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QUOD SEMPER, QUOD UNIQUE, QUOD A OMNIBUS CREDITUM EST.

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

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A KNOTTY QUESTION.

The definition commonly received, and given in all the most approved Protestant Theological dictionaries, is substantially the same with that stated more briefly in *Brande's Encyclopedia*.

PROTESTANTS.—A general name applied to the various denominations of Christians which have sprung from the adoption of the principles of the Reformation in the 16th century.

In the earlier period of the Reformation, the principal reformed churches were two, those of the followers of Luther and Calvin, the partisans of Swingle having become nearly identified with the latter. Since that time the number of sub-divisions upon every point of doctrine and discipline has been infinite. The general bond of union, however, among all, continues to this day to be the assertion of private judgment, and rejection of any infallible head of the church, or ultimate authority in pope or council.

Brande's compilation is of considerable repute: among Protestants, at least; and upon this point its authority is unquestionable, inasmuch as we learn from the title-page that the "Theology" was under the charge of the "Rev. Charles Merivale, M. A.," a clergyman of high standing as a divine and a scholar, and for whose unblemished Protestantism, notwithstanding his Oxonian M. A., the Articles relative to Catholicism and Catholic matters are triumphant evidence. Apart from all this, however, the definition is undoubtedly the best that can be given. Yet, it does not meet the necessities of the case, though evidently framed with the intention of obviating all objections.

Passing over the damaging irony of the cool observation that since the Reformation "the number of sub-divisions" of the two original churches "upon every point of doctrine and discipline, has been infinite,"—it will occur to every reader that what is called, by the singular perversion of terms, "the bond," merely, the exercise of the right of private judgment, is in point of fact, no bond at all; because, of its very nature, it must divide and dissolve all societies. This is the cardinal error of all those definitions of what is the Protestant religion, into which private judgment enters as the principal defining feature. In its essence, the exercise of private judgment pre-supposes the possibility, nay, the necessity, of change; and, therefore, no definition assigning it as the distinctive mark of the Protestant religion, can be final, whether as to the number of sects included under the general head "Protestant," nor even as to the doctrines of the sects already existing. The Private Judgment that to-day limits the numbers of sects, entitled to the orthodox appellation, of "Protestant," to 100 or 150, as the case may be, can to-morrow enlarge it to 200; and may at the same time, upon a closer examination of the subject, totally alter the doctrines of the original 100 or 150.

Religious Truth is, and must be, one and immutable; Private Judgment is, and must be, individually inconsistent and generally discordant. What a glaring absurdity then to attempt to yoke them; and a fortiori how much more glaringly absurd is it to endeavour to make the latter the standard of the former! Surely the time will come, when the monstrous error will have passed forever from the world, only to be looked back on, with

wonder as one of the marvels of the past; if not with doubts that it ever held sway over the minds of reflecting men.

Thus, then, there can be no such thing as a definition of Protestantism. A system which has for its fundamental principle the Right of Private Judgment, can never have any definite boundaries, and to ask for a definition of it, is to ask for a logical contradiction. The doctrines which the Private Judgment of any man induces him to adopt this week or year, more mature study and deeper learning may, and often does, lead him to greatly change, or wholly abandon, the next. Under the operation of an agent like this, settled and definite doctrine is, of course, quite out of the question; and there being no settled and definite doctrine, a "definition" is equally a thing not to be thought of.

To define Protestantism as consisting in holding "the Bible alone, without a note or comment, as understood by Private Judgment, to be the Rule of Faith,"—is a definition popular among Protestants; if a general use of it be any indication that way. It is, however, nothing but the other definition a little expanded, the ultimate result of both being the same, the Right of Private Judgment. The error of this, being exposed, every definition dependant on it falls to the ground.

But, waiving this consideration, the definition is defective. The Episcopalians—at least as many as know what are the distinctive doctrines of their communion—will object to it, inasmuch as while they do not hold, the Bible alone to be the Rule of Faith, but are willing to defer to the authority of their own church, and still more to the practice of the Catholic church during what they very illogically term her "pure epoch,"—they claim a right to be called Protestants. We do not know any good reason, why this title, if they wish it, should not be yielded to them; and thus the definition proves unsound.—We might show this to be the case with some other Protestant sects; but there is no need to do so; a failure to cover any one of them being as fatal a failure with half-a-dozen.

The truth is that—in this country particularly—nearly all Protestants in ten do not know exactly what they believe—know nothing clearly, of their position, except that—they are against the Catholics. Their Protestantism is much more a matter of factious opposition, than of passive belief. Like the Hessians in our Revolutionary war, they are ignorant of the principles of their adversaries; have none of their own; know nothing certainly, except that they are "against the other side."

It is useless, therefore, to ask for the definition of a religious party which had no principles to start with, except one, in its nature, destructive of all principle; and which so far from having settled them since, has in the attempt to do so, been split into innumerable fragments; themselves in turn ready to fly into smaller atoms. Mr. Webster is famous for his apprehension of the strong points of his case, but it is casting no reflection on his unquestioned powers to doubt his ability to decide what Luther and Calvin quarrelled about; and where he is excused, we of course, cannot be expected to give an opinion. "Persecutor," therefore, should select some more promising subject for his scrutiny than hunting up a definition of what is necessarily, undefined and undefinable.—*N. Y. Freeman's Journal.*

PROGRESS OF MORMONISM.

One of the most curious—the very most curious signs of the times, is the growth and history of Mormonism; of which most of our readers know very little. This sect, founded originally on the imposture of a supposed revelation, has, notwithstanding that imposture, been continually increasing. The city of Nauvoo, in Illinois, contains from fifteen to twenty thousand inhabitants: Merchants, mechanics and others have gone there for purposes of business. Buildings are continually erecting, among others, the great Temple; which has been some time building, but is not finished yet. They have, moreover, saw-mills, and quarries of stone in operation, at which the materials are preparing. The Organ of the Mormons also affirms, that their sect is everywhere increasing, and that emigrants are still flocking to this country. They say that they have missionaries in nearly every land—that some are in India and some in New Holland.

The Legislature of Illinois have granted a charter to Nauvoo, and the Nauvoo Legion, of the utmost power and liberality. They have availed themselves of those charters to set their enemies at defiance.

One of the most recent occurrences, is the correspondence of Gen. Joe Smith with Mr. Calhoun, and we presume with other public men. Mr. Calhoun says that he looks upon all beliefs, sects, &c., (politically of course) as entitled to equal consideration; but, he must inform Mr. Smith, that he does not think the General Government has any power to compel Missouri to admit the Mormon claims.

Upon the receipt of this, General Joe Smith replies at length, informing Mr. C. that he does not know more than he ought to do, and that he and the world must take care how they oppose the Mormons, for that they are destined to prevail.

We are informed that Gen. Joe Smith & Co. have declared against both Van Buren and Calhoun. "Who the Mormons have taken to, we have not learned."—*Cincinnati Chronicle.*

The *Cincinnati Chronicle* is amazed at the progress of Mormonism; yet it is merely a natural development of the glorious Protestant Principle of private judgment. His ignorance of "who they have taken to" is inexplicable. We thought that in the West it was generally believed that the tendencies of the Mormons were strongest towards his Sarian Majesty.—*N. Y. F. Journal.*

The following frightful statement, as to the spiritual ignorance now existing in Liverpool, was lately made at a meeting of the town mission there:—There are 60,000 adults who never enter a place of worship, except at a marriage or a funeral; 12,000 adults cannot read; 14,000 females have not a solitary fragment of the word of God; and 26,000 go to no school whatever.

An inhabitant of Corsu, who recently returned from Spitzbergen, after an absence of 23 years, found his wife in good health, but the widow of three husbands. *The Ariel*
This is a striking fact to show the length of time, without a concurrence of other circumstances, does not warrant the presumption of death. How many deluge themselves in this respect, and rush to second nuptials, which before God are but legalized adultery.—*C. Herald.*

From the Catholic Advocate.

HISTORY

Of the life, works and doctrine of Calvin, by Mr. Audin, Knight of the order of St. Gregory the Great, member of the Academy and literary circle of Lyons, of the Tiberine Academy of Rome, of the Academy of the Catholic Religion of the same city, &c. New edition, revised and corrected. Paris. 1843.

(CONTINUED.)

FRANCIS I.

Calvin Like Luther, boasted that he had been sent by God to deliver mankind from the Papacy, and to cause human reason to illumine society, and effect a moral regeneration of the world. Could we summon from the deep shades of the past, the illustrious personages of that epoch, we would find Catholic names, before the glory of which the pretensions of Luther and Calvin become obscure.

Francis I., when but a pupil in the college of Navarre, was distinguished among his rivals, at the age of fourteen years, was esteemed worthy of being selected as patron by the learned men of the day. To him did Francis Tissot, Professor of the University, dedicate his Hebrew Grammar. When he had not yet attained his majority, Castiglione subjected to his criticism and correction his golden book, "Il Cortegiano."

