return. An Angel warned the Wise Men, who had come from the East to worship the new-born Messiah, not to return to

Herod. An Angel foretold to Zacharias the birth of a Son, the forerunner of the Redeemer. An Angel stirred the waters of the *Probatic Pond*; imparting to them a healing quality.—John v. 4. Angels carried the soul of Lazarus into Abraham's bosom. Angels ministered to our Lord after his temptation in the wilderness; and Angels supported, in his agony and bloody sweat, his frail and fainting humanity. An Angel, after his death, apprised his disconsolate followers of his resurrection; and Angels told them, after his Ascension, that, as he had gone, so would he one day come again. An Angel delivered the Apostles out of prison—Acts v. 19: and Peter, for whose safety "the whole Church offered up prayers without ceasing," was also liberated in a stupendous manner by an Angel.—Acts xii. 5, 7. An Angel directed the Apostle Philip to the Eunuch, whom he instructed and baptized; and transported him miraculously back to Azotus.—Acts xiii. 26. An Angel desired Cornelius, the Centurion, to send for Saint Peter, and an Angel warned Saint Peter to go to Cornelius, whom the Apostle received with his whole family into the Church.—Acts x. Saint Paul in a violent storm at sea, is assured by an Angel, who appeared to him in the night, that no lives would be lost in the approaching shipwreck.—Acts xxvii. 23. To say nothing of all the ministrings of Angels seen and described by Saint John in his Apocalypse.—"Are they not all," according to Saint Paul, "ministering spirits, sent to minister for them who shall receive the inheritance of salvation?"—Heb. i. 14.

But all this wonderful intervention of Angels, Protestants will say, happened only at the miraculous epoch, when the Gentiles were first called into the Church. Where, since then, they ignorantly ask, do any such angelic ministrings appear? In the Catholic Church,—and in her only—numberless are the instances of such authentically recorded to have taken place in her. Nor has God, who wrought such wonders for her establishment, any where said that he would work none more for her propagation and preservation. On the contrary, he has solemnly declared, that, with the true believers, signs and wonders should continue.—Mark xvi. 17; John xiv. 12.

Is there any scripture-proof to show that God has altered in this respect the usual course of his Providence?—or that he has bound himself never more to employ visibly nor invisibly the mediation of his Angels in man's behalf,—of those blessed spirits who, as our Saviour assures us, rejoice so at the conversion of the sinner.—Luke xv. 10. Let the Protestant, who affects so to ground his faith solely on the Scripture, allow me one single text in Scripture indicating that all angelic agency in our regard is at an end. Not a single hint of such a thing is found from the beginning of Genesis to the end of Revelations; whereas, in the Old and New Testament, proofs without number abound of such agency, invisible as well as visible. Nay, the Scripture shows that the Angelic agency ends not but with the end of the world; for we read there, that an Angel shall, at the end of time, sound the trumpet, and summon up the dead to judgment; and that the Angels shall finally separate the good from the wicked.

On what ground, then, we would ask, does the Protestant rest his denial of a doctrine which was ever that of the Church of God, before and since the coming of our Saviour? On what but the crafty suggestion of the original tempter! He knows full well, and dreads the interfering might of those blessed spirits: and trembles lest, at our earnest invocation, it should be turned against him. He therefore exerts his deceiving skill to induce those, over whose mind he has acquired a blinding influence, to decline asking all angelic aid in time of need,—nay, with formal scorn and abhorrence, to spurn it from them.

To be Continued.

ODDITIES OF THE LONDON COURTS.

GUILDHALL.—Mary Barnett, one of those bonnetless beauties who may be heard crying for their bread in and about the classic region of Golden Lane, was charged by Mr. Ebenezer Bampton, a philanthropic dealer in cheap coals, with having "called him names," and smothered his best single-breasted surtout with mud.

