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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] MARCH 15, 1843.

NUMBER 27.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

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THE VERY REVEREND WILLIAM P. 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. Continued.

But worse, if worse may be, the lot of those,
From Virtue's path whom Belial's sons decoy
With thy so winning bribe, that in its shape
Might less than Jupiter free access find
To maid as beauteous e'er and safe secur'd,
As cloister'd Danae fair: for still thou'rt found
The price and prize of Beauty's charms, reveal'd
To many a panting swain; and thy rich mead
Still from her Paris wanton goddess wins.

Yet on the favours of the venal fair
What dangers oft and deadly feuds attend,
To mar the transport, momentary felt,
Of guilty love! when th' injur'd husband grasps
Th' avenging poignard; or the mortal tube
Points hateful at th' invader of his right,
The spoiler of his bliss and dearest joy.
Or on the object late of his regard
The fondest cherish'd, and sole centre found
Of ev'ry tend'rest feeling, warmest wish,
Now faithless prov'n, his wrath indignant wrecks:
And if with murd'rous hand life's slender thread
He tears not frantic; breaks the nuptial tie;
And from him flings, as worthless grown and vile,
His jewel once inestimable priz'd.

Such quarrels oft have mightiest states convuls'd
With rage of war, and empires vast o'erthrown:
As erst Atride's wrath shook Ilium's walls.
For beauteous Ellen, by Dardania's prince,
Vain, gaudy, gay, adult'rous youth, decoy'd;
When in the strife for ten revolving years,
Did Greece her blood, and Troy profusely shed;
Till Zanthus more nor Simois could contain
Within their delug'd banks the carnage pil'd.

Rome, too, such furious contest felt appall'd,
Through all her wide domain; when 'twixt her chiefs,
For meek Octavia by her fickle lord
Slighted, and Egypt's sprightlier queen preferred,
She saw at Actium civil discord rage,
And crouching slav'ry hail the victor crown'd.

Not less of jealous rivalry th' effects
Are felt destructive; which not patient brooks
Th' access denied, or other's haughtier claim
To th' envied pref'rence and exclusive bliss,
So heighten'd, and more priz'd, as still withheld;
With Gothic prowess hence the gauntlet thrown
And proud defiance hurl'd, provokes the fight;
Till either champion falls, or vanquish'd yields
The long disputed prize to his vaunting foe.

The Protestant Bishops and National Education.—The Cabinet, in reply to certain proposals made by the above dignitaries, (relating to the remodelling of the National Board of Education, and the introduction of such changes as would meet the wishes of the Protestant Church) has stated its determination to uphold the present system of education.

From the Catholic Expositor. THE GENERAL COUNCILS OF THE CHURCH.

COMPILED BY THE REV. CHARLES CONSTANTINE PISE, D. D.
(Concluded.)

The sixteenth was convoked at Constance, under John XXIII., A. D. 1413, opened on the 16th of November, 1414, and concluded on the 22nd of April, 1418, under Martin V., whose election was made in the 41st session, after the deposition of John XXIII. and Benedict XIII., and the resignation of Gregory XII.—The forty-five articles of John Wickliffe, who had been dead several years, were condemned *in globo*; as also the thirty of Huss, who was delivered over to the secular arm, and doomed to the stake. Jerome of Prague shared the same fate. Three hundred bishops attended at this council.

The seventeenth was convoked at Basle. It was œcumenical in its convocation, but schismatical in its termination. How long it continued œcumenical, is a vexed question among divines. Tournely admits only the sixteen first sessions: others are of different opinions. It is not mine, in this brief sketch, to settle this grave controversy. It would be a task, however, worthy the investigation of the theologian.

It was assembled by Martin V., in order to repress the heresies and seditions of the Bohemians, and to reform the morals of the faithful. It opened on the 14th of December, A. D. 1431, under the sanction of Eugenius IV., who had succeeded Martin. Julian, a cardinal, presided as apostolic legate.

After the first session, Eugenius translated it to Bologna. 1. Because very few Bishops had met at Basle. 2. Because a war had broken out between the dukes of Austria and Burgundy, which rendered Basle unsafe. 3. Because the Greeks whose union with the Latin Church was much desired, required a more convenient place, and nearer the sea-coast. 4. Because the fathers of Basle usurped an illegitimate power over Eugenius, the rightful sovereign pontiff.

The Council opposed this translation, and contemplated the deposition of the pope; who, for the sake of peace, revoked this decree for its dissolution. In the seventeenth session, he authorized JULIAN to represent him, prescribing certain regulations and conditions; to which the bishops refused to submit. He again dissolved the council, and was unjustly deposed from the papacy in the thirty-ninth session. In this place Amadeus was intruded under the denomination of Felix V.;—the eighteenth anti-pope.

The eighteenth was that of Florence, over which Eugenius IV. presided; present, a hundred and forty-one bishops, with the Emperor John Palæologus, the Patriarch of Constantinople, and legates from the patriarchs of Alexandria, Antioch, and Jerusalem. In the first session, the Cardinal Abbergatus acted as legate *a latere*; in the others, the pope himself presided.—There were sixteen sessions at Ferrara; the seventeenth was held at Florence. In this council, the union of the Greek and Latin churches was effected, and the Definition of Faith issued, commonly styled *Decretum Unionis*; in which it is declared, first, that the Holy Ghost proceeds from the Father and the Son; and that the word *filioque* was lawfully added to the Symbol. Secondly, that the consecration is valid, as well in leaven as unleavened bread. Thirdly, that *purgatory* exists, where some souls are doomed to suffer for a time, and may be

assisted by the prayers of the living. Fourthly, that the Roman Pontiff is the true Vicar of Christ, and successor of St. Peter, the Head of the Whole Church, &c.

After the departure of the Greeks, there remained at Florence some cardinals, bishops, and learned priests, by whom the delegates of the Armenian patriarch were instructed, and received into the bosom of the Church. They received the orthodox truths in the form of a decree, which is known in the schools under the name of the *Decretum Eugenii ad Armenos*.

The Jacobites, A. D., 1441, were likewise admitted into the church. The council being removed to Rome, in the Lateran, there arrived ambassadors from Abyssinia in Ethiopia, who were likewise united to the Church.

The nineteenth was the Council of Trent, convoked and opened by Paul III., A. D., 1545, continued under Julius III., in 1551, and happily concluded under Pius IV., in 1563. In this was confirmed the Faith of the ancient church, against the errors of Luther and Calvin; and discipline, which had languished amid wars and heresies, was restored. There were twenty-five sessions, at all of which the legates of the apostolic see presided; and a hundred and twenty-seven canons were issued.

Of this famous council a false and foolish history has been composed by *Fra Paulo*, which is solidly and learnedly confuted by Cardinal Palavicinus, from the authentic acts preserved in the Vatican library.

Bellarmino and others differ with respect to the number of general councils. They say that that of Lateran was the fifth; it was celebrated in May, A. D., 1512, over the four first sessions, Pope Julius II. presided; over the fifth, Raphael, Cardinal of Ostia, (the pope having died,) and over the seven others Leo X., newly elected. There were present a hundred and fourteen bishops, eighteen cardinals, the patriarchs of Alexandria and Antioch, and many abbots, doctors, &c. It terminated in the year 1517.

Whence Bellarmino admits but eighteen general councils.

This brief synopsis of the œcumenical councils of the Church will suffice, at present, for the general reader. In a future number, a full and detailed account of the Council of Trent will be given.

I conclude in these admirable words of Saint Gregory the Great: (lib. i. epist. ep. 25:) "Quia corde creditur ad justitiam, ore autem confessio fit ad salutem, sicut sancti Evangelii quatuor libros sic quatuor Concilia suscipere et venerari me fateor; Nicænum scilicet Constanstinopolitanum, Ephesinum, Chalcedonense quia in his velut in quadrato lapide S. fidei structura consurgit quantum quoque Concilium pariter veneror cunctas vero quas præfato Concilia personæ respuunt, respicio; quas venerantur, amplector; quia dum universali sunt consensu constituta, se et non illa destruit, quisquis præsumit aut solvere quos ligant, aut religare quos solvunt. Quisquis ergo aliud sapit, anathema sit."*

There are several young Chinese now at Rome, who are acquiring an education that they may preach as missionaries.

* Saint Gregory died in the year 604, when only five general councils had been celebrated. With reason, therefore, do we extend his declaration down to the last, viz. the Council of Trent.

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, MARCH 15, 1843.

We have received by the last packet *The Tablet* in a larger and much improved form. Its reasonings on every subject, religious, social and political, are of the highest order; and it embraces in its details every thing worth knowing, domestic and foreign. We wish the talented Editor, whom Catholics every where ought to cherish, as the unflinching advocate of their holy religion, that encouraging support to which his exertions in so righteous a cause are justly entitled.

