

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

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

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

Cover title missing/  
Le titre de couverture manque

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

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

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

Showthrough/  
Transparence

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

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

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

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

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

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

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

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

# 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] JULY 5, 1843.

NUMBER 45

## THE CATHOLIC

Printed and Published every Wednesday, morning at

No. 21, JOHN STREET.



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

EDITOR.

[From the Tablet.]

### LAUDA SION.

(From the *Lyra Ecclesiastica*.)

Zion, thy Redeemer praising,  
Songs of joy to Him upraising,  
Laud thy pastor and thy guide:  
Swell thy notes most high and daring:  
For his praise is past declaring,  
And thy loftiest powers beside.

'Tis a theme with praise that gloweth,  
For the bread that life bestoweth  
Goes this day before us out;  
Which, His holy supper taking,  
To the brethren twelve His breaking  
None hath ever called in doubt.

Full then be our praise and sounding,  
Modest and with joy abounding  
Be our mind's triumphant state,  
For the feast's prosecution,  
When the first bless'd institution  
Of this feast we celebrate.

In the new King's new libation,  
In the new law's new oblation  
Ends the ancient Paschal rite:  
Ancient forms new substance chaseth,  
Typic shadows truth displaceth,  
Day dispels the gloom of night.

What he did at supper seated,  
CHRIST enjoined to be repeated,  
When His love we celebrate.  
True, obeying His dictation,  
Bread and wine of our salvation  
We the victim consecrate.

'Tis for Christian faith asserted,  
Bread is into flesh converted,  
Into blood the holy wine.  
Sight and intellect transcending,  
Nature's laws to marvel bending,  
'Tis confirmed by faith divine.

Under either kind remaining,  
Form, not substance, still retaining,  
Wondrous things our spirit sees.  
Flesh and blood thy palate staining,  
Yet still CHRIST entire remaining,  
Under either species.

All untorn for eating given,  
Undivided, and unripen,  
Whole He's taken, and unrent.  
Be there one or crowds surrounding,  
He is equally abounding,  
Nor, tho' eaten, ever spent.

Both to good and bad 'tis broken,  
But on each a different token  
Or of life or death attende,  
Life to good, to bad damnation:  
Lo! of one same manducation,  
How dissimilar the ends.

When the Priest the victim breaketh,  
See thy faith in nowise shaketh,  
Know that every fragment taketh  
All that 'neath the whole there lies.  
This in him no fracture maketh,  
'Tis the figure only breaketh,  
Form, or state, no change there taketh  
Place in what it signifies.

Bread that angels eat in Heaven,  
Now become the pilgrim's leaven,  
Bread in truth to children given,  
That must ne'er to dogs be thrown.  
He, in ancient types disguised,  
Was with Isaac sacrificed,  
For the feast a Lamb devised,  
Manna to the Fathers shown.

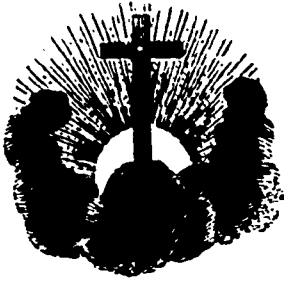
Bread, whose shepherd care doth tend us,  
JESU CHRIST, Thy mercy send us,  
Do Thou feed us, do defend us,  
Lead us where true joys attend us,  
In the land where life is given.  
Thou all ken and might possessing,  
Mercies aye to us largessing,  
Make us share Thy cup of blessing,  
Heritage and love's caressing,  
With the denizens of Heaven.—AMEN.

### MISSIONARY SCHEMES AT MADEIRA.

You have made, in some of your leading articles, some very interesting observations on the missionary labors of the Protestants. Your readers will doubtless be much edified by a little information on one of those gigantic efforts for the spread of Gospel truth, which has not, as far as I know, been as yet brought forward to receive merited publicity and admiration. The scene of the glorious effort to which I allude was the island of Madeira; the hero of the piece, though probably only the puppet of some more distant agents, was a certain Robert Reid Kalley, a personage who unites in himself the two characters of doctor of medicine and would-be doctor of divinity. This man generously, zealously, and heroically undertook, some three years ago, to enlighten the benighted Papists of Madeira. For this purpose he opened several schools, in which gratuitous instruction was given to the children of as many Popish parents as chose to purchase the temporal education of their offspring by sacrificing their faith and their eternal interests; for of course the enlightened doctor was, above all things, anxious to purge his pupils of the Popish poison with which they were one and all infected. His charity further prompted him to establish an hospital—supported either from his own funds, or from the money placed at his disposal by other philanthropic persons—in which the patients, at the same time they were cured of their corporal disorders, were to be liberated from that more dreadful distemper, Popery; and that no means of furthering his holy object might be left unemployed, the doctor of medicine and divinity converted his house into a temple, and there breathed forth the pure evangelical word to all whom curiosity or piety might induce to enter within the holy precincts. I think you will agree with me that Protestantism has seldom produced a champion such as Dr. Kalley; and if his desires and efforts have not been crowned with success, if Madeira has not become as enlightened in the gospel as England and Scotland, and if its unfortunate inhabitants have not be-

come partakers of all the blessings arising from that beautiful and fanciful variety of opinions and doctrines which adorns our country above all others, you will readily acquit the missionary physician of all share in the blame. Yet so it has happened. The unaccountable obstinacy of the stupid islanders has induced them to nauseate the pill of Protestantism, even when involved and partially concealed in the sweets of gratuitous education, gratuitous provision for the sick, and gratuitous eloquence from the mouth of Dr. Kalley. Nor is it merely the infatuation of the patients that has raised obstacles to the skill of the physician. If report be true, Lord Howard de Walden, the British Ambassador at Lisbon, in consequence of remonstrance made to him by the brother-in-law of the Count de Montalembert, lately arrived here from Madeira, directed to him an admonition very much calculated to damp his zeal in the good cause. Her Most Faithful Majesty, too, has thought proper to interpose her authority in opposition to the Doctor's endeavors; for the Governor of Madeira has published an edict under the sanction of his Sovereign, which seems likely to put an eternal extinguisher on Dr. Kalley and the Madeira Protestant mission. His Excellency expresses, in no equivocal terms, his decided conviction that it will be conducive to public tranquillity, and only showing a due deference to the sixth article of the Portuguese Constitution, to allow the people of Madeira to plod quietly on in the old-fashioned track trod before them by their forefathers, without stunning their ears and shocking their prejudices by vituperation of their creed, and clamorous invitations to adopt the new-fangled Christianity; and, acting on this conviction, he positively prohibits the preaching of Protestant truth to the Madeira Papists, and transmits to his subordinate officers the most stringent commands to carry the said prohibition into full and immediate execution. Such is the gratitude with which the Portuguese—governors as well as subjects—usually feel and manifest to those generous benefactors, who, for their enlightenment and liberation from Popery, prodigally squander their gold and their labors. Will it be believed that a Protestant missionary, Gomes Tojar by name, *olim* Canon of Malaga, afterwards banished from Malaga for immoral conduct, next an *employe* of some zealous missionary society in London—will it be believed that this generous victim to his religious zeal continued for whole years in this benighted city of Lisbon (all the while comfortably supported by the gold of his employers), raising his voice, like a Jonas in Nineveh, against the abominations of Popery; and that, after receiving from the Portuguese, as the only reward of his persevering exertions, uniform ridicule and contempt, mingled, I may add with but too much truth, with indignation and execration—he was at length obliged to depart, shaking the dust from his feet, and abandon the Portuguese to their incurable perversity and blindness? I do not know whether the missionary society in London have it in contemplation to send any more missionaries to Portugal; but if they have among their zealous apostles any who, without any reasonable hope of obtaining the crown of actual martyrdom, have courage to aspire to that lingering martyrdom which consists in the being universally regarded with feelings of pity, ridicule, and contempt, if not of indignation and aversion—I certainly think that they cannot have a finer field for exertion than Portugal and its dependencies.—*Tablet*.