When he became King, he fulfilled the promises of his earlier years. Among the illustrious men whom he loaded with his royal favor, we find a Poncher, Bishop of Paris, whom Erasmus regards as "an angel descended from heaven to revive the cultivation of letters;" a Justiniani, Bishop of Nebio, a famous professor of Greek, Hebrew and Arabic; a Petit, Bishop of Troyes and Sens; a William Pillissier, Bishop of Maguelone, whose erudition was proverbial; a James Colin almoner of the King, and a famous poet both in French and Latin; a John du Bellay Languet, confidential friend of Bembo, Vida, Sadolet, Ascolti, and other glories of the Court of Leo; a Rhene du Bellay, Bishop of Meux, whose whole revenues were lavished upon the poor, or expended in the erection of a physical cabinet, for the benefit of science.

"Now let Calvin declaim against the ignorance of the higher clergy of France! We know some of the Prelates who occupied the principal sees of the Episcopacy. Does any one believe that these priests were obscure individuals, as he calls them? Could they not, as well as John of Noyon, boast of celestial gifts?"

"On beholding these violet and purple robes, were we to imagine that Francis I. sought for light only in the sanctuary, we should be mistaken. At this epoch French episcopacy felt the necessity of placing itself at the head of the movement, which propelled the minds of men into new paths. It was the court of Leo X., which gave the example of a passion for letters: the Pope is poet, musician, linguist; our Bishops, if they cannot sing, will, with laudable ambition, study human science, learn the old idioms.—Greek, Hebrew, Syriac.—languages no longer spoken: they will erect colleges, as did

Cardinal de Tournon: instruct youth, as did Rhene du Bellay; surround themselves with men of letters, as did Briconet of Meaux; resuscitate from the tomb the antique Roman stones, as did the Archbishop of Vienna; they will know how to counsel and enlighten the prince, who will have invested them with the purple."

In an obscure retreat, William Bude occupied himself in the study of letters, and the worship of the muses. Termed by Lascais, "the Athenian of France," he was deeply skilled in ancient lore, a philologist, philosopher, linguist and poet. Francis the First, who delighted to disperse the royal sunshine on all the glorious names of his epoch, summoned him to court. It is Bude who first suggested to the king the foundation of the College Royal; a project into which the monarch entered willingly, although death surprised him before he had time to accomplish its erection.

The professors, however, were named and endowed, two for Hebrew, two for Greek, whose lessons were to be given gratuitously. Each professor received 450 livres annually with a good abbey, of which, at a later period, their successors were deprived.

Paul Paradis, an Israelite, converted to Catholicity, was selected first professor of Hebrew. Guidacerio, a favorite of Leo X., was the second Hebrew professor. Vatable, a poor priest from the village of the Bramatz, in Valois, was first professor of Greek, the second was Peter Danes. The names of Vatable and Danes can scarcely be rivalled, even by that of William Postel, whom Maurice Bresieur terms "the map of all languages, of all arts, the abridgment of all the sciences.

At times, Postel was unfortunate. His reason tottered on his throne.

"He made himself Rabbini, and had visions: an angel, the Raziell, revealed to him the secrets of heaven. He dreams of a universal religion, of which he will be great Pontiff, and he printed his "cord of the world," wherein he salutes Francis I., with the title of universal monarch.—To the new prophet, a new land was necessary. Postel goes to Rome, and assumes the habit of a Jesuit, "because," says he, "the conduct of the disciples of Loyola is the most perfect of any in the world, since the days of the Apostles."

Postel departed from Rome for Venice, where, illumined and inspired, he gave to the world his book *De vinculo mundi*, and other treatises. Postel may be regarded as an avant courier of our modern clair-voyants. He appears to have taken a start of Mesmer, and taught positively "that the human eye can "locally" see through bodies." (*)

"He had lucid intervals. It was in one of these intervals, repiete with all sorts of intellectual wonders, that Francis I. confided to him the chair of mathe-

(*) Come sia possibile che siano talmente aperti li occhi una persona che lei possa vedere localmente a traverso i corpi scuri, over quello che nessuno altro vede.

matics and of the oriental languages: the learned world was forced to applaud the perspicacity of the prince."

Besides of the glory of founding this great monument of learning, the college royal, Francis I. had the honour to establish in France, those chairs of Roman law, of which Bologna furnished the model. He invited to his kingdom the famous Alciati, who at Bourges, on the 25th April, 1529, opened that school, which was destined to exert upon civilization so powerful an influence.

"Now, let them cease to tell us that the reformers were the receptors of France. Was not the tree of knowledge flourishing there, when Calvin came to study under Mathurin Cordier? Calvin, says Mr. Nisard, formed himself after the manner of Melancthon, (*), but this method had not yet appeared in France, at the period when Cordier published his dialogues; Ravius Textor, his *Specimen Epithetorum*; Aleandro, his *Lexicon*; Sadolet, his *de liberis recte instituendis*; Bude, his *treatise de studio literorum recte instituendo*; Tissot, his *Hebrew Grammar*; Fitchet, his *rhetoric*; Martin Delpha, his *treatise on the art of oratory*. What then can the reformation cite at this epoch of renovation? At most, Calvin's *Psychopanychia*, and Beza's ode to Audebert: and truth there is here no subject for glorying. We speak not now of Italy, who had her historians when France was making her essay in Latin Grammar. What work of art has the reformation produced? None. It was not it which inspired master Roux, the architect, poet, musician, caupon of the holy chapel of Paris, when he was constructing the grand gallery of Fontainebleau; nor Jules Romain, whom Franco by his benefits, nor Andre del Sarto, the painter of the *Madonna del Sacco*; nor Benvenuto Cellini, the sculptor so poetic; nor Primaticci, who makes a Vatican out of Fontainebleau; nor Vecelli, the great Venetian colorist; painters, statuaries, humanists, literari, you all belong to Catholicism! We claim your glory as belonging to Catholicism. Doubt, says a critic, Mr. Planche, is a method of investigation, and not of instruction or study, he who learns must believe already; now Calvin did not believe. Let him then admire himself in his pride, compare himself to the sun, applaud himself for having brought light and truth to his country. We think that Bude, Danes, John du Bellay, Vatable, and those streams of Greeks and Italians, which at the voice of the great monarch, came to mingle with the Parisian population, are glorious representations of human letter; that Nicol. Jerome Poncher, William Pellissier the honor of the French episcopacy, have taught and practised the gospel; that the reformation, in the person of Calvin, has no more found light than truth, both of which were of the patrimony of France at the time he dreamed of reforming Luther, and converting Francis I., by dedicating to him his book of institutions."

THE APOSTOLIC LADIES.

"Who would at this time believe that a woman's intrigues came near robbing France of her ancient *credo* of Athanasius? The chief of this conspiracy was Margaret, the real or pretended author of the *Heptameron*, and the auxiliaries were the Duchess d'Etampes, her sister, Madame di Pisseleu, and Madame de Cani. At Pau, Margaret had a fine castle where since was born Henry IV., a true feudal habitation, quite quick-set with draw-bridges, and impenetrable to the human eye, were it even as sharp as that of Lieutenant Morin. In this old manor the Queen's court assembled of an evening, in imitation of the Christians of the primitive church, and there read in French some prayer arranged *a la Lutherienne*. When Roussol, the Queen's chaplain was absent, a fugitive Carmelite, by name Solon held forth the word. This monk did not scruple heaping insults on those whom he termed papistical gentry. These were received with loud peals of laughter, such as arose at the jovial recitals of Desperriers, in the evening reunions.—In an especial manner they ridiculed the Catholic mass, and resolved to displace it for the mass of seven points."

"Now, here is the mass of seven points:"

Mass, with public communion; first point.

Mass, without elevation of the host; second point.

Mass, without adoration of the species; third point.

Mass, without oblation of the bread and wine; fourth point.

Mass, without commemoration of the Virgin and saints; fifth point.

Mass, with breaking the bread at the altar: first, for the priest, then for the faithful; sixth point.

Mass, celebrated by a married priest; seventh point.

Mass, Catholic, Lutheran, Calvinistic.

"The Ladies d'Etampes, de Cani, and di Pisseleu, grew passionately fond of the Mass of seven points; had it been allowed them, perhaps, together with the abolition of confession, they would not have been very exact with regard to the other dogmas of the Catholic Church. They accepted the Pope's supremacy, purgatory, the veneration of the Virgin and the Saints, the greater part of the sacraments, and even hell itself; only it was necessary that they should have a prayer book in French which was found for them. Margaret caused a French translation to be prepared of the "book of hours," by the Bishop of Sens, the confessor of the king, whose orthodoxy was not doubtful.

This book caused considerable excitement, not only at the court of Nerec, but in different parts of France. It was secretly printed, and by colporteurs spread through the country. Others, from a prospect of gain undertook the same business, published and distributed bibles, tracts, psalm books, catechisms, pamphlets, &c.

(*) *Revue des deux mondes*, Oct. 1829.

(To be continued.)

From the London Tablet.

FREEMASONRY IN MALTA.