THE DEVIL IS A LIAR, AND THE FATHER OF LIES, who deceived our first parents in Paradise.

It seems quite impossible for Protestants to speak or write on Catholic doctrines, without misrepresenting them; without wholly changing them into their very opposites, and making Catholics hold and profess tenets which they disclaim and abhor. In the *Toronto Church*, of the 3d inst., (that hodge-podge compound of Anglican protestantism,) we observe in a *Warden of Wadhaw's sermon* transcribed into it, on the pretensions of the *Romish See*, an instance of that mendacious effrontery with which such hired organs of the lying spirit represent, as doctrines held in the Catholic Church, the blasphemous concoctions of their own soul imaginations. What Catholic in the whole world ever heard of such a doctrine preached or taught in his Church as, that "it is heresy to teach that the Pope cannot dispense with the ordinances of the universal Church; nay, even with the very commandments of God himself?" "O, for shame, ye false teachers, who in your very sermons can so openly and unscrupulously infringe the divine precept; forbidding you to bear false witness against your neighbour! But this with you is a common, enduring, and habitual sin: for, whether from ignorance, (in you at least a culpable one,) or from interested malignity, in all your religious sermons, writings and conversations; in all your polemical and tracts disputations; you were never known in one single instance to represent the Catholic doctrines in their proper light. Your anxious study is always to distort them; to misconstrue them, to suppress or totally change them; and then to superadd your own fallacious and deluding comments, in an insolent and triumphant tone, at having so easily upset and demolished the man of straw, the Guy Fox hobgoblin of your own creation: the *Romish, Popish, Monkish, Papist, Papistical* phantom of *Popery*, held out by you to your simple, easy-going careless and unenquiring followers, to scare them from the bewitching precincts of the good old mother Church.

"*Forgery*, says Whitaker, a Church of England Minister, in his vindication of Queen Mary, (I blush for the honour of Protestantism while I write,) seems to have been peculiar to the reformed. I look in vain for one of these accursed outrages of imposition among the disciples of Popery." *Vind.* vol. 2. p. 2.

If there be any one thing more than another that attaches the Catholic to his Church; it is the constant misrepresentation of her invariable, universal, and well-defined doctrines; and of her salutary discipline and sacred instructive ceremonies, by those, whose interest it is, by suppressing or disfiguring the truth, to indispose the public against her. The livings of such depend upon their rendering her odious in the eyes of their followers: for, were these suffered to view her in all her native comeliness, they could not help acknowledging her to be the only one to whom were addressed the endearing words of the spouse in the canticle of canticles: "Thou art all fair, O my love; and there is no spot in thee. Cant. 4. 7. My Dove is one; my perfect one is one; she is the only one of her Mother; (the Jewish synagogue, from which she sprang) the chosen of her, who bore her. The daughters (her own offsprings) saw her and declared her most blest: the Queens and Concubines, (the worldly great, and spurious sectaries, viewing her harmonious consistency) and they praised her." *ibid.* ch. 6. 8. In these texts the great Apostle of the Gentiles recognizes the Church of the Redeemer, who, he says, "has presented her to himself a glorious church, not having spot, or wrinkle, or any such thing: but that she should be holy and without blemish." *Ephes.* 5. 27. It is she, whom the spouse again addresses in the following strain: "Under the apple tree I raised thee up: (that is under the tree of the Cross; not the tree of knowledge, the fruit of which eaten against the command of God, gave death; but the tree of Faith, the fruit of which, or that which hung upon it, eaten, as by him enjoined, gives life eternal, and is made for us the antidote of death. Now that which hung upon the Cross, was the Body and Blood of Jesus Christ; and he has solemnly declared these to be the sustaining meat and drink of our souls: 'Verily, verily, said he, I say unto you, except you eat my flesh and drink my blood, you shall not have life in you.'—*John* 6. 54.) Under the Apple Tree I raised thee up; (that is, his Gentile Church; for he had said: 'when I am exalted, I will draw all to myself.' *John* 12. 32.) there thy mother was corrupted, (by committing the crime of dooming him to death;) there she was deflowered who bore thee." *Cant.* 8. 5.

Such is the *Glorious Church*, against which all Heresies and Sectaries, ancient and modern, have exerted and ever exert their efforts in vain: for he, "who dwelleth in Heaven will laugh at them; and the Lord will deride them." *Ps.* 2. 4.

It is necessary therefore that every founder of a new religion should cry down, and vilify as much as possible, the Saviour's only church, (as he himself

while here on earth was vilified by his enemies;) in order that each may puff off his own invention as the only true and perfect one; for should the people continue to believe that Christ's promises shall never be falsified; but that, as he had solemnly declared, "Heaven and Earth should pass away, but that is words should never pass away;" *Matt.* 24. 35. what hope could such upstart Gospellers have of palming their new religious systems on the implicit faith of the community?

To all reflecting persons, as well as to Catholics, what can seem so supremely absurd and ridiculous, as to hear every dissentient and protesting sectary styling his particular sect, however new and small, *our Holy Zion*. We read in scripture but of one *Zion*, which was destined to "enlarge the place of her tent; to stretch out the skins of her Tabernacle; not to spare, but to lengthen her cords, and strengthen her stakes; for that she should pass on to the right hand and to the left; and whose seed should inherit the Gentiles." *Is.* 54. 2. &c. Is this only some National Church; or the Church of any sinful mortal's construction; and not the Church of all Nations? *Go*, said the Saviour, to his Apostles, *and teach all Nations*. And which is the Church that has taught from the beginning, and still teaches, not some particular Nation, or casually gathered group; but every Nation under the sun? Yet, what numbers, now-a-days, in this boasted age of enlightenment and refinement, are seen every where struggling to set up, each by himself, some whimsically built Tabernacle, and proclaiming it, his sainted and darling *Zion*. And, in their eager efforts to erect their several tents; "to stretch out their skins and lengthen their cords," how often do we observe them to tear their skins asunder; to snap their tightened cords; and to rend, or pull down their hasty and slender formed fabric! Thus Luther's tent has been shivered into a thousand pieces; so has that of Calvin. The remaining portion of John Knox's *Zion*, is now in a ruinous condition. John Wesley's is split and divided into many fragments: nor has Queen Elizabeth's, or *old Harry's* Church, escaped the dividing and subverting doom. Whatever is human is subject to decay; but the word of the Lord endureth for ever.

The anonymous declaimer against the Jesuits, the *Xon* of the *Montreal Herald*, is evidently one, whose religious information is all derived from the home-spun tales of popish monsters and monstrosities, recorded in his *Grandam's* well saved *Almanac*; or in the office of the *Gunpowder Treason*, where his national church in that choice portion of her Liturgy recalls yearly to God, (lest her people should ever cease to remember) "the hellish malice and damnable conspiracies of the cruel and blood-thirsty papists!!" He has as yet to learn, that in that barbarous

age of protestant plotting, this was but a plot of Cecil to save his booby sovereign, (who then, according to his Bible's testimony, had "appeared as the sun in his strength") from favouring, as he seemed inclined to do, the persecuted papists. His *Class Book*, which so long has been that of the neglected and ignorant English peasantry; seems to have been, as he styles it, "Fox's venerable and faithful History of Martyrs." His eulogium on the work of so notorious a Liar, as *Andrew's* and others have proven him to be, shews at once what a left sided knowledge the man has imbibed; though sipped partly, and largely too, as would appear from his spoutings in his last elegantly abusive letter, from Mosheim's kit, full of rank anti-catholic poison: and doubtless also from the anti-christian and partial sources of a Hume, a Gibbon, a Robertson, a Voltaire, a Diderot, or a Rousseau.

Testa recens veterem semper conservat lorem.

We should like to know from the Deputy Postmaster General of Canada, by what authority the Postmaster at Queenston charges on our exchange papers *one penny*, when the postage is only *one cent*? Upon 100 exchange papers at this rate, he pockets 3s. 4d! This is setting up his office as a Shaving Shop in right earnest, and should be looked to by the head of the Department.

Lists of the Canada Company's Lands have been forwarded to us, in connection with their advertisement, to which we have before called our readers attention, and which can be seen at this office.

