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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] AUGUST 16, 1843.

NUMBER 49.

THE CATHOLIC.

Is Printed and Published every Wednesday, morning at
No. 21, JOHN STREET.

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

THE KING'S CONVOCATION.

A Convocation should be called,
We think on some day early;
Of all the Non-Intrusion Wives,
To try the Question fairly:

How far their Husbands have a right,
To leave a Church, where surely,
The Civil Courts don't hinder them,
To preach the Gospel purely.

Where Patronage (accused of late,
Of all our Church Disasters,
While Veto only was to blame,)
Has placed their Lords and Masters.

To try what right such Husbands have,
To ruin Wives and Bairs;
And banish them from House and Home,
To sleep among the Ferns.

If such be called the Rights of Man,
Where are the Rights of Woman?
We trust the Meeting will condemn,
Such conduct as Inhuman.

Those Clergy too, who mean to quit,
The Church without a sixpence;
Who may have Debts to pay, besides,
And can't raise six and eight pence.—

Had better look before they leap,
For gravely 'tis reported,
That fraud'lent bankrupts such as they,
May come to be transported;

A FATE more terrible by far,
And out of sight more real;
Than all their grievance, IN THE CHURCH,
Which purely is Ideal.

A recent Scotch Ballad.

ROMAN ASTRONOMERS' RECENT DISCOVERIES.

Although the Inquisition of the Roman church compelled the illustrious Galileo to renounce publicly his heretical opinions in relation to the Copernican system, and the famous Cardinal Bellarmine was instructed by that tribunal to reprimand him in person, it is a curious fact, that one of the best observatories in Europe existed at that time in the Papal city, in connexion with the college, and indeed, as long previously as 1572. In that memorable year, some variable stars, and others entirely new, made their appearance in the heavens, particularly one of the latter kind is the constellation of Cassiopeia.

This splendid stranger was observed by Cornelius Semma, on the ninth of November of that year, and also by Tycho Brahe on the same month, who left a volume on the subject, *defined* its proper position. It entirely vanished at the end of sixteen months, and is expected to re-appear in 1791. Several others equally remarkable have since suddenly made their appearance. It is believed that the Roman observatory owed its origin to the celebrated Gregory XIII., the reformer of the calendar. In this he was assisted by Christopher Clavius, a German Jesuit and Mathematician, who conducted his observations at Rome. This able astronomer signalized himself in a warm controversy with the Scaligers, and left behind him a valuable edition of Euclid.

He was succeeded by the Jesuit Scheina, whose name is found in the list of astronomers, though scarcely any account of his life has been preserved in modern biography.

John Dominic Cassini, the first of the illustrious men of that name, next had charge of the Roman observatory, which he retained until he settled in Paris under the patronage of the great Colbert. This astronomer distinguished himself by determining the period of Jupiter's revolution, which he was enabled to do by observing the shadows of its satellites cast upon its disk. He also detected some new satellites of Saturn, the Zodiacal light, and explained the causes of the libration of the moon.

His successor at Rome was the celebrated Francesco Bianchini, a universal scholar, an antiquarian, mathematician, botanist, architect, and astronomer. He drew a meridian in the church of St. Mary of the Angels, and erected its dial. He formed the design of drawing a great meridian through Italy, and occupied 8 years in the work at his own expense, but was interrupted in its prosecution by other business, and never finished it. He left behind him, among other valuable productions, a memoir on the planet Venus.

Roger Joseph Boscovich, a Dalmatian, was the next astronomer in charge of the Roman observatory. Benedict XIV employed him in many important works. He was two years engaged measuring a degree of the meridian in the Ecclesiastical States, and after a varied career he returned to Milan, and erected the observatory of the college of Bera. On the suppression of the order of Jesuits to which he belonged, he retired to France upon an invitation of Louis XIV., and received a large salary, with the office of director of optics, in the naval department. He paid great attention thenceforward to the principles of the acromatic telescope.

During the wars of the French revolution the science did not flourish at Rome; but in 1816, Pius VII., who had crowned Napoleon constructed the present observatory, and Leo XII., successor of Pius VII., restored to the Jesuits the direction of it and the Roman colleges, and with them it remains.

The present Director, Sr. De Vico, has published an account of its condition, and claims the possession of very superior instruments of the following kind:—a refracting telescope by Cauchoix, the French optician; an astronomical theodolite by Sanby; a chronometer of Breguet, (now dead;) and a meridian circle by Ertel.

It is alleged that very important corrections have been made in the French Nautical Almanac (*Connaissance des Temps*), in the calculations of longitude by observations on the falling stars; an idea first suggested by Dr. Maskelyne in 1782, first attempted in Germany in

1802, and recently perfected by the Neapolitan Sr. Nobile.

But the crowning glory of the Roman astronomers is the application of the art of Photography to the mapping of the heavens. The forms of the Nebulæ, in particular, have been transferred to a lithographic stone, whence, by an invention of Signor Rondini, they are again transferred to paper!

The beauty of this experiment is, that they are Daguerotyped under a high power, are perfectly accurate, and a large number of copies may be taken from the original impression.

As the existing maps of the known Nebulæ show a difference in shape at different eras, (which, by the way, is in accordance with Sir John F. W. Herschell's recent theories,) it is important that accurate pictures of their present form shall be handed down to future ages, by which means something more of their constitution and nature may be determined.

The nucleus of the Nebulæ of Andromeda was subjected to a magnifying power of eight hundred and twenty-four, and then Daguerotyped. By this process it was resolved into a great number of luminous, or, more properly speaking, brilliant points, which on being transferred, appear whitel upon a blue ground. Observations of a most interesting character are continually in progress; and some results, of which Herschell himself despaired, are now very satisfactorily attained.

It was the clever and original idea of adapting Photography to astronomy which drew our attention to the Roman observatory, and we hope this brief notice of the fact, in the columns of the Mirror, may excite the attention of some American astronomer, and lead to similar attempts. It is a very curious circumstance, that at different periods of the world mankind are awakened to fresh exertions in the loftier ranges of science by these phenomena of the skies. Their appearance, while it alarms the ignorant and credulous, awakens the reflecting and the intelligent to the consideration of that great FIRST CAUSE, whose moments are countless ages, and whose sum no mortal mind can estimate; whose sphere of operation is so vast that the results have not as yet reached us from the remote regions where their splendour commenced its illumination; whose power steadies and guides vast orbs of this creation, in their swift career, without collision, embarrassment, or danger! Well may we pause amid the dust, and heat, and turmoil of life's troubled day, to consider whether it is wise in us to give it all our thoughts, and what we have yet to do to ensure His protection in that untried state of being, into which, one after the other, we so certainly, thoughtlessly, and daringly plunge!—*New Mirror*.

CURE FOR CORNS.—The following remedy is simple and infallible, and costs nothing in pain or money. Soak the foot affected in warm water for half an hour or so, until the corn is somewhat softened—then pare it down as much as possible and put on a little common brown soap, say on going to bed, which should be confined to the part affected by a rag or cot. In two or three days a complete cure will be effected.—*Cincinnati Gazette*.

SAINTS' DAY.—The Puseyites direct their letters as follows:—"The Feast of the Visitation of the B. V. M.;" "The Feast of the Transfiguration;" "The Feast of St. Stephen," &c.—*B. Vindicator*.

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, AUGUST 16, 1913.

We beg to remind our Subscribers, that three more numbers will complete this volume; and when we inform them of the fact, that nearly \$1200 are outstanding,—a sum we are personally unable to bear up against—it is needless to observe the impossibility it will be for us to continue the paper without, on their part, an immediate conformity to the terms of the journal.

The absence of the Editor at Montreal, to attend the consecration of the Rev. Mr. Phelan, will cause a delay of a few days in the publication of the next number.

We are happy to learn that the Governor has generously granted £25 towards finishing the new Catholic Church of St. Catherines.

