

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input checked="" type="checkbox"/>										

THE CATHOLIC.

QUOD SEMPER, QUOD UL. QUAE, QUOD AD OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

VOLUME III.

HAMILTON, [GORE DISTRICT] FEBRUARY 15, 1843.

NUMBER 23.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM F. MACDONALD, V. 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.

So wert thou slighted, Homer, king of bards !
When poor and sightless seen ; from door to door,
With sorry might and morsel mean repaid
For all thy lofty strain : that form'd, though late,
The boast of Greece, and triumph posthumous
Of Genius bright, by Fame immortal crown'd.

Thou too, with drop serene whose sight suffus'd,
No longer caught the prospect, various spread,
Of scene sublunar ; but, all inward turn'd,
In reason's ray beheld'st with angel's ken,
The world immense of intellectual being ;
Whose vent'rous Muse, straight at the vision fir'd.
So boundless op'ning on her steadfast gaze,
First Eden trac'd, in all its early bloom,
Of innocence and love the blest retreat
Orig'nal destin'd ; and with Seraph pure,
And bright ethereal sprite, mov'd in their rounds
Through all the flow'ring wilderness of sweets ;
Thence bolder grown, as frequent wont to wheel
With Heav'n's wing'd messengers her slight essay'd,
Beyond earth's sphere, beyond the utmost range
Of planetary worlds, she sudden darts
Her course sublime, and soaring seeks the throne,
At nearest distance view'd, of Nature's God :
Which found, and mark'd the more than giant strife
Of hosts angelic wag'd ; she wondrous dares
Amid the bick'ring flame, and lightnings fierce,
In fiery deluge pour'd contiguous forth ;
And pealing thunder's crash ; and dire uproar
Of God's own anger rous'd ; to mix, of all
Observant ; nor the headlong routed crew
Forsook appall'd, when yawn'd the dark abyss,
And fiery gulf receiv'd them ; but took note
Of now their faded splendour, tort'ring pain,
And deep despair, tho' buoy'd with hellish-pride,
Humbled but unsubdu'd ; and raging hate,
In speech blasphemous 'gainst th' Eternal hurl'd ;
And ruin pr'ann'd of man, his fav'rite new,
Destin'd their vacant room to fill in Heaven :
Thence, 'scap'd the Stygian gloom th' arch fiend their
chief ;
On deadly errand bent ; his course she trac'd
In all its winding through th' unreal void ;
Till earth at last, her native planet, reach'd ;
She sees, alas ! full soon its alter'd state,
And dire disaster on our race entail'd.
Such, Milton, thy vast theme : and yet thy strain
Of all sublime conceiv'd the most sublime,
And comprehensive ; since creation's whole
Thy Muse aspiring grasps ; above, beneath,
Around, throughout, her range immense pursu'd ;

And yet thy strain, of human genius tried
The prodigy unmatch'd, for needful mite
Did'st poor exchange, that millions since has earn'd ;
Though not, when wanted most, for thee or thine,
Of ign'rant wealth the scorn ; and with thyself
Unnotic'd near had pass'd th' immortal by.
Thy nation's loss, as now her envied boast.

From the Catholic Advocate.

REASONS FOR NOT BEING A CATHOLIC.

We read in Boswell's life of Dr. Johnson, concerning the religious transformations of Sir Robert Sibbald, a celebrated Scottish antiquary and the founder of the royal college of physicians at Edinburgh. The account is found in a manuscript life of Sir Robert, and written with his own hand. The candour is not the conduct of this gentleman is worthy of admiration. "He tells us that the Duke of Perth, then Chancellor of Scotland, pressed him very much to come over to the Catholic faith ; that he resisted all his grace's arguments for a considerable time, till one day he felt himself, as it were, instantaneously convinced, and with tears in his eyes ran into the Duke's arms, and embraced the ancient religion ; that he continued very steady in it for some time, and accompanied his grace to London one winter, and lived in his household ; that there he found the rigid fasting prescribed by the church very severe upon him ; and this disposed him to reconsider the controversy ; and having then seen that he was wrong, he returned to Protestantism."

Boswell stated the above facts to Dr. Johnson, and said that he had a thought to publish this curious life some time or other. One of the company observed, "I think you had as well let alone that publication. To discover such weakness exposes a man when he is gone." Whereupon, Johnson said, "Nay it is an honest picture of human nature. How often are the primary motives of our greatest actions as small as Sibbald's for his reconversion?"

Sibbald's reasons for abandoning "the ancient religion," have influenced thousands, if not to withdraw from the church, at least to neglect its practices, and prevented thousands from joining it whose minds were convinced that it is the true church. "Rigid fasting" was too severe upon Sibbald, and had the effect to give peculiar keenness to his perceptive facilities, and he forthwith saw "that he was in the wrong." Protestants cannot stand fasting, and consequently prefer a church which does not require it. Many other practices, of a painful nature in use with Catholics, have a like marvellous efficacy upon men who are in search of a pleasant, easy, comfortable religion. It is very painful and humiliating to go to confession, to perform penitential works, to make amends for injuries, to make restitution of ill-acquired goods. It is disagreeable to be restrained from accumulating the fruits of usury, to be trammelled by the laws of justice, or harrassed by the appeals of charity. It is a sort of silent reproach of a man's worldly voluptuous life, to behold others who observe the counsels as well as the commandments of Christ, and hence he cannot tolerate the sight of a monastery or convent, or the idea of an unmarried priesthood. He would be freed from all these things, and therefore he perceives as clear as noonday, that Protestantism is true, that it "is wrong" to belong to "the ancient religion," and if

in a more penitent and self-denying mood he had been led to join it, he is *reconverted*, or if he had never yet embraced it, he contents himself with some hue or shade, some variation of Protestantism.

"My son," said the mother of Melancthon to this worthy Patrocles of the Achilles of the reformation, "my son ! which religion is the better, that of the Catholic church, or that of the new gospel?"

"Mother" said Melancthon, "The Lutheran church is the best to live in, the Catholic the best to die in."—Most of those who joined the ranks of reform, like Luther, wanted a church to live in, a church that left all the passions free for indulgence, & neither humbled the pride nor mortified the self-love of its followers. But in order to die well, it is necessary "to fast and pray," to deny ones-self and take up the cross, to refrain from drunkenness and impurity, to practice humility, to chastise the body with its vices and concupiscences,* to do and suffer much that is painful to pride and self-love of the human heart. The Catholic Church teaches her followers the necessity of these things, and grounds her injunctions upon the express words of Christ, hence in her bosom it is safest to die. Therefore, those who desire to die safely, should not be solicitous to live easily, and those who seek a religion which permits an easy life, ought to dread lest they do not find a secure death.

Better in this world, to "mourn with the disciples of Christ," better fast rigidly, and humble and mortify ourselves according to the prescriptions of Catholic faith, with the prospect of a safe death ; than have an easy, comfortable, unrestraining religion ; and a death insecure at best, if not altogether hopeless. For Christ says "he that would come after me let him deny himself, take up his cross and follow me."

From the Catholic Herald.

Below is an extract from the early laws of the Puritans ; now dignified, forsooth, with the title of PILGRIM FATHERS ! If this specimen of toleration was the result of their continual, noisy cant, of "civil and religious liberty"—"freedom of conscience"—"right of private interpretation"—"worshipping God according to the dictates of conscience,"—we can only say in fervent supplication : "From the tender mercies of Puritanism, good Lord deliver us !" FENELON.

"No food or lodging shall be afforded to a Quaker, Adamite, or other heretic. No priest shall abide in the dominion, he shall be banished, and suffer death on his return. Priests may be seized by any one without warrant. No woman shall kiss her child on the Sabbath or fasting day. Whoever wears clothes trimmed with gold, silver or bone lace, above two shillings by the yard, shall be presented by the grand jurors, and the selectmen shall tax the offender at £300 estate. No one shall read common prayer, keep Christmas or Saint days, make mince pies, dance, play cards, or play on any instrument of music, except the trumpet, drum, and jewsharp. Married persons must live together, or be imprisoned. Every male shall have his hair cut round according to a cap."

According to a late census, made by authority, the city of Montreal contains 40,136 inhabitants, of whom 25,637 belong to the Catholic church, 6,564 to the Anglican Establishment, 6,371 to the Scotch church, and the rest to various sects. Quebec contains 31,747 inhabitants, of whom 26,897 are Catholics, 4,024 Anglicans, 1,774 members of the Scotch church.

* See 1st Corinthians, ix. 27.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, FEBRUARY 15, 1845.

The Novelties of Romanism, or Popery refuted by tradition; by Walter Farquhar Hook, D. D., Vicar of Leeds, CHAPLAIN IN ORDINARY TO THE QUEEN, and Prebendary of Lincoln!!! as republished in the *Toronto Church* of the 6th ult.

Our readers must have seen in our late numbers that this high titled Gentleman's purpose is to shew that the Catholic Church has added to her creed doctrines unknown to the holy Fathers of the primitive Church; which he styles *Novelties of Romanism*. We have shewn, and shall shew, that these alleged *Novelties*, are no *Novelties*, but that they were believed and taught by the earliest and most illustrious Fathers of the Christian Church.