If sectarianism possessed the power from on high to convert a nation, it is full time that it should give some proof of its ability in the United States. Protestantism with all its heterogeneous variations, has had full control over our citizens for half a century; whatever plan it suggested it had the means to execute; the power and purse of the nation have been in its hands, and yet there never was a nation as all must acknowledge, which has sunk with such rapidity into almost irretrievable ruin. We love to look on the country with pride; our virtue and independence have been the themes of orators until the subject has become ridiculous; we have looked down with supreme contempt on the public virtue and political condition of all other nations; to compare this Protestant land with any Catholic country has been the perpetual challenge of our opponents, and yet, heaven knows that the time has come, when a little modesty may be allowed to temper the extravagances of their conceit. A bankrupt people, a mendicant treasury, a glorious country with thousands of able-bodied men almost starving for want of employment, our character in Europe inferior to that of any other nation, and our Congress and Legislatures, with trifling exceptions, disgraced with the petty quarrels of some and the vulgarity of others. Such is the condition of a country, with a Constitution unequalled in excellence, and thousands of honest

men anxious to save her from ruin but without the ability.

Can political contrivances restore the nation to her former grandeur?—We doubt it; the heart must be first changed and corrected, the mind enlightened. Will education accomplish this noble work? What people is there amongst whom education and secular intelligence are so widely diffused, and yet have not the words "a smart man" received a very suspicious construction? Liberty will close her career with the rising generation, unless some better spirit be breathed into the great mass of the nation, to redeem it from the disasters into which it has been hurried by demagogues of every description, political and religious.

They who delight so much to allude in contemptuous phrases to Catholic nations; they who permit their fancy to extract hideous pictures of humanity from bigoted historians of the "dark ages," will act wisely by devoting some attention to their own country. Here Protestantism has had hold of the reins of power; the present generation has grown up under its teaching, and yet with all its boasted superiority over Catholicism, it has failed in the great Mission which it has assumed. Our Church in the United States has been but as a drop in the Ocean in comparison with the balance of the population, our religion has, happily, no Representatives in the General or State Governments, our people are nearly all of the working class, and whatever other faults may be laid to their charge, it must be at least granted, that they are industrious and unconnected with the great speculating fraternity which has filled the land with confusion—not the honest speculator who may justly venture his Capital, but they who have speculated to plunder the ignorant. Let those who are so fond of villifying Catholic nations look at home before they wander forth on errands of false Charity; let them first remedy the disorders here, and then they may cross the Sea to stare at other nations and condemn their religion, because they understand neither its spirit nor its doctrines.

Religion is the only conservative power which can restore us to true prosperity.—There are many eminent citizens, many deep thinking Statesmen whose views, could they be realized, would doubtless remedy numerous disorders in the body politic; but for the hundreds whose natural talent could stem the torrents, there are thousands led on by passion and partizan animosities. Religion, then, is the only ally whom we should seek; not the religion of this man or that, but the religion of the great God such as it was revealed of old, the religion which corrected the disorders of Paganism, converted all nations and held a check over the consciences of men which no other creed possesses. Banished from England, the people are now glad to be taken again to her bosom; persecuted in Prussia, her Monarch has discovered the grievous consequences of such foolish policy. This is the conservative power to which the condition of the times declares that men must have recourse; she will not narrow their liberty, yet she will give stability to their institutions if they listen

to her voice. They may resist her as they did in France, as they do in Spain, and as they have done in some of the South American republics where infidelity crept in to disorganize her designs for the amelioration of the people, but for these partial defections, we see nations true to her spiritual dominions for a thousand years and more, like Belgium, and enjoying every temporal blessing; and other nations, like Ireland, trodden down by the oppressor, yet contented since she had not been taken from them, and whose people have been ever faithful. The industrious classes and the men of property, must naturally look for support to some such power which can give stability to political institutions, which can regulate the desire of wealth, and if necessary, curtail some temporal aggrandizement for the sake of the general good and the elevation of the soul.

Give a country like the United States to the control of Catholicity; let her imperishable spirit be breathed into our Constitution and laws; keep the spiritual and temporal power apart; but let them sympathise for the public welfare, and men will feel that there is truly a Providence watching for their happiness.

We expect not that such an event will take place, without the immediate influence of heaven, but they who know what humanity is, they who know that education alone will not save the human race, and that a mind enlightened by science is not necessarily pious, will look in vain for any other means to elevate the character of this or any other nation. Religion is the only authority, which can direct the soul to good and keep in its proper channel the current of public opinion. This is the province of religion, not a changing religion, a mere creed of men, but the Faith which God preserves in soundness of doctrine, and for whose discipline and preservation he has been ever interested. Let nations endeavor to find it, for it is the rock on which there is safety from human passion.—*Catholic Telegraph.*

IRISH LAW CHURCH.

Count Montalembert, in his Sketch of Ireland, a work abounding in acute observation and graphic delineation, thus speaks of the Irish Church Establishment.—*N. E. Reporter.*

"It is this law established church that constitutes the real scourge of Ireland—that irritates her ever festering wounds—that weakens the country, by absorbing whatever wretched resources the principal proprietors, who are culpably absent, have left behind. A system of permanent and monstrous actions has become the basis on which the existence of the body of men, to whom we can hardly give the name of a church, essentially depends. We have seen churches plethorized with riches in the midst of a population devoted to their worship, enthusiastically attached to their ceremonies, and receiving, in exchange for their offerings, prayers and religious consolations, which did not seem to them too dearly purchased. But we have never seen, except in Ireland, (what posterity will learn with surprise and indignation,

as to devour the riches of a country which is inspired with an utter aversion for her, to feed herself on the substance and sweat of people whom she proclaims to be impious and idolatrous.

"The Spanish priests, at the conquest of America, were much more modest; they made proselytes before they made tributaries. But it has been otherwise in Ireland. The law-church ministry, in default of conviction, have demanded money; and Protestantism, blighted from its birth with a perpetual sterility, recompenses itself from the purses of the people for the little empire it holds over their affections, and has systematically pillaged them for three centuries. Let us calculate by numbers. The population of Ireland amounts to seven millions: of these, five millions and a half, at least, are Catholics; one million are Dissenters, chiefly Presbyterians, and all as ill affected towards the Established Church as the Catholics. There remain, then, at most, but 500,000 Protestants, and it is for the sole advantage of this portion of the inhabitants that the establishment is maintained. It is divided into 22 diocesses. In these there are 1263 benefices, and the annual produce of each is, on an average, £500—the entire of the church revenue is divided between less than 2000 individuals. This enormous income is composed of glebe and church lands, and tithes. All the foundations which the pious munificence of Norman as well as Irish Catholics had consecrated to the support of churches, convents, colleges, and hospitals, have passed, as if a legitimate inheritance, into the hands of the Protestant clergy. They also possess immense confiscated territories, which belonged to insurgent chiefs at the Reformation. The lands attached to the sees and benefices of the Establishment cover about a ninth part of the total surface of the Island.

"All this is not enough for the ever-rend spoliators; it is but a moiety of their resources. Tithes are levied with inexorable severity on the produce of the soil. At each vest the tithe proctor enters the field of the peasant, and takes without pity the tenth even of his potatoes, which are his only support for the subsequent year. Individual resistance to these exactions became so alarming, some years ago, that what is called the composition act of Mr. Goulbourn was introduced.

Even in those parishes where this composition is entered into, it is still a grievance. The unhappy tenantry are not less oppressed, and tithes are not less unjust and absurd. Ireland is entirely divided into Protestant parishes, and in each of those, no matter whether Protestants reside in it or not, there is always a rector, most frequently a curate, and clerk, and tithe is levied on all the inhabitants without religious distinction. As the greater part of the 500,000 Protestants are to be found in the cities east and north of the island, there are not many resident in the country parishes, and in some of them not a single Protestant at all!

The saintly rectors of these benefices have thus the advantage of receiving the tithes and revenues arising from Catholic

donations, without being bound to any kind of religious service. When they reside on them, (a thing quite unnecessary, and which one-third of them do not observe) they spend their time in improving their glebes, rearing their children, visiting the neighboring gentry, and hunting. How many times have I read, in Irish advertisements, of which the following is a sample:—

"The living of—is vacant. There is little duty to be done in it. It is situated in a pleasant neighborhood, and in an excellent country for hunting and fishing. The rivers are well supplied with fish, and there is a great abundance of hares, partridges, snipes and woodcocks."