On Friday the fourth instant the Right Rev. Dr. Power, Catholic Bishop of Toronto visited this Town, attended by the Rev. Mr. Hay, his Secretary, and the Rev. Mr. Gibney, and during his stay, he partook of the hospitality of the Rev. Mr. Fergus, Roman Catholic Clergyman of this place. On Sunday last he addressed a large concourse of Catholics, together with a sprinkling of Protestants—on which occasion the audience was highly gratified by a powerful and eloquent discourse. His Lordship afterwards confirmed on Sunday, Monday, and Tuesday, about fifty persons—among whom, we understand, were some converts to the Catholic faith. He afterwards expressed his satisfaction that peace and harmony prevailed between the Catholic and other religious sects, and was gratified to learn that the feeling which had lately shown itself had subsided.—*Brantford Courier.*

Dr. Stratton, R. N.—We have pleasure in stating that at a meeting of the Cornwall Highland Society of Canada, on the 19th of June, Thomas Stratton, M. D. Edin; was elected an honorary member, on account of the highly valuable services he has rendered to Gaelic Literature.—*Kingston Loyalist.*

MEETING OF PARLIAMENT.—It will be seen by a Proclamation which we also

where copy, that Parliament is to meet on Thursday the 28th of September, for the despatch of business. We also find in the Official Gazette His Excellency's Proclamation sanctioning and promulgating the Provincial and imperial Acts imposing a Provincial duty of 3s. Sterling per Imperial quarter on foreign Wheat imported into Canada, and a British duty of 1s. Sterling for every Quarter of Wheat or in same proportion for Flour, Imported into the United Kingdom from this Province. *Kingston Chronicle.*

ENGLAND.

CATHOLICISM IN ENGLAND.—The religious news from England relates chiefly to Catholicity and Puseyism. The *Dublin Magazine* gives the following statistics, which will afford our readers some glimpse at the progress of our holy religion in England.—*New England Reporter.*

“It is to us a matter of considerable gratification that we have it in our power to communicate to our readers the result of inquiries instituted in order to ascertain the progress made towards Catholic unity in England.

The parties employed in the London district have reported as follows:—

“Out of two hundred and fifteen churches and chapels of the Establishment visited, there are one hundred and fifty-three in which the congregation bow reverently to the altar at the naming of our Saviour, evidently acknowledging his presence in the holy elements; in the remaining sixty-two churches there remained some confusion of ideas upon the point both with clergy and flocks; in some few instances, the altar and holy eucharist appeared to be altogether despised; in thirteen churches the clergy bow lowly on passing and re-passing the altar; in twenty-seven the sacred elements are placed on the altar before the worshippers at each service, the reverence tendered being therefore to them rather than to the altar itself; in all these last mentioned churches the clergy and the whole congregation turn to the altar, in seventeen of the these altar is decorated with tapers; in nine churches the blessed crucifix is placed near the altar; in forty-seven the holy emblem of the Passion is placed before the congregation either on or above the altar.

It is most gratifying to observe that the blessed Virgin is represented (mostly in the windows over the altar,) in twenty-five instances, besides many other apostles and canonized saints, in twelve instances these representations of the Virgin have remained from Catholic times unmolested; in all the churches recently constructed, a spacious procession has been left in front of the altar, and in some few instances shifting benches have been substituted for pews. In forty-seven churches the hours of service has been assimilated to those of nuns and High Mass of our holy church. The unallowed service formerly read on the 5th of November, charging the Catholic Church with the crime of the Gunpowder Plot, is almost entirely discontinued, it is only observed in twelve churches out of

two hundred and fifteen visited.—Surely every member of our holy church should redouble his prayers, seeing how they have availed to bring about this blessed approximation to Catholic unity. We may anticipate shortly, should liberal counsels prevail in the nation, that at least one Catholic service may be performed each Sabbath in the churches of the Establishment, without at all interfering with those who may continue to differ from us, and without any material alteration in the arrangements of the National churches.

A TALE OF THE POOR; OR PROTESTANT CHARITY EXEMPLIFIED.

We clip the following from a late English paper: Garrick Welsh, aged 21, a mechanic, was indicted on Tuesday for assaulting Philip Whitelock. The complainant stated that the defendant's mother had been his lodger in a house in the neighbourhood of Cumberland-market, and had got twenty weeks in arrears for rent, at 2s per week. She died on the 28th of March last, and on the defendant acquainting him of the fact, he procured a coffin from the workhouse, but the defendant opposed the entrance of the man, and afterwards took up a poker and assaulted him (complainant), at the same time making use of the most shocking language. The defendant is a Roman Catholic, and on the 28th of March last complainant distrained upon a few rags for the rent. In answer to the chairman, the complainant said he had not taken defendant before a magistrate, as it was useless to do so, inasmuch as they referred him to the sessions.—Elizabeth Manning confirmed his testimony as to the defendant having struck Whitelock a blow.—The defendant, on being called on for his defence, said that he had lived three years with his mother, who died on the 28th of March last. He told Mr. Whitelock of her death, and as soon as he did so the latter ran off and got a parish coffin, which, on being brought to the house, he certainly objected to, as he did not wish his mother to be buried at the parish expense, or to be removed the same day. The complainant then distrained upon the few things in the house, and took everything, even the small bit of bread he had by him. He placed an old pillow in the coffin under the head of his mother's corpse, and a quilt over her, and on the day of burial Mr. Whitelock followed the body to the grave, and wished the coffin to be opened, that he might have the quilt and pillow in part satisfaction of his rent.—The complainant, after much prevarication, admitted to the chairman he was in the burial-ground.—The defendant added, that when he returned from burying his mother the complainant turned him out of doors, and that he had since searched in vain for work in the country; but on his return to town, on Friday week he got some employment, and on the following Wednesday Whitelock apprehended and conveyed him to prison.—The chairman (to Whitelock): What were all the things worth that you distrained?—Whitelock: About 4s.—The chairman: Then I think that you might have let your distraint alone. I don't know what

the opinion of the jury is. (Still I applaud.)—Three witnesses were then called, who stated that Whitelock demanded three old chairs on which the body of the prisoner's mother was laid out, there being no bed in the room, and insisted on her being laid out on the floor. They also corroborated that part of the prisoner's defence which related to the demand of Whitelock in the burial-ground to have the coffin broken open, and the quilt and pillow returned to him.—The learned chairman having summed up, the jury without hesitation returned a verdict of Not guilty.—The complainant, on leaving the court was assailed with loud shouts of execration.

SCOTLAND.

DUNDEE.—On Sunday, the 25th June, the Right Rev. Dr. Andrew Carruthers, Lord Bishop of Edinburgh and the eastern district of Scotland, administered in this town the Sacrament of Confirmation to upwards of two hundred persons, thirty of whom were recent converts to the Catholic faith. His lordship has now confirmed in Dundee, during the last four years, 1,000 individuals, about 100 of whom had been converted from various Protestant sects. As his lordship's intended visit had been previously made known, the extensive Catholic Church of Dundee was crowded during all the services; not fewer than 5,000 persons must have visited the House of Solemnity on that day. The persons to be confirmed assembled at eight o'clock, A. M., in the large schoolrooms attached to the church, and after performing morning devotions, walked in procession thence to the church, where, as soon as they were arranged, they sang beautifully the hymn, *Jesu ducis memoria*. The communion mass then commenced, and the communion was administered by the Rev. Stephen Keenaw, of Dundee, and the Rev. John McCorry, from Braemar; after which the young people spent some time in prayer, and then retired to prepare themselves for confirmation in the afternoon. A solemn high mass was celebrated at eleven o'clock by the Rev. John McPherson, attended by deacon and sub-deacon. After the gospel, the Rev. John McCorry preached a most eloquent sermon from the gospel of the day. His picture of the good shepherd—of the perpetual triumphs of the Church, as well as his description of her present prospects, while Church of Englandism and *Conventing* John Knoxism are crumbling into ruins, were particularly vivid and powerful. When we looked around us on the spacious and elegant church, the beautifully chaste white marble altar, surrounded by every suitable decoration, the solemnity of the service—the grave dignity of the prelate seated on his throne and surrounded by his clergy—the dense mass of human beings who thronged to assist at the holy sacrifice—the powerful and energetic burst of the impassioned speaker, and the notes of heavenly music which stole along the vaulted ceiling, and seemed to soften down into a harmony like that of heaven; we fancied for a moment we were carried back to the days of the martyred Benton, and assisting at a solemn service in the unconquered

now ruined cathedral of St. Andrew's. The afternoon service commenced at two, when the persons to be confirmed again entered the church in procession, and sang in the most earnest and pious manner the *Veni Creator*; and the effect of this hymn, sung by so many young soft & clear voices, was quite wonderful; many of them, as well of the congregation, shed tears of holy joy. Precisely at half-past two the bishop, preceded by his clergy, entered the sanctuary and proceeded to address those upon whom he was about to impose his hands. At all times remarkable for the solemnity and dignity of his manner, he was on this occasion peculiarly so. The occasional raising of his eyes to heaven marked how earnestly he sought from heaven what he was about to bestow upon his children. His address was, what it always is remarkable for depth of thought, elegance of language, and refinement of taste. When he turned to the converts who were presented to him first, he was particularly happy in the blessed invitation which he gave them to enter the fold of Christ, and to become one people with the children of God. When the confirmation was over the venerable prelate, after having rested for a few moments, addressed again in beautiful and feeling language his newly confirmed children, impressing upon their minds the persevering in the service of God, and in order to do this the necessity of co-operating at all times with the grace, and inspirations of the Holy Spirit whom they had received. He concluded by delicately complimenting the pastors of the place, and in a very particular manner the lady who had spent so much of her time gratuitously in giving such admirable instruction to the female portion of the congregation. In the evening the church was again crowded for benediction, which, after the reciting of the prayers for indulgence, was in full pontificals, given by his lordship. Previous to the benediction, the bishop had visited the Sunday schools, which he found filled by about 700 children, at which he expressed his great delight. Thus closed a day which will be long and gratefully remembered by all who were happy enough to share in its benedictions. —*Tablet.*