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



## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JULY 5, 1843.

Her Majesty, in her following letter to the General Assembly, deprecates a schism in the Church, which they are threatening to cause. But the schism has been sanctioned by the Act of Parliament which confirmed the Scottish Church establishment at the Union. Never was there a more perfect schism confirmed by the Act of the same Parliament, than the one in question. That act was like the Serpent's breath in the fable, which blew not and cold; hot on the Church of England in England and Ireland, but cold on the Kirk in these regions; warm on the Kirk in Scotland, but cold on the pet Church of England, if she ventured northward beyond the Scottish borders.

HER MAJESTY'S LETTER—OPENING OF THE GENERAL ASSEMBLY OF THE KIRK OF SCOTLAND FOR 1843.

"VICTORIA R.—Right Rev. and well beloved, we greet you well. Faithful to the solemn engagement which binds us to hold inviolate the Presbyterian Church of Scotland in all its rights and privileges, we gladly renew the assurance that we desire to extend to you the countenance and support which the General Assembly has long received from our Royal ancestors.

"In other circumstances it might have suffered to adhere to the forms which have been generally observed in our former communications to you, and to express our anxious hope that Christian charity will, as heretofore, abound among you, and restrain all animosities; but in the present state of the Church, and advertent to the discussions which of late have so unhappily disturbed its peace, we desire to address you with more than usual earnestness and anxiety.

"It behoves you to remember, that unity in the Church is the bond of peace, but that schism and its pernicious effects may tend seriously to endanger that religious establishment from which Scotland has derived inestimable benefits.

"The faith of our Crown is pledged to uphold you in the full enjoyment of every privilege which you can justly claim; but you will bear in mind that the rights and property of an established church are conferred by law, that the Church of Scotland is united with the State, and that her endowments are secured; and the

ministers of religion, claiming the sanction of law in defence of their privileges, are especially bound, by their sacred calling, to be examples of obedience.

"The act ratifying the Confession of Faith, and settling Presbyterian Church Government in Scotland, was adopted at the Union, and is now the act of the British Parliament. The settlement thus fixed cannot be annulled by the will or declaration of any number of individuals.

Those who are dissatisfied with the terms of this settlement, may renounce it for themselves, but the Union of the church of Scotland with the State is indissoluble, while the statutes remain unrepealed which recognise the Presbyterian Church established by law within the Kingdom of Scotland.

"We have no doubt that your anxious consideration will be given to various important matters connected with the welfare of your Church, which require immediate adjustment.

"The Act of Assembly passed in the year 1834, on the subject of the calls has come under the review of competent tribunals, and various proceedings, taken in pursuance of this act, have been pronounced by solemn judgments to be illegal. It has not yet been rescinded by the assembly; and a conflict of authority between the law of the land and an act of the Church, in a matter where civil rights and civil jurisdiction are concerned, cannot be prolonged without injurious consequences.

"The Church of Scotland, occupying its true position in friendly alliance with the State, is justly entitled to expect the aid of Parliament in removing any doubts which may have risen with respect to the right of construction of the statutes relating to the admission of ministers. You may safely confide in the wisdom of Parliament; and we shall readily give our assent to any measure which the Legislature may pass, for the purpose of securing to the people the full privilege of objection, and to the Church judicatories the exclusive right of judgment.

"There is another matter not less important—the present position of ministers in unendowed districts. The law, as confirmed by a recent judgment, has declared, that new parishes cannot be created by the authority of the church alone, and that ministers placed in such districts are not entitled to act in the Church courts.

"If it shall appear that the efficiency of the Church is thereby impaired, and that the means of extending her usefulness are curtailed, the law, to which such effects are ascribed, may require consideration and amendment; but until it be so considered by the Legislature, and while it remains unaltered, we are persuaded that it will be implicitly obeyed by the General Assembly.

"You will deliberate on such of these matters as fall within your cognizance, attentively and calmly; and we commend you to the guidance of Divine Providence, praying that you may be directed to the adoption of wise counsels, which shall promote the permanent interests and honor of the Church, and the religious peace and moral welfare of our people.

"We have again constituted and appointed our right trusty and entirely beloved cousin, John, Marquis of Bute, K. T., to be the representative of our Royal person in the Assembly; and we are certain that his prudence and approved merits, and his tried attachment to the Church of Scotland, will render him acceptable to you in the execution of the duties of his high office.

"He possesses our full authority for the exercise of our royal prerogative in all matters relating to the present Assembly, in which, in obedience to our instructions to him, he may be called upon to act for us, or on our behalf.

"We implore the blessing of God on your deliberations, trusting that he will overrule all events for the good of his Church, and for the spiritual welfare of the people committed to your charge; and we feel assured that Divine grace will not be withdrawn from the laborers of the Ministers of the Church established in this part of the United Kingdom, and so we heartily bid you farewell.

"Given at our Court at St. James's, the 15th day of May, in the sixth year of our reign.

"By Her Majesty's command.

(Signed)

"JA. G. GRAHAM."

At the time of our going to press last Saturday, the town was in a state of great excitement, and the most of the inhabitants had, on the ringing of the Town bell, armed themselves, in consequence of the appearance of about 150 men from the canal, who came into town early in the morning, for the purpose, it was understood, of rescuing two or three of their countrymen who had been made prisoners during the night, by the patrol organized on Friday to guard the town, to prevent a repetition of depredations which had been committed on the previous evening on the houses and persons of some of our peaceable inhabitants, all arising out of a dispute at the annual letting of the Brantford Bridge. A few soldiers of the 14th and 23rd regiments passing through to London, under a sergeant of the 23rd, were detained by order of the magistrates, and they were drawn up in file with the citizens, and but for the appearance of the military, it is thought a collision would doubtless have taken place, which most unquestionably must have terminated in bloodshed. Great credit is due to the Reverend Mr. Fergus, Roman Catholic Clergyman of this town, for the exertions he used to try and restore order among the men on the Canal.—*Brantford Courier*.

BEAUHARNOIS RIOTS.—We understand that a commission, composed of gentlemen well qualified to pronounce a correct opinion upon the facts brought beneath their notice, has been appointed to proceed to Beauharnois, and there investigate the cause of the recent riots.—*Montreal Times*.

ENGLAND — *Shrewsbury*.—A Baptist preacher and four other converts made their first communion in Easter week, in the Catholic chapel of the above town. The pastor has just now 19 Protestants under instruction.

An awkward circumstance, we are informed, occurred on Wednesday last, on board the Steam-packet *Sovereign*, on her way up from Kingston. One of the passengers lost a valuable package of jewellery, through the assistance, it was presumed, of one of his fellow-passengers. Upon the circumstance being made known to Captain Elmsley, means were taken for its recovery, which proved successful. Upon the vessel's reaching the wharf, no one was allowed to land; information was dispatched to the Mayor, and the vessel moved away from the shore. The Mayor soon arrived with the proper assistance—the passengers underwent a search without success, but the lost package was soon discovered hid under some baggage. The thief, however, we are sorry to say, escaped detection. Great praise is due to Captain Elmsley for the prompt and energetic measures he adopted.—*Toronto Star*.

From the Montreal Transcript.

THE CATHOLIC CATHEDRAL.

