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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.

Very Rev. W. P. MacDonald, V. G., Editor.

OFFICE—CORNER OF KING & HUGHSON STREETS.

J. Robertson, Printer and Publisher.

VOLUME IV.

HAMILTON, [GORE DISTRICT] NOVEMBER 1, 1843.

NUMBER 7.

From the U. S. Catholic Magazine,

ROBERT SOUTHWELL, S. J. (1595.)

REV. JOE. WALTER, AUTHOR OF "THE LIFE AND TIMES OF SIR THOS. MORE," ETC

"And smit with feelings of the olden days,
Revive the music of neglected lays."

Daniel, (1595.)

[CONTINUED.]

The grand jury having found a true bill, Father Southwell was ordered to come up to the bar. He readily obeyed, and advancing with a calm and meek air, made a low reverence to the judges. His arms being then unpinioned, he modestly held up his hand according to usage, and on being asked whether he was "guilty or not guilty?" he answered; "I confess that I was born in England a subject of the queen's majesty; and that, by authority derived from God, I have been promoted to the sacred order of priesthood, in the Catholic Church, for which I return most humble and hearty thanks to the Divine Majesty. I also confess that I was at Uxendon, at the time stated, when by trick and stratagem I fell into your hands, as is well known; but that I never entertained any designs or plots against the queen or kingdom, I call God to witness, who is the avenger of perjury; neither had I any other design in returning home to my native country, than to administer the sacraments, according to the rites of the Catholic Church, to such as desired them." Here the judge interrupted him, telling him that he was to leave all that alone, and plead directly guilty or not guilty. Upon which he said, that he was not guilty of any treason whatever. Being then asked, "by whom he would be tried?" he said, "by God and by you." The judge told him he was to answer, "by God and his country." This he at first refused, alleging that the laws of his country were not agreeable to the laws of God; and he was unwilling those poor harmless men of the jury, whom they obliged to represent their country, should have any share in their guilt, or any hand in his death. "But," he added, "if through your fault it must be so, I cannot help it. Be it as you will; I am ready to be judged by God, and my country." When the twelve jurors were sworn, he challenged none of them, observing, that as they were equally strangers to him, charity did not allow him to except against any one of them more than another. Coke, the solicitor, then began to prove the heads of the indictments,—that Mr. Southwell was an Englishman, and a priest, by his own confession; and that his being so young was a demonstration that he had been made a priest since the time mentioned in the statute." Here the judge interrupting the speaker, and demanding of Southwell somewhat abruptly, what was his age? "The same," replied the father as abruptly, "as that of our Saviour when He was brought before Pilate." This expression, hastily thrown out, shocked the pious ears of Topcliffe, who was sitting among the lawyers, and he exclaimed with holy horror, that this impious priest was guilty of unpardonable presumption in comparing himself with our Saviour. Southwell meekly replied; "You misunderstand me, sir; so far from comparing myself to our blessed Lord and Master, I confess myself to be the creature of his infinite bounty, and the meanest worm of the earth in his sight."

When Ann Bellamy was brought to give her evidence, Southwell's firmness seemed for a moment to desert him.

To behold the apostate daughter of his worthy friend and protector, leagued with the enemies as well of her spiritual father, as of him who was her parent in the flesh, was a sight too painful for the sensibilities of his nature. For a moment he covered his face with his hand, while tears were seen to steal down his cheek.

When the evidence had closed, Coke rose and addressed the prisoner in a long and rambling discourse, in which passion claimed a far greater share than either reason or charity. When he had declaimed as long as he thought fit against the servant of Christ, and the other lawyers with the lord chief justice at their head, had loaded him with reproaches, jeering him upon his sacred profession, to which he offered no other answer than meekness and that silence which is sometimes more eloquent than speech, the jury retired to consult about their verdict. They were not long in deliberating, and their verdict was "guilty." He was asked if he had aught to say why sentence should not be pronounced against him. His answer was—"nothing—but from my heart I beg of Almighty God to forgive all who have been any ways accessory to my death." The lord chief justice exhorted him to prepare for the welfare of his soul, during the short time that was left him. He thanked him for his counsel, saying, "that by the grace of God, he had long since provided for that, and was conscious to himself of his innocence. The judge then rose, and pronounced sentence in the usual form. At the conclusion, Southwell made him a lowly reverence, returning him thanks, as for the most acceptable favor he could have done him. The judge offered him the aid of a minister to prepare him for death. Father Southwell begged him not to trouble himself on that head, as the grace of God would be more than sufficient for him. He was then remanded to Newgate; his arms were again pinioned, and he was led out of the court. A multitude of people thronged the streets of Wosminster, curious to behold a man known as well for his distinguished talents, of which he had given proof in several publications, as from the circumstance of his being a member of an ancient and distinguished family, his father and sister* being known to fill situations in the queen's household; and doubtless it was matter of surprise to many, that, considering the relations in which Father Southwell stood to these influential personages, efforts had not been made to prevent the scene which had just been witnessed. Aware of the interest thus excited among the populace, and fearful of the sympathy always felt for virtue and talent in distress, it was determined to convey the prisoner by water to Blackfriars. To use the words of Father Bartoli, "scarcely was Southwell well lodged a second time in Limbo, when some half-dozen preachers came to prove to him that hell would be his next remove, if he did not quit his damnable errors of his Romish superstition." But they went away with less humor than they came, for the keeper of the prison, touched as he had already been by the piety and gentle manners of his prisoner, was

* The Lady Mary Southwell was one of the maids of honor to Queen Elizabeth. In the Stoneyhurst MSS. is a curious paper entitled, "A true relation of what succeeded in the sickness and death of Queen Elizabeth," and which is thus endorsed in the writing of Father Persons;—"The relation of the Lady Southwell, of the late queen's death, 20 April, 1607. It is printed in the Rev. M. A. Tierney's new and valuable edition of Dodd's Church History of England, vol. iii. p. 70.

now entirely won over to the faith by the triumphant manner in which he heard the good father refute the arguments of the said preachers, and put them, if not to silence, at least to confusion;

For e'en though vanquish'd they could not argue still.

On the morning of the 21st of February, 1595, the keeper of the prison came to his cell to announce that the day had arrived in which he was to suffer for the priesthood. He embraced him in a transport of joy, grateful for the happy tidings he had brought him.—The keeper asked for some token of remembrance.—"Here," said Southwell, with a placid smile, "it is a sorry gift, but the only one my poverty affords," and he took from his head a silk cap which had been given him by a friend. The man is said to have treasured this memorial with religious care, nor could afterwards be induced by any consideration to part with it. At the door of Newgate a hurdle was awaiting him, on which he was to be drawn to Tyburn, a distance of between two or three miles. Upon this rude vehicle he stretched himself on his back, with his eyes turned towards heaven, and his hands joined upon his breast in the form of a cross. His lips were seen to move in prayer, and in a tone of deep emotion he was heard to exclaim: "And is it so, O Lord! and can a wretch so vile as I be thought worthy of so high an honor? But all is for thy greater glory." Such was the fervor of his manner, and the heavenly expression of his countenance, that several among the crowd could not withhold expressions of admiration: "God bless you!"—"Heaven support you!"—"Take courage!" were heard on every side; nor could the efforts of the officers who surrounded the hurdle, repress these outpourings of popular sympathy. When the procession was on the point of moving, a lady, who was veiled, approached and bent over the hurdle. It was a Mrs. Bannister, one of Southwell's sisters. He gave her his blessing as well as he could do so, his arms being pinioned, and was heard to whisper to her: "I will remember you in my prayers; but retire; you are in danger; there go in peace; God bless you!" After this, he spoke no more the whole way, keeping his eyes raised to heaven, and his heart in communion with his Maker, the only words that from time to time escaped his lips, was his favorite and customary ejaculation, *Deus meus et omnia*—"my God and my all!"

Below the gibbet stood a cart, in which the blessed martyr was placed. Making the sign of the cross in the best manner he could, he began to address the people in those words of the Apostle: "Whether we live, we live to the Lord, or whether we die, we die to the Lord: therefore, whether we live or die, we belong to the Lord." Here the sheriff would have interrupted him, but he begged leave to add a few words more, assuring him that he would say nothing that could give offence. He then spoke as follow: "I am come to this place to finish my course, and to pass out of this miserable life, and I beg of my Lord Jesus Christ, in whose most precious passion and blood I place my hope of salvation, that he would have mercy on my soul.—I confess that I am a Catholic priest of the Holy Roman Catholic Church, and a religious man of the society of Jesus; on which account I owe eternal thanks and praises to my God and Saviour."

Here he was interrupted by a preacher, who stood beside the cart, and as Father Bartoli remarks, "was determined not to have come there without doing something," telling him, that if he understood what he said in the sense of the council of Trent, he ran the risk of eternal damnation. But a palpable hint from the indignant bystanders having silenced this rabid son of Calvin, Father Southwell resumed: "Sir, let me beg of you not to interrupt the little I have to say during the few moments I have to live. I am a Catholic, and in whatever manner you may please to interpret my words, I hope for salvation through the merits of our Lord Jesus Christ. And as to the queen, I never attempted, contrived or even imagined any evil against her, but have always prayed for her to our Lord; and for this short time of my life, I still pray, that in His infinite mercy, He would be pleased to give her all such gifts and graces, as, in His infinite wisdom, He sees most expedient for the welfare both of her body and soul, in this life and in the next. In like manner, I recommend to the same mercy of God, my poor country. I implore the Divine Bounty to favor it with His light and the saving knowledge of His truth, to the better advancement of the salvation of souls, and to His own greater glory. I have no more to say, except it be to the Almighty and everlasting God, that this my death may be for my own and for my country's good, and for the encouragement and consolation of the Catholics, my brethren."