THE SCOTCH CHURCH.—The number of clergymen who have seceded from the church of Scotland is now 450; and there cannot be a question that by the middle of the week the number will close on 500. This is nearly the half of the entire clergy, the number being under 1,200. Among the leaders will be found the names of almost every minister distinguished for talent, moral worth, or weight of character. Nearly the whole of the people have left the establishment with their ministers—so that the free Presbyterian church, instituted by those who have left the establishment, may be considered the church of Scotland. The general impression in Scotland is, that the residuary church cannot long exist. About £240,000 have been raised in less than ten weeks for the erection of the new churches; and for the support of the seceding clergy; and there can be no question that in a few weeks the amount will considerably exceed the sum of £300,000.

Among the contributors are the Marchioness of Breadalbane, £1,000; a colonel in the army, whose name we do not remember, £6,000, in 3 yearly instalments of 2,000 each; Mr. Henry Paul, a private gentleman, £2,000; Mr. Nisbet, bookseller, London, £1,000; a dissenter £500; and there are various other subscribers of £2,000, and £1,000 each; but, not having a list before us, we are unable to mention their names.

Mr. Fox Maule is to build and endow a church at his own expense; Mr. A. Campbell, member of Argyleshire, is to do the same. In Elgin, the pious and spirited inhabitants have raised £1,000, to build a church for the Rev. Alex. Topp, a young and popular minister; and they will also liberally contribute for his support. So that in many instances churches will be built, and ministers be provided for, solely by private munificence and local exertion, without requiring any aid from the general fund. The general assembly of the establishment is now sitting in Edinburgh; but its proceedings excite little interest. The general assembly of the free church, which the people recognise as the church of Scotland, is also sitting in Edinburgh; and its proceedings excite an intensity of interest hitherto unparalleled in the ecclesiastical history of Scotland.—*Observer.*

IRELAND.

MEETING OF THE LOYAL NATIONAL REPEAL ASSOCIATION OF THE 11TH J. LY.

The Orangemen joining the Association.

After a great variety of business, Mr. Clements handed in £15 from Dunganon (cheers,) which had been brought up by that active gentleman, Mr. Fullan, and begged to read an address, signed and presented to the Liberator by *thirty-one Orangemen* of that county:—

SIR—With sentiments of profound respect and feelings of the utmost sincerity, we approach you as the high-minded Liberator of our common country, uninfluenced by that baneful and destructive sectarian spirit which has hitherto pervaded so many of the deluded Protestants of Ulster. Too long have we been a divided people; too long have your best endeavors been frustrated by crafty and designing men; too long have the machinations of tyrant rulers been successful to set one class of our countrymen against another class through political rancor and party feuds. The scales have fallen from our eyes, and he whom we have been taught to consider our most insidious enemy, has, by his noble generosity, become our kind and best benefactor.

We, therefore the undersigned Orangemen of Stewardstown, hereby pledge ourselves that however others may act, we, at least, will no longer be misled but that peacefully, legally, loyally, steadily and perseveringly, we will co-operate with the Repeal Association in their efforts to ameliorate the condition of our countrymen, and as a proof of our determination we hand you the subscription of 100 associates. We believe their object to be to obtain justice to all, without distinction of creed or party. We consider it to be the indefeasible right of individuals, as well

as of nations, to transact their own business; nor can we believe that he who would obtain redress for a common enemy could seek the aggrandisement of a particular party. It is a god-like principle not only to forgive, but to act with progressive benevolence towards those who have always hated us. Sir your motives have been either misunderstood or misrepresented in the North. So far as our influence extends, that shall not again happen.

As conscientious men, we shall labor, in season and out of season, publicly and privately, to dispel the delusion which has hitherto pervaded the judgments of our brother Orangemen. Two of our brothers were unjustly cast into prison, and you visited them—captives: and your inherent sense of justice disposed you to apply your mighty influence. They are free. The magic wand of justice, wielded by your powerful arm, unbarred the gates of Omagh jail; and our brethren, Joseph and Simon Williamson, are restored to their families, after having suffered two year's incarceration.

We will not now enter into the circumstances, as legal proceedings are being instituted against their oppressors; but, so long as the waves of the broad Atlantic hoarsely roar against our northern promontories, so long will our gratitude remain to Mr. O'Farrell, Pacifist, and to Mr. Fullan, Secretary of the Dunganon Association; and so long, Sir, as your noble Repeal Association has such men to conduct its branches, it must tend to conciliate all parties. And may God grant you length of days, and may His ever-ruling providence protect your efforts to elevate our country, is the sincere prayer of

Simon Williamson, Joseph Williamson, William Hazzleton, J. C. Hunter, Charles Pattison, Nathaniel Pattison, John Farr, Robert Hazzleton, William Williams, jun., David Wilson, James Wilson, Robert Clements, Thomas Hardy, William Spence, William Thompson, John Woodhouse, William Williamson, sen., Robert Pattison, Simon Hazzleton, Robert Abbernethey, George Lattimore, Andrew Lattimord, John Eliot, Wm. Arbuthnot, Robert Arbuthnot, Henry M'Donnell, Dan'l. Morrow, H. Lettmore, William Arbuthnot.

To Daniel O'Connell Esq M. P.

Mr. O'CONNELL said he owed this document a reply, and he never rose to respond to any document with more hearty and unfeigned pleasure (hear.) It attributed to him, individually, that which was the act of the finance committee of the Association, under the advice, of Mr. Fullan and Mr. Farrell. They did not care what their religion or persuasion was; they found them laboring under a grievous breach of the law: they were imprisoned unjustly, and he was happy to say they had contributed to their liberation. It was manifest they deserved to be liberated from the kindly feeling running through that document, showing that although they might denominate themselves what they pleased, they were Irishmen at heart, and lovers of old Ireland (hear and cheers.) When the

rest of their brethren saw that the way to prosperity, individual as well as national, was through the instrumentality of Repeal, and that they had the utmost anxiety to place all their fellow-subjects on a level, when they understood that, he trusted they would join him (cheers.) He (Mr. O'C.) protested, without the profaneness of an oath, in the presence of Him who would judge him, that there was not a protestant in the land who would more decidedly oppose any thing like Catholic ascendancy than he would (cheers.) And he called upon them to recollect that he made his pledge in answer to their declaration, that all he required was equality, liberty of conscience to all, (cheers) the liberty of worshipping God as each man thought best, leaving it to God to say who was in the right or who was in the wrong, but not presuming to judge their fellow-creature, leaving to him the same right that they asserted for themselves; in short, freedom of conscience for all was their motto and their peace-word, he would not call it war-word (cheers.) He had been long striving to convince the Orangemen of Ireland that this was the spirit in which he had acted. He was now 43 years in public life, and he defied any man to show that he had ever even been accused of using one word derogatory to the religion; feeling of any fellow-creature whatever. He showed himself the friend of the Protestants of Ulster by holding out those rational hopes to them, and let them join him for repeal, and more comfort would be diffused by him through the North than all the leaders of Orangemen had ever brought amongst them. He was sure the public press would convey his most hearty gratitude for that address. It was one of the most delightful addresses he ever received. It cheered his heart, for he knew the impression it would make upon the friends of Ireland, and the terror with which it would fill the hearts of the enemies of Ireland.