To-day the ceremony of benediction of the Bells imported for this magnificent building, will take place, and, immediately afterwards they will be hung in the Towers of the Church. It is matter of much regret, that from reasons not to be overcome, one, and that the principal Bell, remains behind. Those which have arrived were cast last year in the foundry of Thomas Mears, in Whitechapel, London—the one that is wanting will arrive by the first ship that may leave the port of London after it is in a fit state for embarkation; but it is understood that, at the time of embarking the rest, it had not sufficiently cooled to make its removal safe. This bell is, we believe, the gift of the Seminary of Montreal. The whole when arranged, will form a complete chime; and has been framed in imitation of the very celebrated chime so long existing in York Cathedral, England. The Bells as yet arrived, have embossed on one side, in the casting, the Arms of England—and on the other side, the Arms of the City of Montreal. The Bell yet to arrive, will have on one side the Arms of England, and on the other side the Arms of the Seminary. The whole have, upon the rim, the name of the founder.

Number one, which weighs about 6000 lbs., sounds C tenor—No. 2 sounds D tenor—No. 3 E tenor—No. 4 F tenor—No. 5 G tenor—No. 6 sounds C an octave higher than No. 1—No. 7 sounds D an octave higher than No. 2—No. 8 sounds E, an octave higher than No. 3—No. 9 sounds F, an octave higher than No. 4—No. 10 sounds G an octave higher than No. 5.—The Service will commence at two o'clock.

SAINT JEAN BAPTISTE.

On Saturday last, a solemn Mass was celebrated in the Catholic Cathedral, in honor of the Patron Saint of the Society of St. Jean Baptiste. The Catholic Bishop of Montreal presided at this august ceremony. The Vicar General, Messire Hudon, celebrated the Mass, and the Reverend Messire Roup gave an excellent

and appropriate sermon on the occasion. The *Pain Beni* was unusually splendid, and of eighteen stories high! All concerned seemed desirous to render this ceremony as imposing as it was magnificent.

The Lady Mayoress accompanied the four bearers of the *Pain Beni*, and offered it at the Altar.

The collection in the body of the Church was made by Mesdames Lafontaine, Delisle, and Donegani—that in the galleries by Messieurs Cherrier and Leblanc.

The Band of the 71st Regiment was stationed near the Organ, and played several national airs. The *Solts* was chanted by Messrs Fortin, pere et fils, of Laprairie, and Mr. F. Cherrier, Organist of the Cathedral. The Choir acquitted themselves admirably in the Chorus.

Some one had spread a report, that in consequence of the terrible disaster at Boucherville, the celebration of this Mass was deferred—notwithstanding which an immense crowd attended divine service.

The members of the Temperance Society, established under the Clergy of the Cathedral, to the number of about one thousand, attended in procession with their beautiful banners, at about half-past eight o'clock. The Mass over, the Temperance Society filed along Notre Dame Street, followed by the band of the 71st Regiment, playing the air of "Vive la Canadienne." After the band was a banner, representing on one side the figure of St. Jean Baptiste—and on the other side a Canadian Habitant—each surrounded with a wreath of maple leaves and buds.

After the banner walked the Honble. D. B. Viger, the President of the Association, accompanied by His Honor the Mayor. After these came a crowd composed of the members of Committee, and other citizens, who marched four deep. The whole, after making a short *detour*, returned to the Cathedral—where God save the Queen having been played, the meeting dispersed.

If the spirit with which this procession has been got up, had been something damped by the recent terrible catastrophe at Boucherville, there was enough to prepare us for the magnificence and *esprit, de corps* likely to be displayed on the next anniversary.

There was no Repeal Meeting held in Kingston yesterday, nor was any attempt made to hold any. From the posting of placards on Monday up to yesternight, the town was in a state of general excitement. The Protestant portion of the inhabitants believing the question of Repeal to be in some way connected with the maintenance of their religious liberties, both at home and in Canada, were highly indignant at the bare idea of a Repeal Meeting being thought of, and some of the more violent issued handbills declaratory of their intention to put down the intended Meeting by force.

None of the Irish Roman Catholic inhabitants of standing, wealth, or intelligence, are known, or suspected of being concerned in the business. Their Clergy are equally innocent. All that is known is, that the handbills and advertisements, calling the Meeting, issued from the He-

rald office, and that about a dozen persons, few of whom were above the laboring class, engaged St. George's Hall for the place of meeting. We may go further and say, that the agitation of the question of Repeal was much against the inclination of the former, and that the latter used their great influence in preventing it; particularly the Rev. Mr. DOLLARD, who went so far in his indignation, as to make the subject a topic in his sermon yesterday morning (the festival of St. Peter & St. Paul), and told his hearers that what money they had to spare would be better employed in the building of the new Catholic Cathedral, than in disturbing the peace of the United Kingdom! From all accounts, therefore, Repeal is dead in Kingston, and, we heartily hope, in Canada.—*Whig*.

From the London and Dublin Orthodox Journal.

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

BY A LATE PROTESTANT.

[CONCLUDED]

Another charge against us is, that we are prohibited by the priesthood from reading the scriptures. Yes! to put our own private interpretation upon them we are; and oh! how justly restricted; and hence it is that our church is one, universal and undivided. Never among us are found the Unitarian, who denies the divinity of his Redeemer; the Quaker who rejects baptism; the Predestinarian, who doubts even a superintending Providence. We are permitted to read the Scriptures. We do read them, but it is with deference to the interpretation of the church. What *she decides* we know to be right. What *man conjectures* we see to be wrong. Fanatics, Arians, nay, even Atheists, have all arisen from private interpretation of one or other texts of scripture by these vaunting and self-happy readers, who, having lost the master-guide to clear up *seeming* (and *only seeming*) contradictions have thus been left to *waver*, to *wander*, and to be *wretched*, too fully and too experimentally demonstrating the necessity of the judicious, and, to us, thrice happy restriction from private judgment; without reference to infallible authority Christ said to his apostles, "go, teach all nations." Our holy religion is to this hour dependant on the successors of those apostles to teach still; and if the New Testament had never been written (and as it owes its first existence more to contingents than to any direct command of Christ) our holy religion would exist firmly still and so will exist to the end of time. "Obey those who rule over you," said St. Luke. We do so, and therefore we have neither sects nor divisions. We do not turn Unitarians because we read that Christ said "My Father is greater than I;" we do not put off baptism because scripture mentions not infant baptism, for we know that Christ also said to his apostles, "I have many things to tell you which you are not yet able to bear, but when I am gone I will send you the SPIRIT OF TRUTH, who shall teach you all truth." Our priesthood are the successors of those apostles, and "we obey them that have the rule over us, and submit ourselves" (Hebrews,

xii. 17); and hence it is that our church is one, while all others are made up of sects, and divisions, and subdivisions, each bringing forth scripture as their authority, or the silence of scripture as their rule of action. I well remember that, in my earlier years, when, from reading the Bible at schools had learned the New Testament by heart, it frequently occurred to me how inadequate and inefficient appeared what I read to substantiate the truth of Christianity, and to confirm the doctrine of the Trinity, and I often marvelled why and upon what authority (since never mentioned in holy writ) the Sabbath was changed to the first day of the week, hearing as I so constantly did that "the Bible only was our rule of faith. The mystery is now explained. The church of Christ rests, not merely on the written, but on the unwritten word of God; and it appears to me as impossible for a Protestant divine to prove solely from scripture the legality of breaking a direct command of the said scripture, viz., "Remember that thou keep holy the sabbath day," as to bring any other source than our church for the foundation, floor, walls, corner-stones and roof of his own. The first promulgators of general reading may have been good men, and doubtless meant well (may their souls rest in peace), but they have done little good by thus launching the bark while the sails are kept furled, and the rudder without a guide. It is a sad but received opinion that, in our free bible-reading country, ten out of every hundred are Free-thinkers, that is, either doubters of the divine origin of Christianity, or at best cavillers upon one or other point of faith. In the fifteenth century there could not be so many found throughout all Christendom. If this unlimited bible reading is restricted in our church, it is restricted properly. The noble vessel is launched, but its sails are trimmed, and it is not launched without its rudder.