These farming and hunting rectors have each a church, to which they repair, once a week, to read the liturgy, and a sermon, if the number of their hearers seem to expect it. Observe, that a great many of these churches were built by Catholics. Having been transformed, by the most scandalous usurpation, into Protestant temples, they are generally too large for the scanty congregations that possess them, and who should blush at their small number in beholding those monuments of the ancient faith which they would exterminate. They have the precaution to barricade the choir with hangings or wainscoting, and there to celebrate their weekly service, allowing the winds to whistle, and the children to play, in the vast naves which were once filled with a fervent population. As these churches often require to be repaired and improved, it might be supposed that the bishops and rectors would find sufficient resources for the purpose in tithes and ecclesiastical foundations. But the wisdom of the English Parliament has judged otherwise, and has determined that the expenses for ornamenting and repairing churches, and even building new ones, should be raised by an extraordinary contribution called a vestry tax. This is rated by the rector and Protestant churchwardens, and is levied on the people of each parish indiscriminately. These laws are not a dead letter, but are always carried into execution, for in Ireland there is no lying allusion of this kind. Some weeks spent in the country will put the traveller in possession of this strange system. In one county a Protestant rector imposed on his Catholic parishioners an annual tax of £35 for the repairs of his church organ. In the county of Louth, another annually levied in his parish £1120 for tithes, besides £640 in vestry taxes, and yet, in that parish, there was, for a length of time, but one Protestant family, who had lately become Catholics.

"In the diocese of Kildare, a group of Protestants, finding themselves ill at ease in the old Catholic church which they had occupied, declared that it was too large and too cold; that it should be thrown down, a new one, smaller and more comfortable should be erected. Their wishes were, of course, complied with, and the necessary expenses levied, merely by way of supplement to the vestry tax, which had been already paid by the Catholic population."

From the U. S. Catholic Miscellany.

THOUGHTS ON THE ANGLICAN CHURCH. CONCLUDED.

It will be time enough to enquire what would be the effect if the Church should declare that to be right which the scripture declares to be sin, after such a disaster shall have happened. If this has occurred, prove it. Until then we shall rest on Christ's promises to abide with the church all days even to the consummation of time, and we shall humbly comply with the injunction to hear His church that we may not be reputed as heathens or sinners.

The remark on the 3rd article is inconclusive if it were founded in fact. The importance of no Sacrament acknowledged to have been instituted by Christ, and to be necessary or even conducive to salvation is superseded by recourse to any other rites or ordinances believed to be also means of grace and not forbidden by God. But the church does rely on Scripture authority for each and every one of its sacraments.

The assertion about what it terms the fourth article is flippant and false. The council of Trent does not teach that any man has merits "of his own." It teaches indeed that although Faith be necessary to salvation, "as without faith it is impossible to please God," yet that "Faith without works is dead," and that men "is not justified by faith only." (See Epistle James ch. ii vers s 17, 24, and 26.) It teaches that good works the fruits of faith are "meritorious" in the sight of God, not because they can claim a reward from God's justice, but because he has been graciously pleased to promise eternal rewards to them, and His promises cannot fail. And in order to prevent the miserable cavil that it supposes man to have "merit of his own," the council explicitly declares "that we who can do nothing of ourselves can do all with the help of him who strengthens us, so that Man has nothing of which he can glory himself, but that all our glory is in Jesus Christ in whom we merit, in whom we satisfy, bringing forth fruits worthy of penitence, which derive all their value from Him, which by Him are offered to His Father, and through Him are accepted of His Father," Sess. 14. Ch. 8. Does the writer know the doctrine of the council on this point? If he does not, what presumption is it not in him ignorantly to arraign it? If he does, what is the guilt and meanness of knowingly falsifying it?

His remarks on the fifth article of the creed of Pius the 4th may claim a passing notice. He either knows not, or wilfully misrepresents, our doctrine in relation to the Holy Eucharist. The church does indeed regard it not only a Sacrament but as a Sacrifice. In the latter sense it is renewed and commemorative offering in an unbloody manner; on the Eternal Father of the same precious victim which was offered to Him in blood on Mount Calvary. The offering is made by the same High Priest the Son of God, through his authorized ministers, in obedience to his command, "do this in remembrance of me," and in order "to shew forth the death of

the Lord until he come." How can the solemn renewal and commemoration "superseede the value of the sacrifice of Christ upon the cross, when from that sacrifice alone it professes to derive all its efficacy?"

It is low ribaldry to represent us as believing that "man can by his word create God out of a bit of bread." We certainly believe that Christ can change the essence or substance of bread into that of his body, and when this is done in the venerable sacrament we believe that it is by *his word* that the change is effected. Man may indeed be the instrument but God is the agent. The writer himself believes, or at all events his church teaches as an article of Faith, that by baptism the infant "who was born in sin and the child of wrath is regenerated or born again and made a child of grace." Does man do this by his word or his act? Or does God effect this supernatural change through the instrumentality of Man?

It can not be denied if Christ be actually present in the blessed Sacrament that he is received entire during either form; for assuredly it is the living, spiritual, glorified body of Christ, and not dead flesh such as is sold in the shambles, which is communicated to the receiver. The reasons for the present discipline of the church on this subject are set forth in all our Catechisms and need not be here repeated.

It is a vile slander to assert that the church "assigns to the Blessed Virgin all the attributes of God!" All that it ever asks of her is to pray to God for us, and is this base falsehood, which the writer says "can be shown"—but which is not shewn—is it asked to be believed without proof against the great majority of the wisest and best men of Christendom? Is our church to be regarded at the same moment as being a living branch of God's true church, and as assigning to a purely human creature all the incommunicable attributes of the one only God?

It is not easy to understand the writer's train of thought in the remarks which he makes upon the tenth and eleventh articles. He professes to believe with us in "One Holy Catholic and Apostolic Church." We believe that the church which is spread throughout the whole world, which is everywhere recognised by the appellation of Catholic, and which acknowledges the Bishop of Rome as its visible head is the "one Holy Catholic and Apostolic Church" designated in the creed. How this belief can have a tendency to supersede the creed itself, or any part of it—is inconceivable.

There is a Holy Catholic and Apostolic church to be believed, or this article of Faith is without meaning. There is some church existing which corresponds to that referred to in the creed. Let it be shown that any other than our's, has the just claim to this designation, and it will then be a duty to believe that church. It is equally difficult to understand what he means about the want of a "visible transmission of authority and imposition of hands." He can hardly be ignorant that when the Pope or Bishop of Rome dies, his successor always receives episcopal consecration. It is "the bishop of Rome" whom we acknowledge for "Pope" (or Father) or the visible head of the Church.

Surely here is a "visible succession by imposition of hands."

It is not true that any canon of the Church—or of any council received by the Church—in any age, ever forbade any article to be believed as necessary, except those contained in the Nicene Creed. Will the writer assert that a belief in hell as a place of eternal punishment was not *always* an essential article of faith in the Catholic church? Is this doctrine in the creed? Does he not hold as an article of faith "that Christ established in his church two Sacraments" viz: Baptism and the Lord's Supper, "as generally necessary to salvation?" Does he find this doctrine, or any allusion to Baptism or the Lord's Supper in the creed? He, beyond doubt, holds as an essential truth, that the gospels and the other books of the New Testament are the inspired word of God. Does he find this article of faith in any of the creeds? There is indeed a reference in the Nicene creed to the Prophets of the ancient Jewish church, "through whom the Holy Spirit spoke," but neither the New Testament nor any part of it is either mentioned or alluded to in the creed. The Apostles' creed at first—afterwards the Nicene creed—and even the creed of Pius the 4th; which was compiled in obedience to the directions of the council of Trent—are respectively the authorized formularies or symbols of faith presented according to the discipline of the church to the alleged convert as tests of the sincerity of his profession. If it can be shown that they contradict each, other then, indeed, one or more of them must be false. But they are not contradictory merely because the second and the third are more full, or enter into greater details than the first. These additions are but specifications of the general article, "I believe the holy Catholic church."

I had forgotten to notice a gross violation of truth in the writer's remarks on the 9th article. His words are "In this article it is maintained that the Pope by granting an Indulgence, may put an end to this state of suffering and cause that any particular soul may at once pass on to Heaven." Is it so? What pretence has he for this assertion? The words of the article are, "I also maintain that the power of Indulgences was left by Christ in the church, and that the use of them is most wholesome to Christiana people." It is, therefore, untrue that the doctrine attributed "is maintained in this article." The doctrine of Indulgences has been explained over and over again in our catechisms, until we would reasonably think the most captious criticism ought to be satisfied in regard to it. Probably the writer has never seen these explanations, and never inquired of Catholics or from Catholic authorities what is the doctrine of the church on the subject; and takes for granted that Indulgences are what he so confidently declares that in this article of the creed of Pius the 4th, they are maintained to be. But surely truth, modesty, and decency required that before he arraigned us, for specifically maintaining an impious doctrine he should have

ascertained what our doctrine truly is. Had he done so, he would have found that the Church, holding that it had the right, after the sinner's guilt was remitted, to impose on him a penalty because of his past misdeeds, thought proper in the third century to prescribe as a part of its established discipline, certain terms of public penance to be observed by repentant and confessing sinners who had given public scandal, these terms varying in devotion according to the enormity of their offences. But at the same time it left with the Bishops of the church—not the Pope exclusively—the power to lessen the term of penance—or to dispense with it altogether by "an Indulgence" when the fervour or weakness of the penitent, or any other mitigating circumstance might in his judgment call for such clemency. This is the power of Indulgences, which is recognised in the councils of Nice, of Ancyra, of Laodicea, and Carthage, and the use, not the abuses of which, according to the council of Trent, we maintain to be wholesome.—It is not a license to sin—it is not a pardon of sin—but a remission to sinners already pardoned of the penalties imposed by church discipline. He may deny the right of the church, (for it is difficult to say what authority he admits the church to have,) to impose such restraints of discipline. But admitting that right, it would be absurd to hold that it cannot dispense with its own regulations, in what it deems proper cases. In all governments there must be a power lodged somewhere to shew clemency, and controul the too rigorous execution of penal laws.