"He (that is, the *Papist*, or *Romanist*; for Protestants know well the use of nick-names for their opponents, and of high sounding titles for themselves. He, the *Papist*, says our *Leedsman*, agrees with us that *sins* are to be remitted by the merits of Christ; but he adds the merits of the Saints—He agrees with us that God is to be worshipped; but he adds again an inferior worship due to the Saints, together with the Virgin and the Angels." Now we say, before coming to the point in question, "honour to whom honour is due." Rom. 1. 3. 7. Would the *Chaplain in Ordinary to the Queen*, think, because "God is to be worshipped," that he must pay no "inferior worship" to his Sovereign? This would be acting in direct opposition to the Apostle's command. *Fear God! Honour the King*, 1 Pet. 3. 14. Why then, while we worship God with a supreme worship, may we not worship the creature, and especially his most chosen creatures, with an inferior worship? We observe, however, from the rude and uncouth style of his sermon preached before the Queen on the 17th of June, 1838, that this Doctor is not so lavish of his worship, even to royalty, as his co-religionists formerly were, who planted their falshome flattery to James the First on the first page of their parliament Bible; comparing the royal pedant to "the Sun rising in his strength," and the remorseless and bloody Elizabeth (their own good *Queen Bess*) to the "bright occidental star," which had set. But these royal worthies happened to be all their own, and the all powerful promoters of their selfish ends.

The next alleged Novelty of Romanism is then the honour and invocation of the Saints and Angels.—Did he, who asserts this, ever read the works of the ancient Fathers? He certainly never did; or we denounce him as purposely imposing on the public. In the earliest ages of the Christian Church, the works of her most illustrious Saints and Doctors, of her Gre-

gorys, Basils, Ephrems, Chrysostoms, Cyrils, Cyprians, Jeroms, Augustines, Epiphanius, &c. &c., afford at almost every page the undeniable testimony that they invariably with the rest of the Faithful honoured and invoked the Saints and Angels.—Saint Epiphanius writes of a heretical sect existing in his time, called the *Collyridians*, who worshipped the Virgin Mary as a Goddess, and whose women offered up to her a cake of flour.—These the Saint, with the Catholic Church, condemns. But the same Saint declares with her, that Mary ought to be placed far above all the other Saints, because the celestial mystery, (the Incarnation) was perfected in her womb.—*Mariam longe antependendam dixit ob celeste illud mysterium quod in eius utero perfectum est.*—Our Leeds Doctor, we presume, has mistaken these hereticks for the forerunners of Popery.

Saint Ephrem, addressing the Virgin Mary, expresses himself thus: "We fly to thy patronage, O holy Mother of God! Protect us under the wings of thy tenderness and mercy, and guard us," &c.

Saint Augustin, *Sermo 18. de Sanctis* pours forth to the Virgin Mother of God, the following prayer: Holy Mary, succour the wretched; help the pusillanimous; comfort the afflicted; pray for the people; intervene in behalf of the Clergy; intercede for the devoted female sex; let all those feel thine assistance, who celebrate thy holy nativity. This is rather ancient Romanism.

On the next pretended *Novelty of Romanism*—the Saviour's corporeal presence in the Eucharist—we shall give more copious extracts from the Fathers in our following number.

To the Editor of the Catholic.

GLENGARRY, 28th January, 1843.

VERY REV. SIR—I am sure you will be pleased to hear that the late visitation of his Lordship Bishop Gaulin to this part of his Diocese was attended with circumstances which must have been as gratifying to his Lordship as they were creditable to those concerned; not so much as evincing the estimation in which that excellent and venerable man is held by all who have the honor of his acquaintance, as for the respect and veneration shewn to his rank, and dignity, as their spiritual superior. Never was there a more general and spontaneous manifestation of this feeling than on this occasion. His Lordship, after giving Confirmation at St. Andrews, to nearly two hundred persons, left it for St. Raphaels, and was met at Williams-town by the Very Rev. John McDonald, Vicar General, Parish Priest of St. Raphaels, and a large number of the people of that parish, with at least fifty sleighs, with colours, flags, and music, forming an exceedingly imposing escort, which accompanied his Lordship to St. Raphaels, where, and at Alexandria, he remained several days, having at both places given Confirmation to several hundreds. From St. Raphaels, accompanied by the Very Rev. John McDonald, and several other Clergymen, and a similar escort of sleighs, which increased as it progressed, his Lordship set out for the Ottawa mission;

nor did any of the well filled sleighs return till they saw him in quarters in the village of L'Original in Longueuil. Having given Confirmation here, the Bishop proceeded up the Ottawa, with a numerous escort of sleighs from Longueuil, and confirmed again at the Petit Nation river.—The number confirmed at the different places, St. Andrews and the latter Mission, must have exceeded eight hundred.

I understand that the same demonstration of respect to his Lordship, was intended to be followed up throughout his visitation on the Ottawa, which he proposing ascending some hundred miles.

I remain with much respect,

Very Reverend Sir,

Your obedient servant

A CATHOLIC LAYMAN.

The Postmaster at Niagara will confer a favor on us by handing the numbers of the *Catholic* not taken up by John McKenzie, to the Rev. Mr. Gordon.

A friend has transmitted to us the following article in defence of the Jesuits, signed "OBSERVER," which appeared in the *Montreal Herald* of the 4th inst., a paper with which in future we should be happy to exchange.

Quicumque bellum vult, quantumvis.

"Who seeks for war, shall have enough.

"Look on this picture and on that."

To the Editor of the MONTREAL HERALD.

SIR.—The great advantage of the liberty of the press, so universally established in our day, consists simply in the facility which it affords of presenting to the public view both sides of every controvertible question. And this is indeed an incalculable advantage. Much as it is, in common with every other species of good, abused; deplorable as are some of its effects upon the weak and unthinking—those whom, unhappily, "no faith can fix"—still is it to be prized and preserved as a *utile* of the first magnitude. To it is the republic of letters, so extensive in this age, deeply indebted, and by it is truth, which under less favorable circumstances would, in many instances, make but tardy advances, enabled to press onward with uninterrupted rapidity. Of the privilege alluded to, you have, Sir, in several recent numbers of your paper availed yourself, to disparage in an unbounded manner the origin and universal conduct of the Society of Jesuits. You have, it would appear, given your side of the subject,—will you then permit me to give what, for the sake of the nonce, I will familiarly term *mine*? Think not, Sir, that I seek admission to your columns for the fanatical purpose of claiming for the Jesuits impeccability, either as a society or as individuals; nor would I have you suppose that it is my intention to wade through the mire of private infamy imputed to that devoted body in common. I may add, with every other order of the Catholic Church, *not even excepting the sainted virgins of the cloister*. Either of those designs would be alike derogatory to the dignity of the press, and insulting to the understanding of an enlightened community, whose desire evi-

dently is to be informed upon *principles* and upon important leading results. Upon the principle of the "*Society of Jesus*," as well as upon the open and unquestionable results of these principles, will I then submit a small amount of information, collected from sources of the highest repute. I will produce authorities, Protestant as well as Catholic; Monarchs, Priests, Historians and Philosophers, the most illustrious that ever adorned their respective stations.

Before, however, proceeding further I must enter my solemn protest against the authority upon which your charges are grounded, viz: the work "*Secreta Moneta*." This work has been again and again proven to be an absurd and infamous imposture, and is by all enlightened Protestants, as well as by Catholics, classed with such productions as "*Fox's Martyrs*," "*Oates' Plot*," and the recent and well known lying "*Disclosures of Maria Monk*:" most minutely has it been falsified by the authorized work of Father Gretser, and that its refutation has been recognized by inquirers of the highest order, the following evidence most certainly proves. The first I will submit will be from the pen of perhaps the greatest christian philosopher of the present century, the late Frederick Von Schlegel! This great man had been reared amidst all the prejudices of Protestantism; but, as we are told, "his well-balanced mind had, at an early period, become disgusted with the vagaries and inconsistencies of novelty, and sought repose in the bosom of the Catholic Church." In his invaluable "*Lectures on the Philosophy of History*," lecture xv., he takes the following comprehensive view of the much abused order:—

"The great want of the age (the 16th century) was a religious order, which, established in opposition to Protestantism, should not be dependant on the State, but devoted exclusively to the interest of the Church: a religious order which, well equipped with modern learning, science and accomplishment, possessing a knowledge of the world, acquainted with the spirit of the times, and pursuing the course which expediency dictated, with prudence and circumspection, should undertake the defence of the Catholic religion, and the propagation of the gospel in foreign countries, and worthily and successfully prosecute this twofold object. Such an order was the Society of Jesuits, in its first institution; and that among the founders and first members of this society, there were men of undoubted piety and eminent sanctity, men animated by the sublimest principles of christian self-denial, possessed of great intellectual endowments, and favoured by God with high preternatural powers, no unprejudiced historical inquirer will deny. Whether the reproaches which have been made to many members of this order, of having exerted an undue political influence, and displayed a spirit of ambition and intrigue in the history of this period, be well founded or not, I shall not stop to enquire; because such charges, at best, can affect individuals only and not the Society whose very name indeed has become in our times, the 16th

watchword of party strife and contention. The severest condemnation of the Jesuits proceeds from a quarter, where we clearly discern the most implacable hostility to christianity, and to all religion; and this circumstance ought to furnish the Jesuits with an additional claim to our good opinion. If some members of the order adopted, at this period, those absolute maxims and principles of policy and government, which in general characterised that age; and if the writings of others were distinguished by that rude polemic tone and spirit spoken of above, & which was equally characteristic of those times; it would be unjust to lay to the charge of the order, or even of particular members, failings and defects which were common to the age, and a perfect exemption from which is the most rare of human excellencies."