After some further business,

Mr. O'Connell then announced amidst loud and protracted cheering, that the receipts for the week amounted to ONE THOUSAND SIX HUNDRED and NINETY POUNDS, FIVE SHILLINGS, and NINEPENCE FARTHING.

Maynooth Collage.—A return of the number of students in the Roman Catholic College at Maynooth, during the years 1840, 1841, 1842; also the number of professors at present employed therein, with their respective salaries and emoluments:—The number of students in Roman Catholic College at Maynooth in the year 1840, was 427; in the year 1841, 427; in the year 1842, 425. There are at present employed in the government and general administration of the Roman Catholic College—A president with a salary of £326; a vice-president, who is bursar, £200; a senior dean, £122; two junior deans, each 112. There are also eleven professors, with the following salaries—One professor, being also librarian, £142; four others, each £122; six others, each £112. No master in the College has any emoluments but his salary, board, and apartments. The professors have only the same emoluments with the other masters—salaries, board, and apartments. MICHAEL MONTAGUE, President. May 6, 1843.

RELIGIOUS LIFE AMONG THE CHALDEANS.

We find the following in the April number of the *Annales de Philosophie Chrétienne*. It is the continuation of an article from the pen of Eugene Boroer, an oriental traveller — *Cath. Adv.*

"Gabriel, who had scarcely recovered his health, gave up business and returned to Bagdad where he began a sort of retired and pensive life. While waiting for Providence to send him companions, he desired to unite prayer and meditation with the active service of his neighbour; an excellent method for rapidly advancing in the path of virtue, and securing more abundant graces.

"Muselman society possesses none of those institutions which charity multiplies among us for all the wants of suffering humanity; and above all, there has been no successful effort made to open asylums for the poor and infirm. Therefore, not being able to imitate many of the saints in their kind concern for the sick, he contented himself with the humble occupation of schoolmaster. He collected together a number of children, to whom he gave instructions in reading, and in the principles of the Christian doctrine. To rescue these young souls from ignorance, inspire them with the love of God, and the thought of being one day useful to their country, were the motives which encouraged his zeal.

"He entered into strict intimacy with a priest, by name Francis, of the province of Mossoul. As he consulted him concerning his plan of forming a convent in Chaldea, this pious friend, able to understand all the spiritual and temporal advantages of such a plan, he pointed out the solitude of *Rahban-Ormuzd* as the most suitable place of all the religious retreats established in the neighbourhood of ancient Nineveh.

"Gabriel, in consequence, departed for Mossoul, the residence of the Patriarch, in order to ask a concession of this monastery. The see was occupied by *Mar* or *Matvan Hanna*, who, having embraced the Catholic faith with Alquouch, his village, from being Nestorian primate, had become head of the Catholic church in Chaldea. His conversion, though sincere, could not remedy the vice of complete ignorance, in which all the prelates of the Nestorian church were born and reared — In consideration of his old age, and with the hope of the greater good, Rome had left him the dignity of Patriarch, which hereditary custom had for ages made hereditary in his family.

"It was difficult for a superannuated Neophyte to divest himself completely of certain prejudices, to which, by domestic interests and the spirit of sect, he had been habituated.

"We have said that Nestorianism, like all other heresies, had compressed and altered all the primitive constitutions of religious life. The monasteries were insensibly converted into benefices, to be matters of dispute among the members of the higher clergy, and which the patriarch distributes as rewards among those who had contributed towards his election. The insubordination of this ecclesiastical head to

the supreme head of the church, had led him to arrogate unlimited authority; and thus religious foundations had been brought under his arbitrary jurisdiction. Soon afterwards, another constitution had determined that certain convents should be the private personal property of the patriarch, and from a fear that the religious should oppose this usurpation, it was represented to them as a privilege.

"Ambition and cupiditv, omnipotent over souls which, with orthodoxy, had lost piety and respect for ecclesiastical laws, must unceasingly impel them to the destruction of the monastic life. Each convent was a parish fit to be seized, and it was a matter of interest that the religious should form no novices, the legitimate successors to their rights. The patriarchal family swallowed up all these domains, and disposed of them as if they were no longer part of the Church.

"In this way the convent of *Rahban-Ormuzd*, with all its dependencies, had fallen into the hands of *Mar Hanna* and his family. To cede it to Gabriel would have been an act of disinterestedness which nothing could have induced but a sincere love for religion, and an enlightened appreciation of the advantages which would arise from its re-establishment. Perhaps the patriarch himself would have made this sacrifice, which in itself was but a just restitution, were it not for the evil suggestions and advice of his friends. These prevailed on him to refuse. They objected that the location was not secure; that the Kurds would come and lay it waste, and at the same time offered two monasteries nearer Mossoul.

"Gabriel, who had visited these places, and recognizing the advantages of the situation of *Rahban-Ormuzd*, demanded the grant of this and obtained it. An unforeseen event aided him. The Pacha of Mossoul, a tyrant, and like all musselmen not restrained by the consul of some European power, a persecutor of Christians, at this epoch stood in need of money, and his attention was called to the Chaldean archbishop. In absence of a reasonable and legal motive, it is easy to invent pretexts and false accusations. *Mar Hanna* was therefore cast into prison, and he was unable to get out without the intervention of a Dominican father, the superior of the Catholic mission of Mossoul who consented to plead in his behalf, on condition, however, that the convent of *Rahban-Ormuzd* should be ceded to Gabriel. The Patriarch consented to this. He was liberated, but nevertheless he could not bring himself to fulfil his promise.

Gabriel retired into a small house in Alquouch, where, after the example of St. Paul, he supported himself with the labor of his hands, while at the same time practising the exercises of a religious life. In a little time he gained two companions — a simple laborer and a Nestorian priest who had received the grace to return to Catholic unity.

The three brethren longed to taste the sweets of retirement. Gabriel, aided by the influence of the chiefs of the village, who were affected by his good example, and having greatly at heart the success of

his good design, made new efforts to obtain the convent. He applied to the nephew of the Patriarch, the bishop of Amudin, who had under his spiritual jurisdiction the mountain of *Rahban-Ormuzd*. This latter, urged by his importunities, entered forthwith into negotiation with the patriarch, and without giving to Gabriel the authentic act of the concession of the place, allowed him to dwell there with those who should place themselves under his direction.

Gabriel who, with the impatient ardour of the Psalmist, asked of God wings in order to fly to the solitude, went immediately with his disciples to bury himself in the grottoes of *Rahban-Ormuzd*. On entering there they recited the following prayers, the inspiration of the piety of Gabriel:

"Oh Blessed Virgin! glory of the just, refuge of the faithful, crown of servants who labor, diadem of solitaries, support of the perfect, queen of confessors, mother of penitents, sign of joy and rejoicings, I implore thee, whose intercession obtains for us the graces, the blessings, and favors of God; Oh Virgin! our mistress, we thy servants beseech thee to assist and direct us. Grant that all the days of our lives our acts may be pure. Through thee, and in thee, we offer our souls to thy well beloved Son. Bless our endeavors, bless our community, and associate us to the passion of thy beloved child. Amen."

"Oh Saint Anthony! I invoke thee in offering to thee myself and my brethren, who have entered, or who shall enter, into this community. May the Virgin, our Medatrix, obtain for us that, during our whole lives, our conduct may be like to thine, and do not thou cease to guide us, as well as all those who shall persevere with me in the same purpose. Amen."

THE OXFORD TRACTARIANS.—The London Observer, in an article written by no friend of the Oxford school of divinity, says:

"Puseyism has made extraordinary progress in the church within the last three years. It is calculated that out of 12,000 clergy in England and Wales, 9000, three-fourths of the whole, are deeply tainted with it. In Scotland, again, the whole of the Episcopal clergy with the exception of three or four, are decided Puseyites. In Ireland, also, the heresy is making alarming progress. It is calculated that the majority of the Bench of Bishops are more or less deeply tinged with it. Those of the prelates who most openly advocate Puseyite principles are the Bishop of Exeter, the Bishop of London, and the Bishop of Oxford. Among the churches and chapels in London in which Puseyite practice prevails to the greatest extent, will be found in Shore-ditch church and Margaret street chapel, Oxford street.

In the latter place it would be difficult to perceive any difference between the form of worship, and that observed in the Roman Catholic Church. In many of the Puseyite churches and chapels, daily worship has been established, and in all of them, we believe, the sacrament is administered weekly.