Another charge against us, and, as a *ci divant* Protestant, I know it is one universally believed, is that we may commit any sin with impunity, as we have only to fly to the confessional, and that will wipe them all away. Oh how shamefully, how utterly is this holy rite profaned and slandered! No true Catholic ever goes to confession without sincere repentance; no priest ever gives absolution unless he at least believes the penitent sincere; and if in confession aught transpires that has compromised either the property or the good name of another, the first step, prior to gaining the hope of absolution, is *restitution*. Equally are our dear and holy priesthood slandered by a generally received opinion that they *sell pardons*, traffic in indulgences, barter their own precious souls, and tamper with their God for filthy lucre." This is so generally believed that it forms the frequent subject of declamation from the pulpit of the Protestant church. Oh! how I wish that every being who thus wrongs our good, our noble minded pastors could but once themselves go to confession—could but once hear the fatherly counsel, the pure, heart-stirring advice and admonition that I have heard. It is not true that we pay to go to confession. Yes! we do pay one thing,—the warmest, holiest, and most grateful esteem

to the exemplary pastors who deserve so truly the sacred and endearing name of father and of friend. There may be in the world bad priests, as amongst the apostles there was one Judas; but I challenge any spot of earth, either in Britain's isle, or in the "realms afar" to boast a body of individuals so unvarying in doing good, so unostentatious in their piety, so exemplary in every gentle Christian charity as are our bright, our beloved, but misjudged pastors, the metropolitan priesthood.

Meet imitators of a type divine,  
Practice and prece, both in them combine.  
Their bright examples our unerring aim,  
Their lives perform whatever their lips proclaim,  
And each belov'd revered instruction given,  
Not only points, but leads the way to heaven

To those who are born and educated Catholics there are comparatively few or no opportunities of hearing how much and how unjustly their faith is traduced; but I, a near relative to many individuals high in the Church of England, have had frequent means of hearing the misrepresentations issued (and alas! too in a tone but ill becoming a minister of Jesus,) from the pulpit of the Protestant church. Our ritual, a ritual pure and beautiful in every Christian gentleness, termed blasphemy; our priesthood denominated hypocrites; our pontiff, our holy venerable pontiff, made a scoff, a laughing stock. All, all of which I know, and in the name of every Catholic I protest to be illiberal, unfounded and utterly false.

As soon as a child can speak, it is taught that the "Roman Catholic" is a dreadful depraved creature. Vituperations and exaggerations the most preposterous are denounced from the pulpit, and sorry am I to bear in remembrance, as connected with these ungentle calumnies, the names of many who in all else except this lack of charity, are bright examples of every Christian virtue. Fain would I have hoped that ignorance were the cause of the discourses thus frequently given; but, knowing as I must now know, that the declaimers against us have but to enter one of our little chapels to be convinced that piety and purity pervade every beautiful prayer and litany, I therefore blush for the slanders I have heard. Alas! between the bitter declaimer from the pulpit, and the innocent child who on the 5th of November helps to burn an effigy of the pope, clapping his little hands in exultation at his prowess, there exists but this difference—that the one will not, and the other *does* not know the right from wrong. The child's sportive frolic is the earnest of the man, and his bonfires and his impotent destructions are but the emblems and the echo of bad men's thoughts and wishes.

Could those who thus couple with opprobrium and ridicule the name of Pope, oh! could they but behold the good and venerable man who at present fills the sacred character;—could they but witness the unostentatious devotion, the gentleness blended with dignity, they would at least admit, that in the meek but dignified pontiff there was much for love but none ridicule; and that gentleness of physiognomy, graciousness of demeanor went hand in hand with the characteristics so oft attributed to his sacred calling. Yes! and equally do I feel assured, that could the same separated brethren but once *rightly comprehend* our form of worship, hear our sweet prayers so fraught with purity, with charity and peace; could they but see the unfeigned piety, the heart's devotion which reigns within our sacred chapels, they would perceive, let slander flourish as she may, that at the name of Jesus every knee does bow, and that in the unity of the Father and the Holy Ghost, *He and He only is our God*.

Oh may he by his heavenly grace send peace and brotherly love into the hearts of our enemies.—*America*.

## RUSSIA AND THE EAST.

In every quarter of these countries are to be found Catholic missionaries—intelligent, educated, devoted men—teaching schools, catechizing, administering sacraments, preaching the gospel. Their success is everywhere increasing almost beyond hope. The old fanaticism is beginning to pass away from the followers of the false prophet. The decay of temporal success has dimmed the faith of the Mussulman. The breaking up of Mahomedan empires has sounded in his ear the knell of Mahomedan worship; and he stands mute and passive, often with the docility of a child to listen to these strange messengers from the West, to come to tell him of a faith which was centuries old when his prophet fled to Medina, and is now in the freshness of its vigour when the kingdoms of his prophet are mouldering and passing away. Of the Greek schism, a mere earthly, and therefore, in every sense, *damnable* worship—a worship of the powers of this world—he will hear nothing. Of Protestantism he knows nothing, and can understand little, but that it is a commercial, comfortable, domestic doctrine, sadly wanting in the element of authority and the dignity of self-denial. But of Catholicism he is compelled to have other thoughts. It is very touching to read on this subject the narratives of the missionaries in those countries. The following passages are taken from a Memoir of M. Etienne, Procurator-General of the Lazarists. It is dated the 29th Nov., 1840, and is to be found in the "Annals of the Propagation of the Faith" for March 1841:—

The last hour of the Ottoman power will sound only when her inheritance shall be irrevocably secured to the Church of Jesus Christ.

Such is the conviction which every one must carry back with him from the East, who attentively studies the progress which our faith is making there in proportion as the empire is declining. This is a conviction which is shared even by the Turks. They feel that their reign is over, that they form but the shadow of a nation which is rapidly passing away, and that it is impossible for them henceforward to struggle against the principle of death which is undermining their constitution. And, what is most remarkable in this people, whose simple, frank, and noble character challenges respect in the midst of their misfortunes, are intimately persuaded that it is for us to inherit their ruins. In proportion to the contempt they manifest for sectarians, whom they confound with the Jews in one common sentiment of hatred, do they exhibit towards the Catholics feelings of affection. Is this an indication of the approaching union of the children of Mahomet with the great family of Jesus Christ? We have every reason to think so, when we behold Islamism falling in decay and the true faith rising upon its ruins.

The delivery of this province [Syria] dates from the period of its invasion by the Pacha of Egypt. Since that event, the fanaticism of the infidels has considerably

diminished. The churches, which previously could not be even repaired without a firman of the Grand Seigneur, were henceforward enlarged and multiplied without the slightest obstacle. Christian schools were soon opened in all directions for the children of both sexes; a college, which generally contains from 40 to 50 boarders, was founded at Aurora by the priest of our congregation. Damascus, which, in the Mussulman's eye, is the *holy* city, and which no Christian could heretofore enter unless bareheaded and paying a capitation tax, not only has ceased to exercise its odious tyranny, but has permitted the ceremonies of our worship to take place within its walls. From toleration the Turks soon passed to affection for our worship. Thus, two years ago, an entire village of these infidels embraced the Gospel. It is even certain that the Mehometans the most qualified to appreciate the questions of religion are secretly engaged in the study of Christianity.