It is gratifying to find that a distinguished Protestant historian of our day and continent has done full justice to the Jesuits. Bancroft, in his History of the United States (vol. iii. ch. 20) gives a detailed and eloquent account of their missionary labours in Canada, and the valley of the Mississippi. With the following extracts I will close this communication. In page 120 he thus glances at the general history of the order:—

"The establishment of the 'Society of Jesus' by Loyola, had been contemporary with the Reformation, of which it was designed to arrest the progress. Its members were, by its rules, never to become prelates, and could gain power and influence only by influence over mind. Their vows were poverty, chastity, absolute obedience, and a constant readiness to go on missions against heresy and heathenism. Their cloisters became the best schools in the world. Emancipated in a great degree from the forms of piety; separated from domestic ties; constituting a community essentially intellectual as well as essentially plebeian; bound together by the most perfect organization, and having for their end a control over opinion among the scholars and Courts of Europe, and throughout the habitable globe, the order of the Jesuits held as its ruling maxims, the widest diffusion of its influence, and the closest internal unity. Immediately on its institution, their missionaries kindled with heroism which defied every danger, and endured every toil, made their way to the ends of the earth; they raised the emblem of man's salvation in the Moluccas, in Japan, in India, Thibet in Cochin-China, and in China; they penetrated Ethiopia, and reached the Abyssinians; they planted missions among the Caffres: in California, on the Banks of the Marañon, on the Plains of Paraguay, they invited the wildest of Barbarians to the civilization of christianity."

In page 122 is the following testimony to their worth as missionaries in North America:—

"Away from the amenities of life, away from the opportunities of vain glory, they became dead to the world, and possessed their souls in unalterable peace. The few who lived to grow old, though bowed by the toils of a long mission, still kindled with the fervour of Apostolic zeal. The history of their labours is connected with

the origin of every celebrated town in French America: not a cape was turned, nor a river entered, but a Jesuit led the way.

OBSERVER.

Montreal, Feb. 2, 1843.

REVIVALS IN THE KIRK.

The quarrel between Scottish Kirk and British State, like all quarrels of the pocket, is one of exceeding bitterness. Nothing can exceed the enlightened zeal with which the Kirk is endeavouring to bring Mammon within her sanctuary. It is a zeal peculiar to the favoured times in which we live. It is not the sort of zeal which in ignorant days was prized for its disinterestedness and spirit of sacrifice; but it is a prudent and commercial zeal, most suited to the spirit of our prudent and commercial age.

The ministers of the Kirk are in the beneficial receipt of certain stipends, her yearly produce as Law-Kirk. The ministers of State are in the beneficial enjoyment of the patronage, which the payment of those stipends and the control of the Kirk, as Law-Kirk, ensure. It is a compact of some standing between these two sets of ministers, and between honest God-fearing ministers it might be laudable enough. But with such a Kirk, such a State, and such ministers of both Kirk and State, we cannot wonder that it should be found to have worked altogether wrong, and that, instead of making men Christian, it should have only made them Erastian, that is, *paucis*, truckling, and dishonest. The merit of this discovery is disputed between the Seceders on the one hand, who, in consequence of it, abandoned the Kirk a century ago; and the Kirk, on the other hand, which now threatens, in consequence of the same, to abandon herself. The better opinion is, that the Kirk had the priority in discovering the fact, or rather that she knew it all along; although prudential motives have hitherto restrained her from taking the bold step which now, however, she threatens to take.

Nothing can exceed the delicacy and prudence of her procedure. "Fools" (that is, Catholics) "would rush in where angels" (that is, her ministers) "fear to tread." "Fools" would strip off their gowns, resign their livings, and say something about the wickedness of continuing in the receipt of stipends, to which duties are attached, at variance with conviction and good conscience. "Angels" of the Kirk of Scotland are too serpent-like in their generation to confound such idle words. They know how to possess the earth and angelic reputation at the same time. They wisely apprehend the sin to lie, not in the emolument, but in the duty attached to it. They therefore receive the one without discharging the other, or rather they *discharge* neither.—They will not *discharge*, that is *perform*, the conditions on which the State dispenses to them stipends, nor will they *discharge*, that is, *get rid of*, the stipends to which those conditions attach.

In the next place, they inform the ministers of State that though out of zeal for

the house of God (which they have entered up), they have hitherto confined themselves to the sober line of policy above described, they are prepared to go further. If the State will not grant the popular petition, (that is resign its patronage to the congregations) or assent to the compromise which the Moderates hereby offer them (that is, resign to the Moderates), the Kirk will, shortly after the meeting of Parliament, abandon herself, and become a Seceder. Then what will the State do? What, above all, will the Voluntaries, Seceders, and Papists do, when they have no longer a Law-Kirk to support? "The silence that was in heaven for one half-hour" will be as nothing to the contrast.

The late Convocation has attached one trifling condition to the menace. We only mention it as further illustrating the great shrewdness of the enlightened zealots as to money-matters. The elders, it seems, and the laity, are expected to be the first to go and provide fitting places and endowments for the reception of the rest of the Kirk, viz., her ministers; who, until that is done, are to remain in possession of the stipends. This very useful notion is decidedly Scriptural. (See *Revelations; Eighteenth; Sixth*;) "Come out of her, my people!" Here the laity, not the clergy, are evidently intended.—If there are no new endowments worth going for, the clergy, "wise as serpents," do not mean to go; or vicariously only, through their "people."

From a curious paper on this subject in the *Morning Herald*, we learn that the Tory ministers of the Kirk have lately, in their zeal, avowed themselves Precursors; and, if Sir George Sinclair's bill is thrown out, are ready to declare the Union between England and Scotland at an end, "and Scotland again to exercise independent and separate legislative powers and rights, emanating from a parliament of her own!"

If it were possible to attach any weight to the profession of these men, we might here remark upon the slender authority which temporal governments possess over large bodies of subjects not being of the metropolitan belief or worship. *Concordats or transactions*, as M. de Coux calls these motley contrivances, are frail and treacherous ties in the hour of temptation. But it is useless to speculate upon Mess John's indiscretion. It will never reach that length. Meanwhile Dr. Chalmers enjoys no enviable position. He has excited the displeasure of the State as an avowed and open ringleader of the malcontents. He is shrewdly suspected among the latter of being their's more by fear than by love, and of an exceeding readiness to play his own game instead of the one they have assigned him. He has already made one unsuccessful attempt to break away from them. They feel persuaded that, if the State thinks him worth the having, he is ready to renew it at the earliest opportunity.—*True Tablet*.

EQUALITY.

The British Critic, in the following extract, beautifully exhibits the principle of Christian Equality;

"But what a school of graces, what a healing and consoling spectacle would true church equality present to this restless, striving, emulous world! Men cannot help dreaming of equality and seeking it somewhere. They are possessed with the idea, as they are indeed with many other seemingly impossible and even contradictory ideas, such as an absolutely virtuous authority, purity, an impartial rule, a universal love, and other—as some deem them—Utopian theories. These are all deeply implanted in the human mind; they are its natural instincts and just tendencies, co-ordinate and harmonious in their origin and right development, and only conflicting in their waste and abuse. A world indeed of tyrants and slaves would this world most speedily become, if a certain vision of equality did not continually hover before the eyes of men; light to some, darkness to others; encouraging those to the cheerful renunciation of earthly distinctions; misleading these to restless repining and hopeless discontent.—The Church is the only sphere and form in which these instincts can rightly grow and mature; she presents a spiritual equality which infinitely transcend every system which has imagined or attempted, and which effectually secures her genuine sons from joining the vulgar throng of ambitious aspirants or envious levellers; she is the only true democracy, the only popular representation; she alone gives dignity to weakness, and humility to power; her law is no arbitrary system of partial enactments, but is written in the hearts of all for the good of all; the voice of her people is the voice of God, and her one object is identical with their highest welfare; she alone has preserved through every age and clime her unanimous council, her assembly of one mind and one accord; she alone admits an appeal to the principle of an unreserved community in every thing really needful to the life and happiness of man; she exalts the slave into a brother, and reduces the master to the service of One who himself took upon him the form of a servant, and was amongst us as he that serveth."

MOUNT ETNA.—A letter from Catania, after repeating the facts we have previously quoted from other sources respecting the late eruption, says, "On the night of the 30th a new and wonderful spectacle was presented to our eyes by the centre of the crater, which was at the moment throwing out flames with less violence. We observed therein a new cone of burning matter, which crumbled into pieces by the action of the fire in the crater, at the same time clouds of burning matter were thrown out, followed by rushing flames which seemed to set the heavens on fire. Mr. Walkenshaw, who has been for seven years engaged in making inquiries respecting the natural history of Etna, has gone up since the eruptions ceased. It is said that M. von Wurstemberger, a Swiss in the Austrian service, was the first who observed the eruption, he being at the time on his way to ascend the mountain. A second eruption is expected."—*True Tablet*.

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

[We take the following correspondence from the Cincinnati *Catholic Telegraph*.]

From the *Miner's (Dubuque) Express*.

To the Rev. Mr. C—— of the Baptist Church of Dubuque, Rev. Mr. D—— of the Protestant Episcopal Church of Galena, and J. G. Edwards, son of a Presbyterian, and Editor of the Burlington *Hawkeye*.

GENTLEMEN—It would seem by your concert and union of action, that your attack on the Catholic Church was premeditated. If not, it certainly looks strange that persons differing in religious opinions, more widely from each other, than you altogether would differ from the Catholic Church, could, by such a coincidence, unite in sentiment at the same time, and at different places, to assail, calumniate, and misrepresent the doctrines of an unoffending Church, and to falsify the practices of a large and meritorious class of your fellow citizens.