SPAIN.—IRELAND.—Unexpectedly and in different regions matters are occurring

to accelerate Ireland's legislative independence. Louis Philippe wishes to have French influence predominant in Spain, and is determined, as we may infer from a recent speech of Guizot, to do so. England's obvious policy is to prevent such an upsetting of "the balance of power." The former will uphold the insurgents—the latter the Regent. War between France and England is, therefore imminent.—In this event, all the Frenchmen now in Ireland, engaged, according to that very competent authority, the *Tory press*, "in drilling the peasantry," will be required on the Continent, and may be easily spared from Ireland, as the mere declaration of war will be repeal of the Union. What next? Of course, the election of our Representatives to the Irish Parliament.—*Belfast Vindicator*.

IMPORTANT FROM THE SOCIETY ISLANDS.—The government has gone on regularly till within the last ten days, since which we have had nothing but rumours of war; and I have an idea that we shall have a serious disturbance here, if the tranquility of Europe is not disturbed by it; for you must know that about twelve years ago we had an arrival here of H. B. M. ship *Talbot*, Capt. Sir Thomas Thompson, direct from England, and of the *Boussole*, a French frigate.

Sir Thomas brought letters from the English Government to Queen Pomare, and as she was, on the arrival of the frigate at Morea, he sent a boat for her to come over, as she never had been at Tahiti since the French had got possession, and hoisted their protectorate flag. But on the receipt of Sir Thomas's letter she came across in state, with the old Tahiti flag flying in her barge. She pulled directly on board the frigate, without landing, and they manned the yards and ran the old flag of Tahiti to the fore, and saluted it with twenty one guns, as they also did on her departure.

This annoyed the French greatly, so much so that they issued a protest against the proceedings of the commander of H. B. M. ship *Talbot* in hoisting and saluting the old Tahiti flag, thereby disturbing the peace and tranquility of the place, and acting directly hostile to France. Sir Thomas then requested the Queen to call a meeting of all the inhabitants on the island, to know whether it was their wish that the French should hold possession and govern the island. The meeting took place yesterday in the Queen's enclosure, and it was attended by about 10,000.

When called upon to speak they all agreed to a man in not wishing the French to remain on the island; and they all wished the Queen to allow them to go and pull down the protectorate flag; but she would not allow it. Last night however the flag was hauled down, and the signal halyards were cut away. The captain of the *Boussole* threatened to fire upon the place if the flag does not go up again, and the captain of the English frigate has threatened to fire on the Frenchman the moment a shot is fired on the town.

The tenor of the English letter to Pomare was that England would protect her against any foreign power that should encroach upon her dominions, and both frigates at present lie all ready for battle, and the Queen and most of the natives have fled to a distant part of the island.

"The Present State of Society."

This is the title of an interesting article in the last number of the Democratic Review. The author is the Rev. O. A. Brownson. *The evils which oppress the world at the present day are of such magnitude, that men are obliged, though unwillingly, to examine the causes of such general suffering. This is a boasting age; the age of free inquiry; this is the age of Quack Medicines and Quack Religions; Brandreth and Wesley; this is the age of humbug, when the propriety of observing the Sabbath must be bolstered up with the certificates of Physicians, who very wisely inform us that the "effect of resting one day in seven "must have been known to the founder of the Mosaic institutions!" But foremost in honor to our age is its philanthropy! Soup Societies and Poor laws! The writer in the Review understands the subject, and we solicit the attention of the reader to the following extracts.—Catholic Telegraph.*

"Humbly do I beg pardon for having said in my folly, that what the demagogues tell them about their intelligence and virtue is all a humbug. It was an unwise, an imprudent word. I will no more repeat it.

I will henceforth be silent, merely pointing, in our good city of Boston, to Soup and Bread Societies for able bodied men and women, ready, willing, begging to work, and yet can get no work to do; to your thousand victims of man's infamy, the number kept good by a surplus factory population; to the honest, intelligent, even well-educated man, driven to steal, in order to gain the, to him, inestimable favor of being sent to the House of Correction. My dear friends, my most wise and virtuous demagogues, all you say of the dear people, of their intelligence and virtue, is, no doubt, very true, very sweet—for you have sweet breaths—and may I never be again left to question your veracity; but these four thousand—, these Soup and Bread Societies, this privilege of being sent to the House of Correction, or of being locked up in a dungeon?

"There can be no question that within the last three hundred years there has been a most wonderful increase of industrial activity, of man's productive power; and of the aggregate wealth of the world. Great industries, so to speak, have within these three hundred years sprung up, never before conceived of; man has literally made the winds his messengers, and flames of fire his ministers; all nature works for him; the mountains sink, and the vallies rise before him; the land and the ocean fling out their treasures to him; and time and space are annihilated by his science and skill. All this is unquestionable. On the other hand, equally unquestionable is it to him who has looked on the matter with clear vision, that in no three hundred years known to us, since man began to be born and to die on this planet, when, upon the whole, it has fared worse, for soul or for body, with the great mass of the laboring population. Our advance, it would seem, has been that ordered by the militia captain, an advance backwards."

"We boast of our light; we denounce old Feudalism and the middle ages, and fancy it worth a *Te Deum* that we have got rid of it; and yet, the impartial and clear sighted historian being asked, what period he lingers on, when, all things considered, it proved best with the great mass of the European population, answers, without hesitation, the period when Feudalism and the Church wore in their greatest glory; that is, from the tenth to the end of the fourteenth century. Compare the condition of what Carlyle calls the "workers" of England, the land of our ancestors, during that period, with the condition of the corresponding class at present. The one is almost struck dumb by the contrast. Cotton, as Carlyle says, is cheaper, but harder to get a shirt to one's back. Cotton is produced at two pence an ell, and shirts lie piled up in warehouses, and men go about with bare backs. For food, even Gurth born thrall of Cedric, did get some parings of the pork; the poor Mother and Father of the Stockport cellar, alas, none. For spiritual food, the poorest had faith and were instructed at least in the elements of the Christian religion; inquiries recently made into the condition of the population employed in English collieries, show that human beings do grow up in the nineteenth century, in rich, ay, and Christian England, who know not even the name of their Maker, save by hearing it desecrated; and all accounts agree that the morals of the colliers, are superior to the morals of the factory operatives. In the highest departments of thought and genius, the contrast is hardly less striking; our most advanced philosophers were anticipated; we are scarcely able even to copy the Gothic Church, the last word of Christian architecture; and Dante has in poetry no rival, unless it be Shakspeare.

"During these and the preceding four hundred years, more work was done for humanity, under an intellectual and social point of view, than ever was done, in a like period, since history began. A writer, not to be suspected of undue partiality, in touching upon this period and upon the action of the Church, is forced to say, 'During the greater part of that period, by means of its superior intelligence and virtue, it—the Church—ruled the State, modified its actions, and compelled its administrations to consult the rights of man, by protecting the poor, the feeble, and the defenceless. It is not easy to estimate the astonishing progress it effected for civilization during that long period called by narrow-minded and bigoted Protestant historians, the dark ages.'

"But the chief thing we admire in the Middle Ages, is that men did then believe in God, they did believe in some kind of justice, and admit that man, in order to reap, must in some way aid the sowing; that man did, whatever his condition, owe some kind of duty to his fellow man; and admit it, not merely in theory, in caucus speeches, or in loud wind professions, but seriously in his heart and his practice. But we have changed all that, we have called the religion of the Middle Ages superstition, the philosophy which then was cultivated, miserable jargon, and the governing which

then went on, tyranny and oppression. We have learned to blush at the page of history which speaks of Hildebrand, and St Anselm, and the enfranchisement of the communes, and would if we could blot it out. It is a reproach to a man in those times and in this country to name it without execrating it. The age which covered Europe over with its Gothic Churches, and with foundations and hospitals for the poor—produced St. Anselm, Abelard, St. Bernard, and Dante, Chaucer, old John of Gaunt, and Magna Charta, De Monfort, William Longbeard, Philip Van Arteveld, Roger Bacon, Albert Magnus, John of Fidanza, Duns Scotus and St. Thomas Aquinas, is a blank in human history! Thank God we have outgrown it, got rid of it.—We are no longer superstitious; we have made away with the old monks whose maxim was "work is worship;" we have struck down the last of the Barons; we are free; we have the Gospel of the cotton mill, *laissez faire*, save who can, and the devil take the hindmost, and we can do what we please with our own. A notable change this, and worth considering. How was it brought about, and what has been the gain?