There is a misrepresentation in the writer's remarks about the 11th article. It is not required of the convert that he should believe *severally* the doctrinal and disciplinary judgments and regulations set forth in the canons of the General Councils, but he is bound to acknowledge, that the doctrinal decrees of these councils are legitimate expositions of the revealed faith, and that the regulations of discipline are entitled to his obedience. As to the assertion, that the canons of the General Councils received by the church contradict each other—if it is to be understood of a contradiction in definition of faith—the assertion is peremptorily denied. If he means that regulations of discipline have been changed from time to time, the fact is admitted, but then what is the force of this objection? The first General Council of which we have any account is mentioned in the 15th chapter of the Acts of the Apostles, when it was enjoined upon the faithful "to abstain from meats offered to idols, and from blood, and from things strangled." I would ask of the writer was it not the duty of the faithful to obey this command? Does his church now obey it? Does any Episcopalian scruple to eat blood pudding? Why is the ordinance now disregarded, but because the discipline of the church has in this case been changed?

It would be doing injustice to the writer to charge him with maintaining that Christ has left no authority in his church to expound his revealed law; but I am obliged to say, if I understand his opinions, that the authority which he acknowledges to have

been granted, is little more than nominal, and is altogether inadequate to the end proposed. He supposes, but whence he gets the doctrine, I am unable to conjecture, that the office of the Church in this respect is merely to declare as a witness what has been the received sense & interpretation of Scripture, and so long as her interpretations are consistent with that interpretation of the Scripture which has been received from the beginning, they are not to be rejected." It will not be denied, but that the office of the church is to discharge all the duties conjoined upon it, and execute all the powers delegated to it by its divine founder. Now let us ask, what was its duty, or what its authority as a teacher of revealed truth, before the Scriptures of the New Testament were written? It could not be to witness the received sense and interpretation of what did not exist. Had it then no authority, no duty as a teacher? Is not its commission on record. "Go, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you? And is not the gracious promise also on record? The promise of the all powerful and by which it should be rendered fully competent to execute this glorious mission—the promise of Him whose word shall stand when earth and Heaven shall have passed away." "Behold I am with you all days unto the consummation of the world," or as the Protestant version expresses it, "always, even to the end of the world." When was this commission revoked? When was this promise taken back? If the church had once the divinely delegated right to teach all that Christ had taught how, by whom, and when, has this right been abridged? The writer denies all doctrines of faith, not warranted by Scripture. Where does he find Scripture for its withdrawal or curtailment of a power expressly granted, and which by the very terms of the grant was to be exercised in every part of the world, and continue to be exercised until the world itself should be destroyed?

But according to the writer "the church is a witness to testify to all ages what has been the received sense and interpretation of the Scriptures from the beginning."—He assuredly does not mean that she has usurped this office, but he does mean that it has been assigned to her by God.—Here let us pause for a moment and consider what is the necessary result of this her office. She is the witness whom God has commissioned to testify to us what is and always has been the received sense and interpretation of Scripture. Are we bound to believe her when she so testifies? Yes or No.—Does God's witness tell the truth or not? Sometimes says the writer she tells the truth and when she does we are to believe her. "So long as her interpretation is consistent with the interpretation which has been received from the beginning we are not to reject it." The inference than is irresistible; but she sometimes testifies falsely, she sometimes testifies an interpretation different from that received from the beginning and when she

does then her testimony is to be rejected. And according to this, the God of all truth introduces a witness to certify to his fallible creatures the meaning of his revealed law, and commands them to believe this witness under the penalty of exclusion from the fold of the faithful notwithstanding a previous knowledge on his part that she will testify falsely!

I judge not for others, but for myself. I dare not attribute to Him, who rules in the highest heavens, and whose attributes of Justice, wisdom, and truth, are but faintly shadowed forth in the highest exercise of them on Earth, a course of proceeding which coming from man would be regarded as little if at all short of subornation of Perjury. The dilemma is unavoidable. If the church be the witness appointed of God, we must believe her thoroughly—give her "full faith and credit." God's witness can not testify untruly. If she be not the witness appointed of God, then she has no authority to testify.

But let us pursue his views a little further. The testimony of the church is "not to be rejected" says the writer, except when it gives an interpretation of scripture different from that which has been received from the beginning. The question then recurs—and a momentous question it is—by whom, when she so departs from the truth, is the falsehood of her testimony to be determined? Has God appointed any other witness, whose evidence may come to correct that of the unfaithful Church? The scripture itself cannot inform us what sense has been put upon it. There is then no other witness, to whose testimony God demands our assent. Has he appointed any Judge or Tribunal to pass upon—the credit of this only witness? The Scripture informs us that he commanded us to hear the Church, if we would not wish to be held as publicans and sinners. Does it make any exception to this broad command? None whatever. What is written is written; therefore, that oracle speaks no further. The only witness to testify the meaning of what is written, prevaricates, and the only authorized Judge cannot be relied on.—How are we to ascertain what is the true course—or what sense put on the written law in the beginning?

That in its practical results this exception to the veracity of the witness—and limitation of the will of obedience to the Judge—destroys the credit of the one, and the authority of the other, is undeniable. Look at the numerous, almost innumerable, sects around us, who all protest against the Church, because of her false testimony, and yet disagree in what that falsehood consists. The Arians, Unitarians and Socinians, say that she testifies falsely as to the original sense of scripture; nay, that she contradicts its positive and express words in proclaiming the Divinity of our Saviour, and they plant themselves upon the text—"The father is greater than I." But the Protestant Episcopal Church of the United States, the Church of England, as by law established, and the rest of the Protestant sects generally declare, that her testimony in this respect is true. Most of these insist that she testifies a falsehood in holding

that Christ meant what his words obviously import:—"This is my Body;" and they are confident that when instituting this wonderful Memorial, and giving this last legacy of his undying love, and in addressing those only to whom he had been accustomed to explain fully whatever was darkly or imperfectly or parabolically said to others, he designed to be understood by way of figure or metaphor, although no two of them agree upon the meaning of the Metaphor; while the whole Greek Church, the Armenians, Nestorians, Eutycheans, a large part of the Lutherans, and not a few of the most learned and pious, in the Episcopalian and Anglican churches, hold, that in this part of her testimony she is perfectly voracious. Episcopalians and Anglicans do indeed hold that she testifies truly in regard to the necessary orders in the Church, while the Presbyterians hold that what she declares about Episcopalian ordination, as distinct from that of Priest, is a foul invention, not known in the beginning, unwarranted by, and repugnant to scripture. The Church of England, the Episcopalians of the United States, and the Presbyterians, receive her testimony as to two of the Sacraments, but reject it as to the others; but the Greeks and the Eastern Christians receive it as to all, and the Quakers reject it as false in toto. Most Protestants admit it as to infant Baptism, and the validity of the rite when administered by aspersion, while the Baptists hold it to be untrue in both these particulars. The Church then is the witness—the divinely commissioned witness—appointed to testify the truth, the whole truth, and nothing but the truth, as to the meaning of the Word of God, yet each and every one, without danger of offence to Him, who has pledged himself for the veracity of His witness, has a right to say, when she testifies against his interpretation of the scripture—I will not believe her. Is it not the manifest—the undeniable consequence of this qualified belief in the testimony of the Church, that it is received only when it corresponds with private opinion, and thus many things which, in the written word, are hard to be understood (in the language of the apostle) "are wrested by the unlearned and the unwary to their own destruction?" Follow this qualified rule, and is not the result, that which has been stated by a witty and learned English Protestant Bishop. "Orthodoxy means my doxy, and Heterodoxy, means your doxy." The Redeemer of the world has indeed a revelation of doctrine to be believed and of commands to be obeyed in order to Eternal Salvation, but alas! he has left no assured means of ascertaining what that revelation is? He has made a revelation in words, but their meaning is hidden! He has promulgated a Law, but appointed no Tribunal authoritatively to expound and apply it! And therefore every man may do in regard thereof, as was the case when there was no judge in Israel, "whatsoever seemeth good in his own eyes!"