Mr. Bampton, who thought his wrongs of sufficient importance to require professional aid for their redress, proved his part of the case by the testimony of his daughter "Sophier," and that of a man who was fortunate enough to be too late to see the beginning of the row, and wise enough not to sto, to see the end of it.

St Peter Laurie asked Molly (so she said the neighbours called her to save time) what she had to say for herself, and if she had any witness.

"Is it witness?" replied Molly. "Male and female too. Here, Riah! Riah! Riah Franks! cum afore the gentleman, and tell all the truths that's in ye as ye're a sworn woman."

Miss Maria Franks accordingly stepped forth, and deposed that she saw Mr. Bampton give Molly Barnett four pushes, and then a fifth, which rolled her in the mud; and then—

Sir Peter—Go on, madam; and then—Miss Maria—And then he called her an old b——. Miss Maria could only utter the initial of the horrid epithet, and dropping upon her shoulder with an "Oh!" spread her four fingers on her face like a cracked fan to hide her blushes.

Edward Stocker, a long backed shoemaker, corroborated Miss Maria's narrative, and was about to "cut," and make an "end," but.

Mr. Bampton's professional adviser wished to know whether Mr. Bampton and he were not at sixes and sevens.

Stocker—As a lawyer, you ought to know that that's not the question—(Laughter.)

Solicitor—But you must answer it. Sir Peter Laurie advised him to do so.

"You'll be sorry for it, Sir Peter," replied the cobbler, "that is, if your time is as valuable as mine; but to gratify all present respecting the dismal feud between me and Mr. Bampton, you must know that it all arose from a very trifling misfit. Mister Bampton calls upon me one day, and says he—'Stocker, I want a pair of shoes for my eldest son; they must be neat and respectable, upper leathers of the choicest calf, and soles of the best season'd stuff; no nails, they wear the Brussels out in the parlour.' 'Tips!' says I. 'No tips, Stocker,' says he, 'they make a noise in the passage. He's a fine lad, and, Stocker, make em as if you was making for a gentleman, for I'll pay gentleman's price.' I'm sure you shall, thought I; and set to work, and on Saturday night the shoes were sent home in the utmost splendour of heel ball and black varnish. They look'd so slap up, your worship, that the fine lad cried because he was not allow'd to sleep in them that night (Laughter.)

Judge then my surprise, your worship, when on the next Monday Morning Mr. Bampton poked his nose into my crib—one of those little cobbler's cribs, your worship, which are neither on the ground floor nor in the cellar under the ground floor, but in a sort of purgatory between the two—and with the shoes in his hands cries out, as if I had at least run away with his wife, 'How dare you, you villian,' says he, 'treat me in this way? Do you think that I have no affection for my poor children, you scoundrel? Mercy on us, tho't I, this is the fellow that goes to chapel four times on a Sunday, and does it extempore himself at his own house on Wednesday—what a pretty fellow he must be to preach a Bampton lecture to the saints. (Roars of laughter.) But as he paid gentleman's price, of course, as they say, I treated him as sich. Why, Mr. Bampton,' says I, pulling a face as long as my stirrup-leather, 'what is the matter?' 'The matter, you impostor,' roared he; 'the shoes, sirrah, is the matter. They don't fit—they're too small—they pinch the youth—and had he not communicated it to me in time he might have got corns.' (Continued laughter.) But a little soft sawder, your worship, will often stop a hole in a great man's temper; so I spoke him fair and promised to make him another pair.

Sir Peter Laurie—That was very fair.

Cobbler—Yes, your worship, and when the "fine lad" came to try the new pair on, they were so "neat and respectable," eh, Mr. Bampton?—(and Mr. Bampton looked an unutterable answer)—so much "like a gentleman's" that he strutted and stamped in them as if he had been the son of the King of the Sandwich Islands, and had never seen a pair of shoes before in his life.—Come, come, thinks I, when he was gone, that's pretty well done; and I'll go and settle with Mr. Bampton to night and get some of his cheap coals. But woe was me! I had no sooner entered the shop, than villain, impostor, and scoundrel, were again the best compliments of the season

for me, and he took up the coal shovel & swore he'd cut my head off! "Fie," says I, "Mr. Bampton. Mark me man!" in a solemn tone, I continued—"the moment you touch me you'll drop down—meaning, your worship, that I should knock him down."—(Much laughter.)