"We cannot go fully into the inquiry this question opens up. The Middle Ages brought the human race forward not a little. What most strikes us is the high moral and spiritual exaltation which everywhere meet us. Man, through the faith nurtured and strengthened in him by the Church, became great, noble chivalrous, energetic. This immense spiritual force accumulated in the interior of man during the four centuries named, overflows in the activity, bold adventure, vast enterprises, and important discoveries which commences in the fifteenth century.

"The church, during the Middle Ages, had paid great attention to education: it had covered Europe over with universities and schools. In the early part of the fifteenth century, education was almost as general throughout the principal states of Europe as it is now; the actual amount of instruction one is tempted to believe was greater though perhaps a smaller number could read and write.—The Bible had been translated into the vernacular language of Englishmen prior even to Wickliff, which would indicate that the Saxon population were able to read.—There was, at any rate, a very general mental activity throughout Europe, as the relics of popular ballads and literature of the time bear witness. The mind was prepared for the New Literature which was then brought to light. The Greek scholars, with Greek subtlety and Greek sophistry, were dispersed, by the taking of Constantinople, over the principal Latin States; the study of the ancient Heathen Literature went with them, and the several schools of ancient Greek philosophy had their disciples and champions in the very bosom and among the high dignitaries of the Church itself. Its obvious and unquestionable superiority, as to the perfection and beauty of its form, over the richer, profounder, more varied, and earnest, but less polished literature of the Fathers and the Church, secured it a ready adoption and an almost universal authority.

We have here glanced at some of the causes which have operated to destroy the religious faith of the Middle Ages, to abolish the worship of God in Christian lands, and to introduce the worship of Mammon—all triumphant Mammon. Going along through the streets of Boston the other day, we remarked that it has become the fashion to convert the basement floors of our Churches into retail Shops of various kinds of merchandise. How significant! The Church is made to rest on TRADE; Christ on Mammon. Was any thing ever more typical? The rents of these shops in some cases, we are told, pay the whole expense of the minister's salary. Poor minister! if thou shouldst but take it into thy head to rebuke Mammon, as thy duty bids thee, and to point out the selfishness and iniquity of the dominant spirit of trade, thy underpinning would slide from under thee, and thou wouldst; —But land is valuable; and why should it lie idle all days in the week but one, because a meeting-house stands on it? Ay, sure enough. O blessed thistle! great art thou, and has learned to coin thy God and to put him out at usury! But what hast thou gained? Thou art care-worn and haggard, and with all thy economies, begrudging Heaven the small plot of ground for his temple, - Heaven, who gives thee all, this whole earth, so much broader than thou canst cultivate, thou hast to provide bread and soup societies for the poor starving men and women, who would work, but can get no work.

"We would also see revived in all its mediæval force and activity the Christian Faith, and as the interpreter of that Faith, the Christian Church, one and indivisible; the ground and pillar of the truth; clothed with the authority which of right belongs to it, and enjoying and exercising a discipline on high and low, rich and poor, as effective as that of the Middle Ages, but modified to meet the new wants and relations of Christendom. There is no true living on this God's earth, for men who do not believe in God, in Christ, in the ever present Spirit of Truth, Justice, Love; in the Reality of the Spiritual World; nor without the Church of Christ, active and efficient, authoritative over faith and conscience; competent to instruct us in the mysteries of our destiny, and to direct us wisely and surely through the creation of a heaven here on earth, to a holier and higher heaven hereafter. We must revoke the divorce unwisely & wickedly decreed between politics, religion & morality. It must not be accounted a superfluity in the politician to have a conscience; nor on impertinence to speak and to act as if he believed in the eternal God, and feared the retributions of the unseen world; nor inconsistent with the acknowledged duties of the minister of religion, to withhold absolution from the base politician, the foul wretch, whatever his private morals, who will in public life betray his country, or support an unjust policy through plea of utility or expediency. It must not always be in vain that a public measure is shown to be unjust in order to secure its adoption. Nations must feel that there is a Higher than they & that they may lawfully do only

what the Sovereign of sovereigns commands. Right must be carried into the cabinet councils of ministers into legislative halls, into the bosoms of business, and preside at the tribunals of justice; men must be made to feel deep in their inmost being, whether in public life or in private life; that they are watched by the all-seeing Eye, and that it is better to be poor, better to beg, better to starve, than to depart in the least iota from the law of rigid justice and thrice blessed charity. This is what we need; what we demand for our country, for all countries; and demand too in the reverend name of Him who was, and is to be, and in the sacred name of Humanity, whose maternal heart is wounded by the least wound received by the least significant of her children."

From the United States Catholic Magazine.

THE ROSARY.

BY B. U. CAMPBELL.

Concluded.

Nothing is more impressive to a stranger than the simultaneous prayer of the entire population of a Catholic city, when the bells toll for the prayer *Angelus Domini*, and all unite in soliciting the B. V. Mary to intercede for them, "now and at the hour of death." An American in Spain thus describes such a scene in Cadiz, on the *Ala-nada*, a long walk, lined with trees, fronting the sea:

"Here the whole city is seen, without any discrimination, as to rank or character; and this general place of rendezvous affords to a stranger, at one view, all that is attractive, fashionable, or elegant. They meet in summer about six o'clock, and the crowd increases until dark. At the going down of the sun the bells from all the churches chime the *oraciones*; the crowd stops, the loud laugh and the hum of voices are instantaneously suspended, the air of gaiety gives place to unaffected and pious looks, each person crosses himself, and says a short prayer, to return thanks to the Disposer of all good, that another day has passed in peace. The bell stops in a minute, each person passes the compliment of the evening to the other, the crowd moves on, and again all is life and animation. No religious ceremony is so solemn, and at the same time so wholly commendable. Millions pausing at the same moment, suspending the hilarity of conversation, the gaiety of thought, the tender sentiments of love, to give place to pious reflections and grateful acknowledgments."

A stranger in passing through Austrian Tyrol is often edified by the peasants returning home at evening from their labor, saying the prayers of the Rosary aloud in unison—the most ancient of the company reciting the mysteries and the first part of every prayer, while all the others respond in the concluding sentence of each prayer. The pastoral inhabitants of the mountains of Spain and Italy tell their beads, and meditate upon the subjects proposed to them, while watching their flocks. The rural population of France form confraternities, each member of which performs his devotion for the common benefit, and all unite with the priest on Sunday, after vespers, in reciting the Rosary aloud in the church. The Genoese or Venetian sailor, who watches the fading day while floating on the purple Mediterranean or Adriatic sea, thinks not of sleep until he has said the Rosary. In Florence the fair,

"Along the banks where smiling Arno sweeps,"

and in the polished circles of Catholic courts, female taste has contrived that a chaplet of beads, whether of gold or precious stones, shall be the ornamental necklace of the fair; doubtless that they may be reminded of the virtues enjoined upon those who wear the Rosary, and that amid the gaities of life they may imitate the royal knight Fitzjames:

"His midnight orison he told,
A prayer with every bead of gold;
Consigned to heaven his cares and woes,
And sunk in undisturbed repose."

Within the last few years, in many places, societies have been formed by the organization of the faithful in bands of fifteen persons, each of whom engages to recite every day, for a month, one decade, and meditate on one mystery; so that the whole Rosary is performed

by each little society every day. This organization, called the *Living Rosary*, has been approved by the present pontiff, and favored with many indulgences.

The practice of repeating the same prayers so often has led some to regard the Rosary as a monotonous exercise. But it must be remembered that, besides the vocal prayers, every decade has a subject proposed for meditation—that while the voice is employed the thoughts may be engaged in the contemplation of subjects well calculated to inspire devotion towards God. Thus, the attention being fixed, the mind may be occupied with the historical facts presented; the affections moved by contemplating the Divine love and mercy exhibited; the imagination will contribute to excite proper sentiments, and the heart glow with gratitude. All the powers of the soul will be employed,

"While fancy revels on her golden wing."