At Constantinople the clergy of our congregation are at the head of a college where the children of the first families of the city are educated; they have also a school which is frequented by no less than 150 day scholars. Those two establishments have already sent out a considerable number of excellent young men, not less useful to society than sincerely attached to religion.

Another subject of astonishment and joy awaited me amongst the Sisters of Charity; I found in their establishment, which has only been a year in existence, 24 orphans rescued from misery by Catholic priests, and formed to virtue by the humble daughters of St. Vincent. To the questions I proposed to them on geography, history, and arithmetic, they answered with readiness and accuracy; but what was still more interesting to me, was their tender piety, and the simple expression of their gratitude to a religion which is known to them only by the blessings it confers. I could not explain to myself how, in so short a time, such precious results could have been obtained, and I blessed the Lord, whose paternal hand is pleased to encourage our zeal, by granting such unlooked-for success to an establishment which has but commenced. I was not less consoled by the visit I paid to the other three day schools, directed also by the Sisters of Charity. The 290 pupils, which they comprise, are not all Catholics; Russians, Arabs, Armenian and Greek schismatics, come to the same source to obtain knowledge and wisdom. Whatever be the diversity of religious belief which separates their families, these children entertain for their mistresses the same sentiments of affection and confidence. It can be easily conceived what was my emotion upon seeing the Sisters of St. Vincent de Paul thus wonderfully established in the very heart of Islamism, happy, by their being devoted to the education of youth, to find themselves associated to the Apostolic ministry, and a thousand times blessing the Lord for having chosen them to be the instruments of

his mercy to a country over which desolation has reigned for such a length of time.

Nor is it merely in Syria and at Constantinople that these things are in progress. Persia witnesses the same labours and the same success. Nay, even those very Northern Provinces of Turkey of which our present discussion is, filled though they be with Slavonians of the Greek heresy, are exhibiting the very same scenes: Servia has its Catholic missions. In Bulgaria, in these late years, the very Mussulmans (Annals, Nov. 1842) have hung their carpets from the windows to grace the procession of the Holy Sacrament. And in Wallachia, Bucharest, which thirty years ago contained one thousand Catholics, now contains six thousand (a tenth of the whole population) while three thousand more are scattered through the rest of the province. These, of course, are only beginnings. But if these things are done in the green tree, what shall be done in the dry? If these obstinate pagan fanatics will listen with candour and docility, who can foretell the fruit when a general movement is fairly set on foot?—*Tablet*.

## SYMPTOMS OF SCHISM.

Puseyism has for some time past been lying not dead indeed, but externally tranquil, displaying its life for the most part by strange semi-Catholic writings, chiefly and mainly in the pages of the *British Critic*, in which breathes the spirit of the subtlest and acutest—perhaps also one of the most honest of the Puseyite leaders: However, within the last few days we have had a small movement—a storm in a puddle—from another quarter. Dr. Pusey, it is discovered, was preaching some sad heresies at Christchurch last Sunday week. It is stated that the Vice-Chancellor of the University "has sent to Dr. Pusey, in pursuance of the statute, for a copy of the sermon, and it will probably be submitted to a Board of Heresy. [Query, 'an Heretical Board?'] Dr. Pusey, it is said, has requested two days before he delivers up the sermon, and some think he will refuse at the expiration of them; the matter is creating great interest." The following is the account of the sermon, as given by the *Oxford Chronicle*. Correspondents—we suppose clerical ones—of the London papers remark, that the version is substantially true, substituting Consubstantiation for Transubstantiation; but "the doctrine 'of the Mass was alone affirmed."

On Sunday last Dr. Pusey preached to a large congregation at Christ Church, and publicly and without reserve professed and taught the great fundamental doctrine of the Roman Catholic Church—namely, *Transubstantiation*. The text taken was that which describes the institution of the Lord's Supper by our Lord: Mathew xxvi, v. 26, 27, 28; compared with John vi, v. 54. Dr. Pusey took these texts in the literal sense in which the gross-minded Jews and uneducated disciples took them.

\*We see that Dr. Pusey has since delivered in his sermon, and that three examiners have been appointed.

and for which they were rebuked by our Lord. In the first part of his sermon Dr. Pusey adopted the precise line of argument employed by Dr. Wiseman, in his volume published in the year 1836, and which consisted of lectures delivered at the English College at Rome. Following Dr. Wiseman, Dr. Pusey maintained, that on consecrating the elements of bread and wine, a change took place, into the *mode* of which it was presumptuous to require, but which we were to regard as a wonderful mystery—that it should be bread and wine, and yet the *very* body and blood of CHRIST. In support of these statements Dr. Pusey quoted the language of the *Council of Trent*, session xiii., c. 3 and 4. It may be remarked here, that Dr. Turton, the able and learned Dean of Westminster, in his work on the Eucharist, has ably criticised the principles of interpretation adopted by Dr. Wiseman, but of these criticisms Dr. Pusey took not the least notice.

The second part of the sermon was on the *Communication of the Remission of Sins*: and here the reader will perceive comes the awful and practical part of the subject. *Transubstantiation* is not a barren, inoperative speculation, but constitutes a system of divinity, and determines the whole character of the revelation of God's will to man; and Dr. Pusey went necessarily the whole length of the argument, and laboured to show, that the "remission of sins" referred not only to the atonement on the cross, by the one offering of the body of CHRIST, but also to the celebration of the Lord's Supper; here again he quoted "*the ancient Church*," as authority. This doctrine is also maintained in *Tract 90*, as we are asserting, "that there is nothing in the thirty-first article against the mass in itself, or when considered as a continuation of CHRIST's sacrifice."—p. 63, first edition.

Consistently with these views, Dr. Pusey, in practically applying his subject, spoke of the Lord's Supper as the means of continuing and maintaining the spiritual life imparted in baptism; and urged to mere frequent communion, both on the part of "the *holy*," and of *sinners*; the former that they may enjoy an antepast of heaven, the latter, that they might, peradventure, obtain the remission of sins!

The writer in the Oxford paper goes on to describe the "grief and horror" with which the knowledge of these facts fills him, raves a good deal about "saving light," "cloud of error," &c. &c.; and expresses his indignation that persons holding such doctrines should also "hold post of honour and profit" in a Church by which these doctrines are disavowed, and thus "violate the most solemn obligations," &c. "pour forth a flood of corrupting 'error.'" From the statement of the sermon above set out, we confess we do not exactly understand why the worthy evangelical gentleman of the *Oxford Chronicle* is so full of horror and grief. The anglican establishment, nowhere that we know of, condemns consubstantiation—that is, the joint presence in the Sacrament of bread and wine with the Body and Blood. It condemns transub-

stantiation indeed, but consubstantiation it carefully avoids condemning.

The articles, as they were fashioned in King Edward's reign, did indeed condemn all kind of "corporal" or "real presence," and pretended to refute the doctrine in detail by some sham materialist metaphysics. But in Queen Elizabeth's time, in the year 1562, the articles received a material alteration in this very particular. The denial of the corporal presence strikes equally at the Catholic doctrine of *trans* and at the Lutheran doctrine of *con*. But it was the object of the religion makers, in Elizabeth's reign, to make their religion as roomy and commodious as possible. Moreover, they had a special desire to get rid of the Calvinistic influences that prevailed under Edward the Sixth. Accordingly, they contented themselves with condemning *transubstantiation*, and adopted the jargon that the body, &c. is "verily and indeed taken," but "after a spiritual manner," and "by faith." However, we cannot refrain from setting forth to the admiration of our readers the position in which this doctrine appears to stand. The following passage from Bishop Burnet (Part 3, Book 6), will exhibit the matter in its true light:—

"The differences between these articles, and those set forth by King Edward, are very peculiarly marked in the collections added to my second volume. The most material is the leaving out that express declaration that was made against the corporal presence of Christ in the sacrament, which I then thought was done in compliance with the opinion prevalent among the people of the Popish persuasion, who were strangely possessed with the belief of such a presence; but I am convinced by the letters sent me from Zurich, that in this great regard was likewise had to the Lutheran churches, with whom a conjunction was much endeavoured by some: so that perhaps this was one consideration that made it be thought convenient to suppress the definition then made in this matter by the convocation; but it does nowhere appear to me whether these words were suppressed by the consent of the convocation, or whether the Queen ordered it to be done, either by a direct command, or by denying to give her assent to that part of the article."