The *Times* of Thursday week published a letter signed "S.," and dated "Malta, October 26," and along with it an abridged and garbled version of the Pastoral against Freemasonry, of which we published an accurate translation a fortnight ago. The letter is an abusive one against the Archbishop for daring to issue such a document. "You cannot be surprised by any act of bigotry, folly, or craft that may emanate from the Romish Church;" "an instrument of malice;" "not impotent;" "the precious letter;" "the slanders contained in the intemperate letter of this ill-advised old man;" such is the tone and a great part of the substance of "S.'s" letter. Along with this sort of jargon, however, by the aid of two or three statements, we get at one or two facts which are not unimportant. The writer's endeavour is to make it appear that the Freemasons are English Protestants, and that a denunciation of Freemasonry is an act of *lese majeste* against English respectability. Thus we are told that "nearly all the members are English of great respectability," "either residents or military officers" long stationed in Malta; the lodge "has been established for nearly thirty years;"—and such like excuses. On the other hand, we are told that very few Maltese are Masons; "I cannot hear of more than four or five." But then "I am not a Mason myself," and, being an Englishman to boot, "S." is not much of an authority on the subject as regards the Maltese. The main point here is, that several Maltese—that is, Catholic subjects of the Archbishop—are Freemasons. But, more; "some few Italian refugees have at times attended the lodge." Now, every one knows that all through the Continent, at least, the Freemasons are a most dangerous secret society, engaged in a standing conspiracy against all law and all religion. Of this class of conspirators the Italian refugees in Malta are, if the opinions of well-informed persons may be taken on the subject, more debased and immoral than even the average of their associates. They, it is admitted, are in the habit of frequenting these secret societies, and are joined in them by—most likely have lured into them—several, or many of the Maltese. So the case stands with regard to the Archbishop's spiritual subjects. As to the English who belong to them, it is enough to say that societies bound together by an oath of secrecy are illegal by the law of this country, and that their members are, therefore, entitled to no favour from our courts and tribunals.

This brings us to the *Morning Herald* of last Monday, which gives our translation of the Pastoral, and prefixes to it a notice from the *Malta Times*, in which the attention of "the British press" is called to the subject; the aid of Parliament is invoked, for an inquiry "as to how the local Government ever permitted such an unlawful assumption of authority; and, finally, an action for libel" is requested on the part of the Crown lawyers." An action for libel by the Crown lawyers against a Catholic Archbishop for aiding

the Crown to put down societies which the law denounces and condemns, would be a novel sort of proceeding indeed! However, this is the demand, though it is not very likely to be acceded to.

The fact is, the Archbishop—or, as the *Malta Times* will have it, "the Jesuitical clique about him"—has rendered a real service to society by the issuing of this Pastoral. In these sleepy days, when every one does that which is right in his own eyes, there is a very refreshing music in the sound of a public denunciation of excommunication. When it salutes our ears, we involuntarily exclaim with the Duke, in *Shakspeare's Twelfth Night*—

That strain again! * *
O, it came o'er my ear like the sweet South
That breathes upon a bank of violets,
Stealing and giving odour!"

and we find it impossible to join with the same Duke in the continuation of his rhapsody, where he goes on to say—

* * * Enough! no more.
'Tis not so sweet now as it was before."

On the contrary, in these days, it is sweeter than ever; and as to having "enough," why, with the world full of unchecked disorders, as it is at present; Vice rampant in high places; Atheism lording it over God's Heritage; and the Powers of Darkness riding almost supreme over the means and instruments of good, we shall not soon have "enough" of excommunication; and assuredly it is out of all compass to guess when we shall get a surfeit. No, indeed; excommunications are not out of place (as the *Times* correspondent says) "even in this age of information and enlightenment," nor even "in a British possession." Just the reverse. It is in this age, and in British possessions above all possessions in the world, that excommunications smack the most of business, and look most real and earnest. We like to see, under the very nose of Mammon, the Apostle furbishing up his keys that have got all high rusty, pressing close the lock, and warning all men (Atheists and others) that he has thunder in his storehouse, as well as keys at his girdle. Positively, we are delighted with this Avatar; this descent of a heavenly message from the higher powers; and if there is one thing in the affair that pleases us more than another, it is the fact that it comes jump down into "a British possession," among an awkward squad of soldiers and sailors, and newspaper scribes—all of them true Britons to the backbone. We wouldn't for the world have had the honour light elsewhere than in "a British possession." Malta is a small colony, it is true, and we should have liked a taste of ecclesiastical brimstone nearer home; but, after all, the Celestial Visitant has lighted within the empire, and we will answer for it even Malta will find enough for him to do before all is over. Long life, then, to the Excommunication! It reminds us of better times and other days, when the Church, not merely in theory, but in actual practice, with stern language, but most mercifully towards its subjects, pointed out to them the dangers they were running by their crimes, and roused them from their sleep of death by a rattling peal of thunder that at least left them no ex-

cuse of ignorance if they choose, brutal, to lie down and die in the lap of Perdition. Such was the old plan; and it was a plan charitable for all eternity. The modern way of sparing a sinner's ears during Time, and making him pay up a terrible footing in the next world, seems to us a very questionable form of politeness. And when all is said, what has this poor Archbishop done that should bring upon him the wrath of "S." and the *Malta Times*, and the Malta officials? He has not done anything whatever besides stating a fact. He has told his spiritual subjects a circumstance which it concerns them to know. He has not himself excommunicated anybody; nor been guilty of any unhandsome or officious behaviour. His proceeding has been purely ministerial. He has not subjected the Maltese Masons to spiritual censures. He has merely been kind enough to tell them how they stand in that respect, and serve a sort of ecclesiastical notice upon them that they may be not without excuse when they come to join issue with the Public Prosecutor (or Accuser) before the Judgement Seat of God. Whether his Grace issues his Pastoral or not, these delinquent utterers of unlawful oaths are excommunicated. They are thrust out of communion with the faithful, *ipse facto*; and the Archbishop, by issuing this document, has done them a great kindness in letting them know the fact—a kindness for which they ought to return a unanimous vote of thanks and a piece of plate, instead of blustering about actions for libel.

What the Archbishop has published in Malta is no especial law for that island, but is the general rule of Christendom, extending wherever there are to be found any "Christifideles," "of whatever state, degree, condition, order, dignity, and pre-eminence, lay or clerical, secular or regular." All are under the same law, and obnoxious to the same penalty. Malta differs from the rest of the empire, not in the excommunication, but in the knowledge of it. We envy the Maltese. They have a privilege which we have not, inasmuch as their Archbishop declares to them the whole counsel of God in their regard. Our home-bred Freemasons are every one of them obnoxious to these penalties of excommunication just as much as those of Colonial breed. That law shows no unjust preferences. It touches and singles every one alike. Here, in England, whatever son of the Church may have taken an oath of secrecy as a Freemason, whether he be a lord, a merchant, or a beggar, is placed under the ban of the Church's greatest curse. He cannot receive absolution from his confessor, except in his last agony; but, in all time of health, must apply to his Holiness Pope Gregory the Sixteenth before he can be re-admitted to the privileges of his faith, and to the Sacrament of the altar.

It is not the Archbishop of Malta who denounces these penalties in his own diocese. Pope Leo XII., and his predecessors, established them for the whole Church, and for all time to come. The

Archbishop has done no more than, like a kind and faithful shepherd, give notice to his flock of the dangers they were most certainly incurring. Pope Leo XII.—not Archbishop Curuana—denounced the secret societies then existing, and all others that should hereafter exist—without reference to time or climate—in England as well as in Italy, in Malta as well as in Siberia. His present Holiness it is, speaking by Pope Leo XII.—not Archbishop Curuana—who, "under the penalty of the same excommunication, commands all persons to denounce to their Bishops, or to any other persons to whom it may belong, all those whom they know to be members of these societies, or to be polluted with these crimes." There is one law in this matter for England as for Malta, and every letter that the Archbishop has written applies to us as well as to them. It concerns us as much as the Maltese. It concerns us as much as if it had affixed to it the signature of any, or of all, of our own Vicars Apostolic. We are under excommunication, if we become Freemasons, or if, knowing a Freemason, we do not denounce him to his spiritual superior; and from that excommunication no priest or Bishop in England can free us—no one but the Pope himself. These things are really worth attending to for their own intrinsic importance; and, as a matter of curiosity, it is worth while to examine some of the reasons given by that great Pope, Benedict XIV., for the imposition of these severe penalties.

"Moreover," he says "one of the gravest causes of the aforesaid prohibition and condemnation is, that in societies and conventicles of this kind men of every religion and sect associate together; from which thing it is sufficiently clear how great detriment may arise to the purity of the Catholic Religion." On comparing this sentence with the passage in the Constitution of Pope Clement XII., to which it refers, it is probable that in strictness this principle is not meant to be applied in that particular instance, further than to the junction of men of different religions in secret societies. But yet the universality of the expression, as used by Pope Benedict, sufficiently shows how jealous the Church is of the junction of persons of different religions in any enterprise by which religion may be even remotely affected. For, be it observed, that his Holiness does not say that it is objectionable for men of every sect, &c., to unite in these secret societies; but that these secret societies, independently of their other objectionable characteristics, are also objectionable because in them men of different religions are associated together. This is the first objection. The second (as we shall presently see) is that they are secret societies. Perhaps this principle may have a wider application than we are in the habit of imagining. We could mention another society in which "men of every sect and religion" are united together in matters touching faith, morals, and heresy. This too, would seem to be included in the principle laid down by his Holiness. At least we submit this reflection to those whom it concerns.