Having uttered these words, he looked calmly around him, and was seen to make a sign to some one in the crowd. It was to Father Garnet, who, at the risk of his life, was there as a faithful witness of the triumph of his brother missionary. Southwell then crossed his hand as well as he was able upon his breast, and bowed—the meaning of the gesture was unknown to the gazing multitude—by the initiated it was recognized as a token of his receiving the last absolution from Father Garnet. While the executioner was stripping him of the single frock, which in spite of the inclemency of the weather, was the only garment he wore, he said to the bystanders: "Whatever the ministers here present may report of me, I beg all good Catholics who are witnesses of my end, to bear testimony, that I die a faithful and obedient son of the Church." He then blessed himself, and with his eyes raised toward heaven, repeated with great calmness and resignation, those words of the Psalmist—"Into thy hands, O Lord, I commend my spirit." With his favorite phrase, *Deus meus et omnia*, and other short ejaculations upon his lips, the cart was drawn from under him. The unskilful hangman had not properly adjusted the rope, so that it was some time before he was strangled, the blessed martyr being several times seen attempting to make the sign of the cross while he was hanging. The letter of the law was, "to be cut down and embowelled while yet living," and twice or thrice the executioner made an attempt to cut the rope, in order to do his duty. But several of the bystand-

ers, and among the rest, Lord Mountjoy, stepped forward and stayed his hand; while a general cry of "Hold! Hold!" burst from the assembled multitude, so edifying were the last moments of the servant of God, and such was the sympathy he had excited even in those of a different way of thinking. As he was still seen to open his eyes, the persons near him drew him by the legs, to put him out of pain; and when the rope was cut, instead of allowing the body to fall to the earth and be dragged to the spot where the embowelling was to take place, they received it into their arms, and bore it reverently to the block. When the executioner held up the bloody head, and exclaimed, as was usual, "God save queen Elizabeth!" no voice cried "Traitor!" or responded the customary "Amen!" A respectful silence prevailed, and tears of pity and admiration were seen in many an eye. Lord Mountjoy was heard to say to those around him; "If that man be guilty, God grant that I may die the death of such a culprit!" His head was fixed on the point of a spear, and placed on London Bridge, in the same spot which, some fifty years before, had beheld the decapitated head of another illustrious man, also condemned to bear the name of traitor, though posterity has reversed the sentence—the good Sir Thomas More. The four quarters of his body were affixed to the four gates of the city, but were collected by the pious solicitude of his sister and decently interred.

From the Dublin Review.
Religion in England after the Reformation.

Let us now consider the character of the religion which succeeded to that, of which we have endeavored to trace a faint outline, and which had well nigh existed for a thousand years in these realms, and then see whether this new order of things was not even a fresh kindling of the wrath of God, and a still heavier chastisement for our sins, rather than a boon from Him, "who openeth his hand, and filleth with blessing every living creature;" whether it were not, of its very self, a curse that blighted whatever it touched, and an awful and distinctive token of the malediction of heaven—a malediction that carried with it this most miserable judgment also, that while it punished for past offences, it excited to new ones, so that the sinner has never ceased to add sin to sin.* Though in its course Protestantism swelled into a very deluge, which for a time swept every thing before it, both the altar and the throne; changing Carmel into a wilderness; converting a pleasant garden, abounding in many virtues, into a moral waste overgrown with thorns and briars; driving faith, hope, and charity from the sanctuary, and leaving us even to this day with "a land of closed churches, hushed bells, unlighted altars, unsteoled priests, as if the kingdom were under an interdiction;" yet, all this came not at once, though it all sprang but from one sin. Like the fall of Adam, the unbridled passion of Henry cast its deadening shade over a whole empire,

* Wisdom iii, 28.

† Faber's Foreign Churches.

infused its poison into the vein of a whole race, and verified to the letter, that awful denunciation of divine vengeance, that "an unwise king shall be the ruin of his people." True it is, that this "first born son of the reformation," came not in peace, but with a sword, and was indeed born for the fall of many; for he it was who, by severing the unity of the Church, removed the key-stone from the arch, and exposed the whole structure to certain ruin; it tottered for a few short moments under the feeble props which a spurious and unnatural exercise of the power so lately usurped could supply, and then sunk into an utter and undistinguishable wreck.

Once that the covenant with Peter was violated, the only secure foundation for unity was torn up, and though every possible effort was made to repair it, no ingenuity could devise a substitute. The pride of innovation proved greater than its power; and act after act was in vain passed for "the repression and extirpation of all errors, heresies, and other enormities;" "for the conservation of the peace, unity, and tranquillity of the realm;" for abolishing "diversity of opinions;" for establishing "the most perfect unity and concord in all things, and in especial in the true faith and religion of God;" and though the whole power of the crown was transferred to the crown,—which power the crown was not loath to exercise; and though it was backed by the civil authorities with five and faggot at their command.—of which too, they in turn, were not slack to avail themselves; still diversity of opinions sprang upon all sides, and never ceased to occupy—often to elude all the vigilance of royal inquisitor, and to baffle the most barbarous execution of the law. But the authority which was powerless for good, was soon found to be most apt for mischief, and the tyrannical and inflexible disposition of him who wielded it acting upon the dastardly subserviency of the great ones of the land;—the canting descendants of the proud barons of England,—for the first time in the history of the country, laid all the liberties of the kingdom (which had been won with such heroic resistance to arbitrary sway) prostrate at the feet of the monarch, giving equal force to the proclamation of the sovereign, and the passive obedience did they become under the dawn of their new illuminations, and under the plastic hand of power, that they even passed a step in advance, and invested the *councillors* of the king's successor, if he were under age, with the right of setting forth proclamations in his name, of the same authority as if issued by the king himself; and it was in the virtue of this very act that the religion of the late reign was supplanted; that all the diversities of opinions, the errors, heresies, and other enormities which sacrificed the unity of the Church, the peace and tranquillity of the realm, and deluged it with irreligion, impiety, and sacrilege, were accomplished during the minority of the infant sovereign, who had succeeded to his more imperious, but less inconsistent father.

It was indeed to little purpose to pray to be delivered from schism, as they were or-

dered to do in the Litany of 1535, when they had wilfully run headlong into it; or, that all "perverse sects" might be avoided, when they had opened the broad road for their admission; or that they might "withstand the frauds and snares of their ghostly enemy," when they themselves had set the toils; or that they might "die in the very true Catholic faith," when they had not only most solemnly protested against it, and bound themselves by oath to abide in another, but had made the very profession of it high treason against the state! For is it not written that "the hope of the hypocrite shall perish through his appointment? Who makes a hypocrite to reign for the sins of the people?" And thus again did they earn the recompense that awaited them, and "the congregation of hypocrites was made desolate." That desolation came indeed with a rapid and appalling vengeance. It rent the veil of the sanctuary, but it had no better covenant to establish in its place. No; the covenant of God, the inheritance of Christ, his seamless coat, the pillar and the ground of truth, was treated with as little ceremony as an antiquated building, grown out of date and taste,—like one of those fashions which this capricious world of ours has decked herself out withal for a season, and then discarded as something of which it had grown weary, because it lighted novelty, and which they had as good a right to change as to change the fancy of their vain apparel. What had, therefore, been venerated for its antiquity, for its majestic comeliness, its beautiful splendor, its happy adaption to its purposes, for the association which had grown up around it, and to which every succeeding age added new charms, and imparted a new interest, became despoiled of half its glory, contracted in all its fair proportions, and profaned in its most holy rites.

To give zest to the meagre fare which was now served up to the religious appetites of the people, in lieu of the sumptuous feast to which they had been hitherto accustomed, that discarded Church which had heretofore provided it with such a lavish hand, became the object of the bitterest antipathy. The dark unfeeling zealots, and ravenous extortioners, who were dividing the land between fanaticism and infidelity, "knew full well that the sword of the law could not have been wielded with such deadly effect against the holy and ancient religion of these islands, if that religion had not first been decried, abused, and malignod, until it appeared to the multitude a very moral monster. From the sole of its foot, like its divine founder, 'to the top of its head, there was no soundness in it;' it was buffeted, abused, spit upon; it was covered with a mantle of derision; it was scourged, and drenched with vinegar and gall; the winter of affliction entered into its very soul; and it was, when thus disfigured by a clamorous rabble, and seemingly abandoned by God, that the bigots, and the fanatic cried out to the agents of the law and the sword,—away with it, away with it!"

Having crucified it, they buried it, and esteemed it dead, but after a long sleep, it has risen, like its divine author, from the tomb: and God grant that the sower may again cast the good seed around! May he open rivers in the high hills, and fountains in the midst of the plains: may he turn the desert into pools of water, and the impassable land into streams! and may he plant in the wilderness the cedar and thorn, and the myrtle, and the olive-tree! (Isais xli and liv.) May they again grow and flourish, and cast their shadow over the length and breadth of the land; and may the desolate cities be again inhabited!

