

THE CATHOLIC.

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

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ROBERT SOUTHWELL, S. J. (1895.)

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

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

Daniel, (1595.)

[CONTINUED.]

Under the roof of this inhuman tormentor, (Topcliffe) Southwell was exposed, for several months together, to every indignity and variety of suffering that malicious ingenuity could devise. From his family connections, and from the high esteem in which he was held by his brethren, he was supposed to be the great depository of their secrets. These were attempted to be wrung from him by the force of bodily suffering. In the hope to obtain from him revelations that would have entitled his tormentor to the blood-money accorded by the law, he was day after day, suspended in the air, in the manner already described. On one occasion, while the poor sufferer was undergoing this cruel infliction, Topcliffe was called out upon some urgent business. Southwell was forgotten; in a secluded part of the house, his cries could reach no human ear, and the intensity of suffering was greater than humanity could support. On the return of his keeper, he was found in a fainting fit, vomiting blood copiously, and it was not without difficulty he was restored to his senses. On hearing of the heroic fortitude with which he had borne his torments, the Lord Treasurer, Burghley, is said to have exclaimed "Greece and Rome need boast no longer of their heroes; we can match them here at home. Talk of extorting any thing from this man in regard to his accomplices; why, you cannot draw from him what was the color of a certain horse ridden by him on a certain day."

Ten different times was the good father tormented in this manner, Topcliffe looking coolly on, and urging him to confess the names of his accomplices, as he termed them, and the places of their retreat. On one of these occasions, having exhausted his efforts in the fruitless attempt to draw a single word from this champion of the faith, he gnashed with his teeth, exclaiming: "that I had the whole gang of these Jesuit traitors under my roof; I would grind the catiffs into powder, and scatter it to the four winds of heaven!"

After staying nearly two months in this "kind of domestic prison," as Father Bartoli terms it, Southwell was removed to the Gate-house, a prison in Westminster. Here he was confined, for nearly quarter of a year, in a damp and unwholesome apartment. At the expiration of this term, being brought out to undergo an examination before the judges, his appearance excited the compassion of all. His person, naturally pleasing and handsome, had wasted to a mere skeleton; his clothes were in tatters, and covered with filth and vermin. His father, who had conformed to the more fashionable religion of the court, and who, on account of the situation he filled then, had wished to lose sight of his son, could no longer stifle the feelings of nature at witnessing the state of utter destitution to which his son had been reduced. He threw himself at the feet of Elizabeth, and besought her to commiserate the situation of his child, and to order that, as he was sprung of gentle blood, he should, in some respects at least, be treated as a gentleman. This application was attended to, and

he was removed to a better lodging in the Tower. Here he was supplied with proper necessaries, and some of his family were admitted to visit him, among others, his sister Elizabeth. At his request she procured him his breviary, and a copy of the Latin Vulgate, and of the works of St. Bernard. His choice of this author should not be passed over without a remark. St. Bernard may be characterized as the Fenelon of the Fathers; he is remarkable for the suavity of his style, the pathos of his exhortations, and the unctious and fervent piety of all his writings: qualities so conspicuous in the compositions of Southwell himself, and which may thus be traced to their source.

While in the tower, he gained the heart of his keeper, by the gentleness of his manners, and the winning sweetness of his conversation and deportment. Every indulgence was granted him, compatible with his situation. Some few obtained access to him, and enjoyed the comfort of his spiritual ministrations. Those who were deprived of this consolation, contrived to obtain his advice and the direction of their conscience by means of letters; and many there were, and among them were several Catholic ladies of good family, who, under pretence of visiting the garden of the Tower, came at appointed hours, and received his benediction from the window of the turret in which he was confined. How touching is a ministry thus exercised by stealth, and recalling the best and purest days of primitive Christianity!

What were Southwell's feelings in his dungeon, may be collected from that beautiful "Epistle of Comfort," which he had addressed to those who had preceded him in their sufferings for the faith. "The prison," he says, "is dishonorable; yet when the cause enobleth the name of prisoner, the prisoner abolisheth the dishonor of the place. What thing, of old, more odious than the cross? What place more abhorred than the Mount of Calvary? What cells more reproachful than the gates and dungeons of the saints? Yet now—what thing more honorable than the Holy Cross?—What place more revered than the Blessed Mount?—What sanctuaries more desired than the dungeons of the Saints? A reproachful thing it is to be chained in sin, to be enthralled in the vassalage of lawless appetites, and in the slavish bondage of worldly vanities. But, honorable it is in God's cause, to be abridged of bodily liberty, for maintaining the true independence and freedom of the spirit! And where can you so freely range among the choirs of angels, as when you are sequestered from the distractions of vain company?—When can you take a fuller repast of the sweet fruits of prayer and contemplation, than when the flesh-pots of Egypt are the farthest from sight? Your eyes are not too much troubled with impious and wicked sights; your ears are not annoyed with the heinous outcries of blasphemy; you are quiet from scandals and severed from occasions of divers temptations. Let them complain of the difficulties of a prison, who have fastened their affections upon worldly vanities; but for a Christian Catholic, that hath Christ for his leader, the Apostles for his witnesses, and all former saints for testimonies, it is a shame not to think worthily, and correctly, and reverently thereof. So honorable are the chains of a captive in God's cause, that Solomon in his costliest habits, and Herod in his most gorgeous attire, were not so much honored as John the Baptist, when he had achieved that title, 'John in Chains.' It was a great prerogative to