From this it appears that the Reformed Church, in the reign of Edward, did reject the real presence, formally and verbally; that at a later period the rejection was officially withdrawn—not on any score of truth or falsehood, but for the convenience of admitting error; and thirdly, that the historian does not know whether the rejected matter was left out by order of the Church or by order of the State. Is it possible for anything more clearly to illustrate the private judgment system which the Puseyites worship? Their establishment once condemned what they now publicly teach. It has since—we will suppose—withdrawn its condemnation. What is their reason for attributing more value to the second condemnation than to the first? They can have but two reasons to give. The first is a chronological one; that is, to make it a fixed principle in the-

ology, that an establishment is more likely to be in error between the years of 1547 and 1553, than between the years 1562 and 1843. This is, at all events, a very clear principle, but whether it is deduced from the Scriptures or the Fathers, or the first four Councils, we have not learning enough to determine. The second reason is neither more nor less than that the private judgment of the Puseyite prefers the latter decision to the former. Authority is out of the question. There is the authority of the same body on both sides; and thus it is, that unless the Puseyites adopt our chronological solution of the difficulty, they have no alternative but to base the main doctrine of their religion—the doctrine of the Eucharist—upon their own individual notions, and not upon authority. The case, therefore, between them and the Evangelicals stands thus:—Dr. Pusey's doctrine of consubstantiation, or their anti-Catholic doctrine of the Real Presence, is not now condemned by the articles. As matters now stand, therefore, an Anglican may hold the belief in the Real Presence. But the Evangelicals have this advantage over the Puseyites, that the Calvinistic doctrine has never been condemned. The Puseyite remains in the establishment on sufferance, and is allowed to hold his private opinion about the Eucharist against a prior formal condemnation of that opinion. The Evangelical holds an opinion which is equally consistent with the present articles, which has once been expressly sanctioned by the establishment, which has never been condemned, but the opposite of which has been condemned in the most pointed and elaborate manner. Really on this matter we must give our feeble testimony to the despised Evangelical, as holding more stoutly by authority than the mere pretentious of high-flying Puseyite. We shall be very curious to know whether this examination of Dr. Pusey's sermon by the Heretical Board produces any fruit.

Meanwhile, fruit is being produced by other acts in other quarters, but springing from the same root of bitterness. It is singular to see how in these times Church questions are everywhere reviving.—Among all classes, Protestant and Catholic—the opinions of the sceptical eighteenth century are passing away; the importance of spiritual things is becoming again recognized; and the infidel notion that the great use of establishment is to offer a protection against fanaticism, and furnish a safeguard to "moderate" religion, is dying out. Everywhere the Churches of western Europe, orthodox and heretical, are beginning to bristle up into a new life; and as they had all sunk down more or less into too abject a submission to civil authority, so now they are all beginning to arouse themselves out of their miserable slumbers. Now, then, comes the trial of strength; and now we are to see in which Church dwell the real elements of vitality. One such contest we have had in Europe, and have seen it brought to a conclusion—the contest between Rome and Berlin—and the military despot of the North has been fain to bow his head to the spiritual Monarch of the South. In Prussia, the Church has proved

true and strong, and the gates of hell have not prevailed against it. A second struggle has been carried on for some years in Scotland, between a "Reformed" Church and a less despotic state of England. What has been the issue of that conflict? Why, the Kirk, with every right upon its side, has gone to pieces in the contest. In England there are symptoms much fainter and less decided, of such another contest, of which the end is not so certain. We confess we should not be very sanguine about the result; because in England we consider all parties in the establishment as having far too much worldly prudence, and far too great a readiness to compromise, for us to have much reason to suppose that on this side of the Tweed any great sacrifices would be made for principle. If the history of the past did not teach us this, we should certainly imagine we saw, in a document recently published by the *Morning Herald*, the small beginning of a great crack in the Law Church.

It appears that the bishop of London, in his late charge, has issued certain orders to the clergy of his diocese, touching the due observance of certain disused Protestant rubrics. These orders were found, it is said, unpalatable to the majority of the clergy, and "universally to the laity." The anti-Puseyite clergy attributed them to the influence of Puseyite advisors, and declare that on that account they "feel that to be coerced into the use of such injunctions is deeply humiliating." The majority have "declined to comply," and the Bishop has met their uncomplimentary spirit with a high hand. "At the confirmations which are taking place, he intimates to the clergy present, that their attendance is required in the vestry, & there in language which admits of no discussion or appeal, issues his commands. His decisiveness of manner precludes all hopes of objection being heard, and the clergy retire in mortified silence." But they are silent for the time only. Their pride is wounded, and their anger roused, and they resolve to appeal to the Prime Minister to relieve them from the tyranny of their own Bishop! Most certainly this is a very pretty quarrel, and the notion it displays as to the reality of Episcopal authority, is positively charming. These recalcitrating parsons actually address a letter to the editor of the *Morning Herald*, in which, having not so much as gone through the preliminary of making a formal remonstrance to their diocesan, they put into him, very modestly, "whether it is becoming on his part thus to force upon the clergy, many of whom are equally gifted with himself, the adoption of the obsolete practices which their judgment deliberately repudiates." And they tell him pretty plainly, that if he continues in this course, he will be deemed to be of a self-willed and dogmatic spirit, and will never afterwards be venerated with that love and affection which the clergy should entertain towards their spiritual father in Christ."

If the father tells his children to do anything they don't like, the children won't love him any more, and will agree to set

him down for a very obstinate arbitrary old hunk. Nice children after the spirit! We wonder whether these are the lessons of filial obedience they inculcate upon their children after the flesh. After all for a dispute between a bishop of London and "the majority" of the persons in his diocese, this seems to us to be almost without a parallel. Ample materials here for a schism if there was any superfluity of honest adherence to principle on either side. But to make matters worse we are told by these "spiritual children," that they "know that the suggested alterations, injurious as they are, are but the precursors to others still more pernicious." And so they set themselves to work to agitate against their bishop "to send up petitions to her Majesty," and make pathetic appeals to the Prime Minister! How long will it be before these obedient parsons discover the soundness of the lesson inculcated into them by the Irish Presbyterian Professor of Church History, now on a sympathising visit to the "disruptors" in Edinburgh—the lesson namely, "that it is their duty to go and do likewise;" and that forasmuch as "semi-Popery has been taught openly for years, and not a single minister has ever yet been deposed for the heresy, Episcopal Government is a folly rather too expensive." Of a truth, they seem apt pupils for such a lesson.—*Tablet*.

**INFLUENCE OF THE CHURCH.**—The Editor of *Gli Annali delle Scienze Religiose* observes, in reference to the temperance movement by Father Mathew: "What the Catholic Church at the present day accomplishes for the social improvement of nations by the mere efforts of a poor Capuchin friar, the most celebrated writers on political economy—the most profound Ministers of State—and the most august legislators have been unable to effect. Such is the glory of Catholicism considered in its relations to this economical and social science, which invincibly demonstrates that the prosperity of nations is intimately united with and powerfully sustained by its doctrines and institutions."—*Cath. Herald*.