For example in the mystery of the incarnation, the devout Christian may transport himself in spirit to the humble abode of Mary at Nazareth, and witness the annunciation by the angel Gabriel to the Blessed Virgin, hear the salutation, "Hail, full of grace," and mark the modesty of Mary, who is troubled at so extraordinary a salutation; and admire her fidelity to her vow of perpetual virginity as she exclaims, "How shall this be done, because I know not man." He may then hear the angel's answer, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." Hearing the sweet voice of the "Blessed among women," as she promptly expresses her submission to the Divine will, "Behold the handmaid of the Lord, be it done unto me according to thy word" (Luke i), he may contemplate and adore the wonderful mercy of the Eternal God, who condescends to be born in time, and, by a miracle incomprehensible to human reason, unites the human with the Divine nature.

The sacred passion of our Lord has been a favorite subject of meditation for the most eminent saints. At that furnace of Divine love they kindled a flame of charity that consumed all that was earthly in their nature; and learning from the "man of sorrows" to despise the vanities of this life, abandoned wealth, pleasure, fame—all that the world esteems most, and took up their cross every day to follow Him. Many are the gushing affections that will arise in the Christian's heart, as he contemplates in detail the various circumstances presented to his consideration in the five dolorous mysteries of the Rosary. Placing himself near the Son of God at every stage of His passion, he will behold the excess of suffering and humiliation endured; by the Saviour to atone for the sins of man. Scourged by brutal soldiers, crowned with thorns, loaded with His cross when exhausted with loss of blood and barbarous usage. The contemplatist may join himself to the Virgin Mother, in her participation in the sufferings and sorrows of her Divine Son. What must have been her affliction when she beheld Him whom she knew to be the Lord of glory, insulted and dishonored, spit upon and blasphemed by His own people, and conducted to Calvary by those whom He had loaded with favors, and for whose salvation He was then going to shed the last drop of His sacred blood? In the contemplation of the crucifixion, that mystery which will astonish men and angels for all eternity, the heart will find scope for the exercise of its warmest affections, while the mind is employed in the awful scene when darkness covered the whole earth. The earth quaked, and the rocks were rent, and the graves were opened, and the bodies of the saints arose. His Apostles had deserted Him, His disciples were dispersed, but the evangelist says: "Now there stood by the cross of Jesus His Mother!" When considering her agony at the sufferings of her adorable Son, the prophecy of Simeon, made thirty-three years before, "Thy own soul a sword shall pierce" (St. Luke), will teach the Christian heart how intense must have been the sufferings of Mary during the whole life of her blessed Son, now consummated by His most painful death, and some faint idea may be formed of the efficacy of her powerful intercession in behalf of sinners.

The five glorious mysteries, the third and last part of the Rosary: present subjects for meditation that fill the Christian with joy. In the first mystery, for example, the resurrection, he beholds the triumph of his Lord, the great evidence of His Divinity, and the foundation of the Christian's hope. "Christ died

for our sins, and rose again for our justification." Many are the subjects presented for meditation by the short history which the Scripture gives of the life of our Lord during the forty days He remained on earth after His resurrection. Jesus, whom we saw expire on a cross, now breaks the bonds of death; by His own power resumes life, and bursting open the rock-hewn sepulchre, rises in the same body, but in a glorified state—"The first fruits of them that slept." How affecting is the history of the meetings of Jesus with His disciples, and of His interviews with His apostles. The awe with which they were penetrated when He first appeared among them—"The doors being shut," with the loving salutation, "peace be to you." His condescension to St. Thomas, His gentle, but impressive rebuke, and His benediction on him who believes on the authority of the Divine word, rather than on the testimony of his own senses. "Blessed are they that have not seen and have believed," (John xx.) The twenty-fourth chapter of St. Luke will furnish matter for many reflections while reciting the Rosary. On the evening of the day of His resurrection, as two of His disciples were walking to a town about eight miles from Jerusalem, engaged in conversation on "all these things which had happened," talking and reasoning together, Jesus, drawing near, walked with them, but without allowing himself to be known. He inquired the subject of their conversation which made them sad. They asked Him if He alone was ignorant of the extraordinary things done in Jerusalem within the preceding days. He inquired: "what things?" They described to Him Jesus of Nazareth, a mighty Prophet who had been condemned to death and crucified, and stated that they had entertained hopes that He was the Messiah, but that now the third day since His death had passed. Yet that reports of His resurrection had been spread; that some going to the sepulchre discovered that the body was not there—"but Him they found not."

Then Jesus, upbraiding them for the hesitation to believe the prophecies concerning Him, asked them if it were not necessary for Christ to have suffered, and so to enter into his glory? And then, beginning at Moses, he explained to them all the prophecies in the scripture relating to the Saviour, in such manner as inflamed their hearts. Could any eloquence equal that of Jesus Christ expounding the numerous prophecies relating to himself, showing their connection during four thousand years, and their fulfilment in the wonderful acts of His then recent passion and death! On approaching the termination of their journey, "He made as though he would go farther." But they pressed him to accept their hospitality, as it was then late in the afternoon; and he consented. "Whilst he was at table with them he took bread, and blessed, and brake, and gave to them." They immediately recognized him, and "he vanished out of their sight." Then the two disciples were able to account for the deep interest excited in them by the discourse of their late companion, and they said one to another, "was not our hearts burning within us whilst He spake in the way, and opened to us the Scriptures?" And they immediately returned to Jerusalem, and told the Apostles what had happened, "and how they knew Him in the breaking of bread." (St. Luke xxiv).

The Rosary, far from being a dry or monotonous devotion, will be found by those who faithfully practise it in its true spirit, to be most interesting and attractive. There are few who cannot spare time enough to perform a third part every day. It is said the renowned Marshal Turenne said his beads in martial camps; and many persons whose cares and employments leave them little leisure for retirement, make the devotion of the Rosary the companion of their evening walk.

The following testimony in favor of devotion to the Immaculate Mother will not be without its effect upon those who knew, either personally or by reputation, the first American bishop of the Catholic church.

On his death-bed, a very short time before he expired, Archbishop Carroll said to Rev. F. Grassi, who attended him during his last illness—"Of those things that give me the most consolation at the present moment, is, that I have always been attached to the practice of devotion to the Blessed Virgin Mary, that I have established it among the people under my care, and placed my diocese under her protection."

PAYMENTS RECEIVED.

Hamilton—John Brick, 15s.; Timothy Brick, 5s.

London—Rev Mr O'Dwyer, \$5, being for Thomas McGinn, Adelaide, 7s 6d; Michael Coghlin, Warwick, 10s; and Miss Murphy, Fort Gratiot, Mich. 7s 6d.

Windsor—F. Baby, Esq. 15s.

Perth—Rev J. H. McDonagh, 7s 6d.; also for Edward Byrnes, Angus McDonnell and Wm O'Brien, each 7s 6d.

Milwaukee—Mr McLachlan, \$5.

NOTICE.—Whereas Hannah Everitt, in May last, gave Moses Rolph & Co. a Note of Hand for grafting Fruit trees, payable on the 1st September following according to the number of grafts then living;—and whereas the Subscriber, at the same time, and for the like purpose, gave a Note of Hand payable to the said Moses Rolph & Co.;—likewise another Note of Hand, given to the said parties, for \$9, on account of a horse trade, both payable in September following;—This is therefore to caution all persons against purchasing any of the said Notes, as I will not be responsible for their payment, having received no value for them.

ZENAS EVERITT.

West Flamboro', June, 1843.

COMMON SCHOOLS.

NOTICE is hereby given, that the Common Schools, for the Town of Hamilton, will be opened on Monday, the 7th day of August next; and that the payment of one shilling and three-pence per month, for each pupil, must be made to the several Teachers by the Parents or Guardians, in advance.

By order of the Board,

LEGATT DOWNING,

Clerk H. I. P.

Hamilton, July 31, 1843.

48

NOTICE.

THE CO-PARTNERSHIP hitherto existing between Henry Girouard and Robert McKay, Livery Stable Keepers, is this day dissolved by mutual consent, and all debts due to the above Firm are requested to be paid immediately to Henry Girouard or Robert McKay, who will pay all accounts due by said Firm.

HENRY GIROUARD,
ROBERT MCKAY.

Witness to the signing

of the above,

LEGATT DOWNING,

Hamilton, July 21, 1843.

THE SUBSCRIBER takes this opportunity of expressing his gratitude to his numerous friends, for the flattering support received during the time of his Co-partnership, and begs to inform them, that in future the establishment will be carried on by the undersigned, who begs to solicit a continuance of their favors.

HENRY GIROUARD.

Hamilton Livery Stables,
July 21, 1843.

49

BUSINESS 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.