"Another cause," he continues, "is the strict and impervious bond of secrecy by which are hidden the things that take

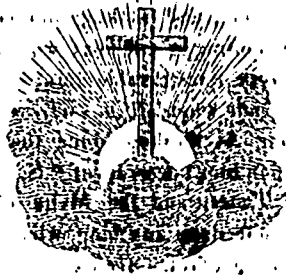
place in these Conventicles; to which things, therefore, may be justly applied, the saying of Cælius Natalis to Minucius Felix, but in a different cause—“Honest things always rejoice in publicity, but crimes are secret.” Observe that this cause for excommunication has no reference whatever to the proved iniquity of these societies, but to the simple fact of their secrecy. Whosoever a secret society is found, however innocent it might be imagined to be, this ground of condemnation holds good.

“A third, is the oath by which they bind themselves to keep this secrecy inviolate; as if it was lawful for any one under the pretence of such a promise or oath to guard themselves when interrogated by legitimate authority, against being bound to confess all things that may be required into for the purpose of judging whether in these Assemblies anything is done against Religion, or the Commonwealth, or the laws.” This third reason, again, has no reference to the goodness or badness of the society, but to the simple fact of secrecy secured by an oath. No matter, therefore, how innocent the intention of the Freemasons may be supposed to be in England or in Malta, they are condemned in spite of their intentions and not by reason of them.

The fourth cause enumerated by this Pope is taken from the Civil Law. The fifth refers to the condemnation of the secret societies by many Princes and States. The sixth and last certifies that “these Societies and Aggregations are of bad fame among prudent and upright men, and that by their judgment whoever joins himself to them, incurs the blot or mark of depravity and perverseness.”

Such are the joint objections of Popes Clement and Benedict. Similar reasons are assigned by Pius VII.; and Leo XII. is not less vehement and explicit in denouncing as impious and wicked, impium ac sceleratum, the oath which binds the members of these societies to secrecy. From all these things it is abundantly clear that in every part of the world secret societies, of every kind, are condemned as wicked and impious, and we imagine that everywhere, certainly in England, the members of them are *ipso facto* excommunicated, and incapable of absolution, except from Rome; while those who abstain from denouncing to the proper spiritual authority any Catholics whom they may know to be members, are themselves equally excommunicated and equally incapable of absolution. Certainly, these are interesting and important facts, which it deeply concerns all of us to know. And if they were not before known in his diocese, the Archbishop of Malta would have been not commendable, but guilty of a gross dereliction of duty, if he had failed to warn his flock of their danger, and prevent their souls being perverted and ruined by cunning and designing men.

All Letters and Remittances are to be forwarded, free of postage to the Editor, the Rev. Wm. P. McDonnell, Hamilton.



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, FEBRUARY 28, 1844.

By the arrival of the *Caledonia* at Boston, we have very late and important news from England and Ireland. For the following summary we are indebted to the kindness of Mr. Charles Willmer, of Liverpool, who has sent us his *News Letter* of the 4th inst.

GENERAL SUMMARY.

The absorbing topic for the last three weeks has been the trial of Mr. O'Connell and others, which commenced in Dublin on Monday the 15th ultimo, an outline of which will be found in another column. As yet it is difficult to form any positive idea of what the result will be, but the general feeling is, that the government have made out but a poor case—and that the prosecution will tend rather to advance than crush the cause of Repeal. The speech of the Attorney-General in opening the proceedings, was characterized for nothing particular except the most consummate bigotry and hatred of Repeal and Repealers. The evidence in support of the Crown disclosed nothing that was not previously known to the whole world, whilst the speeches of the Counsellors for the various traversers have been marked by the most sterling eloquence—which will no doubt have their effect upon the jury. One circumstance preceded the commencement of the trial, which has caused no small degree of excitement in Ireland—from one end of the country to the other—and which is regarded by some as tantamount to a repeal of the Catholic emancipation act. It was the successful effort of the crown law officers to exclude from the jury every Roman Catholic. This proved the signal for renewed agitation—and the insult, as it is termed, will not easily be forgotten, and may perhaps cause some discussion in Parliament during the present session.

The proceedings in both houses so far have, of course, been only of a preliminary character.

The Anti-Corn Law League continue their agitation with unabated zeal—indeed we may say with increased vigour. Since we issued our last paper, they have held meetings which have been very numerous attended in most of the leading towns, not only of England, but they have extended the field of their speculations to Scotland. The subscriptions towards the £100,000 now exceeds £80,000

IRELAND.

Trial of Mr. O'CONNELL and others.

The trial of Mr. O'Connell and the other traversers commenced on Monday the 15th ult., when James Hamilton, of Ormond Quay, was about to be sworn as the foreman of the jury, Sir Coleman O'Laughen handed in a challenge to the array on the part of the defendants.—This gave rise to a lengthened argument, at the close of which the chief justice said the majority of the court were of opinion that the demurrer should be allowed, and consequently that the challenge to the array could not be sustained. On Tuesday morning the jury was sworn, and the Attorney-General proceeded with his opening speech. He continued his statement up to five o'clock, at which hour he said he could not proceed further, as it was impossible he could finish that day. After a short conversation between the counsel for the crown, the court and the traversers counsel, it was agreed to allow the jury to their own homes, at the same time giving them strict injunctions not to hold communication with any person on the subject. The court adjourned to ten o'clock the following morning, when the Attorney-General resumed his address to the jury, and spoke during the whole period of the sitting of the court. He dwelt principally upon the evident attempts of the traversers and their instruments to undermine the fidelity of the army, and after referring at some length to the Mullaghmast and other “monster meetings,” concluded by impeaching the resolutions which it had been intended to submit to the prohibited meeting at Clontarf. The hon. and learned gentleman exhorted the jury to discharge their onerous duties firmly but moderately—with caution, but without fear.—On Thursday, the Lord Chief Justice and his learned brethren took their seats on the bench at 10 o'clock. The first witness examined was Mr. F. B. Hughes, the government reporter, who stated that he had been a reporter for 17 years, and came to Ireland for the first time on the 20th of September last. Attended the meeting at Mullaghmast, on the 1st of October. He described the proceedings at that place, and read from his notes, a description of the banners, fancy dresses, and costume of “O'Connell's Police;” also the dress of scarlet velvet worn by Mr. O'Connell, &c. &c. as well as the national cap adopted on the occasion. The witness went on to read several passages from his notes at great length, at the desire of the court. He further described being at other meetings, and identified the various traversers who were present on those occasions. Mr. Hughes was cross-examined on the part of the defendants, but little of moment elicited.—Henry M. Latham was next called:—He came to Ireland as Mr. Hughes's assistant. The examination of this witness seemed to afford much amusement; but little beyond a corroboration of the previous testimony was obtained.—Charles Ross, also a go-

vernment reporter, was then called; but after a few preliminary questions were to being present at the meeting of Dennybrook, in June last, the Judge said, as the witness was entering into new matter, and as it was already half-past five, he would adjourn the court until the next morning, (Friday,) to meet at ten o'clock precisely.—On Friday morning Mr. O'Connell, attired in the bar costume of the Queen's Counsel, entered court shortly before ten, and took his seat in the inner bar. The other traversers were also punctual in attendance. The whole of the day was occupied by the examination of Mr. Ross. Mr. Ross gave evidence of the proceedings at a meeting of the Repeal Association, on the 28th of August, at which Mr. O'Connell, Mr. John O'Connell, and Mr. Ray were present. After reading various portions of Mr. O'Connell's speech, in reference to a plan, which he had introduced at a previous meeting, for remodelling the Irish Parliament, he was asked by Mr. Henn if he had taken full notes of what had occurred? He replied, that he had not a full note of all that occurred. A cross-examination here ensued, and it was at length stated by the witness, that he took full notes of all that he thought material, omitting what was, in his estimation, unimportant. The objection was overruled, and the examination proceeded. The witness read such passages as he had taken down of Mr. O'Connell's speeches at the several meetings of the Repeal Association, at the Roughra, Clifton, and other meetings and dinners. He was then cross-examined at great length by Mr. Henn. He stated that he came to Ireland in July, 1843; that he was a little frightened at first, but his apprehensions soon subsided; that he came as reporter for the *Standard*, and was also employed by the government, and that he had received £400 for his services up to the next session of parliament. On Saturday, the first witness called was John Jackson, who stated, that he was the Irish correspondent of the *Morning Herald* during the last summer and autumn; had attended the association meetings, and transmitted to London his reports. Several note-books were successively handed to the witness, who stated that they were the original accounts which he had transmitted to the *Morning Herald*, and which had been sent back to Dublin for use on those trials. He had, since they arrived in Dublin, had them from Mr. Kemmis to put his initials to them. The witness proceeded to read from these note-books extracts from the speeches of Mr. O'Connell, delivered at various meetings, and he stated which of the traversers attended. The witness went through his reports of all the meetings to the 4th of October, at which, he said, he saw the Rev. Mr. Tierney, with Mr. O'Connell, Mr. John O'Connell, and the other traversers. He continued to say, in reply to Mr. Brewster, that the meetings were generally well attended, sometimes more sometimes less. The cross-examination was then commenced by Mr. Fitzgibbon, who seemed determined to