Can this be so? Is it then unreasonable in us to believe that our Lord and Saviour has fully executed his declared purpose &

has built his church upon a rock so that the powers of darkness can not prevail against it! (Mat. ch. 16 ver. 18.) Are we to be derided as "servile" because we submit to the teaching of that church which in the plenitude of the Power given Him over all things in heaven and in earth He commissioned to teach all nations whatsoever He had taught, and with which he promised to abide till time should be no more?—Mat. ch. 28 ver. 10, 20, 21.—of that church which is declared to be "the house of God, the church of the Living God, the Pillar and the ground of Truth?" (1 Epistle to Tim. ch 3rd. ver 15.) Are we "silly" creatures because we adhere steadfastly and in all things to the church of the living God, holding the sure promise of the protection and abiding presence of the Redeemer, which was founded on the person of the Prince of the apostles called, and therefore called by Christ himself "a Rock," the faith of which even in the days of Paul was spoken of throughout the whole world (Romans, ch. 1 ver. 5); in which there is an undisputed regular succession of authorized teachers from the appointment of Peter until the present day; which for fifteen hundred years was acknowledged as the Mother church of Christendom; which embraces within its fold a majority of all who profess the name of Christ, and whose doctrines severally are actually professed by a majority even of those who concur in throwing off her authority?

If we be, something more weighty than confident assertion, invective, slipperiness, misrepresentation, real or affected pity for our condition, must be brought to shew this our absurdity, servility and folly. It may be that these who are wise in their own conceit—confident in their ability to pronounce what is scripture and also to ascertain what is its true meaning—reckless in charging Idolatry, Blasphemy, Superstition, fond inventions, and idle fables on the Great Church of Christendom: it may be that they are led from the one Fold and the Faith of Christ, by prejudice, by passion, by the fashions of the little world around them, by false clamour, by pecuniary interest, by pride of heart—by many, very many, causes of error of which they are little aware. How this may be in regard to any of them, it is not for men to judge. If they err from honest ignorance and invincible mistake, it is their misfortune and not their crime. And all of us both Catholics and Protestants, may humbly hope that if in sincerity of heart, and that with diligence of effort we seek after the Truth, and with a firm purpose to embrace and follow it out when found, we may be virtually if not actually, in intent at least if not in fact, within that communion to which Christ adds daily such as are to be saved, (Acts, ch. 2, ver. 47), and without which there is no way revealed by which Heaven may be reached.

May God bless you with his best gifts here and hereafter!

German silver.—Few persons are aware of the poisonous qualities of this compound. It is very good for gun mountings and various other uses, but never should be used in the form of spoons, or vessels for cooking. It is composed of copper, arsenic, and nickel. It oxidizes very rapidly, in contact with any acid, even slight vegetable ones, and the small particles which are taken into the stomach, imperceptibly act as slow but sure poison. Pure copper spoons would be preferable.—Every one is acquainted with the effects of arsenic; nickel is equally poisonous. Literary Messenger.

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

(Continued.)

VI.—HOLY ORDERS.

Holy Orders is the great distinguishing Sacrament of the Catholic Priesthood; to which no Protestant, or innovating Clergy, can lay any ostensible claim.—For it were absurd in them to pretend having received from the Catholic Church in this Sacrament the right, nay the, commission, to rebel against her; or that they can hold of her, and transmit to their successors as a Priesthood, what they have stripped, by denial of all its essential powers and constituting qualities, which, in their mock ordinations, they never mean to impart, and therefore never do confer. Yet it is on this ridiculous plea that the Anglican Clergy ground their boasted distinction among Protestants—that of being rightly and exclusively, though not sacramentally ordained; thus fondly affecting to derive all their ecclesiastical authority from the undisputedly rightful ordination of the Catholic Church. Hence any Catholic Clergyman apostatizing to their sect, needs no new ordination to qualify him for holding the highest situation in their Church; whereas every Protestant Clergyman as well as Layman, must, on conforming to their sect, submit to be ordained, before he is admissible to the lowest Clerical rank in it.

Still the Anglicans, as well as all other Protestants, deny *Holy Orders* to be a Sacrament though Scripture, besides the constant belief of the Universal Church, shows it clearly to be one, as much as the other two, which they are pleased to admit. For it is represented there, as what all allow to be a Sacrament; that is, as a visible sign instituted by Jesus Christ, by which grace is imparted to the souls of the worthy receivers. The visible sign used by the Apostles was the laying on of hands, prayer, and holy unction. The same still is used in their ordinations by the Bishops of the Catholic Church.—See Acts vi. 6. That grace was thereby imparted is evident from St. Paul's exhortation to Timothy, "not to neglect the grace, which was given him, by prophecy, with the imposition of the hands of the priests."—1 Tim. iv. 14. The holy unction, which priests receive in this Sacrament, and its enlightening effects, are alluded to by St. John in his first Epistle, ii. 20, all which shows that the Apostles considered these outward ceremonies as communicative of inward grace; and therefore they were of the Saviour's institution; for who but he, the Lord of Grace, could annex such to an outward sign, or ceremony?

These forms, so strictly adhered to by the Apostles, were undoubtedly ordered by the Saviour in some of the many conversations he held with them after his resurrection—"concerning the Kingdom of God"—Acts i. 3;—by which title he usually designates the Church, his Kingdom here on Earth. Besides, St. John, his last remaining Apostle, and the latest canonical writer and witness in the Church, assures us, in an emphatical manner, that the far greatest part of what Jesus said and did during that important and mysterious period, had never been, and could not well be, committed wholly to writing.

Though the main end of the Sacrament is to impart the needful sanctifying, enlightening, and fortifying grace to those who are called to the sacred ministry; it was also intended, and serves to distinguish,—by their solemn inauguration and consecration, as kings are by their public anointment and coronation,—the true Apostles from the unhallowed usurpers of their spiritual rights and priestly powers. It thus enables every one who chooses, to discern at a glance the Saviour's never-failing Priesthood, lawfully sent, from all false pretenders and self-commissioned teachers; of whom God so complains by the mouth of his Prophet,—"I sent them not," says he, "neither have I commanded them, nor have I spoken to them. They prophesy to you a lying vision, and divination and deceit, and the seduction of their own heart."—Jer. xiv. 14. "For how," says St. Paul, "can they preach unless they be sent?"—Rom. x. 15. "No man," says the same Apostle, "taketh this honor to himself, but he who is called by God, as Aaron was. So Christ did not glorify himself to be made a High Priest, but he who said to him, Thou art my Son, this day have I begotten thee:—as he saith in another place, Thou art a Priest for ever, according to the order of Melchizedek."—Heb. v. 4, 6. The Saviour claims his mission from his Heavenly Father, and transmits it only to his chosen deputies. "As thou, Father, hast sent me into the world: I also," said he, "have sent them into the world."—John xvii. 42. "And the glory which thou hast given me, I have given to them."—Ibid. v. 22. And addressing them before his ascension into Heaven, he said, "As the Father has sent me, so I send you. All power is given to me in Heaven and on Earth: Go ye therefore and teach all nations, baptizing them," &c.—John xx. 21, &c.—

In this Sacrament we see united, and adhering together, in one unbroken chain of succession, the

whole Catholic Priesthood; which chain it is easy for any one to trace backwards or forwards, link by link, to and from Jesus Christ himself and his holy Apostles

"I am the vine," said he to them; "you are the branches. He who abides in me, and I in him, the same beareth much fruit; for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither; and they shall gather him up, and cast him into the fire, and he burns."—John xv. 5, 6.

This simile of the vine and its branches is an exact allegorical picture of the Catholic Church; and so exclusively distinguishing of her, as to suit no other Church or sect whatever. For the vine, the emblematical tree of the Church, which yields Messiah's best and beautiful gift, the *vinum GERMINANS VIRGINIS*.—"the vine budding forth virgins,"—Zach. ix. 17,—to which Jacob in prophetic ecstasy beheld him *tying his ass*; that is, the drudging and patient beast that bore him; his once suffering, but now glorified humanity; which he ties to the vine, by *transubstantiating* the juice of the grape into that humanity inseparably and ever joined with his divinity: a mystery, the foresight of which made the astonished Patriarch exclaim tying his, foal to the vineyard, and his ass; "O my son to the vine; he shall wash his robe in wine, and his garment in the blood of the grape."—Gen. xlix. 11, for he robed himself in our nature, and took for his garment our humanity: the vine, as I was about to remark, the mystical tree of the Church, is one close coloring whole, consisting of its root, trunk, branches, twigs, leaves, flowers and fruits.