Sir Peter Laurie—But what was this second difference about.

Cobbler.—I am on my oath, Sir Peter—Mr. Bampton had found out, thanks to my cackling wife, that the second pair of shoes were only the first pair stretched!

The court was here convulsed with laughter, for the cobbler told his tale with surpassing mimicry and humour.

The Solicitor—My good man, the ingenious tricks which you have played my client will hardly improve your credit with the alderman.

The Cobbler—And, my good man, other people, if they have not been belied from the beginning of the world, play ingenious tricks as well as cobblers. What do you think of lawyers' tricks for instance?

The man of law received this for his coup de grace, and, while he was crumbling up his brief, Sir Peter dismissed the case.

CONCERT.

TO-MORROW EVENING, April 6

MR. WALL, the blind Harper, will give a Concert in the Town Hall to-morrow (Thursday) evening, at 8 o'clock. Mr. W. seems a worthy person, and brings with him letters of high recommendation from a number of the most distinguished professors of music in the United States. This opportunity will surely not be lost by our town's people of witnessing what is so great a novelty in this country—an Irish Harp and an Irish Harper—and of enjoying the pleasure of listening to the sweet tones produced on Ireland's national instrument, by one of her afflicted, yet gifted children.

CASH RECEIVED FOR THE CATHOLIC

Hamilton—D. F. Tewkesbury, 7s 6d
Dundas—Rev Mr O'Flin and Charles Collins, each 7s 6d
Wellington Square—Mr Hogg, 7s 6d
Penetanguishene—Rev Mr Proulx, 15s
Alexandria—A. McDonell for Ewen McDonald, Lochiel, 5s
Aylmer—James Doyle, \$8; being for Edward Burke, 15s. James Davis, James Carney, and Charles Flinn, each 7s 6d
Montreal—M. O'Donnell, \$9; * being on account of the Revds. Messrs. O'Connell, Richards, Larry, and Arrond; and Messrs. Davy and Collins—each 7s 6d.
* Yes: dispose of them.

POST OFFICE NOTICE.

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

EDMUND RITCHIE
Postmaster.

Hamilton Post Office,
5th April, 1843.

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

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

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

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

Feb 11.

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

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

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

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

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"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. FOR, 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.,
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EDITED BY N. MOORE AND A. FITZ.

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EDITION OF 10,000 COPIES.

A step which the constant and increasing demand for the work seems to require. We promise nothing which we do not mean to fulfil. The work has become a favorite wherever it has found its way; and the friends of the clear cold water have not been slow in recommending it for the ability which has been displayed in its editorial department, and the good influence which have followed its introduction into the family circle. The New Volume will be issued in the same superior style, each number containing 32 large 8vo pages, with Original Illustrations, and Temperance Songs set to music, composed expressly for the work.

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Publishers, 67 South Third Street Philadelphia.

THE CATHOLIC EXPOSITOR

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

TERMS TO COUNTRY SUBSCRIBERS. One copy, \$3 per annum, payable invariably in advance in funds, current in New York. Two copies for \$5, or one copy for two years \$5; four copies for \$9, twelve copies for \$20.
All communications must be post paid, [or they are not taken from the post office,] and directed to the publishers of the Catholic Expositor, 151 Fulton street, New York.
New York, March 11.
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Do. do 10s. do.	do.	2 12 6	
Do. do 11s. 3d. do.	do.	3 0 0	
Do. do 12s. 6d. do.	do.	3 7 6	
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Do. do	do.	4 2 6	

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