interrogate the witness harshly. The witness said he was an Irishman, and, though a correspondent, to which term the counsel would not let him confine himself when he said though a reporter of public proceedings, he was not a stenographer. He had been in the habit of reporting petty sessions proceedings for several papers, transmitting them from his native town Kiltrush. John Brown, a printer, proved that Mr. Ray was secretary of the Association, that he had printed "Reports" of the Association, Instructions for the Repeal Wardens, Rules for the Arbitrators, placards, &c., which he had been ordered to execute, sometimes by letter, sometimes verbally.—Some of the documents which he produced were signed Daniel O'Connell. Mr. Whiteside submitted to the court that the documents proved by the last witness should not be received as evidence against the traversers in the present case. Mr. Justice Perrin called the attention of the counsel to the charge in the indictment, that of conspiracy, which was to be sustained by certain documents prepared and printed by some or one of the traversers. It proved to be printed by one of the parties surely it should be received in evidence against that one.—After a discussion of an hour and a half, the court decided unanimously on admitting the document "Instructions to Repeal Wardens," signed by Mr. O'Connell. Mr. McDonough intimated his intention to take a bill of exceptions against his decision.—On Monday, three of the Judges only were in attendance. We regret to state that Judge Burton's absence was owing to indisposition. An attempt was made on the part the traversers to suspend the investigation pending the illness of Judge Burton, but the objection was overruled. The first witnesses examined were Thomas Packer, John and Joseph Annesly, all persons in the employment of Mr. Holbrooke, Crow street, who were questioned in reference to the engraving and printing of the different cards used by the Repeal Association, and the source from which Mr. Holbrooke had received the order. In the course of the day Mr. O'Connell and Mr. Steele, left the court for the purpose of attending a Repeal Meeting at Conciliation Hall. The circumstance having become known to the Attorney General, the Right Hon. Gentleman very properly insisted on the traversers appearing in court. Messengers were accordingly despatched, and after a short interval, both the traversers resumed their places, and continued to occupy them the remainder of the day. After a lengthened examination of several witnesses, the court adjourned at a quarter to five o'clock.

The Judges took their seats on the bench a few minutes past ten o'clock on Tuesday morning. Mr. Justice Burton was absent from indisposition.—The first witness called was John Maguire, Head Constable of Police at Sligo. He deposed, that he attended the Longford meeting on Sunday, the 28th of May. There were several bands of music there, dressed in

military caps. He calculated the number of persons present to be about 40,000. Some of them came into the town in military array, led by a person he believed to be a Roman Catholic Priest. Bishop Higgins was in the same carriage with Mr. O'Connell. Messrs. O'Connell and Steele were the only traversers the witness could identify who attended the meeting. The last sentence of Mr. O'Connell's speech on that occasion was, "Go home quietly, and tell your friends what was said, and when we want them here again, to be ready"—John Jolly, a head constable of police, said he attended at the Malton meeting in June last. There was a procession, about six deep, headed by persons who seemed to command, carrying wands with ribbons attached, in their hands. Mr. O'Connell and Mr. Steele were in the procession. Mr. O'Connell, in addressing the meeting, said they should have the Union repealed. That they should have Ireland for the Irish, and he defied the English to withhold it, for the Irish were too strong, too virtuous, and too temperate to be kept in slavery.—Henry Godfrey, a police-man, was the next witness. He was examined by Mr. Freeman, in reference to the Baltinglass meeting in August last, and deposed, that Mr. O'Connell and Mr. Steele were present, and that some violent language was used. An interruption on the part of Mr. Cantwell, during the examination in reference to a leading question, led to an altercation between the counsel on both sides which terminated by a threat, on the part of the Chief Justice, to have Mr. Cantwell removed on a repetition of such conduct. Nothing interesting was elicited by the cross-examination. Patrick Lennaghan and Manders Hughes, constables, corroborated the testimony of the previous witness, and added, that previous to the meeting they had heard several persons declare that Mr. Saunderson's house should be attacked because it was once the scene of blood.

The two following days, Wednesday and Thursday, were occupied with the reading of newspaper extracts, and the hearing of law arguments; and on Friday the case for the prosecution closed. On Saturday Mr. Sheil delivered his address on behalf of Mr. John O'Connell, and occupied the whole day in doing so. The language was sometimes very touching, but he did not attempt to grapple with the law so lucidly and calmly laid down in the opening address of the Attorney General. At the opening of the court on Monday, Mr. John O'Connell, one of the traversers, rose and said that something had dropped from Mr. Sheil in his speech on Saturday, which might convey the impression that he was disposed to accept an occasional or an annual visit of the Imperial parliament to Dublin, as a satisfactory concession to the present agitation for repeal. He was not of such opinion. Whatever might be the consequences of the avowal, he would not allow it for a moment to be supposed that he gave up the inalienable right of his country to a free legislature. Mr. Moore, Q. C. then proceeded to address the court on behalf of the Rev.

Thomas Tierney, and remarked at great length upon the unanimous resolve of the Irish people in favour of repeal and the harshness with which the defendants had been pursued by the Attorney General. Mr. Hatchell then rose and said, that he appeared as counsel for Mr. Ray; was a repealer, and the paid secretary of the Association, but the jury were not to try him as such, but whether or not he had in conjunction with the other traversers entered into a preconcerted plot to excite discontent against the government and constitution. The learned counsel proceeded to argue against this allegation, and closed his address at two o'clock, when Mr. O'Connell who had been present in the course of the morning at the Conciliation Hall, had the court adjourned until Tuesday morning, assigning, as a reason the illness of Mr. Fitzgibbon, counsel for Dr. Gray, and the hon. and learned traverser forthwith transported himself to the scene of agitation. On Tuesday Mr. Fitzgibbon addressed the jury on the part of Dr. Gray; and about two o'clock a scene of an almost unparalleled nature occurred in court. It seems that the Attorney-General felt exceedingly irritated at some of Mr. Fitzgibbon's personal remarks, and that he wrote a note to that gentleman, requesting that he would name a friend. The mention of this circumstance caused considerable sensation. Mr. Moore, Q. C. acted as a sort of mediator on the occasion, and eventually the Attorney-General withdrew the note, and Mr. Fitzgibbon assured him that he had meant nothing personal, and that he had merely spoken of him in his official capacity. Thus the matter ended. On Wednesday, Mr. Fitzgibbon resumed his address by apologising to the Court for the length of time he found it necessary to address them; but assured them that he felt, in justice to his client, that the whole history of these transactions should be laid in detail before the jury. He then proceeded to go over the whole of the charges and evidence adduced, reading parts of many of Mr. O'Connell and the other traversers' speeches, parts of which had been quoted by the Attorney-General, to show that the context qualified the meaning urged by the Attorney-General. The learned and eloquent gentleman concluded with an explanatory statement in reference to the fracas of yesterday. Sergeant Warren attempted to stop the learned gentleman when entering on this subject, but Mr. Fitzgibbon proceeded. His remarks produced a deep sensation in Court, and occupied the whole day. The Attorney-General made no reply.

On Thursday last Mr. Henn, Q. C. on the part of the traversers, submitted on the part of the traversers, that the Court had no power to proceed with the trial, the term having ended. He requested their lordships to take a note of the objection, which the Lord Chief Justice expressed his willingness to do. The jury and the traversers having been called over and respectively answered to their names, Mr. Whiteside addressed the jury in behalf of Mr. D'Arcy, proprietor of the

Nation. His speech occupied the whole of the day, and he was to resume again the next morning. On Friday Mr. Whiteside concluded his address, and was succeeded by Mr. McDonough, who appeared as counsel for Mr. Barrett.—Mr. O'Connell will, it is supposed, commence his speech to-morrow.

REPEAL ASSOCIATION.

There was an immense attendance on Monday last at the Conciliation Hall. At two o'clock the chair was taken by Caleb Power, Esq., M.P. In the side box, usually occupied by Mr. O'Connell, there were Mr. Smith, O'Brien, M.P., Mr. Maurice O'Connell, M.P., and Sir Valentine Blake, M.P.

About twenty minutes past two o'clock Mr. O'Connell entered, amidst enthusiastic cheering. It appeared that the Court of Queen's Bench adjourned after hearing Mr. Hatchell, Q. C., on the part of Mr. Ray, secretary of the Repeal Association. Mr. O'Connell, on taking his seat, jokingly said, that the Attorney-General had adjourned the Court for his accommodation, and that of the Repeal Association. (Laughter.) Mr. McKeon, in handing in Repeal rent, remarked on this circumstance as a very gratifying one.

Mr. O'Connell—You are not to take my joke for earnest. The Attorney-General opposed the adjournment of the Court; but it was adjourned, and here we are. (Loud cheers.)