The sermons in the Baptist Church, as I am informed by several citizens who were present, consisted in round assertion, without a shadow of proof, that "the Catholic Church fell away from the true principles of christianity," that "she corrupted the doctrines and practices of the Church of Christ," that "the Catholics believe the members of the different Churches separated from the Catholic Church, are heretics," and that "we (Protestant) believe the Catholic Church to be the scarlet wh—— of Babylon, the Pope to be the Antichrist spoken of in the scripture, and the members of that Church to be the followers of the Beast." These are severe charges, but they are assertions merely. The Catholics deny them *in toto*, and challenge the proof.

The Rev. Mr. Dupi came from Galena, and preached in the Presbyterian Church of this City on the same day that one of those sermons was delivered in the Baptist Church,—Sunday the 13th inst., and in his afternoon sermon, he went over nearly the same ground, using the same insulting epithets, but in a more violent, uncharitable, and abusive manner.

I assure you gentlemen, that these sermons would have remained unnoticed by your humble servant, were it not for the receipt of that hybrid hebdomadal called the *Hawkeye* of the 17th instant. And though the last, certainly not the least, in hypocritical cant, slander, scorpion venom, and ignorance, this number of the *Hawkeye* was published only four days after your sermons were delivered in Dubuque, although at a distance of two hundred miles. Does not this look ominous. It certainly has the appearance of a preconcerted plan! of a scheme deeper laid than we are yet aware of, for uniting the press, with the pulpit of these three churches; wielding more power and influence than all other churches put together, to make a simultaneous attack upon the Catholics of this country, to assail them at different points, and by the two most powerful engines of the age, either for good or evil; and no community could stand against such an army of force, were it not conscious of the correctness of its principles, and shielded by a power which though often

crushed will rise again. 'That power is' TRUTH. Yes Gents, we have truth on our side, "truth is powerful——" you know the rest.

But why unite in abuse of Catholics at this time? What cause has the Catholic Church of the United States given that she is thus maligned and assailed? In what has she offended! Why is this anti-Catholic spirit sought to be nourished and kept alive? Why are the seeds of bigotry and intolerance sown amongst Christians who would otherwise live together in charity and peace? Why pursue this old systematic course of charging on this church doctrines which she does not, nor ever did teach, but which she abhors and detests, as much as her assailants. Accused of holding and practising usages to which she is a stranger and of which she knows nothing. But probably Mr. J. G. Edwards of the *Hawkeye* can enlighten us as to what those usages are, of which he speaks so learnedly in the following paragraph. Having followed in the track of his master, snapping and barking at Bishop Hughes of New York, he says:

"We believe that with the various modifications Catholicism has undergone since its introduction into this country, it may live, and perhaps may flourish, but annihilate those modifications, and insist upon its being brought back to its *ancient usage* as it existed in Europe, and either it, or democracy must fall. *It cannot breathe in Republican air*. Its spiritual head, the Pope, according to *ancient usages*, is above all human Government, and his rule is the supreme law, extending over all his spiritual subjects, wherever, and in what every country they may be found. *The spirit and genius of Catholicism is the same in all countries and in all ages*. Its principles may be modified so as to suit its present exigencies, but when the power it seeks is once obtained, it as surely and naturally falls back upon its *ancient usage*, as water seeks its level."

Good God!!! what a mass! what a compound!! what a mixture of truth and falsehood is here jumbled together in so small a space!! But he goes on. "As Republicans, the people have a right to probe any institution, religious or political that they may suspect is obnoxious to their free institutions. If it bears the scrutiny unscathed, and it appears on a full investigation that these suspicions are ungrounded, it can do such institution no harm, but if otherwise, the sooner the truth is known the better."

So say I, Mr. Edwards. That is what we ask and desire. The Catholic never shrinks from a full, free, and impartial investigation. When they get it, glory, honor, and victory is the result. But from such an investigation as your brother Yankees have given us at Mount Benedict, Charlestown, in Massachusetts, a few years back, may the good Lord deliver us.

Having been handed the *Hawkeye* at a late hour to-day I must suspend any further remarks in the hope of being ready for the press. This shall be *number one*, and if time and health permit I will renew my compliment to you next week.

Respectfully,
L.A. SALE.

November 30th, 1842.

From the same.

Messrs. Editors.—I have published, through your columns, a piece headed *Some Protestant Misconceptions Corrected*, in order to give a positive denial to several repeated and absurd charges against the Catholic Church.—I found, last week, annexed to that piece, an article signed *Burton Carpenter*, in which the author pretends to prove that the art's. 5, 6, 7, 8, and 9, out of the 10, are no misconceptions, but that the Catholic Church professes positively the reverse of what they express. To support his assertion he alleges the almost uniform declaration of Protestants and the multiplied admissions of Catholics; and to establish these two positions he mentions the authority of 17 individuals only. As for me to support the correctness of the said 5, 6, 7, 8 and 9 articles.

I allege 1st., The uniform declaration of about one hundred and eight millions of Catholics, except 2 or 3 among his 17 individuals, who, by the by, were very bad Catholics, and of whom one was an infidel.

I allege 2nd., All the Catechisms and Catholic books of instruction.

I allege 3d., The constant teaching of several hundred thousands of orthodox priests.

I allege 4th., Above all, the solemn declaration of 276 Bishops assembled in a General Council at Trent, in 1548, who all agree entirely with me in these 5 art's, as I shall prove by quoting the very words which they have used to declare to the Catholic doctrine on these very points.

Now, ask any impartial man which of the two assertions is better supported? And to present the subject in a clearer view I say this much: The Baptists have preached last year in Cincinnati that *Hell is paved with the souls of infants, who died without Baptism*. The fact is undeniable. A Baptist preacher in Dubuque has declared this year to some persons that *unless they were baptised, they will certainly go to Hell*. Several respectable persons have heard him say so. Shall I conclude from these solitary facts that such are the doctrines of the Baptists? No; I shall enquire if such have been the definitions of some of their General Councils (if they ever had any,) and upon this alone I shall form my judgment. The question is not, therefore, whether the 17 individuals have denied the 5 art's. in question, but whether or not they are at variance with the doctrines of the Catholic Church. Now I shall examine and weigh (although it were not necessary) the merit of the 17 proofs given against the 5 art's.

1st, I reject the authority of Mosheim, a German Protestant preacher, who wrote a *history of the Church* in 6. vol, in 8, because that history is replete with prejudices and based on, a quite inaccurate criticism. It is a real disguise of the history of the Church. Most of his calumnies against the Catholic have been strongly refuted by Mr. Bergier, one of the authors of the *Encyclopaedia methodique*, in an extract from that celebrated Diet, in 8. vol. in 8, which I can show at any time. As for the alleged necessity of disabusing Catholics concerning the practice of giving

money for the remission of sins, or for indulgences, there is none. I am however, ready to do it if any one out of the 600 members of our congregation in Dubuque tells me that he has ever given a single penny to any priest, or Bishop, for that purpose. For my own part I have never received a single cent on that account during the 15 years that I have heard sacramental confession in Europe and 10 years in America; unless they call paying for the remission of sins, or indulgences, what is given freely to clergy men for their support, as Protestants themselves collect in their Churches after the sermon, without being accused of selling the word of God. Now, here is the solemn declaration of the last general assembly of the first pastors of the Catholic Church, translated from the Latin, word by word:

In the XXI section, chapt. ix. The fathers declare that "indulgences and other spiritual favors ought to be granted without any kind of remuneration," and in the session xxv. chapt. xxi, "that indulgences must be conceded with moderation, and that the abuses which have crept in in granting them are to be suppressed altogether." Now this is positively the standard of the Catholic Church, and a word of a General Council shows more its real doctrines than a thousand individual quotations.

2nd. Marianus, not Marinus, a learned Scotch monk, who wrote a valuable *chronological work*, the quotations from which, by Mosheim, are inaccurate.

3rd, Mabillon, called by Letellier and Bossuet the *most learned and the most humble of the French monks*, wrote 9 works in Latin and 4 in French. I have not read them all, so as to be able to say if the quotations made from him by Mosheim are correct. But he is not the Church—he is only an individual.

4th. William Robertson, an Englishman, author of a *history of America*, which is replete with falsehoods and with the errors of antichristian philosophy. See the Journ. hist. and letter, June 1st. 1792, P. 163. I cannot conceive how a clergyman dares refer to such an authority to establish the belief of the Catholic Church!

5th. As for Teret and his associates, his authority is worth nothing, inasmuch as by his own deeds he cut himself off from the church.

6th. Mr. Eustace, that son of the *Church of Rome*, that young and poetical fellow-traveller of Lamartine, who is represented by many as a real infidel. Let him die before his writings might be used to sap the rock on which the Catholic Church is built 1800 years ago.

7th, Graham. I have not the honor of being personally acquainted with this gentleman, but I would like to ask him if a Cardinal cannot have in Rome, the privilege of reprieving a murderer, which privilege is given by the Constitution of this country to the Governor of every state, although the victim dies *in agonies within an hour*.

8th. The lines written by a Catholic, who says that *Heaven is sold*, I regret very much that the name of that Catholic is not mentioned; I would have had perhaps an opportunity of learning if heaven

[Continued on page 182.]

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

II.—THE HOLY EUCHARIST.—Continued.