#### SWITZERLAND.

The Pope's Nuncio has laid a note before the Vorort, complaining of the circulation in Switzerland of a false bull of His Holiness. The Vorort immediately assembled, and came to the following resolutions:—1. The Vorort will express to the Pope's Nuncio its lively regret at the fact communicated by his Excellency. 2. The cantons shall be called upon to use their utmost endeavours to stop the circulation of the false pontifical bull, and to bring the offenders to punishment. 3. The canton of Berne, whence this false bull has been spread through the country, shall be especially desired to search diligently for the authors. The executive council of Lucerne has also addressed a letter to the authorities of Berne, recommending them to take such precautionary measures as may prevent a repetition of such a scandalous proceeding.—*New Zurich Gazette*.

## IRISH INTELLIGENCE.

The Steamer Columbia has brought intelligence of the peaceful but extraordinary progress of the Repeal agitation.—Hundreds of thousands every where assemble around the Great Leader, who continues to admonish them to keep within the limits of the law, the violation of which would expose them to their enemies.

“Recollect that nobody can say that we violated the law. Why do they not prosecute us? It is because we keep within the letter and spirit of the law—because we preach nothing but constitutional doctrine (hear, hear, and cheers). We assemble peaceably in thousands and hundreds of thousands, but we create no alarm. I defy any body to say that we do any person a harm, or that any one has been hurt, injured, or frightened, by it, [hear, hear]. We have had hundreds of meetings, but we never had a violation of the law at any one of them, or we never uttered a sentiment that could hurt the feelings of those who differed from us in opinion [hear, hear, and continued cheering]. I ask not for a change of the law by any except peaceable means—by the force of public opinion, and by the combination of good men, determined by all legal and constitutional means, to obtain their object; but, at the same time, I would entreat the Repealers not to make their enemies stronger, and to weaken their own cause, by the committal of any crime.”

At a Repeal Meeting held in Dublin, Mr. O'Connell rose, and in the course of a long address, said:

“I find that some of the English newspapers appear to be of opinion that the Repealers ought to, and must give up their agitation, because forsooth, speeches have been made in Parliament against it, but the thought is absurd; and, for my part, I can only say, that if I had no other inducement to continue my exertions, the declarations recently made in the House of Lords and the House of Commons would be in themselves quite sufficient to make me persevere. The Repeal is not thus to be crushed; and I tell Peel and Wellington that the accumulation of Repealers will be fifty to one in consequence of that *brutum fulmen* of a miserable threat against us [continued cheering]. They talk of civil war, to be sure; but while I live there shall be no civil war. We won't go to war. We will keep to the legal side; but if others invade us, that is not a civil war (great cheering) and I promise them that there is not a Wellingtonian of them all who would less shrink from that contest than I, if they will enforce it upon us [loud applause, waving of hats and handkerchiefs.] We will violate no law of man, nor of Heaven. We are ready to keep the ground of the constitution as long as they will permit us to do so, but should they throw us from that, *ux vietiis*, then between the contending parties [tremendous cheering for several minutes].”

THE ARMS BILL FOR IRELAND.—ADMISSIONS OF ENGLISH MEMBERS.—This Bill passed a second reading in the House of

Commons, May 30th, by the very large majority of 270 against 105. Sheil made a splendid speech against it. To do justice to the English members they fought well. Captain Bernal, Mr Buller, Mr. Hawes, and Lord John Russell spoke at considerable length upon it. Mr. Butler, who is very influential with one of the most powerful sections of the English people, said in the course of his speech:

“I will say that the government of England in Ireland has been for centuries our scandal in the eyes of Europe. I appeal not to works of a permanent character, but to the periodical literature of every nation in Europe that the opinion of the world is that Ireland is our greatest disgrace, that no Christian nation has been so much misgoverned as she has been by us. (Loud cheering from the opposition.)” This is probably a stronger admission that any ever before made by any English member in an English parliament. Mr. Hawes, also possessed of great influence with the Dissenting body, following Mr Buller went beyond him, we should say, in candor and boldness of language. He would express no opinion about Repeal, but if “he had been an Irishman he would have followed in the steps of the Hon. member for Cork (Mr. O'Connell) and absented from a parliament where every measure of relief to Ireland was obstructed. He would not have submitted quietly to such a domination. (Hear, hear, and cheers.) The people of Ireland would show themselves worthy to be slaves if they did not, by every lawful means resist the domination now exercised over them.”

There can be very little doubt but that these two members spoke the sentiments not of their own constituents alone but of a very large class of the English people.

Lord John Russell said if the Arms Bill was a specimen of the conduct to be pursued towards Ireland by the government he thought “it would be the duty of the House to address the Crown, or take some other means of expressing their opinions as to the government of Ireland. (Great opposition cheering.)” He repeated his declaration as to the legality of the Repeal agitation and closed with expressing his regret that, as Ireland was at present governed, “the people of that country and of England are alienated from each other, and the Union which by act of Parliament is established, is not established in the heart of the people.” (Loud cheers in which the Irish members joined vehemently.)

This does not appear to be a great deal but coming from Lord John Russell, cool, cautious, and habitually reserved and besides the acknowledged leader of the Whig party it is of considerable importance.

There is not the least doubt that the infamous Bill will pass. O'Connell was to go up to oppose the final passage on the 10th of June. We shall be expecting a great speech from him on the occasion, and no doubt there will be an exciting scene in the House. There, too, he is the Great Agitator.

## PAYMENTS RECEIVED.

Dundas—Park Manning, 7s6d  
Toronto—Capt Kelly, 15s  
Vittoria—John McLaughlin, 7s6d

GENERAL GROCERY,  
LIQUOR;  
AND PROVISION STORE.

T. BRANIGAN begs leave to announce to his friends and the public, that he has recommenced his old calling, at his former stand, next door to Mr. Ecclestone's Confectionary Shop, King Street, where he will keep for sale a general assortment of Groceries, Liquors, & Provisions.

Cash paid for all kinds of Provisions at the market prices.  
Hamilton, June, 1843. 40

## Stationery.

THE Subscribers are now receiving by the late arrivals at Montreal, a new supply of Plain and Fancy STATIONERY, including Account Books of every description—full and half bound.

A. H. ARMOUR, & Co.  
Hamilton, June, 1843. 39

## BIBLES PRAYER AND PSALM BOOKS.

THE Subscribers have on hand a large and well selected stock of BIBLES, Prayer and Psalm Books, at very moderate prices, and in every variety of binding.

A. H. ARMOUR, & Co.  
Hamilton, June, 1843. 39.

## SCHOOL BOOKS.

THE Subscribers have always on hand a large stock of such School Books as are in general use throughout the Province, which they dispose of Wholesale and Retail at unusually low prices.

A. H. ARMOUR, & Co.  
Hamilton, June, 1843. 39

## COTTAGE TO LET.

Either furnished or unfurnished.

THAT snug little Cottage, on McNab street, next to Mr. Faucett's, at present occupied by the subscriber, is to let, and possession given immediately.

T. BRANIGAN.  
Hamilton, June 3, 1843.

General Forwarding and Commission House.

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

H. & Co. always send with their Express Cars a faithful Agent, to ensure a safe and speedy transportation of all Goods entrusted to their charge. They will also forward any Goods sent to their care, to any part of the United States or Canada. Specie, Packages, Parcels, and Cases of Goods, will be received at either office in America, and forwarded through their house at Liverpool, to any part of England, Ireland and Scotland.

## SAMUEL McCURDY,

TALLOW

JOHN STREET, HAMILTON.

## BAILEY &amp; HOWARD'S

## ALBANY &amp; BUFFALO EXPRESS

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

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

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

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

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

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

## Plan of Instruction.

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

## General Regulations.

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

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

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

Payment will be required quarterly in advance.