The general business of the Association proceeded, and various sums of rent were handed in.

Mr. O'Connell took occasion to state, that on the sitting of the Queen's Bench this morning Mr. John O'Connell availed himself of the opportunity of explaining, lest what fell from his distinguished advocate, Mr. Sheil, might possibly be misunderstood, that he never could, under any circumstances whatever, consent to any arrangement that would involve the slightest compromise of the repeal of the Union. (Loud cheers.)

Mr. Smith O'Brien brought forward a series of resolutions, deprecating any onlay by candidates at elections, or any proceeding whatever interfering in any way with the purity and independence of elections.

The standing order requiring a week's notice, was dispensed with, and the resolutions were adopted. An American, Mr. Williams, addressed the meeting, but when indulging in rather strong language, was called to order by Mr. O'Connell.

After much business of a routine character Mr. O'Connell announced the Repeal rent for the week to be £372 14s. 11d. Adjourned until Monday next.

The Conservatives in the agricultural districts fearing, we suppose, that the efforts of the League will ultimately be crowned with success are now bestirring themselves in right good earnest, and are using every possible effort to counteract their Anti-Corn Law movements, by the organization of an anti-league.

PAYMENTS RECEIVED.

Prescott.—Mr. Michael Tracy, 8s. Belleville.—Rev. Mr. Brennan, 15s. and for P. Larkin 15s. Most.—Mr. Menzies for Mr. C'Neave, 15s.

THE HERITAGE.

HERITAGE.

The rich man's son inherits lands,
And piles of bricks, and stone, and gold,
And he inherits soft, white hands,
And tender flesh that tears the cold,
Nor dares to wear a garment old ;
A heritage, it seems to me,
One would not care to hold in fee.

The rich man's son inherits cares ;
The bank may break, the factory burn,
Some breath may burst his bubble shares,
And soft white hands, would hardly earn
A living that would suit his turn :
A heritage, it seems to me,
One would not care to hold in fee.

What does the poor man's son inherit ?
Sout muscles and a sinewy heart,
A hardy frame, a hardier spirit ;
King of two hands, he does his part
In every useful toil and art ;
A heritage, it seems to me,
A King might wish to hold in fee.

What does the poor man's son inherit ?
Wishes o'erjoyed with humble things,
A rank adjudged by toil-worn merit,
Content that from employment springs,
A heart that in his labor sings ;
A heritage, it seems to me,
A King might wish to hold in fee.

What does the poor man's son inherit ?
A patience learned by being poor ;
Courage, if sorrow come, to bear it,
A fellow-feeling that is sure
To make the out-cast bless his door ;
A heritage, it seems to me,
A King might wish to hold in fee.

O, rich man's son there is a toil
That with all others level stands ;
Large charity doth never soil,
But only whitens, soft, white hands,
This is the best crop from my lands.
A heritage, it seems to me,
Worth being rich to hold in fee.

Oh, poor man's son, scorn not thy state,
There is worse weariness than thine,
In merely being rich and great ;
Work only makes the soul to shine,
And makes rest fragrant and benign ;
A heritage, it seems to me,
Worth being poor to hold in fee.

Both heirs to some six feet of sod,
Are equal to the earth at last ;
Both children of the same dear God ;
Prove title to your heirship vast
By record of a well-filled past,
A heritage, it seems to me,
Well worth a life to hold in fee.

From the Catholic Herald.

THE TERM CATHOLIC.

It has pleased your talented correspondent "Neophilus" to refer to our humble self, in a cause, which it is our highest glory to advocate : the Church—the universal—the Catholic Church : and although we do not, in the smallest degree, merit his compliment, we will cheerfully make the reference that he seems to desire.

It needs no display of learning ; nor, indeed, array of extracts, to prove what all admit ; and what if they did not, we would not condescend to ask, our right to the name of CATHOLIC—our baptismal name—unto which we have been baptized in the baptism of blood ? The name of the Holy Catholic Church—in which martyrs have died ; whose glories have been the theme of men and angels ; that baptismal name, by which the saints of all ages have distinguished their Holy Mother from the sour schismatics of their time. That church of which Tertullian, as early as the 2d century, wrote :—
"We fill your cities, your islands, your seas, your towers, your camps,—we are

in your palace, your senate, your forum : THE TEMPLES ALONE ARE YOURS."—
Apul. adv. Gent. c. lxxvii. Two more centuries had not rolled by, until even of these, it was said : "We fill your temples ;" for the heathen had cast their idols "to the moles and to the bats," and their temples were turned from the worship of idols to that of the one living and only true God ; and, to this day, the Pantheon at Rome, dedicated to the worship of all the Gods, and all the other monuments of ancient heathen splendour, still resound with the praises of Jehovah.

St. Cyril of Jerusalem, fifteen hundred years ago, said—"If you should ever arrive as a stranger in any city, do not ask merely where is the church ? the heretics dare to give themselves this name ; but ask where is the CATHOLIC Church, for that is its particular name,—that is the essential title of this Holy Mother of all the faithful—of this glorious spouse of our Lord Jesus Christ, the only Son of God."—*Catech. xviii.* That which St. Cyril advised, in the fourth century, may be tested in the nineteenth. Go to any place in Christendom, and ask for the Catholic Church ; I care not if you ask the direction from prince or beggar, learned or unlearned ; your cicero will pass by Episcopal, Presbyterian, Methodist, Quaker, and the whole host of meeting houses, and point you to that church, of which St. Augustine, speaking of the ties that should make us cling to her, said :—"Her authority [is] first established by miracles, cherished by hope, extended by charity, strengthened by the lapse of years ; the succession of pastors from the chair of PETER, to whom the Lord committed the care of feeding His flock, down to the present Bishop—(the present Bishop in that see is Gregory XVI.) lastly—the name itself of CATHOLIC." He adds : "These, so many and so great ties, bind the believing man to the Catholic Church,"—*Contra Ep. Aun. Tom. II. p. 120.*

Five years ago, when searching for this Catholic faith, it was our lot to travel considerably through the United States : [thousands of miles and fifteen hundred years removed from Saint Cyril's and Saint Augustine's native land and age ;] and it was our invariable practice, on entering city, town, or village, to ask whoever we might chance to meet, where is the Catholic Church ?—and in no instance were we ever directed to any church, but the one of which we speak. Its name—Catholic—is indelibly impressed upon the minds of all, who have heard of the Christian religion ; even the slave, the most ignorant person, "the way-faring man, though a fool"—all, all, have that name indelibly impressed upon their minds, and apply it, when asked, to that same church with respect to which St. Irenæus said—"For this Church of Rome, on account of its superior headship, every other must have recourse."—*Adv. Her. l. III. c. 3.*

We also gather the perpetual application of this term Catholic from the incidental mention of it by the writers of every age. The church of Smyrna (1st

century) writing on the death of St. Polycarp, says : "He made mention of the whole Catholic Church." St. Clement, (also of the 1st century) uses the same distinguishing name : St. Clement of Alexandria (2d century) says—"The ancient and Catholic Church, alone is one in essence, in opinion, in origin, and in excellence, one in faith."

Origen, of the 3rd century, Lactantius, 4th century, St. Augustine, of the 5th century, &c. &c., all make use of it as the common designation of the Church ; and if any especial reason called for a more positive term, they failed not to explain, by the use of the word Roman, that it was to Rome as the stalk, all the branches were united ; and that they thus proved their right and title to membership of the Catholic Church. But, on the other hand, whenever men departed from unity, what claim did they set up to being *the*, or a *part* of the Catholic Church ? None whatever. They despised the very name : laughed at it, and instead thereof, substituted—what ? *their own* ! Hence we have Arians, Donatists, Armenians, Eunomians, Eutychians, &c. &c.—then, Waldensians, Wickliffites, Lutherans, Calvinists, Brownists, Wesleyans, &c. &c. ; not one of whom hitherto have cared one straw about designating themselves by the ancient name of Catholic. That is an invention of the "Puseyites," (a new name, recently derived from one Pusey, an English schismatic,) who, having put pictures, and candles, and crucifixes to their meeting-houses, and dressed themselves in long-tailed black coats, imagine they have regained their right to the venerable title of the Holy Catholic Church.

So regardless have they been of this title, that in all their Synods, 'Conventions,' 'Conferences,' 'General Assemblies,' 'General Conventions,' 'Yearly Meetings,' &c., and in all their deeds and other legal instruments, they call themselves by their newly invented names : 'Presbyterian,' 'Protestant Episcopal,' 'Protestant Methodist,' 'Wesleyan Methodist,' 'Baptist,' &c. Now we should like to be informed by what right they usurp our well-known, ancient title. In law, an "alias" is a criminal offence ; a man who files a deed under a fictitious name is liable to forfeit his property ; a person to whom an estate is left, cannot inherit under a false name ; and in business transactions you would not trust, nor even speak to the man, who should come to you, with an assumed name. Why should these sectarians be exceptions to the general rule ? Shall they be allowed to forge and cheat, when common rogues are thrust into prison ? But perhaps we are only fighting the air. They do not wish the name. It is only a few of them who have run mad about pictures and crosses, that wish it. "The term Catholic, then, has been (most graciously!) conceded to us ;" and "we have never been without it to the present day."