The unbelief of Protestants in a mystery so clearly revealed by him, whom they acknowledge to be God, is the more unaccountable; as they have in all nature, and even in themselves, the constant and most striking proofs of his power to work the very change in question. For do they not behold him in the vegetable as well as the animal species of every denomination, "transubstantiating" one substance into another? Do they not behold him, even in themselves, "transubstantiating" their meat and drink into their very flesh and blood? Let them tell me else from what other source does the diminutive infant derive its increasing bulk till it has grown up into the full-sized, and perfect man? And can they then deem it absurd to believe, on his formal and repeated asseveration that he can do for himself in a "supernatural" and "instantaneous" manner, what he does in a slow and natural manner for all?—The first and last of his public miracles was "transubstantiation;" the first, that of water into wine at the marriage feast of Cana in Galilee—John ii.;—the last a still greater one, that of bread and wine into his body and blood, at the mystical marriage feast of himself, the celestial "bridegroom, the king's son," to which all are invited Matt. xxii, 2. But this, the last and greatest of all his wonders wrought, he intended as the chief trial, test, and object of our faith.—Wherefore, resting it on the evidence of all other miracles, he denies it that of all the senses, but the hearing. "Faith," says the Apostle, "cometh by the hearing, and hearing by the word of Christ."—Rom. x. 17. And can we distrust his word, so clearly, frequently and emphatically announced? Can we refuse our entire reliance on that word, to the truth of which, all nature has borne such miraculous testimony? The winds and the waves were seen subject at his call, and the inhabitants of the deep crowded instantly where he willed them. The watery element grows firm under his steps. The vegetating productions are blasted by his frown. Diseases, defects and debilities of every kind vanish at his word. The blind see; the deaf hear; the sick are restored to perfect health; the lepers are cleansed; the devils fly at his rebuke; even death and the grave, at his summons, yield up instantly their dead: the very inmost thoughts of the human heart are known to him. In a word, the whole of nature owns him, though disguised in human form, her almighty Maker and Sovereign Lord.

If we see him not performing such miracles, we behold him daily working in the administration of this universe other wonders as astonishingly great.—For instance, to give life is a far greater act of omnipotence, than to restore it; and thus we see him do daily, by calling into existence millions of creatures, and giving them life and a being, which they never had before. Hereproduces with increase the seed in the ground to feed his needful creatures; as he re-produced the loaves and fishes in the desert to feed his fasting followers; and can he not as easily re-produce in its very distribution, by the hands of his pastors, "the bread of life," which he promised to give us? It was from this very miracle, a most stupendous one certainly, that he took occasion to challenge the belief of the multitude, who had witnessed it, in his power to furnish them with a far more wonderful and exquisite repast: not an earthly one, for the short support of the body; but a heavenly and life-giving one, for the nourishment of the soul: food, as he affirms, far exceeding even the miraculous manna of the Israelites, and infinitely surpassing the Protestant's poor drop and crumb.

It was our original distrust in the word of God, and our guilty wish for forbidden knowledge, that wrought all our woe in Paradise, by making us the willing dupes of the deceiving fiend. The reparation, therefore, of our fault is our entire reliance on the word of God, without coveting to know and understand more of his mysteries than he has been pleased for the present to reveal. As a trial, therefore, of our faith in his word, he has grounded his whole religion on mysteries inexplicable; several of which are admitted by Protestants as articles of their faith; such as the unity and trinity of the Godhead, the Incarnation of the Eternal Son, the resurrection of the dead, &c. And, while they admit these, as essential truths revealed to us by the Deity, can they reject, though more explicitly, repeatedly, and emphatically revealed and taught by the same authority, the Eucharistic mystery, on the sole plea of its incomprehensibility?

Yet in the whole of nature, which is that single object which man in his present state does fully comprehend? Are we not every where surrounded with mysteries inexplicable? Are we not in every sense, a perfect mystery even to ourselves? And shall we doubt the clear declaration of God, because to us its verification is quite incomprehensible?

The Eucharistic mystery is, if you please, the hardest to be understood. It is, if I may call it so, "the mystery of mysteries," and the one by which our trust in the divine word is put to the severest test.—But then it is, on this account, the clearest and most fully revealed of any; not only by the Saviour's solemn,

plain and positive declarations on the subject; but by the, also unmeaning, legal sacrifices, types and figures, the whole of which but pointed at this mystery, and found in it their full accomplishment.

Our belief in this mystery, from our total reliance on the word of God, is the ample amends made to him for our original distrust in his word: and, as we fell from him by our disbelief, we are restored to him in this mystery, and united with him in the closest manner, in reward of our perfect faith. Our bane is thus changed into our bliss; and "the tree of death," with its forbidden fruit, converted into "the tree of life;" the fruit of which we are commanded to eat as the sovereign antidote against the threatened death; for on the tree of the cross that body hung, and that blood was shed, to the eating or drinking of which is promised eternal life.—John vi. as above.

Still to those not "taught of God," but of man, how incredible and absurd must seem so deep a mystery! And hence do we see all the sectaries though they affect to cling to the letter of the Scripture, racking their brains, and risking every conjecture, rather than take the Saviour's words in their plain, unfigurative, and literal meaning. They believe his declaration only in as far as they think they understand it. Where then is the merit of their faith, if they believe nothing of the word of God but what they comprehend! Strange presumption in such shortsighted and ignorant worms, to set themselves thus to judge how far the evident disclosures of Omnipotence are admissible; rejecting of them as absurd and impossible, whatever comes not within the narrow sphere of their intellect.—"Faith," says St Paul, "cometh by the hearing."—Rom. x. 17.—"It stands not on the wisdom of men, but on the power of God." 1 Cor. ii. 5. "We speak," continues he, "the wisdom of God in a mystery: a wisdom which is hidden; which God ordained before the world unto our glory; which none of the princes of this world knew. But to us God has revealed them by his Spirit; for the Spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, but the spirit of a man, that is in him? so, the things also that are of God, no man knoweth but the spirit of God. Now we have received, not the spirit of this world, but the spirit that is of God; that we may know the things that are given us from God; which things also we speak not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual. But the sensual man perceiveth not the things that are of the spirit of God, for it is folly to him; and he cannot understand, because it is spiritually examined. But the spiritual man judgeth all things, and he himself is judged by no man: for who has known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—Ibid.

"Those, therefore, "taught of God," and who thus "have the mind of Christ," can see in this Eucharistic mystery a doctrine worthy of that God, who with his word created all things out of nothing: and, in our belief in a mystery so inexplicable, an act of homage paid to his veracity proportionably great, while those "taught of man, who perceiveth not the things that are of the spirit see nothing in it but folly, because they cannot understand."

Yet in all this prodigy of love to man, there is nothing too much for him to accomplish, who could stoop so from his sovereign height to the extreme lowliness and utter abjection of our fallen and wretched condition: could even assume our suffering and mortal humanity, and in it, "as a worm and no man, the reproach of man, and the outcast of the people"—Ps. xxi. 6.—bear the expiatory punishment of our guilt, in order to save us from destruction. It is not too much for him, who could make himself our brother, to vouchsafe so to dwell in the midst of us: disguised, indeed, to try our faith, and muffled up in the sacramental veils; but in that very same, though now glorified and impassible humanity, which he disdained not to take upon himself for our sake.—Here he stands between us and the just wrath of his Heavenly Father; pleading "our high priest according to the order of Melchizedek," a merciful respite for sinners, and preserving thus our sin-polluted world from destruction: as Moses, interposing himself between the angry Deity and the guilty Israelites, prevented their threatened extermination: and as Aaron, the High Priest, hastening forth with his censor and holy fire, stayed the havoc made in the camp by the destroying Angel.—Numb. 14. Ibid 16. 43

Yes, he still deigns to dwell in the midst of his followers here on earth. His love for us, which knows no bounds, will not suffer him to be absent from the darling objects of his care and concern. "My delight," says he, "is to be with the children of men"—Prov. vii. 31.—"Lo! I am with you at all times, even to the end of the world"—Matt. xxviii. 20.—and, "where two or three are gathered together in my name, there am I in the midst of them."—Matt. xvi. 20.

No bars or doors can now exclude his presence. In the midst of his Disciples, though closeted up for fear of the Jews, he suddenly stood: and gave his wounds to be felt by his doubting Apostle: chiding him at the same time in the gentlest manner for his incredulity. "Because thou hast seen me, Thomas," said he, "thou hast believed, but blessed are they, who have not seen and yet have believed." John xx. 29.

THE URSULINE CONVENT, CHARLESTOWN, MASS.—The Boston correspondent of the N. Y. Tribune, writing Saturday, 21st inst., says:

"In the House, yesterday, a petition was presented, signed by Abbot Lawrence and two thousand others, praying the Legislature to remunerate the proprietors of the Ursuline Convent. I am inclined to believe that the prayer of this petition will be granted, as it certainly ought to be. It is a reproach to our State that this act of justice has been so long postponed. But it is not too late to retrieve our tarnished honor."

We believe that the Catholics of Massachusetts have abstained from signing this petition, or concerning themselves with it in any way.—They have so often applied for justice to the Legislature of the State without obtaining it, that they have abandoned the prosecution of their just claim, and determined to remain inactive observers of the course of events. Their Protestant fellow citizens have, however, taken the matter in hand, and have united without distinction of party in memorializing the Legislature (which, as our readers are aware, is, this year, "Democratic" by a small majority) for restitution.—Abbot Lawrence, whose name heads the petition, is a man of great influence and high standing in Massachusetts. He was very generally & favorably thought of as a candidate for Senator from that State in the room of Mr. Webster. We will see whether or not the Legislature will disregard this memorial also.—N. Y. Freeman's Journal.