be an Apostle, a Doctor, an Evangelist; it was a singular favor to be wrapt into the third heaven, and to hear secrets that it is not lawful for man to speak; it was a rare privilege to heal diseases, not only with the touch of the hand, but with that of the very girdles and handkerchiefs: but St. Paul acknowledges a greater title to honor, when, in writing to Philemon, he omitteth his usual style of 'Paul an Apostle,' and beginneth his epistle with 'Paul a prisoner of Jesus Christ.' Herein he followeth the custom of great personages, who, when from inferior dignities they are raised to more honorable titles, always, in their letters, omit the secondary and set down the principal title, proper to their newly achieved preferment." These are the glowing effusions of a mind fully impressed with a conviction of the truth of the sentiments inculcated.

Southwell remained three whole years a prisoner in the Tower, during which time, he was cruelly racked ten several times, with a view to extort from him a disclosure of certain supposed conspiracies against the government. At the end of this period, he wrote an epistle to Cecil, the Lord Treasurer, humbly entreating his lordship, that he might either be brought upon his trial, to answer for himself, or, at least, that his friends might have leave to come and see him. The treasurer answered, "That if he was in so much haste to be hanged, he should quickly have his desire." Shortly after this, orders were given, that he should be removed from the Tower to Newgate; where he was put down into the dungeon called Limbo; and there kept for three days.

On the 22d of February, without any previous warning to prepare for his trial, he was taken out of his dark lodging in Newgate, and hurried to the Court of King's Bench, in Westminster; to hold up his hand there at the bar. The first news of this determination of the council, filled his heart with joy which he was unable to conceal. The moments were approaching for which his heart had long yearned—which had mingled with his first aspirations—in search of which he had journeyed on foot to Rome, and braved the dangers which, during more than ten years, had surrounded the exercise of his ministry in his native land.

The judges before whom he was to appear, were Lord Chief Justice Popham, Justice Owen, Baron Evens, and Serjeant Daniel. When Father Southwell was placed at the bar, the Lord Chief Justice addressed the court. In a long and vehement speech, he attacked the Jesuits and Seminary priests, accusing them as the authors and abettors of all the dark plots and secret treasons which had been hatched during the present reign." The bill of indictment, drawn up by Coke, queen's solicitor, was then read. It ran to this effect: "Middlesex—The jury present on the part of our sovereign lady, the queen. That Robert Southwell, late of London, clerk, born within this kingdom of England, to wit, since the Feast of St. John the Baptist, in the first day of May, in the 32d year of the reign of our lady, the queen, aforesaid, made and ordained priest by authority derived and pretended from the See of Rome; not having the fear of God before his eyes, and slighting the laws and statutes of this realm of England, without any regard to the penalty therein contained, on the 20th day of June, the thirty-fourth year of our lady, the queen, at Uxenden, in the county of Middlesex, traitorously, and as a false traitor to our lady, the queen, was and remained, contrary to the form of the statute in such case set forth and provided, and contrary to the peace of our said lady, the queen, her crown and dignities."

O'CONNELL'S BIRTHDAY.

To the future historian of Ireland the sixth of August shall be an anniversary laden with glorious recollections. The sixth of August is the birthday of O'Connell. To every Irishman who has a heart capable of entertaining a generous sentiment the sixth of August shall henceforth be an antithesis to the day on which the green soil of his native land was first violated by the hostile tread of the Saxon. In future days, when the nationality which we now successfully strive for shall have become a substantial and enduring reality, the sixth of August shall be commemorative of the man whose genius and energies, consecrated to freedom and fatherland, won for them an imperishable triumph over alien despotism, and secured for his fellow-countrymen the blessings of "happy homes and altars free!"