We do remember once having had our nervous sensibilities terribly shocked, by a Presbyterian, who called himself a Catholic. Upon asking his authority for the assumption, the plea was discovered to

have been based on the ground of his church being a branch of the Church. Let us examine this plea. If by the term branch, he means no more, than that some Presbyterians, and some Protestant Episcopalians, and Methodists, will be saved ; the Roman Catholic will admit the same, and more—the possibility of the salvation of some of the Hindus, Indians, &c. Not, however, because they are Presbyterian, Protestant Episcopal, Hindu, and Indian ; but because they have lived righteously according to their knowledge ; as the Apostle says : "When the Gentiles, who have not the law, do by nature those things that are of the law ; these having not the law, are a law to themselves ; who show the works of the law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or else defending one another ; in the day when God shall judge the secrets of man by Jesus Christ, according to my Gospel."—Rom. ii. 14—16. But if it be meant, that, as Presbyterians, Protestant Episcopalians, &c., they are branches, it is very natural to look for the trunk of the tree to which they are attached ; and if that cannot be found, is it not reasonable to conclude, that if they ever had a common trunk, they have been cut off therefrom, and being cut off, that they must be, at best, but dead branches. Let us, then, search for the connection. What, in the first place, shall we consider the trunk of the tree ? The Roman Catholic ? No ; that is corrupt, idolatrous, and utterly out of the question. Shall we suppose the Methodist ? Open the page of history, and you will not discover so much as the name, previous to the year 1729 ; when two men, Morgan and Wesley, manufactured that artificial out of an English stick. Shall we suppose the Presbyterian ? Again consult the historic page, and the utmost limit of their antiquity reaches no further back than the year 1500 ; about the time that Martin Luther and John Calvin connected a something, which, after various mutations, during a lapse of years, came to be known by that name. Shall we suppose the Church of England ? History ever true, informs us that that was by law and bayonet established about the year 1600. The oldest that we can find, of any note, is the Greek branch, which extends as far back as the sixth century ; when, alas ! it became sickly, and the trishandman was reluctantly forced to apply the pruning knife. From that day it died. But is there no possibility of grafting them altogether, and thus out of many branches, make a whole tree ? No ; they will not stick together. There is no union in them. Their only union is, unless against admitting Rome to be the trunk. Well, then, there is no trunk to the tree ; consequently the branches must be all dead ; for it is, and ever must be, an anomaly in nature, for branches severed from the trunk, to live. And equally so is it, for the branches to say, we are the whole tree. The name Catholic then does not belong to them, either separately or unitedly ; they are each *sui generis*, and have no characteristic ; that is, Catho-

is or universal. It avails nothing to admit, as some of them charitably (!) do, that the Roman Catholic Church is a branch; it still leaves the branches without a trunk; and if there is no body to the tree, then hath Christ's words failed, and the gates of hell have prevailed against His Church. Let him who dares, be guilty of this blasphemy. No Roman Catholic will be guilty of it.

Oh! that our separated brethren would be wise. Oh! that they would receive instruction, now, while it may avail them. The Roman Catholic Church is the trunk of the tree. She hath not departed from the faith, but hath kept it intact, as she first received it from the Apostles. The gates of hell shall not prevail against her, nor all the hosts of opposing sects. She is the only church that can say: Gregory XVI., of the nineteenth century, was preceded in the chief pastorship of the Catholic Church, by Pius VIII.; and he, by Leo XII.; and he, by Pius VII.; thus and so on, through each preceding generation, till, arriving at the second century, she continues to follow down the succession through Alexander, Evaristus, Anacletus, St. Clement, Cletus, St. Linus, to St. Peter, who was commissioned by our Lord Jesus Christ:—"Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."—Saint Matthew, xvi. 18—And like a rock she hath remained, immoveably steadfast to the intention of her Divine Founder—unwavering in the Faith—unshaken thro' the rise and fall of empires. Dynasties have risen and fallen; the most enduring monuments of man have crumbled into dust; but she remains: "Fair as the moon, bright as the sun, and terrible as an army set in array;" fresh as in her youth; elastic as the young eagle; vigorous as a war horse, prancing in battle. She is *semper et ubique*, in your cities, in your towns, in your villages, in your streets, in your fields, in your houses, in your fleets, in your armies, in your workshops, in your schools, in your public places, and in your private walks; and her name is CATHOLIC. "Called CATHOLIC," saith St. Cyril, "because she is diffused over the whole earth."

St. Augustine, fifth century, has a very remarkable passage. He says: "Among the many considerations that bind me to the church is the name of Catholic, which, not without reason, in the midst of so many heresies, this church alone has so retained, that although all heretics wish to acquire the name, should a stranger ask where the Catholics assemble, the heretics themselves will not dare to point out any of their places of meeting."—*Contra. Ep. Fun. Tom. viii. p. 153.*

But it does not, nor should it, cause any anxiety, to see these jackdaws plume themselves in the glories of another.—They must, I suppose, think it a good name; otherwise they would not contend for it. This is very flattering, and certainly well calculated to make us hold it with the greater tenacity. But let them all be assured, the more name will be of no more advantage to them, than the long

tailed black-coats that some of them wear. Unless they add to the name—faith, hope, and charity; unity, apostolicity, and sanctity—unless they are willing to deny themselves, and "Forsake house, or parents, or brethren, or wife, or children, for the kingdom of God's sake," they might as well retain the heterogeneous titles that now designate their conventicles, and serve to perpetuate the infamy of the arch-heretics from whom they are derived.

Whether these few remarks, upon an inexhaustible theme, meet the views of "Neophilus," we know not. But this we know, that if they meet the eye of any poor soul, thirsting after the unity and Catholicity of faith, and should induce him to give the subject that attention which its importance and his soul's salvation demands, our object is attained, and we are happy. PAUL.

BIBLICAL, (REFORMED,) EVANGELICAL, ENGLAND!—*Annals of the Poor.*—Betty Sealy, aged 70, a parish pauper of the Taunton Union, who had saved a few shillings towards "burying herself," through a decent pride which forbade a parish funeral, and had received some small presents from "the gentry" as encouragements and rewards for her remarkable industry, was murdered in her little cottage at Picknay, in Kingston parish on Saturday evening, having resisted an attempt to rob her. The murderer must have passed through the panel which separated her cot from another in the hamlet, and was, it is suspected, her own niece, or her niece's lover. Martha Robinson, aged 70 years, an outdoor pauper of the Bradford Union and township of Wilsden, was starved to death in a hired room at Harden Beck, in Hingley parish, on the 3d inst. She had applied to the relieving officers, she had solicited for medical relief, and had been refused. Her daughter, who is almost an idiot, and has to keep two illegitimate children, had with herself only an allowance of 3s. a week from the parish; the daughter begged and it was raised to 3s. 6d.; she begged for her mother, and got some little aid from the neighbours; she implored the medical men, and the relieving officers to visit her mother. It was all in vain, and the old woman died. Then she was allowed to remain unburied until Mr. Ferrand, M.P., hearing of the case interfered.—*Tablet.*

At the Nottingham Assizes, on Tuesday, William Kettleband, aged 35, was banished for life to the most penal settlement, with the greatest possible aggravation of that punishment, for the manslaughter by drowning of his son. And at the York Assizes, on the same day, Joseph Dobson, aged 25, was sentenced to death for the wilful and deliberate murder of his father—*ib.*

MAMMON WORSHIP.—No reasonable man can doubt that the idolatry of property is, at the same time, one of our national sins. And has not God so ordered things, that rich and mighty nations, when they do become entangled in this idol-worship, shall become also His avengers on themselves; that the careless, selfish rich, shall become the prey of the untrained, violent needy; that the feebleness of all human institutions, when they rest not upon God's word, shall, sooner or more late, be thoroughly proclaimed by all the horrors and agonies which wait on civil strife!—*Archdeacon Wilberforce.*

DR. BARTHOLOMEW'S PINK EXPECTORANT SYRUP.

The cases of consumption are so numerous in all the northern latitudes, that some remedy as a preventative should be kept by every family constantly on hand, to administer on the first appearance of so direful a disease. This Expectorant Syrup will in every case prevent the complaint. It is quite impossible for any person ever to have consumption who will use this remedy on the first approach of cough and pain in the side, and in many instances it has cured when physicians had given up the cases as incurable.

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

THE SUBSCRIBER takes this opportunity of expressing his gratitude to his numerous friends, for the flattering support received during the time of his Co-partnership, and begs to inform them, that in future the establishment will be carried on by the undersigned, who begs to solicit a continuance of their favours. HENRY GIROUD. Hamilton Livery Stabler, } July 21, 1843.

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 DOWING. } Hamilton, July 21, 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 Hearse, with Dresses, is £1. Hamilton, Sept. 6, 1843.

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.

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 residence. Office above Oliver's Auction Room, corner of King & Hughson Streets. Hamilton, Sept. 6, 1843.