Its essential principle, the root, from which rises the trunk or stem diffusing its branches on every side; through which it sends the nutritive sap, on which the health growth and fruitfulness of the tree depend: the root, which is itself the lowliest laid portion of the tree; invisible and even trodden on: the sacred root of this mystic tree is Jesus Christ himself, "who humbled himself, becoming obedient even unto death;" Philip. ii. 8, "Who became as a worm, and no man; the reproach of men, and the outcast of the people." Ps. xxi. 7.

From this divine and all-sustaining root, we see rising up, growth by growth, and visible to all, the main central stem or papal succession: which multiplies, in its ascent: and sends forth in every direction, the larger leading branches, or *Bishops*; who derive, from the trunk to which they adhere, the nourishing juice: and transmit it to the smaller and more numerous branches, the *Priests*, who spring from them by ordination. On these last depend, in all their gradations, the twigs and countless multitude of *leaves*; that is, the numberless faithful. The fruit are the virtues and good works of all: or the common produce of the tree. The leaves, twigs, and branches, not retaining their native sap, become brittle, and with every gust of wind are broken off: whirled about in all directions, the sport of every blast: and finally, strewed along the ground, and withered, are fit only to be gathered up, as fuel, and cast into the fire.

Together with *Holy Orders*, as a Sacrament, Protestants deny all *missive power* and authority in the Church: and claim, every one of them, who pleases the right to teach and preach whatever he pleases; holding thus, Christ's kingdom here on earth to be worse governed than any other. For what an absurd, disorderly and anarchical government, if any government at all would that be; in which every one were allowed to expound the law as he lists; and to rule and direct apart, nay, in opposition to all the rest, as many as choose to listen to him? But this is the very constituent principle of the Protestant reformation. Is not this then, as truth has said, and experience shewn, "that Kingdom divided against itself, which shall be made desolate? That city, or house divided against itself, which cannot stand?" Matt. xii. 25. Let them view their fabric since Luther's days. Is not the whole one huge mass of unseemly and crumbling ruins?

A monstrous body politic were that in which every member may usurp the functions of all the other members. For "if the whole body were eye," says St. Paul, "where would be the hearing? And if the whole were hearing, where would be the smelling? And if all the members were one member, where would be the body? The eye cannot say to the hand, I need not thy help: nor the head to the feet. I have no need of you. Are all Apostles? Are all Prophets? Are all Doctors? Do all speak with tongues? Do all interpret?"—1 Cor. 12, 17, &c. To be sure, in the Protestant sects, "all are Apostles; all are Prophets; all are Doctors: all are interpreters." In them, "the eye can say to the hand, I need not thy help: and the head to the feet, I have no need of you." For "all in them is eye, all is ear, all is tongue, all is whatever member you please, but no body." The feet can say to the head, I need not thy judgment to direct me: and the ear can tell the tongue, my utterance is as good as thine.

To be Continued.

REV. MR. SIBTHORP.

Having recently read in the columns of the Christian Messenger a Passage purporting to be an Extract from some English Newspaper the manifest intent of which extract is to create a belief that the Rev. Mr. Sibthorp—a recent Convert to the Catholic faith—as yet demurs at our tenet of Sainly intercession in respect of the Blessed Virgin—we could not check a smile of derision at the folly of the invention even if it could for a moment answer its end.—Mr. Sibthorp's hesitation at any one tenet of Catholic faith would leave him still according to his own significant metaphor—"as if on one of the floating remnants of some disastrous wreck, driving here and there on the restless waves of opinion and individual interpretation of Scripture." He must believe all—or the Church recognises no communion. Mr. Sibthorp, with the knowledge of this fact, furnishes from his own "Exposition of Reasons" a reply to the extract when in referring to the Shadows of the Levitical Law as accomplished in substance under the Christian dispensation in the Catholic Church—he mentions the Sculptured cherubim and portrayed angels which seemed to share in the sacred rites—participating with and ministering to the Holy Nation, in their prayers and adoration" as types of the angelic ministrations and our intercourse intimate, though unseen, with those who see God by an impressive, magnificent, and significant ritual (Catholic.) Mr. Sibthorp inculcates the intercession in the following passage:—

"Memory, for instance, connects us with the past—with persons who have been taken to God—we recollect they are objects of our affection, or in some way connected with us. Catholicity gives us a more intimate connexion. It links us with all persons who are dead and gone, not merely as persons worthy of our love, not merely as persons deserving of admiration, but as persons with whom we have a holy connexion. Catholicity survives the shipwrecks of mere transitory affairs, and enables the Christian to rise above mere temporal objects. If, like Pagans, we carry back our minds to the times when David lived, a few solemn unprofitable reflections might arise, but as Christians we still feel we have a connexion with us in Heaven. So with the Saints and Martyrs who are gone before us, Catholicity entitles us to their offices of charity."—Register.

From the N. Y. Courier and Enquirer.

The effects of the Earthquake in the Windward Islands, of which we have already had some partial accounts, would appear from the intelligence received at Baltimore, by a vessel arrived there from Porto Rico, to have been terrific.—We cannot but hope that the statement of its consequences in Guadeloupe will prove to be greatly exaggerated. The same shock, it will be recollected, has been felt at sea by several vessels. Two distinct shocks have also been felt in the valley of the Mississippi; one on the 4th January and the other on the 16th February.

DESTRUCTION OF THE TOWN OF POINT PETER, GUADALOUPE—SEVERAL THOUSAND LIVES LOST.

Capt. THOMPSON, of the brig Frances Jane, at this port yesterday from St. John's, P. R., reports the occurrence at that place of a severe shock of an earthquake on the 8th February, which lasted about two minutes, but did no especial damage. Intelligence of the destructive effects of the earthquake in various other islands is given in the annexed extracts from letters received by the Frances Jane:

ST. JOHN'S, P. R., Feb. 14, 1843.

We had a severe shock of an Earthquake on the 8th, but it was not so severe as the one last year, though it lasted a longer time. In St. Thomas it was very severe and is said to have lasted over two minutes. All persons fled from their houses, but fortunately no one was hurt, and no material damage was done here. A vessel arrived at St. Thomas from Antigua reports that all the houses were thrown down in that Island, and the windmills were either down or so much injured that they cannot be worked. In Nevis, also, every thing (except the Bath House) is down, and the steamer passing Martinique, Guadeloupe and Montserrat, saw those Islands covered with a dense cloud of dust.

No accounts have yet been received from any other Island, but we fear we shall hear of great destruction of property and loss of life in all the Windward Islands. We cannot vouch for the truth of the above, but we give it as we receive it from a creditable source in St. Thomas.

ST. JOHN'S, P. R., Feb. 15, 1843.

We yesterday received advices from the Windward. The effects of the Earthquake of the 8th inst. have been awful indeed. The town of Point Peter, Guadeloupe, is entirely destroyed, and ten thousand persons are supposed to have been killed.—The loss of property is immense. At Antigua there has also been a great loss of property, though but few lives were lost. All the mills and sugar works are more or less injured, and the greater part of the crop will be lost. Nevis, Montserrat, Barbadoes, &c. are all said to have suffered much, but to what extent it is not known here yet.—Batt. Amer.

CASH RECEIVED FOR THE CATHOLIC

Hamilton—Col. White, 7s. 6d.

Lindsay—Ops.—Rev. Mr. Fitzpatrick, 15s. and for Thomas Keenan, and Francis Hutton, each 7s. 6d.

Bytown—Mr. D. O'Connor, \$12; for Mr. Toomey, Thomas Donnelly, Thomas Hanly, Charles Sparrow, and John Barrille, each 7s. 6d. Mr. Cullen, 15s. Mr. McDonnell, Osgoode, 7s. 6d.

Prarieville.—Wisconsin Ty.—Mr. Lachlan McLachlan, \$5.

LANDS FOR SALE

BY PRIVATE CONTRACT.

By the Subscriber, Trustee of the Estate.

Home District.