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

CROWN LAND DEPARTMENT,
Kingston 20th July 1843.

IT HAS PLEASED HIS EXCELLENCY THE GOVERNOR GENERAL to appoint the undermentioned persons as Inspectors of Clergy Reserves:

James Grant of Martintown, and Martin Carnan, of Cornwall for the Eastern District, comprising the Townships Charlottenburg, Cornwall Finch, Konyon, Lancaster, Lochiel, Matilda, Mountain, Osnabrock, Roxborough, Winchester and Williamsburgh.

Henry W. Yager, of Thurlow, and William Burke of Kingston, for the District of Victoria, comprising the Townships of Thurlow, Sidaey, Hungerford, Huntingdon, Rawdon, Marmora, Modac, Elzevir Lake and Tyendinaga.

George Rykert, of St. Catharines, & William Woodruff, of St. David, for the Niagara District, comprising the Townships of Walpole, Canstor and Rainham.

Elias Moor, of Sparta, and John S. Buchanan, of Katesville, for the London District, comprising the Townships of Adelaide, Aldborough, Ashfield, Bayham, Carradoc, Delaware, Dorchester, Elfred, Lobo, London, Malahide, Mossa, Southwold, Wawanosh, Westminster and Yarmouth.

Farquhar Robertson of Hawkesbury, and Charles Waters, of L. Original, for the Ottawa District, comprising the townships of Hawkesbury East, Hawkesbury West, Caledonia, Plantagenet Rear, Alfred, Cambridge, Russell, Cumberland and Clarence.

Archibald McDonald, of Marina, and Charles Butler, of Coburg, for the Newcastle District, comprising the Townships of Alawick, Crawahe, Cavan, Clarke, Cartwright, Darlington, Haldimand, Hamilton, Hope, Monaghan, Murray, Manvers, Otonebee, Percy and Seymour.

Joshua Bates, of F. rmersville, and Stephen Burritt, of Buritt's Rapids, for the Johnston District, comprising the Townships of Leeds, Kitley, Bastard, Crosby North, Crosby South, Burgess, Emsley, Edwardsburg, Agusta, South Gower, Wolford, Elizabethtown Young and Escott, Oxford and Lansdown.

The several Newspapers published in Upper Canada will please give the above one insertion, as well as all other appointments of Inspectors of Clergy Reserves for the same part of the Province.

Secure your health by using only PURE and Wholesome Water.

Armstrong's Patent Mechanical Filter

Warranted to purify 500 gallons of Water in 24 hours.

It is a well authenticated fact that a great proportion of the diseases incident to this Country, viz; Fevers, Agues, &c., are caused by the impurity of the water, and it has therefore become an object of importance to the public to discover a means of purifying it in sufficient quantities for ordinary household purposes. This is now done by the Patent Mechanical Filter, which at the same time unites rapidity, simplicity, and economy, and by means of it water can be purified in any quantity, with very little trouble. During the last year, since their introduction into the United States, they have been adopted into the Navy, both national and commercial, and are fast becoming general as an article of household use.

ITS ADVANTAGES ARE

- 1st. Smallness of compass, cheapness and simplicity of construction, whereby it is not liable to get out of order.
 - 2d. The rapidity with which it works, purifying 500 times as much water in a given time, as any filter of the ordinary construction.
 - 3d. As it does not operate chemically, water for washing and all other household purposes, as well as for drinking, can be purified by it. It will also be found particularly adapted for Wine & Spirit Merchants; &c.
- Price \$3 each, in complete order for use. Families in distant parts of the country can have Filters forwarded, carefully packed, by addressing the Agent by post, with a remittance.

For sale by J. DREW, Agent for Kingston, Princess St., opposite the Globe Hotel.

Kingston, July 25, 1843.

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

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

J. WINER'S COMPOUND SYRUP OF HOREHOUND AND ELECCAMPANE.

FOR the speedy and effectual cure of Coughs, Colds, Asthma, Spitting of blood, whooping Cough, Croup or Hives, Consumption, Pleurisy, hoarseness, pains and soreness of the breast and lungs. Bronchitis, a disease that is sweeping hundreds to a premature grave, under the fictitious name of consumption, can be cured by this medicine. The usual symptoms of this disease (Bronchitis) are cough, soreness of the lungs or throat, hoarseness, difficulty of breathing, asthma, hectic fever, a spitting up of phlegm or matter, and sometimes blood. It is nothing more than an inflammation in the fine skin which lines the inside of the whole of the wind tubes or air vessels which run through every part of the lungs.

The peculiar virtues of this compound have for a long time attracted the attention of the medical profession and public; and a lively interest has recently been directed to the development of their active powers and pulmonary qualities, which the proprietor is now able to gratify, and presents this medicine to the public with full confidence of its being the most safe and valuable remedy ever discovered and adapted to all diseases of the lungs, when any of the functions do not perform their natural or healthy action.

It is universally believed that God in his Providence has not afflicted his children with pain and disease, without at the same time giving them something in the garden of nature that will not only mitigate, but in many cases entirely relieve them. With these views strongly impressed on our minds, every one should feel a great desire to investigate to the utmost of his power, the great arena of nature, and to draw from that source that instruction which the wisdom of man has failed to attain.

In presenting this article to the public, the proprietor was influenced by the hope that a medicine prepared with much care and strict regard to the chemical properties of its several ingredients, should take the place of thousands of irresponsible nostrums of the day, with which this country is deluged.

The use of one bottle of the Syrup will be sufficient to convince the most sceptical of its beneficial effects.

Directions accompanying each bottle, with the signature of the proprietor, without which none are genuine.

Prepared and sold wholesale and retail by J. WINER, Chemist and Apothecary, King street, Hamilton, C. W. price 2s 6d.

N. B.—A liberal discount made to those who purchase to sell again.

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 Produce at the market prices. Hamilton, June, 1843. 40

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.

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 Xlth 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 accept for one for each. Seven copies for \$10, 4 copies for \$5, or one copy three years for \$5.

Addrs, McMAKIN & HOLDEN, Philadelphia.

THE STEAM PACKET SIR CHARLES

WILL commence her regular trips between Port Hamilton & Toronto on the opening of the navigation; leaving Port Hamilton every morning at 7 A. M. and Toronto every afternoon at 3 P. M.

For freight or passage apply to the Master on board.

Hamilton 28th April, 1843.

ROYAL EXCHANGE, KING STREET, HAMILTON—CANADA, BY NELSON DEVEREUX.

THE Subscriber having completed his new Brick Building, in King Street, (on the site of his old stand) respectfully informs the Public that it is now open for their accomodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.

N DEVEREUX. Hamilton, 1842. 1

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

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

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

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

IMPROVEMENTS IN "THE MUSEUM"

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

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

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

SAMUEL McCURDY, TAILOR, JOHN STREET, HAMILTON.

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 removed from the firm...

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

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

King street, Hamilton, May, 1843. 38

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

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

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

No. III of the People's Edition of the Waverly Novels is just issued, and will be continued on the 1st of each month.—Price 2s.

ARMOUR & RAMSAY,

Montreal. A. H. ARMOUR, & Co.

Hamilton. RAMSAY, ARMOUR, & Co.

Kingston.

Copies may also be obtained from the following agents:—Messrs A. Davids in Niagara; J. Craig, London; H. Scobie, Toronto; G. Kirk & 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.

October, 1844

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 effectual medicine for expelling worms from the system. The unexampled success that has attended its administration in every case where the patient was really afflicted with Worms, certainly renders it worthy the attention of physicians.

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

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

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

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

B. A. FAHNESTOCK & Co

For Sale in Hamilton by Mess John Winer, 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 faith with our original benefactors, and not sacrificing the reading matter for the advertisements. The circulation of the TRANSCRIPT amounts to

2,250 COPIES,

thus justifying our friends in making us their advertising medium.

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

TERMS—12c. in Town, and 15c. in the country, postage included.

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

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

D. M'DONALD, Near the Post-Office.

Montreal, May 24, 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 invariably in advance, (except for the city subscribers, who have the privilege of paying half yearly in advance, when they prefer it.) No subscriptions will be received for less than twelve months, and in no instance will the work be sent to any one, unless the order is accompanied with the cash. The very low price at which the work is furnished, renders the payment in advance indispensable.

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

All letters must be post paid, for they will not be taken from the office, and directed to JOHN MURPHY, Publisher, 146 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.

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