The consequence of this total alienation from the ancient creed, was a new order of things that left nothing wherewith the imagination might assist the reason; no associations, no reminiscences; the poetry of religion driven from her precincts, the mysteries of faith departing from her, no warmth of affection in her heart, and consequently no glowing devotion in her prayers. It tore itself asunder from all former feelings and prepossessions; rendered the beautiful history of the English Church no better than a tale of fancy, and pronounced a verdict of condemnation against the greatest men that the nation ever produced, as well as against those to whom it was most deeply indebted. Not content with this state of internal desolation, it cut itself off from all sympathy with the rest of Christendom, and such was the fatuity by which the religious counsels of the country were thenceforth governed, that she appeared to be handed over to a judicious blindness in just punishment for her sins, a blindness which she has too faithfully transmitted from generation to generation: for her subsequent story has never presented one interesting feature; exercising no influence beyond her own isolated territories; undertaking no enterprise, either in the cause of civilization or Christianity; adding nothing to the store of religious knowledge, or of ecclesiastical history, but on the contrary, manifestly retrograding in his course. As a member of the Christian community, she was a withered and lifeless branch, stirred only from time to time by the strife of her own internal dissensions. Usually sunk in apathy and indifference, she has been only roused to a knowledge of her own existence by the spirit of angry contention within her own bosom; and even here she has been ever governed by external circumstances which belonged to the wretched concerns and interests of this world, and not of the next. In her infatuation she cared little for doctrine or principle, provided she went wide enough from Rome, and established sufficient safeguards for the protection of the plunder which the abettors of the change were then enjoying; and with this object in view, hostility to Rome was her best and surest resource. When the remembrance of Rome had been well nigh obliterated by a century of active persecution, the fears of a reaction in favor of the ancient creed became a less powerful agent than the apprehension of an advance in the cause of innovation; for Paritanism was beginning

its work, driving on its approaches both against Church and State, undermining all authority, both civil and religious, and threatening universal anarchy and confusion. A return to better principles was the obvious policy of all who felt an interest in averting the impending evil, or who venerated any of the established institutions of the country. It was not therefore, surprising that an attempt should be made to infuse a new spirit into the Church, if it were only as an object of human policy; and to strengthen itself by drawing closer its alliance with the state, was its first and most natural impulse. The theory of the divine right of kings, and of obedience to their authority, was exalted into an article of Christian faith and employed as the engine most suitable to the purpose. For, with all its licentiousness of principle, breaking through all the trammels which had hitherto restrained the capricious exercise of the human mind, overleaping all the landmarks which their father had set, wandering into the wild regions of fancy, and emancipating itself from the thralldom of spiritual authority, the new religion was not only as positive in its dogmas, and as determined to enforce them as the religion it had supplanted, but actually introduced one doctrine (which it discarded many which had long been held by all),—which no sect or denomination of Christians had ever yet defined as an article of faith,—a blind and passive obedience to the temporal sovereign. The identity of Church and state was a principle most serviceable to both, and each was but too anxious to enhance the power and privileges of the other. The natural tendency of this condition of things was an approach to the more substantial, better defined better understood, and more comprehensive doctrines which had been overthrown or remodelled, under circumstances which drove the new teaching to seek excuses for its transgressions in the necessities of the times, in which a spirit of protestation against Rome was the leading principle, and which almost alone governed it in its decisions during the period of transition and separation. The attempt, however, was a signal failure, and the external energies of a new and fanatical sect carried the day over a frail and tottering system, which evinced symptoms of decay in its infancy, and which soon lost its force when it abandoned the only principles by which it could possibly retain it. From the restoration to the final extinction of exclusion and persecution on account of religious opinions, the Anglican Church lay like a dismantled log upon the waters, disfiguring the fair ocean by its unsightly bulk, a serious injury to other craft, and wholly incapable of righting itself. During this melancholy period of death-like inertness she seems to have reduced Christianity, as far as possible, to the standard of heathenism. There was neither reliance on, nor respect for her authority; her doctrines were a paradox, and, far aught that any one believed of them, they might as well have been the mythology of the Greeks; her revenues were a mere maintenance for the priesthood, her festivals only an occasion for

feasting and display; while she was wholly bereft of any real influence over the faith and morals of the people, and performed a very secondary part amongst the social or political relations of the kingdom. But this moral sleep was not to endure for ever, and during these latter days, a long period of peace, ever favorable for calm religious inquiry, a more intimate and friendly intercourse with other countries, and a general stir in the Christian world, have conspired to turn her attention upon herself again, upon her own inanimate condition, and induce her to endeavor to inspire fresh vigor into her system, and raise herself to a more elevated sphere in the religious commonwealth. Yet, after every attempt, how little has been achieved! and whatever commendations may be due to the actors in this work of regeneration, we must still predict its utter failure, because of the natural and radical defects of the principles upon which they work; and when the heat of this singular controversy is over within the bosom of a Church which has adopted unity of belief as an essential token of truth, and which has fenced its creed with all the powers at its command—the powers of the earth, pains, penalties, and disabilities; a controversy carried by the most learned and most dignified of her sons, and one which has well nigh engaged the whole kingdom within the lists, and embroiled even the least contentious in the dispute, who can say that the cause of truth will have advanced even by a single step? Thus hath the modern Church of these realms, been ever travelling on the confines of two worlds, the one of folly, the other of wisdom; too often does she cross the borders to the former, never does she enter the latter. Her language, too partakes of the character of her conduct; it is one which none can understand, further than as it betrays the troubled and feverish condition in which she finds herself.

[To be Continued]

ENGLAND vs IRELAND.

We beg to present the Irish public with the following facts, pregnant as they are, with matter suggestive of the most serious reflection. To the patriot Irish they can only serve as an additional inducement to pursue, with unremitting energy, their present holy struggle for country, home and nationality; while even in the lukewarm or indifferent, they may be the means of exciting a species of *esprit du corps*, which will speedily herald forth those higher and ennobling aspirations which Ireland at present so much requires in all her sons. The following is from a correspondent in Liverpool:—

"For the sake of humanity I humbly beg you will give insertion to the following:—On the 25th of August, the warehouseman of that respectable and long-established firm of A. F. & R. Maxwell & Co., came to the door, and told the men waiting for employment, that he was going to send some malt to Mr. Kern's brewery, Soho-street, but that from that establishment he had got orders that, if he employed any Irishmen, they should be sent

back!—Is this not grievous?—is it not cruel?—is it not one of the greatest arguments in favour of a Repeal of the Union? Is the poor, hard-working, toil-worn Irishman, to be made the foot ball of every narrow minded English bigot or mountebank? As I have the warehouseman's word for this declaration of the brewer, the public must take it for granted until he refutes it; which I hope he will for the sake of his own honour and for that of the trade and commerce of Liverpool."

The next, which is from the *Stamford Mercury*, is enough to make the blood boil in the veins of every Irishman who peruses it:—

"Last week, at Laneham, near Tuxford, Charles Parr, Thomas Lane, and a few others of the illuminati of the village actually tied up to the jack a poor Irishman who had come over for harvest work, and were turning him round before the fire, when the landlord, more humane, arrived in time to stop the sport."

And it is to monsters such as these chuckle-headed chaw-bacons—these moral and enlightened inhabitants of moral and enlightened England, that the patient and sober people of Ireland must, according to those potent, grave, and reverend signors—the Whigs—truckle and cringe, in the fond hope of inducing them not to kick them when they're down! Only to think of a gang of brutal English miscreants actually spitting a poor Irishman, merely because he went amongst them seeking for employment! It is somewhat remarkable that not one of the English papers deems this atrocious outrage worthy of more than a more passing paragraph: and that the *Times*, which may be regarded as the mouth-piece of the country in which it is published, copies it from the *Mercury* without the slightest comment! Worthy journals of a worthy land!—*Belfast Vindicator*.

PASSIONISTS.—This name has been given to an Order founded some fifty years ago by the Venerable Paul of the Cross. It is devoted especially to the honor of the Passion of our Lord, and a white habit, with the words: *Jesu Christi Passio*, is worn on the habit, which is of black-cloth. The venerable founder made the conversion of England the special object of his prayers for 30 years, and left it as a rule of the Institute to pray for it. Last year the Order has been introduced into England, and nine members are now living at Aston Hall, in Staffordshire. They practice great austerities, and sing the Divine praises day and night. More than seventy converts were made by the recent missionary labours of their Superior at Stone. They wear even in England the habit of their Order.—*Cath. Herald*.

THE UNITED STATES ALMANAC for 1844, contains a great amount of information, scientific, commercial and local. It furnishes accurate statistics of the United States, and is otherwise highly interesting, especially to such as are not entire strangers to astronomical calculations. It is published by E. H. Butler, South Fourth Street.—*ib.*



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, NOVEMBER 1, 1843.

Knowing, as we do, the mild, though more presented spirit of our Church, we ventured in a late number of our paper, to predict that the tale of inquisitorial persecution at Ancona was but a Protestant Hoax. Our conjecture has since been confirmed, and the Globe itself, an English Protestant Journal, denounces, on the authority of Letters from Marseilles, the whole story to be a fabrication. To meet this, we may say, official information, the so-called Christian Guardian, produces in his number of the 25th inst., another forgery on the same subject, in a quotation from a sham Hebrew, but in fact a Methodist Missionary publication, called the Voice of Jacob. The Devil's scribes are certainly just now busy at their task, and every where zealously engaged in traducing and misrepresenting God's only religion, in hopes of receiving his well earned, and sorely coveted reward, the mammon of iniquity. But all their efforts will prove vain; for Truth is great, and must finally prevail.— Magna est Veritas, et praevaleret.