When, on this his present anniversary, we contemplate the marshalled hosts of the Irish people, under O'Connell's guidance, about to overstep the threshold into the temple of independence, we cannot help contrasting their present condition with what it was when he first started into political existence. At that time our country, after a "bright and brief era" of prosperity which excited the malignant jealousy of England, having been forced by lawless violence into an irregular resistance, had been deprived of the support of those whose counsels had raised her hopes, but whose arms had failed to achieve her independence. The people, without their leaders, disconcerted, though not dismayed, had struggled in vain (for what could undisciplined and unprepared valour effect?)—Like a flock whose shepherd had been slain, they were scattered wide, and became the prey of relentless wolves. Military licentiousness worked its wicked will; and a more pitiless tyranny, in form of law, seized in its cruel and crushing fangs whatever the bayonet and the sabre had spared. The leaderless and panic-stricken multitude had now bade adieu to hope, and resigned themselves to black despair. The hated alien and his vile agent knew no control.—But that Providence, whose mysterious agency raised up a Moses to lead forth his chosen people from the midst of their oppressors, and conduct them to a land of freedom, forsook not the suffering and afflicted in the hour of their tribulation. Through the gloom of oppression there shone forth the star of hope heralding a day of refulgent freedom. As among the shepherds of old, he that had been predestined to lead them forth from bondage was forefitted for the task by his skill—"in all the learning of the Egyptians," so was it with him whose ordained mission it was to be the guiding one of the Irish people. A witness of the atrocities and inhumanity exercised upon his fellow countrymen under the names and forms of law, he speedily became convinced that from the law only could they then obtain redress, and accordingly to its study he devoted himself. His genius soon mastered its great leading principles, and his ardent perseverance successfully pursued

through its subtlest windings the most minute details. From the arsenal of the enemy he drew the arms which had been so annoyingly directed against the people, and retorted them upon their assailants.—From the very weapons of the antagonists he constructed a bulwark behind which he rallied the discomfited people. From the very commencement of his career in what an uninterrupted series of vast and various toils do we behold him engaged. At first labouring to elevate into a posture of dignity the mind of Ireland, then prostrate from recent defeat; being under a necessity of almost creating the very materials and implements wherewith he had to work—collecting slowly around him those who had not totally abandoned themselves to despair—encouraging the dispirited; consoling the sorrowful; giving hope to the faint-hearted; confounding the calumniator—and, as he worked upon ardent temperaments, checking the rash and impetuous—guiding, counselling, encouraging, controlling—he followed on his determined course through the many impediments of open enemies and perfidious seeming friends, till, in spite of every opposing barrier, he won Catholic Emancipation. Had he rested here, his glory though incomplete, would yet have been secure.—But he regarded nothing as done whilst anything remained undone. Emancipation in itself he rightly looked on as of no advantage, save as a means for arriving at an ulterior end. A little time sufficed to convince him that the proposed end was unattainable in a foreign parliament, and he addressed Ireland on the subject of Repeal. In the mean time the reform question, long canvassed by abstract reasoners in England, assumed a palpable and bodily form, from the influence of the French revolution of 1830. The people of England clamoured for reform, but aristocratic corruption, strongly entrenched in its parliamentary citadel, scornfully defied them. The Irish people, flushed with recent success, led on by O'Connell, came generously to their aid, and at once, beneath their united assault, the outworks were forced, and the citadel thrown open to the English by Irish generosity, as many a bastioned city had been won for them by Irish valour. Such are the triumphs that O'Connell has won—such are some of the victories which he has disciplined the Irish nation to achieve. Thanks to his teaching, they have learned the way to win. Docile and prudent they have become—at the same time, determined and persevering. The past serves as a mirror, wherein they can contemplate the future. In educating the national mind, O'Connell has taught the Irish people to know the perfidy of their oppressors in the history of the past—they never shall be dupes for the future. He has shown them the successful result of combination and unity of action. What they practised with success for the attainment of Emancipation and Reform, they are determined unflinchingly to adopt for the winning of Repeal.

In calling the attention of our readers to the history of the Liberator this day, we attempt not panegyric. O'Connell's niche in the Pantheon of immortality is already marked out. Distant nations and remote climes have already anticipated the decision of posterity. His name is borne to us from far America, mingled with that of their own Washington. The fiery and marshal Gaul for a moment forgets Napoleon to shout O'Connell.—To the echo of the Alps it is almost as familiar as that of Tell, and the chivalrous Pole shouts his hurra at the same time for Kosciusko and O'Connell. When ever men struggle in bondage or despotism, the name of our O'Connell is a word of hope and fear.—*Daily Freeman.*

"The following remarks, made by Mr. O'Brien in the House of Commons, present succinctly the causes of the discontents in Ireland:

HOUSE OF COMMONS, July 14.