THE CHURCH OF THE POOR.

In a late number of the British Critic we find the following remarks which we lay before our readers, not only as intrinsically good, but as useful in indicating the course of religious feeling among the High Church party in Great Britain, of which the British Critic is the organ.

THE CHURCH OF THE POOR.—Let us see. The poor man having laid out of his earnings towards the expences of public worship, and the maintenance of a costly fabric, diffidently approaches its portals. Within he finds a great deal of apparatus and ornament just of that decent and comfortable sort which seems rather addressed to the tastes of private life and general society, than to the severer and more reverential instincts of religion; which, therefore, though not so calculated to provoke the hatred of the fanatic, are possibly the more likely to awaken the bitter envy of the poor.—The whole plan seems designated for gentlemen and ladies, or at least for such as the world has smiled upon. There is mahogany panelling and brass rods, and crimson curtains, a silken clergyman, and perhaps a tasselled clerk, new gilding and painting, and varnish, matting and carpeting, most roomy and comfortable pews, fitted up with as much variety of colour and device as the parlours and drawing rooms of the owners; two or three large stoves, partitions of wood and glass and bairse, and scattered about the pews, with plenty of room to dis-

pose their limbs and the more flowing portions of their apparel, a number of very contented looking gentlemen and ladies, with here and there a family of children, neither half clad nor half starved, as possibly the case with the supposed observer's own. Wherever he turns, wealth, and ease and finery stare him in the face.—Whatever is bright, obvious, and symmetrical in the arrangement and equipments of the building,—whatever basks in the broad light of the church,—belongs to the aristocracy, or would be aristocracy of the parish.

But the poor—where are they? Nowhere. Stay; here is a Sunday school in the middle aisle; and in a remote corner are two or three dozen "free sittings," as also in the middle aisle, where they look as homeless, and as comfortless, and windblown, as so many apple-trees lining the pavement of the High-street; and on these are half a-dozen old men and women. Here and there in holes & corners, may at length be discovered a few more. The church seems a mere epitome of the town, in which the great thoroughfares and openings, the stately mansions and terraces, are occupied by those on the summit or ascendant of wealth and power; while the ten thousand poor are buried out of sight in lanes and alleys, in cellars and garrets, in lonely cells or crowded lodging-houses. Is it possible that this is the church of the poor? the poor man does not fail to ask. Is it reason, or justice, or anything but mere tyranny—the dead weight of an inveterate wrong—that this wealthy, luxurious, exclusive congregation should levy tribute from us poor people, whom it spurns and virtually drives away? In this way, and on these grounds, the poor actually do argue against the claims to supremacy and national support advanced by the church; and in this way they will argue till the apparent grounds are altered, and the church shall be, and seem to be as well as pretend to be, the church of the poor.

PRIMACY.—"It is indeed observable," says Isaac Barrow, speaking of St. Peter, "that upon all occasions our Lord signified a particular respect to him, before the rest of his colleagues; for to him more frequently than to any of them He directed his discourse; unto him, by a kind of anticipation, He granted or promised those gifts and privileges, which He meant to confer on them all; him He did assume as spectator and witness of his glorious transfiguration; him He picked out as companion and attendant on Him in His grievous agony; his feet first He washed; to him He did first discover himself after His resurrection (as Saint Paul implieth;) and with him then He did enter in most discourse; in especial manner recommending to him the pastoral care of His Church; by which manner of proceeding our Lord may seem to have constituted Saint Peter the first in order among the Apostles, or sufficiently to have hinted His mind for their direction, admonishing them by His example to render unto him a special deference."—A Treatise of the Pope's Supremacy, p. 34, London edition, 1683.

[Continued from page 180.]

can be bought for less than a whole life of the practice of christian virtues.

9th. The tax book of the Roman Chancery is a mere forgery of M. Brownlee.

10, 11, 12. Bishop Hay, Bellarmine and the Bishop of Canaries are perfectly correct when they say that the Pope is infallible when he speaks to all the faithful as head of the Church, without any opposition from the body of the Bishops. This is positively an article of the Catholic faith.

But we say only, that it is not an article of faith that the Pope is personally infallible as a private doctor, what is also perfectly correct, and is approved by the whole Church. To say that the Pope is personally infallible is only an opinion which one may adopt without being a heretic, because it has never been decided as an article of faith, and it is conspicuous by this instance that there are in the Catholic Church opinions and articles of faith. The first every one may adopt or reject, and the other cannot be rejected without incurring the brand of heresy. So there is not a shadow of difference between Bishop Loras and the three above mentioned divines.

13, 14, 15. Concerning the reading of the Holy Scripture by Catholics, I shall publish next week a little print on this important subject. Let it suffice to remark here, that Pope Clement 8th. prohibited the reading of a Bible translated in the vulgar tongue, edition of 1592, and also a compound of the history of the Bible, because the former was not translated according to the original text, and the latter because it was full of errors against the primitive faith, and I believe that the overseers who feed the Protestant Church (Prot. Bible, act. 20, 28) would oppose any book contrary to what they think to be the word of God. Moreover, I refer every one to the Brief of Pope Pius the 6th, which is translated into English, and published at the beginning of all our Catholic Bibles in Dubuque, where it is said, that the faithful should be excited to the reading of the Holy Scriptures &c.

16. Concerning the Episcopal oath we are not in need of Charles Elliot's original translation to show that it is very wrong, malicious and truly uncharitable to translate the words *persequar* and *impugnabo* by these words: *persecute* and *oppose*, when they signify as well, *pursue* and *confute*. Now is not it the duty of a Pastor of the church who claims to be the only true society where salvation can be obtained, to follow *pursue* and *confute*, for the salvation of their souls, those who are astray from the road to heaven, in order to convince them of our errors and save them from eternal perdition? I believe that if the Baptists had any Bishops, they could not take a more proper oath for the conversion of Catholics, whom they believe to be so far from heaven!

17. The Protestants call no man master, and I find their Bible, Ps. 81, 6. "I have said: ye are Gods and all of you are children of the most high." If there are any protestants in Italy, they ought not to be called *Signors*, which signify in Latin *Dominus*, in French *Monseigneur*, and in English *Lord*. Among the Lords in

England, there are many Protestants—why do they suffer to be called *Lords*? Is it not evident that those titles are only titles of honor. as the title of *President*, *Judge*, *General*, &c. But Protestants must know that even the Sovereign Pontiff before he commences the divino service, makes a public confession of his sins, strikes his breast saying: *through my fault*, &c., and that he calls himself in his letters *the servant of the servant of God*, and not *God* himself, as many dare say that he does, and as was said in Dubuque three weeks ago. This is one of the thousands of the falsehoods heaped up against the Holy Church of God.

In conclusion, I shall not thank Mr. Burton Carpenter for applying the epithet of *mother of harlots* to the pure and unspotted spouse of that lamb of God who suffered himself to be called Beelzebub, to be mocked and crucified between two thieves, and whose true followers were persecuted; but who *quenched the violence of fire, subdued kingdoms, wrought justice and obtained the promises*, (Hebr. xii.) I shall rather call on the throne of mercy in favor of those who *blaspheme those things which they know not; who speak swelling words of vanity, and who promise liberty when they themselves die slaves of corruption*, [1 Peter. 2.] that they may open their eyes to the *true light* and be soon admitted into the bosom of the *Church of the living God, the pillar and ground of the truth*. [1 Tim. iii. 5.]

†MATHIAS LORAS,

Catholic Bishop of Iowa

Dubuque, Dec. 8th, 1842.

MISCELLANEA.

From the True Tablet.

BIRMINGHAM.—How consoling it was to witness, as we did this morning (the 29th inst.) Mr. Sibthorpe celebrating the sacred mysteries in St. Chad's Cathedral, Birmingham; and Mr. Smith (the new convert) serving as acolyte; and that on the festival of St. Thomas, Archbishop of Canterbury, whose venerated name was erased from the calander of the saints by the founders of that reformed (?) religion, from which these two worthy gentlemen have seceded. How deeply they must have felt the force of those words in the gospel of this festival: "Other sheep I have that are not of this fold: these also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd." As true "sheep they have known their true pastor."—*Correspondent*.

OSCOTT.—CONVERSION.—The Rev. Bernard Smith, late rector of Leadenham, Lincolnshire, has lately been received into the bosom of the Catholic Church. He has generously sacrificed the emoluments of his rectory in the hope of exchanging them for an eternal inheritance. The force of truth, connected with the promises of redemption, could alone work such a conversion. How widely do converts of this character differ from those pretended conversions sometimes boasted of, at meetings of the Reformation Society.

When do we ever hear of a Catholic priest, whose conduct had been uniformly edifying, who had zealously endeavoured to promote virtue and piety among his flock, who had been assiduous in the instruction of the young as well as old, who had been ever faithful in the duties of his calling, whose very appearance and outward demeanour bespoke the virtues that adorned his soul—when, I say, do we hear of a Catholic priest of this stamp. leaving his religion for some humble post in the Anglican Church? Such, however, was the character of Mr. Smith whilst a minister of the Anglican establishment. He made his profession of faith some days ago at Oscott, and had the happiness to receive the holy communion for the first time on Christmas night. He receives no longer under types or figures, but in reality, that Holy Sacrament which our Blessed Saviour now here calls a figure of his body, but expressly tells us is his flesh for the life of the world. May he partake of it to life eternal. In due time he will be fitted for holy orders. He will prepare himself at Oscott. He is at present on a visit in Birmingham with his friend and fellow convert, Rev. B. W. Sibthorpe.—*Correspondent*. The *Stamford Mercury* has the following paragraph:—"We have to record another conversion to Catholicism, in the person of the gifted and benevolent Rev. Bernard Smith, of Leadenham, who has conscientiously resigned a living of £900 a year from his disbelief in the purity and truth of the 'state church.' Other resignations are rumoured."