Township.	Lots.	Con	No. Acrs
Markham	N. 1/2 of 59 on Yonge-st.	1	95
Uxbridge	West half of 25	1	100
do	26	1	200
do	West halves of 16 & 17	2	200
do	East half of 10	4	100
do	9 and 10	6	400
E. Gwillimbury	East halves of 12 13 14	7	300
do	19	8	200
Whitchurch	East half of 29	6	100
do	25	6	200
Scott	26	3	200
do	22	5	200
do	21	6	200
Albion	25	6	200
Caledon	29	1	200
Medonte	15	3	200
do	W. halves of Nos 2 & 12	4	300
do	15 17	5	400
do	7 18	6	400
do	20	7	200
do	18	8	200
do	7 8 9 11	10	800
South Orillia	18	1	200
do	3	5	200
North Orillia	North 1/2 of No 8	1	150
do	5	4	200
do	2 5	6	400
do	1 13	8	400
do	14	10	200
do	8 10 and W 1/2 of 13	12	500
do	11	16	200
Mono	E. 1/2 29 & 30, W. of Hur-	1	200
do	ontario Street	1	160
Mulmur	Part of 25 do.	2	172
Tosorontio	Do. 7, East of do.	5	200
do	10, & west half of 11	4	300
Western District			
Meresa	6	4	200
do	2	6	200
Johnstown District.			
North Crosby	24	9	200
do	16	6	200
London District.			
N. Dorchester	5 6 7 8 10	2	1000
Aldbrough	2 4 6	6	600
do	Front or NE 1/2 Nos 11, 12	6	300
do	N. W. half of No. 3	3	100
Carradoc	18, in the 11th range, or	10	200
do	S. E. half of 9, in the } 9th range north of } Longwood road, or }	8	100
Wellington District.			
Amaranth	18	1	200
do	West half of 29	3	100
Gore District.			
Erin	S. W. half of 29	7	100
Newcastle District			
Perey	North half of 22	1	100
Niagara District			
Gainsboro'	25	1	200
Ottawa District			
Plantagenet	22	1	200
Midland District			
Marysburgh	41, and east half of 42	1	150
Pittsburgh	18	3	200
do	11 13	6	400
do	13	7	200
do	15	9	200
do	31, 32, and the brok- en lots 34 35 36 } 37 & 38 }	12	950
do	10	13	200
Rawdon	18 and west half of 17	11	300
do	23 24	12	400
Richmond	21	8	200
Kingston	17	7	200

—ALSO—

Several Village Lots in the Towns of Dundas and Simcoe.

Written applications to be post paid.

W. W. BALDWIN,

Trustee, &c.

Toronto, February 27, 1843.

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

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

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

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

ARMOUR & RAMSAY,

Montreal.

A. H. ARMOUR, & Co.

Hamilton.

RAMSAY, ARMOUR, & Co.

Kingston.

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

FOR SALE

BY the Subscribers, a few copies of the following works of late publication:

A Digest of the Criminal Laws, passed since 1835, containing also the Township Officer's Act, and some Forms for the use of Justices.—By Henry C. R. Beecher, Esquire—Price 6s.

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

A. H. ARMOUR, & Co.

Hamilton, March, 1843. 27

POST OFFICE NOTICE.

MAILS for England will be closed at this Office on the following days:

via Halifax—Thursday, 16th inst.

via Boston—Thursday, 23d inst.

at 6 o'clock P. M.

EDMUND RITCHIE,

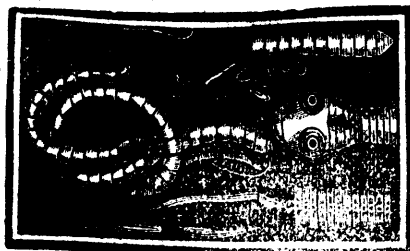
Postmaster.

Hamilton Post Office, }
4th March, 1843. }

FOR SALE.

EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton.

Dec. 14, 1842. 6m14et.s.



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.

J. WINER,

CHEMIST, King street, Hamilton

EIGHT HUNDRED THOUSAND ACRES

OF LAND.

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

No Money is Required Down.

TO OLD SETTLERS, EMIGRANTS,

AND OTHERS.

THE CANADA COMPANY offer about EIGHT HUNDRED THOUSAND ACRES OF THEIR LANDS mentioned in the printed List of this year, which are in Blocks containing from 2,000 to 9,000 Acres each, situated in the Western District, and in Scattered Lots, Containing from 30 to 200 Acres each, situated in almost every Township in Canada West. Therefore, it is believed, the most liberal and advantageous that have been yet made public. By this new plan, the Company dispose of their Lands by way of LEASE for a term of TEN YEARS,

NO MONEY REQUIRED DOWN.

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

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

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

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

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

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

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

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

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

CANADA COMPANY'S OFFICE, FREDERICK-STREET,

Toronto, 17th February, 1843.

INTRUSION AND EXTRUSION :

THE ELDER'S WARNING.

(From the Edinburgh Evening Post.)

'Noo, John Makgill, my Elder, come listen to my word, 'Tis time to leave the harrow, its time to draw the sword: The sheep may wander on the hill, the stots rout in the byre, But anither path is ours, John, thro' danger and thro' fire. The cloud o' tribulation that we hae long forseen, Has gather'd ower the land, John, like mists that rise at e'en: The palings o' our vineyard are gey near broken down, An' the bits o' vines are trampled by greedy laird and loon. The auld Erastian lords have put their feet upon our necks, And our chalders they have dwindled to little mair than pecks: The weary interlocuters come pelting every day, And the bills and the expenses are mair than we can pay. But what is waur nor a', John, while thus distress'd we stand, Black Prelacy is crawling, like pushion, thro' the land. The scarlet woman will be here to sit within our ha', For when you see a Bishop, John, the Paip's no far awa'. They'll soon be here to tithe ye, they'll tithe both stot and stirk; O! waes me for the Covenant, and waes me for the Kirk! They're etting for the manses, John, they're etting fast and fain, And they'll be bringing Tom Dalzell and Claver'se back again. But we'll meet them on the ground, John, whaur we met them ance afore, And pay the weary Moderates a black and bitter score: Sae lang's we're a' united, it winna do to bow To the canker'd Lords o' Session, and their wigs o' plaister'd tow. We'll gather on the hills, John, we'll gather far and near, And Candlish he will lead the van, and Cunningham the rear. We'll think o' Bothwell Brig, John, and the Raid o' Rullion Green, We'll show them that we lo'e the Kirk far better nor the Queen. Our Zion is in danger, sae tak' your auld claymore, And tak' ye down the rauchan that hangs ahint the door. And put your braid blue bonnet on, and we'll daunder up the glen, And meet the bauld Conventicle, as our fathers did, ye ken.' Auld John Makgill he listened, and whiles he wat his thumb, And whiles took up the cuttie pipe that lay beside the lum: And whiles he keekit in the pat that held the simmering kail, But ne'er a bit he lifted his rauchan from the nail. 'Nae doot, nae doot! an awfu' case! the times are unco hard! And sae your thinking, minister, to leave your ain churchyard, And the bonny manse and stipend, that was worth twa hundred pund, And the Netherhaugh glebe-acres, its grand potato grund! An awfu' dispensation! I canna say ye're wrang, For gin ye think ye sho'd nae stop, ye're verra right to gang, And sae the Lairds hae beat the Kirk! that's waefu' news to tell, Ye'se hae my blessing, Minister! but I canna gae mysel'. My auld claymore's just useless, 'tis rusted fu' o' holes, Indeed, the bairns hae broke it wi' hacking at the coals. The rheumatiz is in my back, I canna tell how sair, And I got my death with driving the beasts to Hallow Pair. I'm no the body that I was, ye ken I'm getting auld, And as for lying out o' doors, the nights are dismal cauld!

Ye'll need a gude thick great coat gin ye're ganging up to sleep In the bare and broken heather, 'mang the muircocks and the sheep. Ye'll find it's warmer lying, gif ye lie down heads and thraws, Wi' the iiber noble gentlemen that winna thole the laws. I'm verra laith to lose ye, and sae is Jenny here, There's no a better liket man in any parish near; But gin the case is pressing, I wadna dare to say Ye'd better tak' a thought on't, and bide anither day. 'Twill be an unco comfort when the nights are cauld and mirk, To think that you are chosen to suffer for the Kirk. For me it's clean impossible, ye ken I'm auld and frail, But surely, Sir, afore ye gang, ye'll stop and taste our kail.' Now glad sho'd be our Minister that he call'd at John Makgill's, For cosily he kept the manse, and never tuk the hills.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

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

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

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

Physician's prescriptions accurately prepared. N. B. Cash paid for Bees Wax and clean Timothy Seed. Hamilton, Dec, 1842.

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 establishment in this place, under the direction of Messrs. SANDERS and ROBINSON and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

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

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.

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

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

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

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

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

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

B. A. FAHNESTOCK & Co For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

FALL AND WINTER FASHIONS For 1842

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

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

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

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

PRINTERS' INK.

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

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

WEAVERS' REEDS

600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada used 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

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