We have forwarded several numbers of our paper to the Editor of the Banner, in hopes that, as a religious journalist, he would exchange with us; but it seems he is rather shy of coming in contact with our old-fashioned logic, which might interrupt his fierce tilting match at the sister national church. We however, have got a peep at his precious periodical, and, in one sense, at least, he has fairly gained the vantage ground over his Anglican assailants. These last have ignorantly advanced, that no Baptism is valid excepting such as has been administered by a lawfully ordained minister of the Episcopal Church (doubtless of the Anglican Church, the only supposed true one; so that none in the whole world could have been, or can be accounted validly baptized, but the happy and privileged few of our parliament Law Church.) If so, argues the Banner, and his argument is unanswerable, then neither the royal pedant, James the Sixth, so be-praised in the Law Church Bible, was validly baptized; for he was baptized only by a Roman Catholic priest; neither was his son, Charles the First, the only Church of England Martyr: for he was baptized by David Lindsay, the Presbyterian Minister of Dunfermline, on the 23d of Dec., 1660: nor, continues the Banner, was George the Third validly regenerated, no having been baptized by one Secker, a notorious infidel: he was also married by the same Secker, who, according to this new Anglican doctrine, could not lawfully marry any one, nor, as is affirmed by High Churchmen, "no marriage is held good, unless it is done by a properly ordained priest." Hence the same Banner deceives, according to High Church principles, the absolute illegitimacy of the Georgian offspring. Bishop Butler too, of Durham's golden stall was also, according to the Banner, baptized by a Presbyterian;

and Tillotson, Archbishop of Canterbury, was never baptized by any one, either Clergyman or Layman." Thus the very advocates of the Anglican sect, by venturing new theories on religion, lay themselves open to the relentless attacks of their dissenting Protestant brethren: just as by their endeavouring, in their Puseyite system, to deck out their National Sect in some scanty shreds purloined from the well stored wardrobe of their venerable Mother, in order to make her ape and emulate her Parent's unrivalled state and comeliness; they but expose her nakedness and deformity the more to the gaze and derision of the observant public.

We might dilate a little on the riotous freaks displayed in The Banner, and other papers, by the newly regenerated Babes of Grace of the Non-intrusionist party;—such as their making the Intrusionist precursor ride the timber mare, vulgarly styled the stang;—their stoning the church patrons or presentees, and defying the entry into the now Law Kirk, of the lawfully inducted minister. Is this the conduct of the followers of the meek and humble Saviour; and not rather the display of the fierce and murderous spirit of their ruffian Reformer, Knox?

We wonder much that our Corporation delay so long putting down the planking, leaving the loose boards to be stolen; for thieves seem just now to abound in our capital; and as the weather becomes cold, the temptation becomes the stronger. Every night we hear of thefts. The notorious O'GORMAN, thrice the inmate of the Penitentiary, is just now in town, again at his old trade. We regret that he cannot be expelled the Province forever.

Another great nuisance to be remedied, is the filth in certain places, heaped upon the side walks, and the leaving open of cellars, ways close upon the path, like traps, for the unconscious nightly passenger.

We commence, in this number, the publication of an elegant and interesting article, written for the Dublin Review, entitled—England after the Reformation. We are indebted to that valuable periodical, the U. S. Catholic Magazine, for October, for the copy.

We beg to return our thanks to Mr. P. L. SIMMONS, for a copy of that elegant and unique sheet—the London Pictorial Times.

The improving condition of this District will, at once, be observable on our stating, that on Wednesday last the different Turnpike Gates were put up for sale for the ensuing year, when the following prices were brought:

- The Hamilton Gate was bid off by Mr. Davis, of this town, for £745 4s 10d, being an advance over that of last year of £141.
- Ancaster Gate, to Mr. Tewkesbury, for £417 2s. 8d.—being an advance of £61.
- Vanderlip Gate to Mr. Mc Donald, for £587 2s. 8d.—being an advance of £88.
- Dundas and Waterloo.
- The Mountain Gate to Mr. Reed, bringing £556 16s. 7d.—being £171 more than last year.
- No. 2, Flamboro, Mr. Boyle, £420 18s 5d.—an advance of £60.
- No. 3, Galt Gate, to Mr. McMillan, for £235 2s. 10d.—being an advance of £71.—Gazette.

Lawyers and Notaries in the House.—Messrs Judah, Papineau, D. B. Viger, Franche, Morin, Turcotte, Baldwin, Berthelot, Barthe, Christie, Hamilton, Quesnel, Aylwin, Turgeon, Ogden, Black, Chabot, H. Smith, Cartwright, Murney, Boswell, Price, Duggan, Small, Lafontaine, Macnah, Prince, G. Sherwood, H. Sherwood, Derzysiere, Harri-

POST OFFICE.

The following Official Letter from Lord Stanley has been transmitted to the Provincial Legislature by His Excellency the Governor General:—

Downing Street, 3d, August, 1843.

SIR, Having, on my assumption of the Seals of this Department, found in my office a Report, drawn up by the Commissioners appointed by the late Lord Sydenham, to enquire into the system on which the post office in British North America was conducted: I addressed myself, at an early period, to the consideration of this document, but the complexity of the subject, together with representations, involving further inquiries, which have been received from the North American Colonies, subsequently to the representation of the Commissioners' Report, has, unfortunately, created an unavoidable delay in announcing the decision of Her Majesty's Government on the proposition contained in it. Nor am I able, even now, to communicate to you the decisions of Her Majesty's Government upon all those propositions. I do not, however, on that account think it necessary to delay communicating to you, the course proposed to be taken on such of them as we have been able to decide upon.

We have determined, in the first place, to substitute the system of weight for that of enclosure, in the mode of charging the internal letters circulating in British North America: and, Secondly, to abolish the Newspaper privilege of the several Deputy Post Masters General, imposing on the public instead, a charge on Newspapers, of one halfpenny for each sheet.

Thirdly, it is intended that the Colonial Legislative proceedings shall circulate at the rate of one penny for four ounces, limiting the weight of such proceedings sent by Post, in ordinary cases, like other printed papers, to sixteen ounces, but reserving power to the Governor or Lieutenant Governor of each Colony, to give a special direction to the Deputy Post Master of the Colony, to send any particular Legislative proceedings through the Post at the usual rate of one penny for four ounces, although the documents to be so sent shall exceed the established limit of sixteen ounces. Fourthly, we propose to authorize the reduction of the internal rates on the correspondence of British North America, conveyed either direct by Packet or Private Ship, or by the way of the United States, to and from this country, to the uniform rate of two pence the half ounce, the charge being progressive with the weight.

Her Majesty's Government will give their attention to the substitution in British North America, of Penny or District Posts for a certain number of the existing Way Offices, as soon as we are in possession of the necessary information on the subject; nor shall we exclude from our consideration, the important subject of the disposal of the surplus Revenue arising from the Post Office in the British North North American Colonies. Upon these points you will hereafter receive from me another communication.

I have further to add, that the compensation to the Post Master, and other officers connected with the Post offices of British North America, will be duly considered by Her Majesty's Government, so soon as sufficient information to enable us to form an opinion on the subject, shall have been furnished.

I have, &c., (Signed) STANLEY. The Right Honorable Sir C. T. METCALFE, &c. &c. &c.

FRANCE—Education—The Institution of St. Vincent, at Sensis, held its distribution of prizes on the 16th ult. The *Univers* of the 1st inst. gives an extract from the opening address of the Abbe Poulet on the occasion, the concluding part of which we translate:— "Whilst cold-hearted pedagogues are constructing sterile theories on a question of which they understand not even the simplest elements, the truly-Christian master finds his system ready-made to his hand, his doctrine clearly traced in one single word—Diligence—thou shalt love. And when renovating his wearied mind with meditation, he inquires before God what virtues he ought especially to cultivate within himself to fit him for his lofty mission, he will always hear within the sanctuary of his conscience the sweet, yet piercing, word, Diligence. Love these children; struggle unceasingly against the indif-

ference, the lassitude, the disgust, which their faults and their defects so easily excite; without winking at defects which you must amend, or faults which you must punish, think, also, of all that those children have generally that is amiable and interesting. Behold the innocence that shines on their rosy faces and serene brows; the simple frankness of their avowals; the sincerity (though brief) of their repentance; the beauty of their resolves, though so soon broken; the generosity of their efforts, though seldom sustained; teach them to find pleasure in the little good they do, and the much evil they avoid or forbear from practising. Whatsoever they be, indeed, or whatsoever they do, continue to love them, so long as they are with you, as that is the only way to find fruit from your labours in reforming them. Love them all equally; no preferences, no favourites; rather let all believe themselves favoured and privileged in receiving individual testimonies of your affection! Who confides these children to your care? God and their parents. God is love for man, and whosoever would govern in his name should imitate his providence and reflect his love. The fathers and mothers of these children, know you not that all their soul is, so to speak, in their hearts, and that the heart is an inexhaustible fountain of love! In the name of God and of their families, then, love these children, and then only will you be worthy, then only will you be able to educate them."

SCOTLAND.