WOLVERHAMPTON.—On Sunday the 18th inst., 31 adults made their profession of faith, publicly, in the chapel of this town, in the presence of Dr. Wiseman; this number includes only those who have been led to embrace the truth since the conformation in March last. The interesting ceremony commenced at half-past ten o'clock, by the entrance of Dr. Wiseman into the sanctuary, dressed in his robes. After the invocation of the Holy Spirit, according to the ritual, Dr. Wiseman took his seat on the altar, and addressed them in a beautiful exhortation, in which his well-known eloquence was truly conspicuous. At the close of the address, the Creed of Pius IV. was read by the Rev. P. O'Sullivan, and the remaining prayers, according to the Roman ritual. Mass then commenced; and although the chapel was literally crowded with strangers, their behaviour was all that the Catholics could have wished. The solemnity of the service and the splendid music of the Church, given with great effect by the choir, served to soften down the prejudice of their education, and to ask them to respect the belief of their fellow christians. This was very visible during the most solemn part of the Mass, viz., the elevation; or, during its celebration, no proud head was seen raised above the kneeling multitude, refusing to join in what they had been taught to believe was an act of idolatry; but every knee was bent, and every head bowed down during the celebration of the most incomprehensible and majestic mystery of the Christian religion. The

lectures given at half-past six o'clock, by the Rev. P. O'Sullivan, are doing great good in this place; the number of strangers who flock to hear them is truly astonishing considering the character given us by certain evangelical preachers located in our neighbourhood; and if we continue advancing as we have done, the present commodious chapel will very soon be inadequate to the wants of the congregation.—*Correspondent*.

THE LETTER AND THE SPIRIT.—In reading the fascinating account with which Mr. Borrow has just favoured the world, of his adventures in the Peninsula as a missionary of the British and Foreign Bible Society, it occurred to us more than once that that gentleman would have found it more difficult to obtain a hearing for the New Testament in Protestant England than in Catholic Spain. It is really difficult to believe that the New Testament is ever read in England.—*Chronicle*.

RIOT IN THE KILKENNY POOR-HOUSE.—On Sunday last considerable excitement was produced in this city, by a report that the paupers mutinied in the workhouse, and that they threatened the life of the master. It appeared that they complained of the stirabout served up to them in the morning, and that the matron requested Mr. M'Gill, the schoolmaster, to go to them in order to pacify them. The master of the workhouse, on finding him there desired him to quit the room, and accused him of fomenting the mutiny. Mr. M'Gill replied, that he was requested to come there by the mistress; upon which the master seized him by the throat, and a scuffle ensued, the paupers rising en masse against the master, who, however, managed to lock the door against them. Finding that they were shut in, they broke thro' the windows, and were it not for the doctor and one or two other gentlemen who happened to be present, great mischief might have been the consequence. The police were sent for, and remained at the poor house during the remainder of the day and all night. No further violence, however, was attempted. We have been informed by two of the constabulary who saw the stirabout, that it was unfit for man use, being quite black and thin as gruel.—*Kilkenny Journal* of Wednesday.

Mrs. Cappacini, at the request of the benefactress Dona Isabel Maria, assisted on the 25th inst. (the festival of the Immaculate Conception) at a solemn religious ceremony in the chapel of her country residence at Benifia.

We take the following from the *Union Catholique* of the 20th inst.:—"Our Swiss correspondence makes us entertain great hopes with regard to the future condition of Catholicism in faithful Helvetia. Lucerne is to take the lead in federal questions in the beginning of the year; and the authorities there are well disposed towards religion and public order. The measures already proposed to the grand council by the Lucerne committee are of a nature to console all Christian hearts. The latter has demanded the restoration of the Ursuline Convent, which was suppressed during the first revolution; and has expressed a desire to see the new establishment intrusted to a community in union with the Ursuline Convent at Landsbush, in Bavaria. The Lucerne council of state has also proposed to the grand council to allow, by a general law, all the communes to unite benevolent establishments, hospitals, orphan asylums, &c., to the care of religious orders. It is also in contemplation to appoint the regular clergy to the management of the poor."

CASH RECEIVED FOR THE CATHOLIC.

Dundas—John Burns, 15s.
 Guelph—Rev Mr Gibney, 10s.
 Montreal—Mr M. McDonell * for Rev.
 Mr Crevier, 25s. and Rev Mr Lang, 7s 6d.
 * Please observe not to remit silver in a letter—the postage in the last instance amounted to more than the value of the coin.

The *Univers* of last Tuesday states on the authority of a correspondent, that the grand council of Argovia has resolved that a school shall be opened in the convent at Muri; that the professors shall be under the direction of the Government and be paid out of the revenues of the monastery; and also that poor children shall be provided for, &c. The grand council has also authorized the sale of the territorial possessions and buildings of the convents, the value of which amounts to about £200,000 sterling.

WONDERFUL FILTRATION.—An invention has recently been brought forward which is calculated to have the beneficial effect in filtering and so purifying all the water for domestic and other purposes in the kingdom. Lord Brougham, with many other eminent savans has been surprised and delighted at the effects produced. A Machine, only five feet square, has been made to filter the enormous quantity of two millions five hundred thousand gallons every 24 hours, and that too so thoroughly and effectually, that water charged with mud, animalcules and decomposed vegetable matter, has been produced as bright, and pure, and sweet as it originally issued from the spring. The merit of this most useful and valuable invention belongs to a Russian merchant of the name of Stuckey, and the water filtered by it has been examined and certified by Professor Philips, the eminent chemist.

DELAWARE BRIDGE.

SEALED TENDERS will be received at this office until Wednesday, the 1st day of March next, for the construction of a Bridge across the River Thames at Delaware, on the

LONDON & CHATHAM ROAD,

According to the Plan and Specification, to be seen at the Road Office, London, where any information required in reference to the same will be given.

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

"Tenders for Delaware Bridge,"

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

THOMAS A. BEGLY,
Secretary.

Office of the Board of Works, Kingston, }
 19th January, 1843

TRANSATLANTIC NEWSPAPER AND GENERAL AGENCY OFFICE, LIVERPOOL.

CHARLES WILLMER,
Newspaper, Forwarding, and General Agent,

SUPPLIES to order with greater promptitude and regularity than any other house, and on the most reasonable terms, (a London Daily Paper for £6 10s Sterling per annum.) Newspapers, Price Currents, Shipping Lists, Magazines, and Books, to all parts of the United States, Canada, Nova Scotia, and New Brunswick, by the Mail Steamers, sailing on the 4th and 19th of each month from Liverpool, as well as by those from Bristol and Southampton; and to all the West Indian Islands, Mexico, and Texas, by the Royal Mail Steamers, sailing every fortnight from Falmouth.

C. W. will receive consignments of Goods, or small Parcels sent to his care shall be punctually forwarded to their destination. Any description of Goods purchased and forwarded to order.

Next of Kin, and all other description of Advertisements, received for insertion in all European Publications.

N. B. All orders should be addressed "CHARLES WILLMER" in full, and none will be attended to unless accompanied by a remittance, for reference for payment on some Liverpool or London House

RESOLVED that an application be made to the Legislaturo at its next Session, for an Act to amend the present Act of Incorporation of the Town of Hamilton in the following particulars viz:—
 For relief against County or District Rates.

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

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

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

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

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

Hamilton, Dec. 2, 1842. 19-m1

INFORMATION WANTED OF WILLIAM LYONS,

Brother to Dean Lyons, County Mayo, Ireland, who emigrated to this country in 1836; when last heard of was on the public works in the State of Ohio, and after in the State of Indiana. Any information relative to him, please forward to the Editor of the Catholic, Hamilton, Canada West.

FOR SALE.

EAST Half Lot No. 1, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton.

Dec. 14, 1842. 6m1-4ct.s.

WANTED!

\$500 OR \$1,000,
 On a Loan for 1, 2, or 3 years.

Security can be given in Grist and Saw Mills, Dwelling Houses or cleared Farms.

For further particulars made known on application to this Office. Letters to be post paid.

Hamilton, Dec 14, 1842.

COLD WATER MAGAZINE

EDITED BY N. MOORE AND A. FITZ,

The publishers of the Cold Water Magazine, encouraged by the success of their efforts in publishing a work which is not local in its character, but calculated for the benefit of all in every part of the country, give notice that it is their intention to commence the year with an

EDITION OF 10,000 COPIES.

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

PREMIUMS FOR NEW SUBSCRIBERS.

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

Any person remitting us Ten Dollars for ten subscribers, shall receive in addition a complete copy of Sparks' Life of Washington, in fourteen numbers, embellished with fourteen elegant steel engravings. For Twenty Dollars, and twenty subscribers, we will send in addition the Water's Notes complete, containing a Portrait of the Author, or the complete Works of Charles Dickens (B. 2.) A liberal amount made to Societies, and all who buy to sell again. Postmasters throughout the country are authorized to receive subscriptions and frank remittances. All communications must be post paid.

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

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

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

FOR SALE.