UPHOLSTERY AND CABINET MAKING;

Oils, Colours, Paintings, Glazing & Gilding.

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

Fether Beds, Hair and Wool Mattresses, Gilt and plain Window Cornices, &c. made to order, to any design, and a 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

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.

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.

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

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. Ecclestone's Confectionary Shop, King Street, where he will keep a general assortment of Groceries, Liquors, & Provisions. Cash paid for all kinds of Produce at the market price Hamilton, June, 1843. 20

IMPERIAL PARLIAMENT.

From Charles Willmer's American News Letter of February 4th

The Parliament was opened on Thursday last by the Queen in person, when she read the following speech:

QUEEN'S SPEECH.

My Lords and Gentlemen,

It affords me great satisfaction again to meet you in Parliament, and to have the opportunity of profiting by your assistance and advice.

I entertain a confident hope that the general peace so necessary for the happiness and prosperity of all nations will continue uninterrupted.

My friendly relations with the King of the French, and the good understanding happily established between my Government and that of his Majesty, with the continued assurances of the peaceful and amicable dispositions of all Princes and States, confirm me in this expectation.

I have directed that the Treaty, with which I have concluded with the Emperor of China, shall be laid before you and I rejoice to think that it will, in its results, prove highly advantageous to the trade of this country.

Throughout the whole course of my negotiations with the Government of China, I have uniformly disclaimed the wish for any exclusive advantages.

It has been my desire that equal favour should be shewn to the industry and commercial enterprise of all nations.

The hostilities which took place during the past year in Sindh have led to the annexation of a considerable portion of that country to the British possessions in the East.

In all the military operations, and especially in the battles of Meeran and Hydrabad, the constancy and valour of the troops, Native and European, and the skill and gallantry of their distinguished Commander, have been most conspicuous.

I have directed that additional information explanatory of the transactions in Sindh, shall be forthwith communicated to you.

Gentlemen of the House of Commons,

The estimates for the ensuing year will be immediately laid before you. They have been prepared with a strict regard to economy, and at the same time with a due consideration of those exigencies of the public service which are connected with the maintenance of our Maritime strength, and the multiplied demands on the Naval and Military establishments from the various parts of a widely extended empire.

My Lords and Gentlemen,

I congratulate you on the improved condition of several important branches of the trade and manufactures of the country.

I trust that the increased demand for labour has relieved in a corresponding degree many classes of my faithful subjects from suffering and privations, which in former periods I have had occasion to deplore.

For several successive years the annual produce of the revenue fell short of the public expenditure.

I confidently trust that in the present year the public income will be amply sufficient to defray the charges upon it.

I feel assured that in considering all matters connected with the financial concerns of the country, you will bear in mind the evil consequences of accumulating debt during the time of peace, and that you will firmly resolve to uphold that public credit the maintenance of which concerns equally the permanent interests and the honour and reputation of a great country.

In the course of the present year the opportunity will occur of giving notice to the Bank of England on the subject of the revision of its Charter.

It may be advisable that during this Session of Parliament, and previously to the arrival of the period assigned for the giving of such notice, the state of the law with regard to the privileges of the Bank of England, and to other banking establishments, should be brought under your consideration.

At the close of the last session of Parliament I declared to you my firm determination to maintain inviolate the Legislative Union between Great Britain and Ireland.

I expressed at the same time my earnest desire to co-operate with Parliament in the adoption of all such measures as might tend to improve the social condition of Ireland, and to develop the natural resources of that part of the United Kingdom.

I am resolved to act in strict conformity with this declaration. I forbear from observations on events in Ireland, in respect to which proceedings are pending before the proper legal tribunal.

My attention has been directed to the state of the law and practice with regard to the occupation of Land in Ireland.

I have deemed it advisable to institute extensive local inquiries into a subject of so much importance, and have appointed a Commission with ample authority to conduct the requisite investigation.

I recommend to your early consideration the enactments at present in force in Ireland concerning the Registration of voters for Members of Parliament.

You will probably find that a revision of the Law of Registration, taken in conjunction with other causes at present in operation, would produce a material diminution of the number of county voters, and that it may be advisable, on that account, to consider the state of the law, with a view to an extension of the county franchise in Ireland.

I commit to your deliberate consideration the various important questions of Public Policy which will necessarily come under your review, with full confidence in your loyalty and wisdom, and, with an earnest prayer to Almighty God, to direct and favour your efforts to promote the welfare of all classes of my people.

BEEF! BLACKWELL & MILLER, BUTCHERS.

RETURN thanks for the public patronage they have received since they commenced their business, in Hamilton; and they beg leave to announce that they can, (as they have always been able to do,) accommodate customers with any quantity of the best Beef, Mutton, Veal, &c., that can be offered for sale in the Town. Having taken the premium for fat Beef at the last cattle show, they take leave to speak of this fact as a guarantee that their meat shall be all prize meat, and afforded at a lower price than meat in general is sold at.

N.B. Please call and examine, and judge for yourselves, at the stall of BLACKWELL & MILLER, Hamilton, February 20, 1844.

PROCLAMATION.

WHEREAS information has been received by the President and Board of Police, that MAD DOGS have lately infested the streets of Toronto, as well as different parts of the country, and that several persons have been bitten by them; and whereas, to preserve as far as possible the inhabitants of this town from the scourge of that most dreadful of all diseases, HYDROPHOBIA, it is deemed prudent to prevent all Dogs from running at large:—It is Ordered, that the regulations against Dogs running at large be strictly enforced.

Given under my hand at Hamilton, this 10th February, 1844.

GEO. S. TIFFANY, President.

BY-LAW NO. 100.

IT IS ORDERED,—That no DOG shall be allowed to run at large in the Town of Hamilton, and that any person having the possession of, or being the owner of any dog or dogs; and shall permit such dog or dogs to be at large, or who shall not keep such dog or dogs chained so as to prevent their running at large, shall be liable to a fine of not to exceed 30s. for each offence, and that every and all such dog shall be liable to be killed.

By order of the Board, LEGATT DOWNING, Clerk, H. J. P. Hamilton, February 10, 1844.

CAUTION.—Whereas PATRICK KINNING, an indentured Apprentice to the Coopering business, has lately run away from my employment. This is therefore to give notice, that I will prosecute with the utmost rigour of the law, any person who will harbour him; or Or pay reward for information that will enable me to discover his whereabouts.

THOMAS McMANUS, Dundas, January 30 1844.

REMOVAL.

JNO. P. LARKIN, Importer of

BRITISH, FRENCH, & AMERICAN STAPLE AND FANCY GOODS. HAS REMOVED to his NEW STORE, in Mr J. Craig's Brick Building, corner of King and John Streets, being a few doors west of Mr Devereux's Royal Exchange, in which he is opening a splendid assortment of NEW and CHEAP GOODS. The highest price in Cash paid for Wheat Hamilton, 2nd January, 1844

JAMES CAMBLE, BARRISTER AND ATTORNEY AT LAW, Corner of King and Hughson Streets, Over Mr. Bayfoot's Brick Store HAMILTON.

T. BRANGAN, The Highest Price in ASH for WHEAT & TIMOTHY SEED. At his General Grocery and Liqueur Store King Street. Hamilton, Sept. 13, 1843.

THE CATHOLIC

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC FAITH. And containing subjects of a Historical, Doctrinal, Pastoral, Liturgical, and Historical character, together with Passing Events, and the News of the Day.

PUBLISHED on WEDNESDAY MORNING, at the Catholic Office, No. 21, John Street, Hamilton, G. D. (Canada.)

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

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

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

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

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

Produced received in payment at the Marked price.

AGENTS.

- Rev Mr. Connelly, Dunlop
Rev Mr. Fergus, Brantford
Rev. Mr. Gibney, Guelph
Rev. J. P. O'Leary, Lunenburg
Mr Harding O'Brien, do
Rev Mr. Vurvaiz, Amherstburg
Mr. J. P. A. do do
Rev Mich. McDonnell, (Maidston), Sandwich
Very Rev August McDonnell, Chatham
A. Chisholm Esq., Thorold
Rev Ed. Gordon, Niagara
Rev W. Patk. McDonough, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Streetville
Rev Mr. Snyder, Winton, near Waterloo
Rev Mr. O'Rielly, Cure of Toronto
Rev Mr. Hay, Toronto
Messrs. Dr. Bradley & E. McSherry, do
Rev. Mr. Quinlan, New Market
Rev M. J. Charost & Prolix, Penetanguishene
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Rev Mr. Nolan, Cobourg
Rev Mr Butler, Peterborough
A. McPhaul, Esq., Wellington
Rev Mr. Lallor, Picton
Rev Mr Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Gamin, Kingston
Right Reverend Bishop Phelan, do
Rev Patrick Dollard, do
Rev Mr. Bunka, Tiendonga
Rev Mr. O'Rielly, Brockville
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Rev John MacDonald, (St. Raphael), do
Rev John MacDonald, (Alexandria), do
Mr. James Doyle, Aylmer
Mr Martin McDonnell, Recollet Church, Mimiton
Rev P. McMahon, Quebec
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