THE NON-INTRUSIONISTS.—The Ross-shire Advertiser narrates a serious riot at Roskeen church, on the 19th Sept., the day fixed by the Presbytery of Tain for the induction of the Rev. John Mackenzie to the living of Roskeen. Mr. Mackenzie was appointed to the parish on the application of the heritors and several "adhering" parishioners. About 11 o'clock, Mr. Mackenzie crossed the ferry, accompanied by the Rev. Messrs. Gibson, of Avoch; Wood, of Rosemarkie; and Hall, of Cromarty; Sir Hugh and Lady Fraser, of Braylangwell, &c., and proceeded to the church. On their arrival at the bridge, they found a large mob of people, to the number of between two and three hundred, armed with bludgeons, who assailed them with the most gross expressions; and as they advanced toward the church, the crowd closed upon them, menacing them with personal violence, if they attempted to enter the churchyard. The vociferation and uproar of the mob were most alarming. The men brandished their sticks, and several women, shearing-hooks; while all uttered the most ruffianly language and abuse. Mr. Mackenzie endeavoured to appease the clamorous mob; but they got more tumultuous; and, finding all remonstrance unavailing, he & his friends proceeded onward to Lower Kincaig. At this time they were assailed with the most opprobrious epithets, and pelted with stones and other missiles; and it is most providential that they escaped lasting injury. The other members of Presbytery, the Rev. Messrs. Bethune, of Dingwall; and Downie, of Contin; having left Lower Kincaig, proceeded to meet them; but this in no way checked the ferocity of the crowd: On the contrary, the whole party were attacked with still farther violence.—Several were struck with stones, which flew about in all directions; some received severe blows from persons who wielded their sticks with such agility as to do no disgrace to a Donnybrook fair. The members of Presbytery having been thus prevented from entering the parish-Church, and assaulted and threatened if they attempted to go near it, met and were constituted at Lower Kincaig, where the usual forms of settlement were gone through, and Mr. Mackenzie was inducted. In a subsequent attempt to enter the Church, the heritors, in the presence of the sheriff and procurator fiscal, were again repulsed; and at midnight the mob rang the bell to celebrate their triumph. The Presbytery have since held their meetings at Dingwall, and inducted three other ministers into livings in the Presbytery. An inquiry was instituted, to discover the ringleaders, and bring them to justice.

IRELAND.

Mr. O'Connell had a great Repeal demonstration at Lismore, in Waterford county. The meeting had two peculiar incidents; there was a greater display than usual of police and soldiery collected to preserve the peace; and some of the Roman Catholic clergy in the place were opposed to the meeting.

From the U. S. Catholic Magazine.

Origin and Blessing of Bells.

The use of Bells is very ancient in the Church, and may be traced to a period anterior to the eighth century. It is uncertain, however, by whom they were invented. Some writers contend that they were first used by St. Paulinus, bishop of Nola, in the fifth century; an opinion which is scarcely provable, as that prelate makes no mention of bells in the description of his church which he has transmitted to posterity. It is asserted by others that they were introduced by Pope Sabinius, the successor of Gregory the Great.—Venerable Bede assures us that towards the close of the seventh century, large bells were cast in Campania, and from this circumstance acquired the name of *Campana* in Latin.—Bells of a smaller, or tinkling instruments, (*tininnabula*), were in use long before the Christian era, as is attested in the twentieth chapter of Exodus, and in the writings of Suetonius, Ovid, and Tibullus. The Romans used them in order to notify the people of the opening of the markets, and of other occasions. These instruments very probably suggested the idea of bells of greater dimensions.

During the first three ages of Christianity, the faithful, compelled as they were to screen themselves from persecution, had no public signal for the performance of their religious worship. But when the Church obtained her freedom under Constantine, it is likely that some method was adopted of publicly convening the faithful to the offices of religion; and it is supposed that the first means resorted to for this purpose was the use of wooden mallets or rattles.* The wooden mallet is retained to the present day among the Greeks. In certain monasteries, the inmates were assembled by the sound of the trumpet; in others by the chanting of *alleluias*. But the invention and introduction of the larger bell gradually suspended all these imperfect signals, and in the tenth century its use became general.

With the use of bells was introduced the erection of belfries for the purpose of giving to the former a more advantageous position; and hence those lofty and massive towers which surmounted the churches of the middle ages, and which were destined to contain bells of various dimensions.

The blessing or consecration of these instruments which were intended to convene the faithful for the worship of the Almighty, or to perform other offices connected with the public welfare, was a natural consequence of their sacred and benevolent destination, and its advantages may be easily understood by those who do not deny the efficacy of prayer, in averting many of the evils to which we are exposed, and in drawing upon us the blessings of heaven.

"When man fell from God by sin, his whole nature became corrupt and rebellious; and at the same time, partly as a consequence, and partly as a punishment, even inanimate nature became disorganised with him. In the original formation of creatures, they had been created good, absolutely and relatively good, they were subservient to the wants of man, and destined to administer to his comforts. But sin disturbed this benevolent arrangement.—And the devil, availing himself of this disturbance, has converted God's creatures into instruments of temptation and aggression; while man himself has played into the tempter's hands, and abused those same creatures for every lawless and vicious purpose.

"St. Paul, in the eighth chapter of his Epistle to the Romans, announces this melancholy degradation of the inanimate world, and its unwilling subserviency to vanity, that is, to the malicious hostility of the devil, and the wicked propensities of man; and he represents them as in a state of indignant impotence at their being made instruments of offence against their common Creator. For we know that every creature groaneth and travaileth in pain even until now. For the creature was made subject to vanity, not willingly but by reason of him that made it subject, in hope. For the creature also shall be delivered from the servitude of corruption into the liberty of the glory of the children of God." (Romans viii, 20, &c.) Meanwhile, however, and awaiting this happy restoration of all things, the same apostle observes in another place that "every creature of God is good" when "sanctified by the word of God and

player;" (Tim. iv;) and in this he approves a practice which the Church has ever since adopted, as her most ancient rituals and eulogies attest, of blessing, with religious invocation, all the ordinary materials of life. She blesses the houses in which we dwell, the ships in which we sail, the fire with which we are warmed, the bread which we eat, the water which we drink, the animals on which we feed, the clothes which we wear, the banners under which we fight, the arms we employ, the fields which we cultivate, and the crops which we raise upon them. By her holy prayers and exorcisms she changes, as it were, the moral character of these things. She deprives them of their liability to mischief and abuse, which the devil's malice and men's passions are disposed to give them, and restores them to their proper rank of utility, and religious subserviency for which they were originally created.

"But in doing this the Church does not believe, neither does she teach her children to believe, that any thing which she has blessed possesses any virtue of itself, independent of the will or of the power of God; but full of confidence in Him, who has blessed us with spiritual blessings in Christ, and whose will, as St. Paul proclaims in his Epistle to the Ephesians, is "to re-establish all things in Christ that are in heaven and on earth," she devoutly prays that God would revoke, in regard of these his creatures, the malediction which our sins have forced him to pronounce upon them; that he would once more give them his blessing, so that when we use them they may not prove hurtful to our bodies, or prejudicial to our souls; that they may never minister to our ambition, our avarice, or concupiscence, but that they may become excitements to gratitude, and occasions to bless and praise his holy name.

"These principles will explain the ordinary benedictions of the Church as applicable to objects of familiar use amongst us. But there are occasions when she withdraws certain objects from all profane and secular purposes, and devotes them altogether to the purposes of religion. Then her ceremonies are more imposing, her prayers more solemn and multiplied, and she employs a holier material in blessing them, the unction of oil and crism. This she denominates a consecration; and in this manner she consecrates churches and altars, chalices and patens, and the bells that are to praise God in their high places, and to toll for his exclusive worship.

"Now, to speak only of the last,—as being the immediate object before us,—the bell has long been considered by the Church in point of material, as the noblest herald in her service, as the trumpet to summon her children to their holy duties, to admonish them to lift up their hearts to God, to bow down their heads to adore his awful mysteries, to bless his holy name, to implore his help in their necessities, and to pray for the living and the dead. In the sublime language of her liturgy which the bishop recites in her name, she prays that "He who stilled by his voice the troubled sea, would vouchsafe to rise up to the help of his people: that he would shed upon this instrument the dew of his grace, that he would give a virtue to its sound that should scare away the enemy, and strengthen the faith of his Christian people. That as David's harp drew down the Holy Spirit, and as the thunder of the Lord thundered on the adversaries when Samuel offered up the holocaust of the Lamb, so when the sound of this metal shall move upon the air, that troops of angels may storm around the church, and guard her believing children with an everlasting protection." These are the benefits, spiritual and temporal, which the Church prays for, and hopes to receive, not from the bell itself, not from the *sound of brass* or *tinkling cymbal*, but, on occasion of its use, from Him who employs the humblest instruments in the performance of his greatest mercies.

"Now the ceremonies which she employs in its benediction are these. She commences with certain select psalms, to implore the merciful protection of God, from whom proceedeth every good gift, both in time and in eternity. Then she blesses water and salt, emblems of purity and wisdom, and having mingled them together, she washes the entire surface of the metal, both within and without. Now, inasmuch as the bell is symbolical of what the Christian ought to be an occasion of its summons, this ceremony points out the necessity of inward purity, as well as outward sanctity, and teaches us that while we labor

to exhibit nothing in our exterior but what is edifying to our neighbor, and conducive to virtue, we should so carefully regulate the inward man that nothing may subsist there but what conscience can approve, and what God may behold with complacency.

"Next, the bishop makes upon it the sign of the cross,—that holy sign which shall appear in the heavens when the Lord shall come to judgment. And then with the holy oil, the *Oleum Infirmorum*, he seven times anoints it on the outside, and four times in the inside with the sacred crism. The unction of oil is the symbol of grace which softens the asperities of the law, and makes the cross of Christ sit easier on our shoulders, at the same time that it strengthens the soul in her fearful conflicts with Satan, with the world, and her own unruly passions. The seven crosses, which are traced on the outside, bespeak the dauntless courage of the Christian. That so far from blushing at the practices of his religion, it is his duty to bear it visibly about him, and to glory, with the great apostle, that he carries the stigmata of Jesus Christ on his person; and this so effectually, that his character of Catholic may never be mistaken, but that by the modesty of his deportment, the wisdom of his words, by the sobriety of his tongue, the temperance of his habits, by his patience and forbearance, and his quiet acquiescence in the holy will of Providence, the world may recognise him for what he is, a worthy disciple of the holiest of Masters. Finally, as the quality of oil is to penetrate even metals, it teaches that he should be thoroughly imbued with the spirit of his master Christ, so that whilst he outwardly bears about him the mortification of Jesus, he may inwardly encourage his love for his precepts, an affection for his sufferings, and be, both in heart and mind, a devoted servant of him who "hath anointed us in Christ, who hath also sealed us, and given the pledge of the Spirit in our hearts." (2 Cor. i. 22). And this interior unction of the Holy Spirit is shadowed out by the four inward applications of the holy crism, on occasion of which the Church prays that all who assemble at the sound, may surmount all temptations of the enemy, and diligently pursue the maxima and precepts of their holy faith.

"And here it may occur to be asked, why the number of crosses and anointings, should be precisely seven, and four, neither more nor less. Every one who is at all conversant with the holy Scriptures and the writings of the Fathers, knows well that there is a mysterious character attaching to the number seven, a character of completion and perfection.

"Now as the material bell is the voice of the Church, and whilst it summons to the preaching of the Gospel, these seven external anointings may seem to imply the seven-fold gifts of the Holy Spirit enumerated by the prophet Isaiah, *The septiformis munera*, &c., and the four anointings with crism, in the inner side, at the four divisions where the tongue or the hammer is made to strike, will aptly signify the preaching of the Church, and the general diffusion of the Gospel from its centre to the four quarters of the globe. *In omni terram exivit sonus eorum, et in fines orbis terre verba eorum.*"

To be Continued.

VENERATION OF ANGELS.—The October No. of the Gospel Messenger contains a "Sermon for the festival of St. Michael and all Angels," from which we make the following extract:—

"Such are the evidences, that the angels entertain a lively interest in human concerns. And as we not now prepared to give an answer, or rather to assent to the declaration implied in the inquiry of St. Paul, "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

"Let us briefly apply the subject: As the angels bear such a relation to mankind, as they ever have sympathized with our race, even from the creation, when we are told they shouted for joy, and have performed for us valuable services, is it not reasonable, is it not proper and the dictate of gratitude, to honor them just as we do human benefactors, regarding them of course as instruments of the divine

bounty, and through them looking up to him who is the author of every good gift?"

Nothing is said of the Invocation of Angels—but two points are acknowledged to be based on Scripture.—1.—That the Angels know what occurs on earth, and 2.—That they are to be honoured. Had the preacher referred to Zachary 1. 12: "And the Angel of the Lord answered and said; O Lord of Hosts, how long, wilt thou not have mercy on Jerusalem, and the cities of Judah, with which thou hast been angry? This is now the seventieth year," he might have added, that besides their "usual manner" of benefiting man by conveying to him messages of comfort and hope and monition from the Almighty, angels also pray to God in his behalf. This we apprehend was omitted as a savouring too strongly of Popery.

Angels know what occurs on earth—even to the secrets of man's heart—his repentance. Such a knowledge therefore does not imply the Divine attribute of omniscience. Why therefore do Episcopalians charge Catholics with idolatry in asking the prayers of Angels and of Saints who are as Christ tells us, "as the Angels of God in heaven."—Math. xxii. 30. Is it in holding that they pray to God, or in believing that their prayers are asked? Error is never consistent.—U. S. C. Miscellany.

ARCHCONFRATERNITY OF THE MOST HOLY AND IMMACULATE HEART OF MARY FOR THE CONVERSION OF SINNERS.—The pious parish priest of a poor church called *Notre Dames des Victoires*, situated in the very midst of the dissipation of Paris' being afflicted at the utter neglect of religious duty on the part of the most of his parishioners, began in December, 1836, some pious exercises directed to obtain the conversion of sinners, through the intercession of the Blessed Virgin. In January, 1837, the society was formally commenced, and its fruits were observable in the paschal communions, which increased in that year from 720 to 9950. The Holy See formally approved of the pious Association, by a Brief, dated 24th April, 1838. Already 2382 subordinate confraternities have been formed, 822 of which are out of France in various countries of Europe, and in Asia, and in Eastern Oceanica, and America. The number of members inscribed in the Register at Paris, up to October of last year, was 292,856, of whom 127,763 were men. Numerous and extraordinary conversions have been the result of the prayers of this Society, many of which are narrated in the Manual, first published in 1839, and which has already gone through nine editions. A branch confraternity has been established in St. Mary's church, of this city, and power has been given to erect branches throughout the diocese, with the permission of the Vice President, appointed by the Bishop conformably to powers communicated by the Director, Mr. Dufriquo Desgenettes. The rapid diffusion of this pious Association is for us an indication that God will speedily grant many and extraordinary graces through the intercession of the Ever-blessed Virgin. We regard this union of prayers as a most powerful means for drawing our erring brethren to the unity of the church.—*Catholic Herald*.

*The wooden rattle is still used in many places, during the three days of Holy Week, when the bell remains silent.

*Vid. Pontificals, sub finem.

*Discourse of the Rev. Dr. Weddell.

From the Catholic Advocate.

THE TRUE CHURCH. A SHORT ESSAY.

What ever may be said in eulogy of the pretended Reformation of the sixteenth century, and however extravagantly the authors thereof may be extolled, one fact will ever stand forth in bold relief, like some terrible writing upon the wall, to war the doubtful and make the guilty tremble; it is, that by the reformation, *truth and charity* have both suffered more grievously than human skill can describe. Its friends may regard the cause as glorious, and lament the evils which it produced as only incidental, just as the storm by which the atmosphere is rendered salubrious, may perchance leave left marks of its passage through the scattered forests, and across affrighted cities. But we regard it in causes, as well as consequences, as disastrous; a tornado of human passions, sweeping along upon the lower strata of air, and involving in the vortex of its whirl, everything, however, valuable and sacred, which lay in its path.

In newspaper essays, in the more pretending columns of pompous periodicals and reviews, in the declamation of school-boys, and in the speeches of legislature and statesmen, from whom at least wiser things might be expected, the present age and the two preceding, are extravagantly praised, for the rapid strides made by the mind in its onward march, for the increase of knowledge, the spread of intelligence, and a thousand important items of social progress and improvement; so that everything which occurs or has occurred, since the beginning of the sixteenth century, from the opening of a country school to the fabric of a steam engine, is gravely placed to the credit of the great religious revolution, which it is pretended removed all trammel from the wings of genius and gave the bible, to the world at large, as a heritage of blessings.

It is an easy thing to make pompous boasts and assertions, and to string out empty nonsense in elegant phrases, like sparkling gems of paste, set to glitter upon gilded pinchbeck; 'tis easy for men who know little to seem wise, and for men who know something more, like paid advocates, to dress up a bad cause until the worse appear the better reason. But as all men are not ignorant, and as even those who have been deceived, by some chance or other have their eyes opened at last, to see that "all that glitters is not gold," and all that is said boldly, and repeated often, is *not true*, so with regard to the stereotyped eulogies of the reformation, we discover on enquiry that there is but little real ground for them, and that they spring chiefly from a gratuitous liberality, on the part of the admirers and dupes, of this mighty falsehood in the history of religion.

If we admit that in all the mere material concerns of human life, in the sciences and arts, and rather in the industrial and mechanical arts, than in those of a more elegant and ornamented nature, that there has been extraordinary progress and advancement since the period of the reformation, we are far from admitting that

this result is the legitimate effect of that outrageous revolt against the Kingdom of Christ; and we think that all the improvements in the condition of mankind in a material point of view, can be sufficiently accounted for, by reference to inventions, and to the operation of causes, absolutely and entirely independent of Luther's desire for a wife, or the crimes and despotism of Henry VIII. We admit however, that, if men are material; if their destiny, like that of the crawling worm, be limited to the present theatre; if the thinking principle in them perish in the gloom of the grave with their moulder remains; and if there be no dawning beyond, of another and endless existence; the reformation was a great and glorious epoch in the history of the world, because its tendency has been to give, to the present material interests of men, a superiority over their spiritual and future interests. And, supposing the soul immortal, and that there is a heaven, we still admit, that, if men will be gathered there when they die, no matter what they have *believed*, or how they have *lived* here below, the reformation was of great advantage, in as much that it did away with many restraints and difficult observances, only tolerable, because supposed either necessary or useful to secure our happiness hereafter. But if men, as the gospel teaches, can only be made free by the truths revealed through Christ, and can only gain heaven on conditions expressly stated by the Redeemer; then we maintain that the reformation has been a mighty curse to mankind, because it has covered the truths of the gospel with darkness and obscurity, and tendered it to many a hard task to discover what are the conditions upon which Christ offers as a place in his glorious Kingdom.

Men have progressed if you will "in the knowledge of this world; they are *wiser grown*, in their own generation;" have more of that "science which puffed up," since the reformation; and were this *entirely* the effect of the reformation, all carnal, worldly, material men might boast of the reformation as a glorious event. But as to real knowledge, as to the knowledge of religious truth, as to the science which avails for the eternal happiness of men, the movement, among all out of the Catholic Church, has been *retrograde*: and religious knowledge has at last become so unfixed, uncertain, obscure, and so loaded with disputation and controversy, as to be, for all practical purposes, equivalent to mere *nescience*—to unqualified ignorance. All the landmarks of truth have been broken down, all the prerogatives of spiritual authority have been opposed, all the tenets of faith have been controverted, all the revelations of Christ have been intrinsically examined by the light of erring reason, and in part or altogether rejected; all sorts and kinds of religious theories have been devised and preached; all kinds of sects have appeared and mingled in one battle field; and we ask in sadness, what one religious truth is *now known* by the whole Protestant world? We ask what *one truth* is so *certainly known* as to be received by all the divisions of Protestantism, and denied by none? This confusion, of

contradictory opinions and speculations, of itself implies ignorance; for if the truths in dispute, were once *known*, there would be an end to discussion. Investigation, inquiry and discussion cease, when there is precise and positive knowledge. No men dispute on the question, whether "two and two make four," whether "a part be less than the whole," whether "Caesar, Alexander, Washington and Napoleon lived." &c. These things are so well *known* and *ascertained* that dispute is impossible. The truths of revelation are *facts* to be known, and when *known* there can be no dispute about them. The disputes, and controversies of the religious world therefore prove a lamentable *want of knowledge*, that is, a very great ignorance of religious truth. And, as far as Protestantism has affected the present age, we maintain that it should be called "the age of religious ignorance," or if you prefer "the age in which Christians are very wise for this life, and very ignorant concerning the next." As sects have continued to multiply ever since the epoch of the reformation, and daily more and more of the tenets of faith have been involved in disputation; so has religious ignorance continued to spread, until Christians are pained to find the ranks of the unbeliever, on every side augmented to a fearful extent. Persons, of good education, are driven by the disputer of professing Christians and by their uncharitable bickerings, to the very abyss of deism. Such a condition is certainly not less lamentable, than that of the thousands of poor creatures, whom bible-loving England keeps toiling in her mines, and whose ignorance is so great that, though grown to man's estate, they have heard nothing of Jesus Christ and nothing of the mighty work of redemption. Which is worse, a reformation which has produced infidels by the legitimation which allows the rich to leave the poor in the ignorance of the heathen? But it matters not which is worse, the reformation of the sixteenth century will have to rest under the blame of both these sad results.

We cannot take up space to manifest, that no other result, should, from the first have been expected from the reformation; but an increase of religious ignorance; that the authors of this revolt, were carnal, worldly unprincipled men, impelled by their passions, and regardless of the interests of religion and the glory of God; that they acted upon false principles for a mere temporary effect, and, with glaring inconsistency, opposed the very same principles, when others assumed them, to support opinions and views contrary to their teaching; that the princes and potentates, who supported and encouraged "these bold bad men," were also actuated by the very worst motives; that the people, who rallied round them, were lured by the liberal privileges and great immunities offered to their passions, and were not, as some have falsely pretended, to a higher and purer life; these facts can all be proved—indeed, they have all been substantiated by irrefragable testimony, in works of every size and form, accessible to such as desire information.

We design to invite attention to a question, which naturally occurs, upon viewing

the dissensions and disputes about religious truth, and the continual injury done to the very essence of Christianity, in the destruction of charity among men; viz. whether the divine author of religion did not, in some way provide for the preservation of religious truth and charity, and establish defences against the possibility of the state of things now existing among Protestants?

We have seen that the numberless and endless controversies, waged with bitterness among those who call themselves Christians, clearly, imply and evidently show, a want of knowledge of the truths of religion, and we are justified in attributing, to the pretended right of private judgment, these bitter disputes and dissensions. If Christ then made provision against the sad result, he could not have authorised the cause, and consequently, in his plan, the unity of truth and the dominion of charity, must be secured against the destructive pretensions of private judgment. All who claim the name of Christian, admit that Jesus Christ established a Church, since the different denominations are heard to speak frequently and warmly about the Church of Jesus Christ.

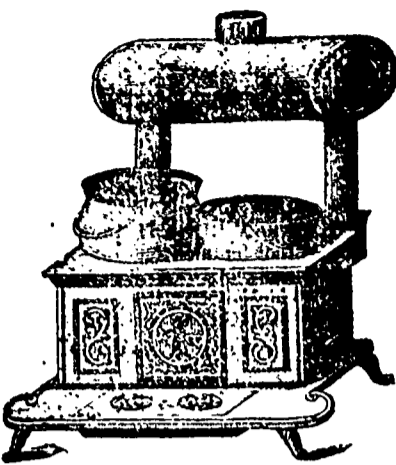
To be Continued.

The Westminster Review.

August Number.

The character of this journal is well known, and needs no general delineation on the present occasion. Our acquaintance with its pages has been rather interrupted of late; but we are glad to renew our intimacy with it as a moderate, intelligent, and tolerably impartial expounder of principles and opinions from which, of course, we constantly dissent, but with which, so long as they remain in the land of the living, all educated men ought to have more or less acquaintance. The articles on free trade we pass over, with the remark that they are generally acute, but rarely consoling! The third paper is on Mr. Tyler's supposed discovery of the complicity of the great Apostle Knox, in the murder of Rizzio. Though the reviewer denies the charges most stoutly, a spirit of impartiality compels us to declare, that if any one wishes to be convinced of Knox's substantial guilt, he need go no further than the pages now before us. The only direct evidence, one way or the other, consists of a contemporary document; a list of the "names of such as were consenting to the death of David." This list is found pinned to a letter of Randolph's—by whom we cannot say—and endorsed by Cecil's clerk.

The reviewer tries to destroy the credibility of this list by a series of reasonings not very conclusive to our mind. But, at any rate, he leaves the question thus—Knox's guilt cannot be disproved and his name is mentioned as concerned in the murder, in a private memorandum sent to Cecil, for his own personal information. Dilute this as you please, it still contains matter for very grave suspicion in the absence of disproof. Besides this we have it admitted, "that Knox thought idolaters were punishable with death; that he expressed his satisfaction at this particular murder; and that immediately after it he fled precipitately from Edinburgh." Call you this backing your friends? It also appears to be admitted "that the language of the prayers and sermons during the fast immediately preceding the murder, was"—at least *suspicious*; and that the preachers—"Exhortations tended to excite violence and bloodshed, and inculcated the duty of inflicting vengeance on the persecutors of God's people." With these admissions we care little about the "pinned list." The reformation in Scotland was confessedly established by a man who was a murderer at heart, and who richly deserved the gallows.—Tablet



HAMILTON IRON FOUNDRY.
 JOHN STREET.
E. & C. GURNEY respectfully beg leave to inform the inhabitants of Hamilton and the country generally, that they have erected and have now in full operation the above Foundry, where they daily manufacture, at the lowest possible prices, every description of **Ploughs, Stoves, & Machinery.** E. & C. Gurney would particularly call public attention to their own make of **Cooking, Parlour, and Panel Box STOVES,**

Consisting of upwards of 20 varieties, which, for elegance of finish, lateness of style, economy in the use of fuel, and lowness of price, surpass any thing of the kind hitherto manufactured in Canada. The following are some of the sizes:—
Premium Cooking Stove.
 3 sizes with three Boilers.
 3 do with four Boilers.
Parlour Cooking Stoves.
 2 sizes, with elevated Oven.
Parlour Stoves.
 2 sizes with 4 columns
 2 do with 2 do
 2 do with sheet iron top.
Box Stoves.
 4 sizes Panel Box Stoves.
 Together with a new style of **PLOUGH** and **CULTIVATOR**, never before used in Canada.
 Also—Barrel and a half Cauldron Kettles, 5 pail do., Road Scrapers, and all kinds of Hollow Ware.
 Hamilton, September, 1843. 2

JUST PUBLISHED, THE PROTESTANT or NEGATIVE FAITH; 3rd Edition, by the Very Rev. W. P. McDonald, V. G.
 Orders for the above very interesting work are required to be sent to the Catholic Office immediately, as only a very limited number of copies are struck off.—Single copies in cloth, 1s. 3d.
 Hamilton, Sept. 6, 1843.

O. K. LEVINGS, UNDERTAKER,
 RESPECTFULLY informs the Inhabitants of Hamilton and its vicinity, that he has opened an **UNDERTAKER'S WAREROOM** in Mr. H. Clark's Premises, John Street, where he will always have on hand every size of plain and elegantly finished Oak, Walnut, Cherry and Pine **COFFINS,** Together with every description of Funeral appendages.
 Funerals attended on the most reasonable terms.
 The charge for the use of Hearses, with Dresses, is £1.
 Hamilton, Sept. 6, 1843.

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 31, 1843.

DENTISTRY.
N. R. REED, M. D. Operating Surgeon Dentist, would respectfully announce to the Ladies and Gentlemen of Hamilton and its adjoining towns, that he has located himself permanently in the town of Hamilton where he will be happy to wait upon all who wish to avail themselves of his services.
 Consultation gratis and charges moderate.
 N. B. Persons or Families who desire it may be waited upon at the residences.
 Office above Oliver's Auction Room, corner of King & Hughson Streets.
 Hamilton, Sept. 6, 1843.

GENERAL GROCERY, LIQUOR: AND PROVISION STORE.
T. BRANIGAN begs to announce to his friends and the public, that he has recommenced his old calling, at his former stand, next door to Mr. Eccleston's Confectionary Shop, King Street, where he will keep on hand a general assortment of **Groceries, Liquors, & Provisions.**
 Cash paid for all kinds of Produce at the market prices.
 Hamilton, June, 1843. 40

NOTICE,
 THE CO-PARTNERSHIP heretofore existing between Henry Giroud 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 Giroud or Robert McKay, who will pay all accounts due by said Firm.
HENRY GIROUD, ROBERT MCKAY.
 Witness to the signing of the above
LEGATT DOWNING.
 Hamilton, July 21, 1843.

ROYAL EXCHANGE, KING STREET, HAMILTON—CANADA,
 BY **NELSON DEVEREUX.**
 THE Subscriber having completed his new brick Building, in King Street, (on the side of his old stand) respectfully informs the Public that it is now open for their accommodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks;
N. DEVEREUX.
 Hamilton, 1843,

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

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, send 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
JAMES MURPHY, Publisher,
 146 Market street, Baltimore, Md.
 Mch 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. Single copies, 10¢, 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, 131 Fulton street, New York.
 New York, March 11,
 Subscriptions received at this Office.

CATHOLIC BOOKS.
 JUST Received, and for Sale at the Catholic Office, King Street, a few copies of the following Books and Tracts:
 Prayer Books,
 Catholic Piety,
 Flowers of Piety,
 Path to Paradise,
 The Scapular,
 Think Well On't,
 Angelical Virtue,
 Meditations and Prayers.
 Hamilton, September 20, 1843.

T. BRANIGAN
 Is now paying
The Highest Price in CASH for WHEAT & TIMOTHY SEED,
 At his General Grocery and Liquor Store
 King Street
 Hamilton, Sept. 13, 1843.

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

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.
 December, 1842.

BIBLES, PRAYER AND PSALM BOOKS.
 THE Subscribers have on hand a large and well selected stock of BIBLES, Prayer and Psalm Books, at very moderate prices, and in every variety of binding.
A. H. ARMOUR, & Co.
 Hamilton, June, 1843. 39.

SCHOOL BOOKS.
 THE Subscribers have always on hand a large stock of such School Books as are in general use throughout the Province, which they dispose of Wholesale and Retail at unusually low prices.
A. H. ARMOUR, & Co.
 Hamilton, June, 1843. 39

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

CATHOLIC OATHS.

House of Lords August 14, Lord Beaumont (who appeared to address their lordships under considerable agitation) commenced by declaring emphatically, that he dared not remain silent in this debate lest he might be supposed to share the sentiments, the expression of which had been so justly and severely castigated by his noble and learned friend (Lord Brougham), and had given to himself deeper pain than he had ever experienced during a discussion in that house. (Hear, hear.)—He found himself separated, "wide as the poles asunder," from the noble lord (Camoy), and also he regretted to be obliged to add, from his noble relative (Earl Shrewsbury), who, though not going so far as the noble baron, had in some degree appeared to justify the lawless agitation going on in Ireland—My Lords (continued the noble baron earnestly), I will not enter into the delicate discussion regarding the oath taken by Catholic members of Parliament. For myself, however, I read it in its literal sense—(Hear, hear)—and I should feel myself deeply dishonored and disgraced, if reading it as I do, and understanding it clearly as words can express, I should venture to give a vote contrary to the interests of the Established Church. (Loud cheers.) My lords, I care not, though I may be the victim of vituperation the most vile, of one whom I condemn as a reptile in the dust. I care not for attacks whenever they may come, but so long as that oath is administered to me as a peer of the realm, so long will I refuse my assent to any measure by whomsoever proposed, for injuring in the slightest degree, the Established Church.—(Cheers.) But, my lords, what alarms me—what astounds me more than anything else, and convinces me that it is necessary for the Government to take some steps to put down that agitation which like a deadly poison, is covenoming and corrupting the social system of the empire, is, that to-night I have heard here my lords, sentiments expressly, directly tending to fan the flame of rebellion—(Hear, hear)—opinions uttered calculated to encourage the monstrous acts of men who are leading multitudes on to an abyss of havoc and of ruin which must sooner or later open under their feet if their present excited condition continue. (Hear, hear.) He gave the Government the Arms Bill, then, not only, readily, but with regret that it should be accompanied with measures calculated to repress this mischievous agitation. (Hear, hear.) After some reflections on the clergy and the Liberator, he said, as to the proposition for paying the Roman Catholic clergy, when any such measure was brought forward, not founded on the robbery of the Established Church—a church which he had sworn to uphold—he would give it his support.

Lord Campbell said, that his noble friends had been charged with perjury. Lord Brougham (interrupting) said that the noble lord was out of order, and denied having made such a charge.

Lord Campbell: There was very different constructions put upon the oath by men of the highest honour and integrity. Mr. Lynch, a master in Chancery, and who had been for a long time a member of the other House, had written a very able pamphlet to show that the oath did not apply to a member of Parliament in his legislative capacity, but merely bound them to obey the law. That was the construction put upon the oath and contended for in the other House.

The Marquis of Londonderry strongly supported the bill, which was read a second time.

An ingenious mechanic, named Y. A. Ezler, by means of some very simple machinery, has made the alternating perpendicular motion of a ship, by the power of the wave, subservient to her horizontal motion through the water. The mode of the application of this power is thus described:

To conceive how this power can be brought into action, it is necessary to know,

that to whatever height a wave rises, it has no effect on the calm of the water below, further than a depth equal to its height, and hence it is easy to render the power of the waves efficient, by offering them a resistance; for the propulsion of a vessel, this resistance is obtained, by connecting a sort of platform placed beneath the undulations of the waves with the vessel floating in them; at both ends of this platform, and brought up one on each side of the vessel, are strong connecting rods, attached to arms working on axis; to these arms are fixed ratchet rods, working in tooth wheels, connecting with the paddles, at every pitch of the vessel the alternate perpendicular motion causes the paddle-wheels to revolve. This is the most simple application of the power, but, by a proper arrangement of requisite machinery, fly-wheels, &c., the motion of the vessel may be regulated as true as by the steam-engine, and by springs placed in proper parts of the two floating bodies, namely, the vessel and the platform—all danger may be resisted, and concussion rendered harmless.

Mr. Ezler calculates that twenty to thirty miles per hour can be easily and safely attained by these means, and that taking into consideration the duration of calms, when their is always an indulation of the sea, the average rate of velocity on long sea voyages may be estimated at from ten to twenty an hour. A perfectly successful experiment has been made off Margate, with the most simple mechanism, and a model is exhibited in the captain's room at Lloyds, for public inspection.

BROTHERS OF CHARITY is the title of a new Religious Society established by the Abbate Rosmiri, who is their General. During the last six years they have been in England, where their labors have been most successful. The superior of the house of Loughborough received 75 Protestants into the church in the present year at sheephead, and 61 at Loughborough. The Brothers were the first to wear publicly the ecclesiastical dress in England, since the enactment of the penal laws.—Cath. Herald.

PAYMENTS RECEIVED. Oshawa.—Mr. B. Ferroll, for P. Wall, and D. Daily, each 7s. 6d. Williamstown.—Mr. K. McDonald, 15s. and for Kenneth McLaughlin, Lancaster 15s. also 10s. for the purchase of some Copies of the "Virgins of the Tyrol," which we will endeavour to obtain.

REMOVAL, JOSEPH O'BRIEN, Boot & Shoe Maker, returns his sincere thanks to his customers and the public for the patronage he has hitherto received, and begs to inform them that he has removed from Mr. Erwin's block to the house in part occupied by Mr. Rolston, John Street, where he will be happy to attend on his patrons; and begs also to remark that his work is reduced to the lowest prices, to suit the times, for which either cash or produce will be taken. Hamilton Nov. 1, 1843.

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

Dr. SPOHN'S SICKHEADACHE REMEDY.

Read the following from Judge Patterson, for thirty years the first Judge of the County in which he lives. Middletown, N. Y., March 12, 1840. Messrs. Comstock & Co. Gentlemen—You are at liberty to make such use of the following certificate as you deem will best subserve the purpose for which it is intended.

[Certificate of Judge Patterson.] I HEREBY CERTIFY that my daughter has been afflicted with sick headache for about 20 years—the attacks occurring once in about two weeks, frequently lasting 24 hours, during which time the paroxysms have been so severe, as apparently soon to deprive her of life. And after having tried almost all other remedies in vain, I have been induced as a last resort to try Spohn's Headache Remedy as sold by you: and to the great disappointment and joy of herself and all her friends, found very material relief from the first dose of the medicine. She has followed up the directions with the article, and in every case when an attack was threatened has found immediate relief, until she is now permanently cured. The attacks are now very seldom, & disappear almost immediately after taking the quantity directed. A hope that others may be benefited by the use of this truly invaluable medicine, has induced me to send you the above, and remain your obedient servant. JEHU PATTERSON, Judge of the Court of C P.

This Medicine can be had at Bickle's Medical Hall; also at the Drug-gist shops of C. H. Webster and J. Wiener Hamilton.

KOLMSTOCK'S VERMIFUGE.

THIS remedy for worms is one of the most extraordinary ever used. It effectually eradicates worms of all sorts, from children and adults.

THOUSANDS perish by worms without the real cause being known. Some other reason is assigned for this sickness until too late to cure the real cause.

What an immense responsibility then rests upon the parent who does not know, and the doctor who does not understand the complaint which is destroying those precious flowers of life—children.

What should be done? The answer is plain. Give this vermifuge, which will be sure to do good, if they have no worms; and if they have, it will destroy and eradicate them with a certainty and precision truly astonishing.

It cannot harm the smallest infant or the strongest adult. There is no mercury or mineral in it. Mercury is the basis of most worm remedies; and the remedy is sometimes worse than the disease. So never use lozenges, but rely on this. Every person will be convinced on one trial, that it is the most perfect cure ever invented.

The immense sale that this vermifuge has, is a sure test of its value and the estimation in which it is held by families. It would be quite too expensive to publish the volumes of certificates that have been given for this article, and the users of it are requested to spread the name to all persons whom they think may be benefited by it.

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TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms

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