A superior lot of Mottled **WALNUT VENEERS,**
 A rich and superb article, very cheap for CASH, at

HAMILTON, WILSON & Co's.
 King Street.

Hamilton, Dec. 12, 1842. 1.94v

THE B.A. CULTIVATOR

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

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

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

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

CONDITIONS.

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

TERMS TO AGENTS.

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

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

THE LADY'S WREATH,

AND **YOUNG LADY'S MAGAZINE**

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

ONE DOLLAR A YEAR,

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

ENTIRELY ORIGINAL,

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

A SPLENDID STEEL ENGRAVING

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

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

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

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

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



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

A NEW ENTERPRISE

By the former Editor of the Saturday Evening Post, and Saturday Courier.

Comprising the fruits of twenty years experience in the Newspaper business; the aid of the most distinguished newspaper writers of the day; a valuable Foreign Correspondence; with troops of Literary friends, and the determination to publish a Newspaper for all classes, which **SHALL NOT BE SURPASSED!**

THE PHILADELPHIA SATURDAY MUSEUM
Of Knowledge, News, and Amusement.

A Family newspaper, neutral in politics—opposed to quackery, and devoted to the useful Arts, Education, Morals, Health and Amusement.

The Tales, Sketches, Narratives, Biographies, Essays, and poems, shall be of the first order—the best Productions of the best writers of the day. Also, articles on History, Astronomy, Chemistry and all the useful Arts, and Sciences, with a liberal portion of light reading, anecdotes, wit and humour, making a varied, rich, and mirth-inspiring olio.

LIFE ON THE OCEAN.—Furnishing narratives of sterling adventures at sea, showing the courage and heroism of the bold Mariner, as Ho springs from his hammock and flies to the deck,

Where amusement confronts him with images d'ro,

Wild winds and mad waves drive the vessel a wreck,

The mast fly in splinters—the shrouds are on fire.

Foreign and Domestic News, Congressional Proceedings, and a general view of all matters of interest or importance, will appear.

PICTORIAL EMBELLISHMENTS, comprising maps, landscapes, architecture, portraits of distinguished personages, of both sexes. In these, as well as in neatness of typography, the Museum shall not be surpassed.

FOREIGN CORRESPONDENCE.—Arrangements have been completed for securing a regular Foreign Correspondence more extensive and complete than has ever enriched the columns of an American Newspaper.

COMMERCIAL.—The state of business, of stock, price of grain, flour, and all descriptions of country produce, merchandise, &c., will be given from actual sales, in Philadelphia, Baltimore, New York, Boston, &c.

TO AGENTS.—TERMS, COMMISSIONS, &c. Any individual who will take the trouble to procure the names of his friends, and remit the funds, will be entitled to the commissions which are at present, and will continue to be, until further notice, more liberal by far than have yet been offered by any Newspaper of real character or merit. A commission of 70 cents will for the present, be allowed to Agents upon each subscriber.

TERMS.—The Philadelphia Saturday Museum is published every week at \$2 per annum, as usual, in advance, or \$3 at the end of the year.

For \$20 in current funds, 16 copies of the Newspaper, and 16 copies of the Library will be forwarded, securely packed, to any part of the U. States. 3 copies for \$5. All orders and communications to be addressed, free of postage to

THOS. C. CLARKE & CO.,
 Saturday Museum,
 Chestnut Street, Philadelphia.

THE FAMILY NEWSPAPER, PHILADELPHIA SATURDAY COURIER.

40,000 Subscribers.

The Proprietors of the far-famed Philadelphia Saturday Courier known and acknowledged as the best Family newspaper in the World...

Every one should be proud to patronise the Philadelphia Saturday Courier, as by its unbroken series of original AMERICAN TALES...

FOREIGN LITERATURE AND NEWS. Determined to spare no expense in making the SATURDAY COURIER a perfect model of a Universal Family Newspaper...

FOREIGN LITERATURE AND NEWS.

Particular care is taken to procure the earliest advices in reference to the prices of all kinds of Grain, Provisions, Produce &c. the state of Stocks, Banks, Money and Land...

of inestimable interest to the traveller, the farmer and all business classes whatsoever.

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES...

Mrs. C. Lee Hentz, Mrs S. C. Hall, Charles Dickens, (Boz.) Professor Dunghison, Professor Ingrahame, M. M. Michael, T. S. Arthur, Miss Ellen S. Rand, J. Sheridan Knowles, George P. Morris, Mrs. M. St. Leon Loud, Mrs. Gore, Douglass Jerrold, Joseph R. Chandler, Miss Sedgwick, Miss Lesali, Wm. F. Burton, Professor J. Frost, Lieut. G. W. Patten, Lydia H. Sigourney, Thomas Campbell, Hon Robert T. Conrad, Miss Milford, Robert Morris, Professor Wines, Mrs. C. H. W. Esling, E. L. Bulwer, A Grant, Junior, Joseph C. Neal, John Neal, Thomas G. Spear, Countess of Blessington, Captain Maryatt, R. N. Lucy Seymour, R. Penn Smith.

SCOTT'S WORKS.—For ten new or old Subscriptions, with twenty dollars, per money, in advance, the very Liberal and unequalled Premium of Sir Walter Scott's Entire Novels! THIERR'S HISTORY.—For ten New Subscribers and twenty dollars a copy of Thiers' celebrated History of the French Revolution...

DICKENS' (B. Z.) WORKS.—For ten New Subscribers and twenty dollars, a set of these world-renowned works will be sent by mail as a Premium.

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

TO AGENTS.—The terms of the COURIER are \$2 per annum, payable in advance, but when any one will send us \$15, per money and postage free, we will send us five copies for \$5, or one copy three years for \$5.

Address, M-MAKIN & HOLDEN, Philadelphia.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE, King-Street, Hamilton.

C. H. WEBSTER,

CHEMIST AND DRUGGIST,

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

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

Hamilton, Decr, 1842. 13

CABINET, FURNITURE: OIL AND COLOUR WAREHOUSE,

KING-STREET, HAMILTON,

Next door to Mr. S. Kerr's Grocer

Messrs. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishments in this place, under the direction of Messrs. SANDERS and Robinson...

and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

—ALSO—

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

King street, [next door to Mr. Kerr's Grocery.]

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Palliasses, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Hamilton, June 28th, 1842.

SAMUEL McCURDY, TAILOR,

JOHN STREET, HAMILTON.

SHIP INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MARINER'S HOME, and TRAVELLER'S REST;—and hopes he will not be forgotten by his countrymen and acquaintances. N. B. A few boarders can be accommodated. Hamilton, Feb. 23, 1842.

PAPER HANGINGS.

2,000 PIECES of English, French, and American PAPER HANGINGS, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by THOS. BAKER. Hamilton, Aug. 1, 1842.

Cure for Worms.

B. A. FAHNESTOCK'S VERMIFUGE;

Prepared by B. A. FAHNESTOCK & CO. Pittsburgh, Pennsylvania.

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

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

The genuine Vermifuge is now put up in one ounce vials, with this impression upon the glass, FAHNESTOCK'S VERMIFUGE, and the directions accompanying each vial have the signature of the proprietor; any medicine put in plain ounce vials and the signature of which does not correspond with the above description, is not my genuine Vermifuge.

The Subscribers deem it their duty to use the above precautions in order to guard the public against mistaking other worm preparations for their deservedly popular Vermifuge.

We have appointed Mr C C Bristol, No 207 Main St Buffalo, N. Y. our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburgh prices. Terms Cash.

B. A. FAHNESTOCK & Co

For Sale in Hamilton by Mrs. John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

FALL AND WINTER FASHIONS FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER. HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him. S McCURDY Hamilton, 1st Oct., 1842.

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

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

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

PRINTERS' INK.

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

Ink of the various FANCY COLOURS supplied on the shortest notice. Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

WEAVERS' REEDS

600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by THOS. BAKER. Hamilton, August 1, 1842.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a Religious—Moral—Philosophical—and Historical character; together with Passing Events, and the News of the Day.

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half yearly and Quarterly Subscriptions received on proportionate terms

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

PRICES OF ADVERTISEMENTS.

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

Advertisements, without written directions, in sorted till forbid, and charged accordingly.

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dundas
Rev Mr. Mills, Brantford
Rev. Mr. G. Inoy, Guelph
Rev. J. P. O'Dwyer, London.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburg
Mr Koval, P. M., do
Rev Mich. MacDonell, [Maidstown], Sandwich
Very Rev Angus McDonell, Chatham
A. Clisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr McDonagh, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Rev Mr. Snyder, Wilmot, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev Mr Hay, Toronto
Rev Mr. Quinlan, New Market
Rev Mr Charest, Penetanguishene
Rev Mr Proulx, do
Rev Mr Fitzpatrick, Ops
Rev Mr. Dolau, Cobourg
Rev Mr Butler, Peterborough
Rev Mr Lallor, Picton
Rev Mr Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev Angus MacDonald, do
Rev Mr. Bourke, Camden East
Rev Mr O'Reilly, Brackville
Rev J. Clarke, Prescott
Rev Alexander J. McDonell, do
Very Rev P Phelan, Bytown
D O'Connor, Esq., J. P., Bytown
Rev. J. H. McDonough, Perth
Rev. George Hay, [St. Andrew's], Glengarry
Rev John MacDonald, [St. Raphael], do
Rev John MacDonald, [Alexandria], do
James Doyle, Aylmer.
Mr Martin McDonell, Recollet Church Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia