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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] AUGUST 23, 1843.

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THE CATHOLIC

Printed and Published every Wednesday, morning at

No. 21, JOHN STREET.

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

A SHORT TREATISE ON FASTING.

Is fasting a vain superstition of the Church of Rome, or is it one of those Scriptural practices which no man can safely neglect? I am of the latter opinion, and I feel confident that any one who has paid that moderate degree of attention to Scripture which I have paid, will be compelled to acknowledge that, after the merits of Christ, Fasting is pointed out by Heaven as one of the best advocates which the sinner can bring along with him, when he approaches the throne of mercy, whether he comes to implore the forgiveness of his sins or to solicit aid in the hour of distress. Nay, he will be forced to acknowledge that, generally speaking, it is a necessary condition for ensuring even the advocacy of the merits of Christ.

I know that I have to deal with men who admit no evidence, which is not deducted from the written word; but to the law and to the prophets let them appeal, and there I am ready to meet them.

1. Where is the individual sinner encouraged to seek, and where is he assured that he shall find, forgiveness? In Fasting, joined with prayer, from which it should never be separated.

Achab was a murderer, a robber, an idolater, nay, an apostate to idolatry, who had scandalized the people of God and led them into idolatry. In fine, the testimony borne to his character by the Holy Ghost, is that "There was not such another for wickedness in the sight of the Lord." So that the almighty had determined to make a public example of him, and to extirpate him and his noble race from the face of the earth. "But it came to pass that, when Achab heard these words (the sentence of Heaven announced to him by the prophet Elias), he rent his clothes, and put sackcloth upon his flesh, and Fasted, and lay in sackcloth." These are the means, by which Achab, guided by the Spirit of God, sought to avert the wrath of heaven: and see the effect. "The word of the Lord came again to Elias the Thesbite, saying: Seest thou how Achab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house." (1 Kings, xxi.) Is it then a vain superstition which thus wrests the shafts of vengeance out of the hands of an angry God?

In like manner David stood charged in the sight of the Lord with the two most mortal crimes that a man can commit: he stood charged with the crimes of murder and adultery. And what was the sacrifice which he offered in atonement for these crimes? It was that of Fasting. "I humbled my soul with Fasting. When I wept and chastised my soul with Fasting, that was to my reproach, . . . My knees are weak through Fasting and my flesh faileth of fatness." (Psalm xxxv. and lxi.)

It would appear, that there were men who scoffed at Fasting in David's days as well as in ours, yet through

Fasting David sought mercy, and through Fasting he found mercy. Do we despise mercy, or have we found an easier and more effectual way of ensuring it?

The Lord was with Josaphat because he walked in the first ways of David, his father (viz., the ways in which David walked, when the Lord said of him, that he was a man according to his own heart). But afterwards Josaphat enkindled the wrath of heaven against himself, and his kingdom by espousing the cause of Achab, the impious king of Israel. To punish this crime the Lord brought the Ammonites and Moabites, in conjunction with the Syrians, to overwhelm him and his people. But Josaphat being seized with fear, betook himself wholly to pray to the Lord, and he proclaimed a fast of all Juda. (2 Chron., xx.) The result of the fast was, that the Spirit of the Lord came upon Jahaziel, and bid him say, "Fear ye not and be not dismayed at this multitude, for the battle is not your's, but God's," and the Lord gave them a bloodless victory by making their enemies turn their swords against each other. (Ibid.) Does the God of heaven, then, reward superstition by working miracles in its favour?

II. Where are whole nations, when steeped in crime, encouraged to seek and where are they assured that they shall find forgiveness? In Fasting.

When Joel received his prophetic mission, the crimes of God's people had so provoked the Almighty, that he sent his servant to propose to them the alternative, either of preparing themselves for a day (of vengeance) such as had not been from the beginning, nor should be after it, even to the years of generation and generation, or of averting the catastrophe by Fasting. "Now, therefore, saith the Lord, be converted to me with all your heart, in Fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God. For he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return and forgive, and leave a blessing behind him." This people, though apparently our equals in every other crime, had not been cursed with our self-conceit; they listened to the admonition—they sought the Lord by Fasting—and the Lord was zealous for his land and spared his people. (Joel, ii.) If the votaries of bigotry are those whom the Lord spares, may I live and die a bigot!

The Fast of the Ninivites, its cause and its effects are so well known that it is almost superfluous to record them. The Ninivites were an idolatrous people—a people so plunged in iniquities, which even Pagan ignorance could not palliate, that God declared that their wickedness had come up before him, calling for a vengeance which is thus announced:—"The word of the Lord came to Jonas the second time, saying, 'Arise and go to Ninive, the great city, and preach in it the preaching that I bid thee; and the preaching was 'yet forty days and Ninive shall be destroyed;' and the men of Ninive believed in God, and they proclaimed a Fast, and put on sackcloth, from the greatest to the least. And the word came to the king of Ninive, and he rose up out of his throne and cast away his robe from him, and was clothed with sackcloth and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and his princes, saying, 'Let neither men nor beasts, oxen nor sheep taste any thing. Let them not feed nor drink water. And let man and beasts be covered with sackcloth and cry to the Lord with all their

strength, and let them turn every one from his evil way and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish?' And God saw their works, that they were turned from their evil way; and God had mercy with regard to the evil which he had said that he would do them, and he did it not." (Jonas, ii.) God, then, by revelation teaches the Jew to seek mercy by Fasting, and even reason teaches the ignorant and unlettered Pagan to fly to the same asylum.

III. By Fasting the weak and oppressed are encouraged to throw themselves on the protection of heaven, and when they do so they do it not in vain.

Was it an arm of flesh that protected God's people in their march out of Babylon, under Esdras? Alas! for every man that they could muster, the enemy, who way-laid them, could muster thousands. But Esdras sought the protection of heaven by Fasting, and he sought it not in vain. "I proclaimed there a Fast by the river Ahava, that we might afflict ourselves before the Lord our God, and might ask of him a right way for us and for our children, and for all our substance. For I was ashamed to ask the king for aid for horsemen to defend us from our enemies in the way, because we had said to the king—the hand of our God is upon all them that seek him in goodness, and his power and strength and wrath upon all them that forsake him. And we Fasted and besought the Lord our God for this, and it fell out prosperously unto us." (1 Esdras, viii.) Was it an arm of flesh that delivered God's people in the days of Judith? Not so! Ozias proposes to surrender after five days, but Judith Fasts: Holofernes falls, and the host of the Assyrians, whose multitude stopped up the torrents flies before the face of a woman. But she was a woman who Fasted all the days of her life, except the Sabbaths, and new moons, and the feasts of the house of Israel. (Judith viii. 6.) She was the advocate of a people who cried to the Lord with great earnestness and humbled their souls in Fastings and prayers, both they and their wives (Judith, iv. 8)—of a people whose high priest (how unlike modern preachers!) said to them, "Know ye that the Lord will hear your prayers, if you continue with perseverance in Fasting and prayers in the sight of the Lord." (Judith, iv. 11.)

Was it an arm of flesh, an arm which trusts to its own strength, and which seeks this strength in luxurious indulgence—was this the arm which rescued the Jews when the haughty and all-powerful Aman had already extorted from Assuerus the fatal decree which, by a general massacre, was in one day to blot out the name of the Jews in their blood? No! It was Esther, a captive woman had insured the aid of heaven by Fasting. When the Jews had heard these things (the decree for a general massacre) "in all the provinces, towns, and places to which the king's cruel edict was come, there was great mourning among the Jews, with Fasting." (Esther, iv. 3.) And when Mordecai urged Esther to "go in to the king and entreat him for her people," she sent to Mordecai in these words,—Go and gather together all the Jews, whom thou shalt find in Susan, and pray ye for me. "Neither eat nor drink for three days and three nights, and I with my hand-maids will Fast in like manner," and then I will go to the king against the law, not being called, and expose myself to death and danger." (Esther, iv. 16.) So Mordecai went and

did all that Esther had commanded him. On the third day Esther went in—the edict was recalled—Aman was hanged, and the Jews were allowed for two whole days, to slaughter those who were prepared to slaughter them.

Was it an arm of flesh, pampered in the luxuries of the table, that repelled the foe in the days of Judas Maccabeus? Not so. But it was a handful of people who sought the protection of the Most High by *Fasting*. “The success of the war,” said Judas to his band of trembling followers, “is not in the multitude of the army, but strength cometh from heaven,” and they *Fasted* that day, and put on sackcloth and put ashes on their heads.” (1 *Macc.*, iii. 17, 47.) “And they joined battle, and the Gentiles were routed.” (iv. 14.) By the same arms success was ensured to them throughout the struggle. Antiochus poured in his multitudes anew, hoping at last to terrify the people of God and to overwhelm them. But he found that they who seek the face of the Lord by *Fasting* are not to be terrified or overwhelmed. See the new invasion, the new *Fast*, and the new victory, thus described by the Holy Ghost:—“The king, with his mind full of rage, came on to show himself worse to the Jews than his father was. Which, when Judas understood, he commanded the people to call upon the Lord day and night.” And there mode of calling was this: “they craved mercy of the Lord with weeping and *Fasting*, laying prostrate on the ground for three days continually. This done, Judas exhorted them to make themselves ready. He went out, committing all to God. He gave, as the watchword, ‘the victory of God.’ He set upon the king’s quarters by night, and slew four thousand men in the camp, with the greatest of the elephants, with them that had been upon it; and, having filled the camp of the enemy with exceeding great fear and tumult, they (Judas and his men) went off with great success. After this Antiochus fought with Judas, was overcome, and made peace.” (2 *Macc.*, xiii.)

IV. But *Fasting* not only disarms the wrath of God, when his hand is lifted up to smite sinful individuals or nations; it not only gives strength and victory to the weakest of mortals, but it brings heaven to our succour in all the trying occurrences of life. Do the clouds of adversity lower over our heads, and do their forebodings overwhelm us with depression of spirits? Let us *Fast*, and Heaven will dispel the gloom and show us the rays of approaching mercy.

Whose spirits were ever more depressed with grief than those of Daniel, when he viewed the sins of his people and their merited punishment? But he says: “I set my face to the Lord, my God, to pray, and make supplication, with *Fasting* and sackcloth and ashes,”—and he prayed and said, “Let thy wrath be turned away—hear the supplication of thy servant and his prayers and show thy face upon thy sanctuary which is desolate.” And what was the return made by heaven to his prayer and *Fasting*? The angel Gabriel was immediately dispatched from on high

to cheer him with his message:—“Seven weeks are shortened upon thy people and upon thy holy city.” (Daniel, ix. 3, 10, 17, 24.) And, as if it had been a small reward for his *Fasting* and prayers, to cheer him with a near view of his people’s deliverance from temporal bondage, the same messenger had orders to cheer him with the near view of their deliverance, and that of all mankind from the spiritual bondage of sin through Christ.

It is not easy to conceive frail mortals placed in more perplexing circumstances than the two families of Tobias and Raguel. Imagine that you see each family pending on the life of a single child. Imagine the daughter of Raguel, already seven times married, and as often left a widow on the first night after her marriage. Imagine her now married, for the eighth time to young Tobias, the only son of her father’s kinsman and dearest friend. Imagine her father already preparing the grave to which he already expected to have, next day, the melancholy task of consigning the corpse of his son-in-law. Imagine on the other hand, Tobias, the father, aged and blind, whose only son is at a distance, surrounded by dangers and for whose safety he entertains the most gloomy anticipations. But Sarah had, at last, learned from an angel how to ensure life and happiness to her spouse, and joy to herself and parents—by *Fasting*. “She went into an upper chamber of her house, and, for three days and three nights, did neither eat nor drink, but continuing in prayer, with tears, besought God that he would deliver her from this reproach,” viz. that of dying without issue. (Tob. iii. 10, 11.) In like manner Tobias the elder, was about to have the happiness of seeing his son return safe, well married, and rich. And all this, together with the restoration of his sight, he had ensured by *Fasting*. (Tob. xi. 8.)

V. I hope I have not to deal with those who, when pressed by evidence deduced from the Old Testament, are prepared, rather than relinquish their opinion, to throw it and its evidence to the winds. But if, among my readers, there should be any such, I shall now treat them with a few texts from the New Testament.

At a very early stage of the Gospel dispensation, *Fasting* and its rewards catch the eye of the attentive reader.

In the second chap. of St. Luke’s Gospel, we are told that, Anna the Prophetess “departed not from the temple, by *Fasting* and prayers serving night and day.” (v. 27.) and she was rewarded with the privilege of confessing and proclaiming the Redeemer on the very day of his Presentation. *Fasting* is commended by Christ, with the promise of a reward from his Father. (Matt. vi. 16, 17.) We are told by Christ that *Fasting* casts out devils, when nothing else will do it. (Mark, ix. 29, and Matt. xvi. 20.) By *Fasting* the apostle sought and obtained worthy co-partners in the ministry. (Acts, xiii. 3.) By *Fasting* they sought and obtained the same all-important object. (Acts xiv. 22.) *Fasting* is the badge of a true Christian, (2. Cor. vi. 5, and 2. Cor. xi. 27.) Christ himself, instead of abolishing it as

a part of the ceremonial law, condescends, on the contrary, to prescribe rules for it. (Matt. ix. 15.) And, finally, he began his own public career on earth by a *Fast* of forty days; and no precept ought to be more binding in the eyes of a real Christian than the example of his Master.

The apostles and first Christians, at least, thought that his example was to be followed; that his rule was to be practised; that his badge was to be worn. St. Paul was no weak or superstitious man, yet he *Fasted*. (2. Cor. vi. 5, and xi. 27.) and his deemed *Fasting* necessary for securing his eternal welfare. (1 Cor. ix. 5.) What, then, becomes of the arguments of those who think they have turned *Fasting* into ridicule by saying that, “Scripture nowhere recommends voluntary sufferings,” that, “we are to use God’s gifts,” that, “God rejoiceth not in the grumbling of an empty stomach,” Who will hear of nothing but “the all-sufficiency of Christ’s merits.” If such doctrine be gored for any thing, what becomes of the crime of Eve, for which she paid so dear, and for which we, her descendants, are still paying? She only used God’s gifts. But you will say, she did it in disobedience. So do we, when we refuse to *Fast*. What becomes of the crime of the rich man of the Gospel? (Luke, xvi.) He only used God’s gifts; only gave his stomach what craved; observed no *Superstitious Fasts*, as we choose to call them. For we are told that he was either a glutton or a drunkard. He only feasted sumptuously every day, yet he was buried in hell. (v. 29.) True it is that, “God rejoiceth not in the grumblings of an empty stomach.” But he himself has punished, and daily punishes our sins, by imposing *Fasts* upon us; for, every time that we subjects us to wants and privations, we may say that he imposes a *Fast* on us. And he rejoices that we should approve of and imitate his plan; he rejoices that we should know our enemy, and give him no encouragement; that we should keep in subjection, by extra mortifications, that appetite whose desires have been the source of all our sins; that we should punish ourselves in the quarter whence our sins originated. The merits of Christ are all-sufficient. But all-sufficiency & indiscriminate interposition are very different things. He has only promised the interposition of his all-sufficiency on certain conditions, which we must fulfil. Hence St. Paul tells us, that he laboured to fill up those things that were wanting of the sufferings of Christ in his flesh, that is, to perform those acts of penance which Christ required of him as a condition for the application of his all-sufficiency. I could say much more, and say it on Scriptural authority; but I have said enough to convince the sincere; and all that I could say would not be enough to convince the insincere and the spoiler. Only He who can change the heart can convince these.

It then, we will not *Fast*, let us not say that it is because *Fasting* is not a scriptural doctrine. If we will not *Fast*, let us seek the cause of our aversion in some other motive. But woe to that motive for

the sake of which we are prepared to incur the evils which may be averted by *Fasting*, and to forego the benefits which it may secure. For it follows, from what I have shewn, that the language of Scripture is this: Do you wish to obtain from heaven the pardon of sins, whether private or national? *Fast*, and they shall be forgiven. Do you wish to avert the calamities which threaten you or your country? *Fast*, and the scourge shall be suspended. Do you wish to ensure blessing private or public? *Fast*, and your desires shall be granted. In fine, do you wish to establish your claim to the honour and privileges of a Christian? *Fast*, for *Fasting* is the Christian’s badge, the Christian’s livery.

I know the force of early prejudices and party spirit. I know it, and can sympathize with it. But real religion should rise superior to such considerations. Till this is the case, we may be of Paul or of Apollo, but we are not of Christ.

Who would not, every day of his life, raise his heart to heaven and exclaim: “From the prejudices of education and party deliver me, O Lord,” when he sees the able, the sentimental, and otherwise pious Cowper consigning to a place as gloomy as his own soul (or, if this be thought severe,) consigning to eternal perdition all who do penance, and for no other crime but for doing penance? (See “*Truth*”—Cowper’s Poems, vol. 1.)

And why this severity, this rabid severity? Because his religious tutors have dunned him into the persuasion, that penance can only be the suggestion of pride and a diffidence in the merits of the Redeemer. Now, in almost every text that I have quoted, we have seen that the Holy Ghost represents *Fasting* as the offspring of humility, and the Catholic Church recognises no merit in a pharisaical *Fast*.

Are the enemies of *Fasting*, then, prepared to bear the weight of the scourges which are averted by it? Are they prepared to forego the blessing which are obtained by it? Or have they discovered another more easy and safe way of averting the one and obtaining the other?—*Tract 14, published by the Catholic Institute of Great Britain.*

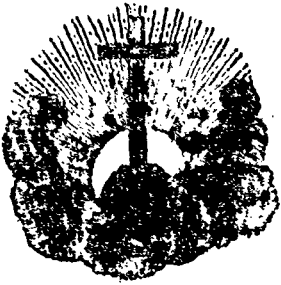
FRANCE.

Paris.—The reliques of Notre Dame, says the *Univers*, were bestowed in a place of security in evil times, and they have been preserved by the piety of the faithful; they have lately been restored (by the person who received the precious deposit) to the Archbishop and Chapter.

On the 11th the Academy of Sciences elected M. Beriot as the successor of M. Lacroix, in the section of geometry. This nomination, says the *Univers*, does honor at the same time to the servant who, by the power of merit, has triumphed over inveterate prejudice, and to the academy itself, which has regulated its honors by the rule of acience only. It will not be the less respected or illustrious for having admitted a devout and sincere Christian.

The Comte Christophe de Beaumont, an exemplary Christian, and nephew of Christophe de Beaumont, Archbishop of Paris, died last week.

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



THE CATHOLIC.

Hamilton, G. D.

THURSDAY, AUGUST 26, 1843.

We are only just returned from Montreal, having witnessed the consecration of the Right Rev. Dr. Phelan, coadjutor Bishop of Kingston. The ceremony was uncommonly splendid; and not less than 13,000 persons could have been present on the occasion. Our readers will excuse us for the little we have to say to them at present. We may however observe that, from the encouragement we have had from our reverend brethren, we still hope to be able to keep our paper afloat.

Consecration of the Right Rev. Dr. Phelan, as Coadjutor Bishop of Kingston.—Agreeable to the announcements in the several papers of the city, this important rite was performed in the French Cathedral yesterday, and occupied the entire forenoon. An immense assemblage witnessed the grand and imposing scene, and we feel safe in affirming that when the newly consecrated prelate passed through the aisle of the church after his solemn inauguration to administer his benediction to the thousands around him, never was a congregation more sensibly affected by the mingled feelings of devotion to God and reverence to a beloved pastor. Bishop Phelan proceeds forthwith to his episcopal seat, whither he will assuredly be followed by the kindest wishes of all who were honored by his acquaintance, and who were witnesses of his useful labors in Canada East.—*Montreal Times.*

We perceive that in some of the papers a wonderful degree of credit is given to the Orangemen of different places for their prudence, forbearance, and so forth in abstaining from celebrating the "glorious and immortal memory" by public procession on the 12th of July last. Now, we cannot for the life of us see how they are entitled to any praise on this account. These processions are either a good or an evil. If the former, orangemen deserve censure rather than applause for neglecting or abstaining from their observance; and if the latter, they have no more claim to praise than the man who having a loaded gun in his hand, abstains from shooting the first person who crosses his path. A portion of the Press seems determined to thrust this Orangeism down the throats of the Canadian people as a thing embracing all the loyalty and all the virtue in the country; but the Canadian people look on the barbarous exotic with suspicion and distrust; and we do not wonder at it. The line of the march of Orangeism has been marked with our age, violence and blood from its beginning to the present day; and all the praise of all the papers cannot wash the sanguinary stain out of its skirts. It may be that orangeism is not chargeable with all the disasters that follow in its wake; but as there almost invariably is a coincidence between its displays & the occurrences of turbulence & not we think the papers now lauding it so loudly for keeping itself within doors on one occasion, would do better service to the public by examining into its utility at any time, or under any circumstances, and instead of seeking approbation for its negative prevention of evil, pointing out in intelligible terms in what way, and to what extent it aids in the promotion of good.—*Woodstock Herald.*

ARRIVAL OF THE STEAM-SHIP HIBERNIA.

SIXTEEN DAYS LATER FROM EUROPE. The British Royal Mail steamship HIBERNIA, Capt. C. H. E. Judkins, arrived on Thursday evening, the 17th inst., at 6 o'clock.

The Hibernia made her passage out from Boston in 11 days, and the Great Western in 13 days.

IRELAND.

The military force now in Ireland amounts to 35,000 men.

The following appears in the Naval and Military Gazette: The Duke of Wellington is prepared to concentrate the troops in Ireland, and all the small detachments will be called in; Barrack's long unoccupied are ordered to be furnished for the accommodation of troops.

The second Repeal Tum demonstration took place on the 21st ult., on the race course of Gurraws, about two miles from the town. It was very numerously attended. Several resolutions were passed.

Mr. O'Connell addressed the meeting, expressing great delight at its magnitude. He found great fault with the people of Ahascragh, a small village, who had broken then the law by storming and injuring the policemen, one of whom had taken down a triumphal arch. If wrong, the law was open to them, and he promised them that they should not want its protection. But the traitors of Ahascragh, instead of resorting to it, violated at the same time the very first principle of the Repeal Association, which required that there should be no rioting, and no violence of any description.

Ireland is still in a vortex of agitation. The rent flows in without any apparent diminution, the priests are as active, O'Connell as energetic as ever. He keeps the ball moving amazingly.—With a volatile people like the Irish, the sameness of the subject, the monotony of the speeches, and the drain upon the pocket, seem calculated to tire. But they do not. The agitation was never rarer, the organization never more perfect, the funds never so plethoric as at present. The Government looks passively on, prepared for nothing but to extinguish the flame when it breaks out.—In this respect no change has taken place since the last packet. O'Connell has published a statement of his finances, which, unlike those of the national Exchequer, shows a great surplus over expenditure. And he talks of further movements, having for their object the superseding of legitimate authority, which will put the quiescent policy of Sir Robert Peel to the test. The want of adequate employment, the heavy tolls on the roads, the high rents, the low price of produce, and the poverty of the people—these, and other irritating causes which fit men's minds for "treason, stratagems and spoils," are still in force, and likely to remain. That the hitherto quiet and religiously inclined Welsh can only be kept in subordination by the presence of military constantly scouring their country, while it shows a deep-seated social disease, is more easily to be lamented than remedied.

The Dublin Monitor reports a meeting of Irish members. Lord John Russell presiding. The Irish members wished an appeal to the constituents on the subject of Ireland; but Lord Palmerston opposed the project, and it was relinquished. A Committee, however, was appointed to draw up a statement of Irish grievances, to be submitted to a future meeting.

An order from the Treasury has been issued that every person holding a situation connected with the revenue, and who

may have subscribed to or become a member of the Repeal Association, must immediately withdraw his subscription and name, on pain of instant dismissal.

A parliamentary return just published shows that the sum paid, on account of the war with China, amount to £2,879,873, of which sum £804,964, are required to be voted in 1843-4, as a balance due to the East India Company.

There has been an extraordinary demand for copies of Dr. Pusey's sermon. Upwards of 3,000 copies have been sent to Ireland. Two editions of 6,000 each have been printed; and a third edition it is expected, is just about to issue.

Another riotous outbreak took place a few days since at Wolverhampton, where a number of colliers and miners from the neighborhood of Sedgely attacked the police constables, and beat them in a most brutal manner.

Several strange assassinations have lately been committed in the environs of Paris, and have caused some excitement in that city. The cause of these acts of violence appears to be inexplicable.

A correspondent of the Sun calculates that out of 12,000 clergymen belonging to the Established Church 9,000 are rank Puseyites.

SPAIN.

The Regency of Espartero has at last been brought to a close. He has given up the contest without a struggle, and taken refuge in Portugal. Cadix has pronounced against his Government.—The troops, hitherto faithful, are going over to the insurgents, who, in a few days will be designated by another title, and a government which, but six months since, had the support of almost every province in Spain, has fallen at once, as by a stroke of paralysis. The telegraphic despatches from Bayonne were received in Paris on Saturday evening. The first announces that Cadix had made its *pronunciamento*, and that the authorities in Espartero's interest had left the city. The second announces that Espartero, abandoned by the major part of his troops, had taken refuge in the Portuguese territory, where he arrived on the 17th, with a squadron of cavalry. The third states it to be certain that the division of Irujo has gone over to Aspirez, as also the troops under Enna.

The *Univers* of the 11th says great events are being developed. We hope much for Spain, nor do we lose all confidence for the interests of France in this new conflict. As to the interests of the Church, they are safer under the banner of a nation in arms than in the councils of a government which the nation has overthrown.

ROME.

Up to the 23d June, the frequent succession of sittings of the congregation of cardinals gives rise to the belief that important foreign affairs are in agitation. Russia and Spain are hinted at as the probable quarters of interest to the congregation. His Holiness held a public consistory at the Vatican on the 23d, to present the red hat to his eminence Cardinal Antoine Marie Cadolini. On this occasion the Count Filippini, one of the consistorial advocates, pleaded for the third time before his Holiness the cause of the beatification of the venerable servant of God Andre de Burzio, laic and espuchin. His Holiness then held a secret consistory, in which he opened the lips of his Eminence Cardinal Villadicani, and closed those of Cardinal Cadolini. His Holiness then appointed pastors to seven archiepiscopal and episcopal churches, four of which

were in *partibus Infidelium*, and afterwards the title of Saint Aloisus was assigned to Cardinal Villadicani, and that of St. Clement to Cardinal Cadolini.

His Holiness Pope Gregory XVI. has been pleased to confer on that zealous prelate, the Most Rev. Dr. Carow, a new mark of his esteem and approbation, by raising him to the dignity of archbishop, with the title of Archbishop of Edessa, in *partibus*. His grace's vicar-general, the Very Rev. Dr. O'Hill, is at present on his way to Ireland, and will shortly arrive in Dublin. He will return to Calcutta next September, taking with him, from Loretto convent, some professed nuns and lay sisters, who have generously devoted themselves to this arduous mission. A colony of religious, from the same establishment, have been labouring for some years past, with great zeal and singular success, in the education of both the rich and poor of Calcutta. They occupy one of the first houses in the city.

ALGIERS.

In the States of Algiers are forty-two churches or chapels, three convents of the sisters of St. Vincent de Paul, two of the Trinitarians, two of the Sacred Heart, one of the Good Shepherd, one of the Sisters of Providence, of the Lazarist, one of the Auxiliary Priests, an orphan house, another directed by the Brothers of the Christian Doctrine, other two houses of the same brethren, a society of charity for orphans, and a seminary.—*From the Catholic of the 30th June.*

SERMON OF DR. PUSEY.—The famous sermon on the Eucharist has been republished in this country. The preface points out the difference of the teaching of Dr. Pusey from that of the Catholic Church, and shows that he is not yet a child of faith. "Conscious of my own entire adherence to the formularies of my Church, and having already reportedly expressed myself on this subject, and in the very outset of this sermon conveyed at once, that I believe the elements to remain in their natural substances, and that I did not attempt to define the mode of the Mystery that they were also the Body and Blood of Christ, I had no fear of being misunderstood." This exception in truth destroys the Mystery, and involves contradiction, as Bossuet, in his admirable Exposition of Catholic faith, has clearly shown. The bread cannot be the Body of Christ, although its substance can be changed by divine power into His Body. Christ did not say: This Bread is my Body; nor the Evangelist use the relative pronoun in the masculine gender, as should have been the case, had it referred to bread. But we have not proposed to ourselves to refute the position of Dr. Pusey. His sermon is, otherwise, an eloquent and powerful defence of the literal meaning of the words of our Lord, and will necessarily make a strong impression on the public mind. We must pray that God, which dims his vision, may be removed, and that in entire simplicity of faith, he may adore the Mystery, for which he already cherishes profound awe, and treasure its heavenly sweetness. He has been an instrument in the hands of God of a wondrous change, which his own conversion to the faith would render doubly consoling.—*Cath. Herald*

From Collier's Ecclesiastical History.

HENRY VIII. and the Ambassadors of the Protestant Princes, on Communion in one kind.

In May, the next year, the Protestant princes sent Francis Burgrat, and two other learned men, with a public character into England. The business was to argue with the divines, and press the king to a farther reformation. They had archbishop Cranmer's interest in this affair: at their going off, they drew up their arguments against communion in one kind, private masses, and the celibacy of the clergy. I shall translate what they offer upon the two first heads, and for the last, refer the reader to my former part.

After some introductive ceremony, these ambassadors acquaint the king, "they had spent near two months in conferences with the English bishops and others of the eminent clergy: that they had brought the matter to a very promising issue; and that they hoped his majesty, and the princes of Germany, would come to a perfect understanding in points of religion." From hence they proceed to treat the pope very coarsely. I shall endeavour to give the reader their reasoning, and omit most of their hard language.

Their argument against communion in one kind, stands thus: they "take it for granted, his highness will not deny that the doctrine and commands of our Saviour are to be preferred to all human constitutions, traditions, and ceremonies whatsoever. For our Saviour is the life and the truth; he is infallible in whatever he pronounces. But all human decisions, especially in matters of faith and religious worship, are liable to mistake. Now it is certain that our Saviour instituted the holy eucharist under both kinds. This is evident, from his saying, 'Drink ye all of this.' And for this we have a farther proof from St. Paul: Let a man examine himself," says the Apostle, "and so let him eat of that bread and drink of that cup." (Cor. xi. 28). Now both these places direct the practice of the whole Church, not the clergy only. For to assert, that our Saviour spoke these words only to the apostles, and therefore the communicating under both kinds can bind no farther than the hierarchy; to assert this, is an inconsequent way of arguing; for from hence it will follow, that the laity are not to receive so much as under one kind: for neither do we read in any other places, our Saviour commanded that only his body should be given to the laity; or that both the bread and the cup should be reserved as a privilege to the sacerdotal order. From hence we must necessarily infer, that our Saviour's command for receiving the holy eucharist, equally concerns the laity and clergy without any abatement; or else that the laity are altogether to be refused the sacrament of our Lord's body, since we do not find any institution of the sacrament for the laity in any part of the gospels, excepting at our Saviour's last supper. To affirm, that half communion was settled by the Church upon several weighty considerations, is not to talk much to the point; for the question is here concerning our Saviour's institution, which every Christian must grant, ought to overrule all ecclesiastical authority. For the Church does not presume upon the liberty of making an indifferent thing of our Saviour's command: and as for the plea of difference in degree, dignity of priesthood, fear of spilling the cup and such like; these pretences can never have force enough to overbear or set aside a divine intimation. For it is confessed even in the canon law, that no custom can prescribe against the laws of God. Besides, the advantage of custom lies on the other side: for the receiving under both kinds, has not only the warrant of our Saviour's precept, but the authority of the ancients, and the practice of the primitive

Church to support it. Thus St. Jerome tells us, the priests administer the holy eucharist, and distribute Christ's blood to the people: thus pope Gelasius declares against giving the body and blood of our Lord, that is, keeping back part of it, and calls it a great sacrilege.

"From hence they go on to allege the practice of the Greek Church: that this part of Christendom, as they have maintained the liberties against the encroachments of the court of Rome, so they have always communicated the laity under both kinds.

[It is signed by Francis Burgrat and George Boyneburg, ambassadors, and Myconius, a parish priest.]

The king gave the ambassadors an answer as they desired; it was drawn by bishop Tunstall. After some length of commendation & return of ceremony, the king enters upon the controversy. He begins with communion in one kind.

"That this sacrament," says the king, "was commanded under both kinds, and never under one, is an assertion we are surprised at; neither can we imagine your excellencies are in earnest, but that you have only a mind to sound our opinion, and try our strength upon the argument. And, therefore, notwithstanding what you have advanced, we cannot help thinking your persuasion the same with ours, and that you believe under the form of bread; the natural and living body of Christ is really and substantially contained, together with the true and real blood; otherwise we must confess that the body is disfigured of blood, which would be an impious affirmation, since this flesh of our Saviour is not only alive, but productive of life in others. And thus, under the form of wine, there is, not only the natural and real blood of our Saviour, but likewise, together with his blood, the real and natural flesh and body is contained. The article of orthodox belief standing thus, the consequence is, that those who communicate in either kind communicate in both, as to affect and benefit, because our Saviour's body and blood is entirely in each. And to support this doctrine of concomitancy, we are not unprovided with authority and instances from the new Testament. Thus our blessed Saviour administered the sacrament in one kind to the disciples going to Emmaus. For it is written, 'As he sat at meat with them, he took bread and blessed it, and brake and gave to them; and their eyes were opened, and they knew him, by the breaking of bread.' (Luke xxiv. 30.) This place the ancients, St. Chrysostom, St. Austin, and Theophylact, interpret as referring to the holy eucharist, and yet here is not the least mention of giving the wine. Thus our Saviour, by administering in one kind, seems to have left the same liberty to his spouse the Church. For Christ, who gave instructions at his last supper for communion in both kinds, has left us no precedent for communicating under one; but no man was ever so bold as to charge our Saviour with inconsistency between precept and example.

"Thus, after the descent of the Holy Ghost, and the conversion of three thousand people, at St. Peter's sermon, it is said, 'They continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers.' (Acts ii. 42.) This text the ancients likewise understand of administering the holy sacrament; but neither is here any thing said of the cup. Now if communion under one kind is warranted both by our Saviour's and the Apostles' example, we are not to charge this usage with contradiction to the Gospel; for the Apostles, who were led into all truth by the Holy Spirit, would never have communicated the people only in the bread if our Saviour's command had obliged them to administer under both kinds; for such a latitude would have looked like forgetfulness of

their Master's command, and changing his institution.

"Further. From our Saviour's instruction for this solemnity, recited by St. Paul, we find the two kinds separately and independently mentioned. The Apostle's words which he received from our Saviour are these: 'The Lord Jesus, in the same night in which he was betrayed, took bread; and when he had given thanks he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me.' Here we see our blessed Saviour, in the words 'do this,' speaks separately, and by itself, of his body under the appearance of bread, before he proceeds to any mention of the cup. Afterwards, the Apostles informs us, that after the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye shall drink it in remembrance of me.' Here we are to observe the absoluteness of the command is altered; for it is not said without limitation, as it was in the breaking of the bread, 'This do in remembrance of me;' but there is a clause of latitude added, that is, 'Do this as oft as ye shall drink it in remembrance of me.' By which we are to understand, that we are under no necessity of always receiving the cup; but that as often as we are communicated with the blood of our Saviour in the form of wine; we are bound to 'do this in remembrance of him.'

"Farther. Our blessed Saviour when supper was over, at which he had given them his body under the form of bread, and after this he gave his blood separately under the appearance of wine, saying, 'Do this as oft as ye shall drink it in remembrance of me;' letting us know that sometimes the administration might be performed under one kind, and yet, notwithstanding, the force and significance of both received by the people; for otherwise there had been no necessity of pronouncing the words 'Do this' more than once, neither would they have been repeated distinctly upon the bread and cup. We have reason to conclude, therefore, that our Saviour, at the giving of the cup, would not have added, 'Do this as oft as ye shall drink it,' having said the same before of the bread unless he had allowed the receiving of either of these without the other.

"Neither can it be denied that the disciples received the body of our Lord upon his giving them the bread, saying, 'This is my body;' for though the cup was not given till after some interval, when supper was ended, no person, we conceive, is so stupid as to think the body of Christ was not received by the disciples under the form of bread till after supper, when the cup was given them; to suppose this would be extremely absurd, because it makes the former words of our Saviour (This is my body,' pronounced over the bread,) signify nothing; and that the giving the bread to the disciples had no supernatural efficacy till they had all drank of the cup after supper. Now this would be a wicked sentiment, because it throws both what our Saviour said and did out of all force and signification. Lastly, St. Paul himself, after he had made a joint mention of both kinds, concludes with a disjunctive inference upon the whole, saying, 'Whoever shall eat this bread, &c., or shall drink this cup of the Lord unworthily, &c.: which text is thus translated by Erasmus, 'Itaque quisquis ediderit panem hunc, aut de calice biberit indigne, reus erit corporis et sanguinis Domini.'

"From these words of the Apostle it appears plainly, that whosoever receives this bread unworthily, is guilty of the body and blood of our Lord; or whosoever shall drink this cup unworthily, is likewise guilty of the body and blood of our Lord; which crime could never be charged upon the communicant unless the

body and blood of Christ were separately contained under the form of bread, and likewise in the same integrity and extent of nature under the form of wine; neither would the Apostles have spoken disjunctively of the species of bread if it was never to have been received but in conjunction with the cup: neither, on the other side, would he have spoken of the cup in terms of separation if it had never been lawful to receive it without the bread. For why should he disjoin those things which were never to be parted? Now the least portion of inspiration has its weight, and every word ought to be regarded. For thus we are commanded by the prophet, 'Incline your ear to the words of my mouth.' And in Deuteronomy it is said, 'These words which I command thee this day shall be in thine heart;' and elsewhere in the same book we read, 'Thou shalt not add thereto or diminish therefrom.'

"We grant no command of our Saviour's can be overruled by any human constitution: for men can have no authority to reverse a Divine establishment. We are likewise persuaded that no custom ought to prevail against the Word of God, or be pleaded in derogation of our Saviour's institution.

"But then we affirm our Saviour has left us at liberty to receive him three ways in a sacramental, and the fourth in a spiritual manner; that is, first, in both kinds; secondly, under the form of bread only; thirdly, under that of wine; and fourthly, in affection and desire only when, by the disadvantage of circumstances, we can receive no otherwise.

"As to the first way it is our opinion, that if any of the faithful, out of arduous devotion, shall earnestly desire to receive in both kinds provided there is no impediment of weakness or distemper, the communion may be given him under both kinds; provided, farther, that neither the person receiving nor the minister does this in contempt of the discipline of the Church and the custom of the country.

"As to the second and third manner of receiving, our opinion is this: that in case of infirmity, or any other disadvantage of nature or accident, which may render it impossible for a person to receive both kinds, in this case, if he desires the communion, it ought to be given under one kind only.

"As to the fourth: if a man's stomach is disturbed with nauseating to that degree that he can keep nothing, under such a distemper the showing the sacrament upon his desire is a virtual communion. This will help him to recollect the death of his Redeemer, bring him to compunction, and convey the benefits of actually receiving.

"We cannot but wonder, therefore, that those who appear so zealous in maintaining their Christian liberty should restrain it in so valuable an instance; that they should not be under an unnecessary incapacity, and deny the inestimable privilege of our Saviour's body and blood under several emergencies. What pious Christian would not rather die, than be thrown out of so great a privilege?

Besides, upon these principles of restraint, what must become of the northern nations and those of Africa within the tropic? What must become of them, I say, where wine is not imported, nor the growth of their country. Are these people to be barred the sacrament, and receive under both? Or can we suppose the integrity of our Saviour's body, or the entire sacrament, is not conveyed under one kind?

"When the people began to leave off the primitive usage, and communicate in the bread only, is to us uncertain; but it is probable our ancestors went upon the authority of Scripture, in the change of this custom, which is the authority of Scripture, I say, which authorizes the communion sometimes given under one kind by our Saviour and his Apostles. Being supported by such infallible precedents it is our opinion Christians of former times declined the receiving the cup."

precious blood of our Saviour might be spilt. Neither can we believe our Lord, who has promised to be with his Church to the end of the world, would have withdrawn his direction for so many ages, and suffered it to fall into so great an error; and yet, this must have been the case, if there had been a plain precept for every one to receive always under both kinds.

The practice of the Greek Church in this matter is not clear to us. However, it is certain that Christians are almost slaves to the Turks; and under several restraints as to their religion, for they are neither allowed to preach publicly, to have bells in their churches, to carry the cross, nor go in public procession.

As has been brought to be particularly observed, that through all Christendom, upon Good Friday, both the priest and the people communicate only in the bread, and not in the wine. The reason is, because on that day the death of Christ is more eminently represented: on that day his precious blood was shed for our salvation, and separated from his body. To represent the mercy of this with more force and advantage, it is the custom of the whole congregation, both priest and people, to receive under one kind: which usage would have been brought upon the universal Church, unless Christ had been antiently contained under one kind and the giving communion to the laity in that manner had been holden lawful.

To be Continued.

THE IRISH CHURCH.

Mr. Ward has given the following Notice, which re-opens the whole question of the Church, and puts the future distribution of its Revenues upon the basis of Population without distinction of Creed.

That an humble Address be presented to her Majesty praying her Majesty to take into her immediate consideration the state of the Protestant Episcopal Church, as now established by Law in Ireland, and assuring her Majesty of the cordial concurrence of this in a Plan for removing the complaints, and discontents, to which the appropriation of the whole Title Rents of Ireland to the Church of the Minority has given rise for the last 300 years by a redistribution of its Revenues, according to the wants of the whole Population, a proper division being made for her Majesty's Protestant Episcopal Subjects, and for all existing Proprietary rights.

Mr. Ward will, of course, work out this plan in his speech. As to carrying it in plain, practical, common-sense proposition of the kind, it is useless to think of it at present. Every body admits the danger of delay and yet refuses to act. The utmost that can be done, therefore during the present Session, is to familiarise the Public mind with a way must be done during the next, to show people that there is a way out of their difficulties, if they choose to take it, and to ascertain to what extent men of all parties—Whigs, Tories, and Radicals are prepared to go.

We agree with the Morning Chronicle of Thursday last in thinking that there is something false in the reasoning, and pusillanimous in the principle, which assumes that the Church of Ireland must be supported, because a blow cannot be struck at one of the three Establishments of the United Kingdom, without the other two. We hold, on the contrary, that each must stand, or fall, by its own merits; and just as it would be most unwise, and impolitic, to transfer Episcopalianism to Edinburgh, or Presbyterianism to the Thames, so it is absurd and impracticable, to uphold a

Protestant Establishment in Ireland, where the Catholic Tithe payers are Seven Millions, and the Protestants not One.

We must see, therefore, to what purposes the Tithe fund can be applied for the common benefit of all. To this Mr. Ward's notion is evidently directed, and feel sure that whatsoever be the character of his propositions they will be clearly and unequivocally expressed.—Cath. Misc.

THE ARGUMENT OF THE LONDON TIMES.

The Churchman copies an article, on "Dr. Pusey, and the Catholic Institute," from the London Times, and asks attention to the argument contained in it. The Times, after referring to Dr. Pusey's suspension, quotes some passages of Lord Camoy's speech at a late meeting of the Catholic Institute: and asks if those whom Lord C. represents "really believed that their doctrines their views, and their interests were likely to be advanced by strengthening the party in the Church of England associated with Dr. Pusey's name, it is credible that they should have taken this time and this mode of publicly professing it? Can any thing be imagined more untoward for that party, more absolutely and immediately destructive of their influence, than Lord Camoy's statement if believed?" This is the amount of the argument to which attention has been requested. We reply, that Catholics care not to strengthen Doctor Pusey's party in the University of Oxford, or in the Church of England; our cause will be better served by proclaiming to the deluded people of England and the world, the fact that a large and learned body of Anglican divines, advocates those principles, which protestants have been taught to regard as peculiarly Popish; and by enforcing the truth of those principles with the admissions reluctantly wrung from that party. For, let the people once believe in the teaching authority of the Church, and we overstep all of their minor objections to our system. The indefeasibility and infallibility of our church follow as necessary corollaries of that belief, and their return to her bosom, as the One, True Church, succeeds as the immediate consequence of this conclusion. Our cause is advanced, by exposing the inconsistencies and contradictions, of Protestant teachers, especially those of the Established Church. Some of them preach up the sufficiency of the Scripture as a rule of Faith, and the right of private judgment, and depreciated Church authority, as the only mode of justifying their separation from the Catholic Church; whilst others strive to exalt the character and magnify the pretended commission of their society, in order to trench themselves against the encroachments of other sects, and prevent the defection of their members. Some of them even cherish, in secret, doctrines and practices, "as sources of comfort," which they dare not avow, because they are "distinctively Romish," and because they have proclaimed, that all which is peculiar to the Roman Catholics is antichristian. Now, when we find any of this party advocating our principles, we proclaim the news, regardless whether it weakens or strengthens their conventional influence.

Of course they are sorely annoyed when we do so. They dislike to be stripped of their stolen garments, they shrink from the exposure of their disingenuousness, they complain of the want of policy in our proceedings; and allgo our doing so as a proof that their principles do not tend to Catholicism; for we would not wantonly "embarrass" our allies.

To be sure we would not: but we acknowledge no alliance with the Puseyite Party. We distinguish between the men and their principles; the latter are promotive of our cause—the former are hostile to it. They would be proud and happy of an union with us, if it could be so arranged as not to affect their Ecclesiastical Establishment and their personal relations. Hence the cry which is raised of the indiscreetness of certain steps and proceedings of Catholic bodies and individuals, which seem to interfere with their plan of operations—if indeed they have a settled plan, which we doubt. The question at issue between the parties within the Anglican Church is a near being decided. The Oxford divines and their followers must soon determine, which of two to choose, Protestantism or Catholicism.

If Protestantism be true, let them cease from denouncing it and cease insinuating Catholicism,—if Catholicism be true, let them confess it, and renounce a nominal Protestantism. But they need not expect, that they shall be allowed to represent either contacter which may suit their convenience—to argue against us as protestants, and against their fellow-protestants as Catholics.

The complaints of The Times, respecting the proceedings at the Catholic Institute, remind us of the hysterical paroxysm into which Dr. Doane was thrown by the publication of Dr. Kenrick's invitation to a union—undoubtedly it was very indelicate and unopportune, in the judgment of certain parties.—Ib.

INCREDIBLE SUPERSTITION.—PRESBYTERIAN DYLIGHTENMENT.—A remarkable instance of the extent to which this tenet of "hired caves forlorn" still hold his grasp of many people's minds, was brought under notice a few days ago. After the publication, in our last, the paragraph referring to the bodies of the supposed suicides found in the Porthill, two or three people made their appearance at the place alluded to, eagerly inquiring about the spot where the bodies had been re-interred. There were numerous inquiries, but those diffused from the rest. They were more anxious, and appeared uneasy and unwilling to show their anxiety, having evidently some object in view that they wished to conceal. This object, however, at length came out; an old woman, more talkative than the rest, having in her eagerness, let the cat out of the bag to some people in the neighborhood, and a male applicant having done the same to the individual in whose possession the bodies at present remain. The object of the one was nothing more or less than to get a piece of the skull of any of the suicides to grind into a powder, to be taken by an epileptic patient, it being as the applicant gravely remarked, "a most untried cure for the

falling sickness, and better, nor the drops of the infirmity and the doctors, to beat." The other wanted merely "a hair or two from the chowls of the man's neck," to cure a child of chingough. These are likely other virtues attached to the bodies of suicides. These we have only heard of accidentally; but we scarcely expected that even among the humblest of our generally intelligent towns, such a superstition could exist at the present day.—Aberdeen Her.

ORDINATION CONTROVERSY.—The six presbyters who concurred in the ordination of Mr. Caroy, have published a card, declaring their unwillingness to enter on their defence, as they merely used their canonical discretion; at the same time they intimate that the impression made on their minds by the examination, is not adequately conveyed by the statement of Messrs. Smith and Anthon. The Courier and Enquirer, edited by Colonel Webb, an Episcopalian, sounds the alarm, and proclaims Bishop Oudendock and the six presbyters secret Romanists, and ready to become traitors to the Protestant Episcopal Church, whom he accordingly threatens with deposition, deprivation, &c. The Churchman insists chiefly on points of order, and shews the irregularity of the proceeding of the Protestants; and maintains that the Bishop had as much right to admit in orders, a candidate of Roman sentiments, as one imbued with Calvinistic errors.

Indeed, considering the medium character of our Church, between sectarianism & Calvinism on the other, it is a matter of unavoidable occurrence. It is impossible that any person should be ordained in our Church, who is not clear from the crime of heresy; and on the other hand, it is equally impossible, that any person should be ordained in our Church whose opinions, on matters not of faith, harmonize on all theological points, with those of all presbyters of the Church; and then discrepancies of opinion, whether Romanist, or Geneva-ward, will generally, and especially in the case of young men be bold, and strongly marked, in proportion to the ardor of their temperament, and their ignorance of the practical duties of their profession. Many candidates hold in too "close alliance with the errors of the Westminster Confession, to be agreeable to High Churchmen, and many more hold opinions, or too "close alliance with the errors of the Church of Rome," to be agreeable to Low Churchmen; and what we wish to know is, whether every clergyman who is dissatisfied with a candidate's opinions, and has signified his dissatisfaction to his bishop, is afterwards at liberty, to disturb the peace of the Church, by intruding on his bishop, a "protest," in the very act of an ordination, which the bishop has resolved, and which the protesting presbyter knows he has resolved to hold.

It seems that this controversy is not so easily settled as the friends of order, authority, and sound doctrine desire: we, of course, mean the six presbyters, towards whom our heart warms, seeing their sympathies and tendencies. The best thing they could do just now, for consistency sake, would be to proclaim at once their

own adherence to the formula of Pius VI and leave to Providence the consequences; but we only throw out this as a hint of what things must soon come to. We have been long labouring to bring our contemporary to this point.—*Catholic Herald.*

SPEECH OF FATHER MATHEW at the Grand Temperance Festival in Leeds, England.

FATHER MATHEW (who had been during more than an hour and a half administering the pledge in front of the Catholic Church) next came forward, and was greeted with the most enthusiastic applause, which, together with waving of hats and handkerchiefs, was kept up without any abatement for full five minutes. After silence had been (with great difficulty) partly restored, the very rev. gentleman addressed the immense assemblage in the following terms:—I regret that in consequence of a severe cold I cannot give due expression to my ideas upon the subject which has brought us together this evening. I cannot refrain, however, from stating how deeply grateful I am for the very kind reception given to me in Leeds. I shall ever bear a most pleasing remembrance of it. I am delighted at the grand spectacle which this borough presented this day, and proud to see so many of my countrymen in the splendid procession. The scene, in the Botanical Gardens was truly magnificent, and I have been told by the money-takers that more than 50,000 persons were assembled there. [Cheers.] All were animated with the same spirit; all were united to promote the same sacred cause. Even those who were not total abstinents are with few exceptions, friendly to the cause. I recently met a respectable distiller, and he told me that if he were engaged in any other business he should become a total abstainer. [Cheers.] I felt for him, because I knew that self-interest, like the jaundice, makes everything assume a yellow hue. My only sentiments towards brewers and distillers have ever been those of compassion. They are the victims of circumstances, and are more deserving of sympathy and pity than of any other manifestation of feeling. [Hear, hear.] In Ireland thousands of publicans have become total abstinents, and after giving up the sale of liquors, have blessed the day in which they abandoned their former avocation. And even if they should undergo any pecuniary loss, they have the consoling reflection that they are no longer instrumental in bringing injury on their fellow men. [Cheers.] There are more than three-fourths of the Irish people total abstinents, and not one in 500 break the pledge. [Loud cheers.]—I trust that the total abstinents of Leeds will be as creditable to the cause as the poor Irish, whose sole 'luxury,' as it was called, was at one time whiskey. You are not limited in Leeds to potatoes alone as thousands are in my country, where even salt is considered a luxury by the poor. Apropos of salt: I recollect I was once travelling on a car, beside which a poor girl kept running. I asked her where she

was going, and she replied, "Oh, I am going, Sir, to bring this salt to my father for his potatoes at dinner." "I suppose," rejoined I, "that you will have some also for your dinner?" "Oh, cock me up with salt indeed," was her ready and significant reply. [Loud laughter.] The fidelity of the Irish teetotallers to their pledge is above all temptation. Lately that fidelity was put to a strong test at Naas, near Dublin, where two large vats of porter were tapped for the use of all comers, by order of a respectable family, a member of which had on that day been married; but the teetotallers, under the exemplary priest, the Rev. G. Doyle, refused to a man to taste the beverage. [Loud cheers.] The moderate drinker is in a continual state of warfare, because every habit increases by indulgence, and he is ever in dread that he may become intemperate; but once you take the teetotal abstinence pledge you have passed all danger, you are free for ever. You may conceive with what joy I found this morning at the breakfast so many friends of total abstinence assembled, and particularly so many of my separated brethren, who although they had long been total abstinents, took the pledge again from me. In Ireland we are all united, and so also are the high-minded people of Scotland. I recollect when I was in Aberdeen, a young clergyman of Glasgow came to me there in order to take the pledge, so that he might seem—as he said—a portion of that blessing which God had given to Father Mathew. I humbly repeat this to show the desire for union manifested in Scotland. [Cheers.] In former days, Irishmen were looked upon as wild beasts, and were kept asunder by their keepers; but now we have leaped over our bars, and we defy our keepers because we dwell together in peace. With regard to make others take the pledge, I never used any other mode than advice. I never use anything approaching to compulsion, for I ever act in accordance with the spirit of some poetical lines which I heard when a schoolboy:—

"Come at the beck, come at the call,
Come with good will, or not at all."

[Loud cheers.]

I read, too, when a schoolboy, of the fable of the four gods—and apropos of these gods, I must tell you that the famous drink Nectar, was nothing else than sugar and water, and if water was good enough for the gods it is surely good enough for men. [Laughter and cheers.] I read, I repeat, that fable in which four gods are represented as sitting upon high Olympus, and looking down upon a poor peasant in the vale below who, although it day warm, had on a heavy frieze cloak. "Oh thou fool," said Eolus, "I will blow a cold blast, and rend thy cloak from thee," but the more fiercely the blusterer blew, the tighter did the countryman keep his garment around him. "Oh," said the West Wind, "leave that fellow to me," and immediately the West Wind brought down a torrent of rain upon the unlucky peasant's head, who instead of taking off his cloak, immediately put the hood

over him. [Loud laughter.] "Well, let me try what I can do with the saucy rogue," exclaimed the East Wind, and began to blow the sods of turf and the sand about the sturdy countryman's ears, who, in a moment, however, gathered his garment completely around him, and laughed in his sleeve. [Roars of laughter.] At last came the South Wind—the gentle, the bland and refreshing South Wind, redolent of flowery perfumes and fraught with a delicious and temperate warmth, and as soon as his mild sway began, the peasant opened his garment a little, then a little more, until gaining confidence, he let it hang loosely about him, and at last, warmed by the genial influence of the South breeze, he flung it off at once and proceeded joyfully on his journey without it. [Great cheering.] So, my dear friends, if you wish to bring any one into your ranks, imitate not the burly blustering winds, but rather the southern one, and you will have a similar success. [Loud and long-continued cheers.] I was first engaged administering the pledge in Cork, and I had no idea of going to any distance; but having received and accepted an invitation to proceed to Limerick, in order to preach a sermon, I was quite surprised to find the streets blocked up by an immense multitude, which during the day increased to more than 400,000 persons, numbers of whom I gave the pledge. Let me entreat of my total abstinents in Leeds never to violate the pledge; and let me beg of them also to imitate the example of the Irish teetotallers, none of whom have ever been brought before judge or jury as guilty of any grievous crimes. It is true that some few have been charged with such transgressions, but they have been found innocent. [Loud cheers.] The total abstinence pledge is the best preventive of crime.

I recollect some time ago, as I was travelling between Abascragh and Dalinasloe, in the county of Galway, a girl came running up to me exclaiming "Oh Father Mathew, give me the pledge, or I shall lose my life." "Why, my good girl," says I, "for these last two days I have been in this neighborhood, and why did you not come to me?" "Oh that's not the thing at all, at all," says she, "but every one in the bog is a teetotaller, except myself, and as no one will do anything wrong, I am always when there is any turf to be stolen, asked to do the job for the others." [Roars of laughter.] Well I complied with her request, gave her my own medal, and from that day there has not been a single sod of turf stolen from the bog in which she lives. [Renewed laughter, and great cheering.] Indeed, the very expression employed by numbers of the people in Ireland, when speaking of the total abstinence pledge, explains its moral efficacy. "We are converted," they exclaim, after having become teetotallers; and I remember being told in the diocese of the Bishop of Killaloe, that even "seven priests have been converted," because they had taken the pledge. [Loud laughter.] I pray God that you may be all truly converted, and may the Almighty bless you all, through Christ our Lord. Amen.

LETTERS, &c. RECEIVED.

St. Thomas—Rev. Mr. Mills for J. McNeil, 16s Niagara—F. Dillon, 5s.
Kingston—Rev. Mr. Dillard, £5—comes next number
Shan v. v. v.—Mr R. McMichael, * 30, v. v. for Rev. Charles Bourke (Tyendinaga) Mr. Phelan (Tyendinaga) Mr. Coen and Mr. Judge. (Camden East) each 7s 6d.
Alexandria—A. McDonell, £4, viz: for Very Rev. John McDonald, V. G. St. Raphaels; Rev. John McDonald, Alexandria; Dr. John Stuart, Loch Garry; each 15s; Donald McDonald, Teacher, Alexandria; Garrat O'Brian, Kingston; and Angus McDonald, River Doherty, each 7s 6d—all on account of Vol. 4.
Alexander McDonald, 7s 6d; † and Valentine Chisholm, 5s †
Montreal—Major Coleman, * 6, being for self and Mrs. Rudgeyrs.

* There was no enclosure of 10s. on your own subscription
† No 40 has been forwarded.
‡ Nos 10, 20 & 31 ditto.

GENERAL GROCERY, LIQUOR, AND PROVISION STORE.

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

Cash paid for all kinds of Produce at the market prices.
Hamilton, June, 1848 40

COMMON SCHOOLS.

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

By order of the Board,
LEGATY DOWNING,
Clerk H. I. P.
Hamilton, July 31, 1848. 40

NOTICE.

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

Witness to the signing }
of the above, }
LEOATY DOWNING. }
Hamilton, July 21, 1848.

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

THE Subscriber having completed his new Brick Building, in King Street, (on the site of his old stand) respectfully informs the Public that it is now open for their 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, 1842. 1

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, 1848. 30

Secure your health by using only **PURE** and Wholesome Water.

Armstrong's Patent Mechanical Filter

Warranted to purify 500 gallons of Water in 24 hours.

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

ITS ADVANTAGES ARE

- 1st. Smallness of compass, cheapness and simplicity of construction, whereby it is not liable to get out of order.
- 2d. The rapidity with which it works, purifying 500 times as much water in a given time, as any filter of the ordinary construction.
- 3d. As it does not operate chemically, water for washing and all other household purposes, as well as for drinking, can be purified by it. It will also be found particularly adapted for Wine & Spirit Merchants, &c.

Price \$3 each, in complete order for use. Families in distant parts of the country can have Filters forwarded, carefully packed, by addressing the Agent by post, with a remittance.

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

Kingston, July 25, 1848.

YOUNG LADIES' SCHOOL,

UNDER THE DIRECTION OF THE SISTERS OF THE CONGREGATION.

Plan of Instruction.

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

General Regulations.

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

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

No pupil will be received for a shorter period than three months. Payment will be required quarterly in advance.

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

There will be an annual vacation of four weeks.

DRESS AND FURNITURE.

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

TERMS PER ANNUM,

Entrance	\$ 4
Board and Tuition, (washing not included.)	100
Half Board,	52
Day Scholars,	14
Drawing and Painting,	12
French,	6
The French language will form an extra charge only for Day Scholars:	
Kingston, April 23, 1842.	

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

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

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

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

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

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

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

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

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

WINER'S Canadian Vermifuge. Warranted in all cases.

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

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

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

THE SUBSCRIBER takes this opportunity of expressing his gratitude to his numerous friends, for the flattering support received during the time of his Co-partnership, and begs to inform them, that in future the establishment will be carried on by the undersigned, who begs to solicit a continuance of their favors, **HENRY GIROUD. Hamilton Livery Stable, 7 July 21, 1843. 49**

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.

Speak of it in all families, and you will do your duty to your fellow creatures, and feel assured of the approbation of all good men, and will receive your reward in heaven.

We call on all good citizens to make known the effects of this wonderful remedy.

Remember and ask for **Kolmstock's Vermifuge.**

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

Dr. SPOHN'S SICK HEADACHE REMEDY.

Read the following from Judge Patterson, for thirty years the first Judge of the County in which he lives.

Middletown, N. J., 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 **Bickie's Medical Hall; also at the Drug-gist shops of C. H. Webster and J. Winer Hamilton.**

Children's Summer Complaint Specific Cordial.

Prepared and sold by **Rev. Dr. Bartholomew for the wholesale dealers, Comstock & Co. N. Y.**

MOTHERS should guard with their serious care the health of their children, and a little medicine always at hand in the house, may not only prevent immense pain and suffering to their tender offspring, but actually save their lives. What parents could ever forgive themselves, if for the want of a seasonable remedy they risked the life of their children till remedies were too late. The complaints of the stomach and bowels of children progress with such rapidity, that unless checked at the start, they are not only hazardous, but almost always fatal. In country places this remedy may be taken with certainty to stop all such complaints, and save the expense of calling a physician, or if a physician is sent for from a distance, this medicine will assure the safety of the child till the physician arrives.

LET, THEREFORE, NO FAMILY be without this medicine always at hand in their houses. How would they feel to lose a dear child by neglecting it?

ADULTS will find this cordial as useful to them as children; and its being free from all injurious drugs, &c. will be sure to please as well as benefit. In all sickness at stomach and bowel complaints do not fail to employ carefully this cordial.

WILL YOU, WE ASK, risk your lives and those of your children by neglecting to keep this in your house, when it only costs TWENTY-FIVE CENTS? We are sure all humane heads of families must supply themselves with this cordial without delay.

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

HEWE'S NERVE AND BONE LINIMENT.

This article is offered to the public as a never-failing cure for the Rheumatism, and it has for a number of years sustained its reputation, and accomplished cures which had defied the power of every other article. In acute and recent cases, the relief is invariable, after one or two applications of the Liniment, and in chronic Rheumatism, the cases of cure are numerous. It is truly a remedy that reaches the nerve and bone with the most happy effect.

This medicine can be had at **Bickie's Medical Hall; and at the Drug-gist shops of C. H. Webster and J. Winer Hamilton.**

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 lifeless a disease. This Expectant 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 **Bickie's Medical Hall; also at the Drug-gist shops of C. H. Webster and J. Winer Hamilton.**

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.