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

There will be an annual vacation of four weeks.

## DRESS AND FURNITURE.

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

## TERMS PER ANNUM,

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

The French language will form an extra charge only for Day Scholars.  
Kingston, April 23, 1842.

## REDUCTION

IN THE

## PRICE OF TAILORING !!!

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

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

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

The price of Cutting is also reduced.

SAMUEL McCURDY.

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

Hamilton April 6, 1843. 31

BENJAMIN ABBOT,  
TALLOW CHANDLER, &c.

RETURNS his sincere thanks to his friends and the Public for the encouragement he has so liberally received since he commenced business, and begs to inform them, that in addition to his candle manufactory, he has added that of SOAP MAKING, which will be found better and cheaper than what has heretofore been offered in this place, and hopes in consequence for a continuance of their patronage.

Court-House Square,  
Hamilton May 6th 1843. }

# EIGHT HUNDRED THOUSAND ACRES OF LAND.

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

**No Money is Required Down.**

**TO OLD SETTLERS, EMIGRANTS, AND OTHERS.**

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

## NO MONEY BEING REQUIRED DOWN.

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

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

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

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

The Lands are also to be disposed of upon the Company's former plan, viz:—for Cash down, or by 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 the 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-Office, St. Helen's Place, Bishopsgate-Street London,

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

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

## GREAT ENLARGEMENT OF THE PHILADELPHIA SATURDAY COURIER.

The proprietors of this time-honoured and universally popular Family Newspaper announce, that in consequence of the unparalleled patronage which has been extended to their establishment, they will, on the 18th of March next, being the commencement of its XIIIth volume, issue the Philadelphia Saturday Courier in a greatly enlarged Form, with New Type, New Paper, on a New Press, and every way in such superb style as to stamp it at once as the Largest and most beautiful Family Newspaper, issued from the Press.

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

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

### TO AGENTS—TERMS.

The terms of the COURIER are \$2 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, and send us \$15, per money and postage free, we will receipt for one for each. Seven copies for \$10 or 5 copies for \$5, or one copy three year \$35.

Address, M. MAKIN & HOLDEN, Philadelphia.

## THE PHILADELPHIA SATURDAY MUSEUM.

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

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

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

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

### IMPROVEMENTS IN "THE MUSEUM"

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

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

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

### TYPE AT REDUCED PRICES.

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

Placing the Book and Newspaper fonts as follows:

Pica	at 32 cents per pound
Small Pica	34 do
Long Primer	36 do
Bourgeois	40 do
Brevier	46 do
Minion	54 do
Nonpareil	66 do
Agate	56 do
Point	\$1 20 do

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

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

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

## SPRING GOODS.

### THE SUBSCRIBERS

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

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

## NEW GOODS.

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

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

### THE STOCK OF HATS

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

A great quantity of Ready-made Clothing.

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

## WINER'S

## Canadian Vermifuge.

Warranted in all cases.

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

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

## THE LADIES' WREATH.

### AND YOUNG LADY'S MAGAZINE

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

### ONE DOLLAR A YEAR,

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

### ENTIRELY ORIGINAL,

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

### A SPLENDID STEEL ENGRAVING

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

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

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

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

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

Subscriptions received at this Office



UPHOLSTERY AND CABINET MAKING:

Oils, Colours, Painting, Glazing & Gilding.

THE Subscribers, thankful for all past favours, desire to inform their Friends and the Public, that Messrs. HAMILTON & Wilson have recently returned from the firm—and that having considerably enlarged their old premises; and acquired greater facilities for carrying on their business, they are now prepared to manufacture any article, or execute any order in their line; and as they have assumed the entire responsibility of the business, they intend to put every kind of work at the lowest prices for Cash, or short approved Credit—hoping by strict attention to every department of their Business, to merit a continuance of the kind support they have heretofore received.

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

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

King street, Hamilton, May, 1843. 38

ABBOTSFORD EDITION OF THE WAVERLY NOVELS

JUST Published, No. 1. of this elegant 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. Davids n. Niagara; J. Craig, London; H. Seabie, Toronto; G. Kerr & Co, Perth; A. Gray, Bytown; and J. Carey & Co. Quebec.

FOR SALE.

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

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

A. H. ARMOUR, & Co. Hamilton, March, 1843. 27

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.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

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

Hamilton, Dec. 1842. 13

Cure for Worms.

B. A. FAHNESTOCK'S VERMIFUGE; Prepared by

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

THIS preparation has now stood the test of several years' trial, and is confidently recommended as a safe and efficacious 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 Wm. T. Bickle, M. C. Grier, and C. H. Webster.

ENLARGEMENT OF THE MONTREAL TRANSCRIPT.

THE Subscriber will commence, this day to print on a sheet equal in size to any newspaper printed in Lower Canada—thus keeping faithful to our original benefactors and not sacrificing the reading matter for the advertisement. The circulation of the TRANSCRIPT amounts to 250 COPIES.

These justifying our friends in making us their advertising medium.

No addition to the present Price will be made either in Town or Country.

Terms—13s. in Town, and 15s. in the country, postage included.

Those who wish to subscribe, will please send their orders, post paid, with 1 year's or six months subscription in advance otherwise the paper will not be sent. It is requested that they send 10s or 20s, and the surplus in cash, will be placed to their accounts.

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

D. M'DONALD. Near the Post-Office. Montreal, May 2d, 1843.

THE U. S. CATHOLIC MAGAZINE

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

Published with the approbation of the Most Rev. Archbishop.

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

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

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

All letters must be post paid, for they will not be taken from the office, and directed to JOHN MURPHY, Publisher, 145 Market street, Baltimore, Md

Feb 11, Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR

AND LITERARY MAGAZINE.

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

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

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

New York, March 11. Subscriptions received at this Office.

THE WONDER OF THE NINETEENTH CENTURY.

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

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

Mr Conversion of Rati-Bonne, soon. CASSERLY & SONS, 103 Nassau, N. Y. Subscriptions received at this Office.

FOR SALE.

EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton. Dec. 14, 1842. 6m14et.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a RELIGIOUS—MORAL—PHILOSOPHICAL—and HISTORICAL character; together with Passing Events, and the News of the Day.

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms

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

PRICE OF ADVERTISEMENTS.

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

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

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dundee
Rev Mr. Mills, Brantford
Rev Mr. Gilney, Guelph
Rev J. P. O'Dwyer, London
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr. Verrais, Amherstburg
Rev Kevel, P. M., do
Rev Mich. MacDonell, [Maudstown], Sandwick
Rev Rev Augus McDonell, Chatham
A. Chisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr McDonagh, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Streetsville

- Rev Mr. Snyder, Wilmot, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev Mr Hay, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charost, Pentanguishene
Mr. Samuel Baxter, Barrie
Rev Mr. Fitzpatrick, Ops
Rev Mr. Doan, Cobourg
Rev Mr Butler, Peterborough
Rev Mr. Lalor, Picton
Rev Mr. Brennan, Bellerville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev Angus MacDonald, do
Rev Mr. Bourke, Camden East
Rev Mr O'Reilly, Brockville
Rev J. Clarke, Prescott
Cornwall

- Rev Alexander J. McDonell, do
Very Rev P. Phelan, Bytown
D O'Connor Esq, J. P., Bytown
Rev J. H McDonagh, Perth
Rev. George Hay, [St. Andrew's] Glenora
Rev John MacDonald, [St. Raphael], do
Rev John MacDonald, [Alexandria], do
James Doyle, Aylmer
Mr Martin McDonell, Recollet Church, Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kearick, Philadelphia