Mr. Smith O'Brien drew attention to the state of Ireland, moving "that this House will resolve itself into a committee for the purpose of taking into consideration the causes of the discontent at present prevailing in Ireland; with a view to the redress of grievances, and to the establishment of a system of just and impartial government in that part of the United Kingdom."

He pointed to the late events as proving the necessity for inquiry; the congregation of immense multitudes at eight-and-forty hours' notice; the rising of the rental from 500*l.* to 3,000*l.* weekly; the junction of the middle classes, of the Roman Catholic clergy, and even of members of the aristocracy. All this agitation could not be the work of one man, as some superficial inquirers supposed. He read a passage from a letter by Dr. Kensing, titular Bishop of Ossory, a prelate most moderate in his political sentiments—who, in declining to attend a repeal meeting, admitted that he saw no hope of relief for Ireland, except from a domestic Legislature. That feeling had been engendered in Ireland by the manner in which the country had been governed by a British Parliament. Mr. O'Brien took a retrospect of Irish history, to illustrate the position that the feeling was caused by no recent act of Government. Before the Union, Ireland was distracted by internal disputes fostered by England. Then came the penal code of William and Mary. During the American war, Ireland obtained all the points at issue between the two countries, and relapsed into apathy. The rebellion, fomented by England, was followed by the Union; when England's debt of 446,000,000*l.* (annual charge, 16,560,000*l.*), and Ireland's of 28,000,000*l.* (annual charge 1,942,000*l.*) were converted into a joint burden—a difference which no subsequent remission of taxation for Ireland had counterbalanced. Another effect of the Union was to increase absenteeism; which the Irish people expected to be cured by the attractions of a separate Parliament, and by a tax on absentees. Another consequence was the consolidation of public establishments, of which he did not question the propriety; but some compen-

sation might have been made, to Ireland. Why should not Ireland have some of the finest harbors in the world? England has 9 dock yards—Ireland not one. Of the £6,500,000 for navy estimate this year, he calculated that only £10,000 was expended in Ireland. There was, indeed, an army expenditure in Ireland; but he never heard that it was intended by way of compensation. The Irish exchequer remits to England £25,000,000 or £26,000,000 yearly; the English exchequer to Ireland £8,000,000. Catholic emancipation was conceded to Ireland in the dread of civil war; for six years it was practically inoperative; for, with one or two exceptions, Catholics were as much excluded from office as before, until Lord Normanby's proclamation of equality for all classes. The Catholics form four-fifths of the population of Ireland; he calculated (for returns were refused to him) that twenty three Protestants had been promoted to office in Ireland by the present Government, and three Catholics; against which must be set off the causeless dismissal of two Catholics. Other grievances were inflicted by the Irish reform bill; Ireland ought to have 135 or 175 representatives, in order to have a proportionate share in the representation. In England, the electors are as 1 to 24 of the population; in Ireland, as 1 to 100. The Irish had been exasperated by the Spottiswoode conspiracy, and by Lord Stanley's registration bill, which the Tories used in turning the late Government out of office, saying that the subject would not brook delay, though they had been two years in office without doing anything! While a church establishment is maintained for one-tenth of the population, the Catholic clergy are not even provided with residences; and the miserable grant to Maynooth meets with insulting opposition. If he were a Roman Catholic, he should not hesitate for one moment to become a Repealer. They did not want ascendancy—they wanted only equality. The principal question if the Union were repealed, would be whether it was desirable to have endowments for all churches, or no endowments for any.—The present Government, when they were out of power, promised they would take all these subjects into their anxious consideration, and not lose an hour without reforming the abuses of the church. But two years have they been in office without doing it. He was rather in favor of endowing the clergy of all religious persuasions. Lord Lyndhurst's declaration of alienage rankles in the minds of the people. They claimed equal corporate reform with England. The management of the poor law had been overbearing; and of the commissioners, six were English and four Irish. Government call upon Parliament to pass an obsolete arms bill, with new enactments, protested against by the majority of Irish members. What had Parliament done for Ireland's local government? What for railways? Lord Morpeth proposed to guarantee a portion of capital for railways in Ireland; but the proposition was rejected by the House. For Canada, who rebelled, Government guaranteed a loan of 1,500,000*l.* for public works and 240,000*l.* was spent for steam navigation.

The course taken with respect to national education, in Ireland had been unproductive of good, for it had disgusted the Protestants of Ireland. Sir Edward Sugden had crushed a proposition for providing a better legal education for the bar in Ireland. A grant for a national museum in Ireland had been recommended and refused. There is no compensation in English appointments for the exclusive nature of Irish appointments; of the cabinet, ten are English and three are Scotch; and in subordinate appointments under the British Government, he calculated the Englishmen and Scotchmen to be as 491 to 10 Irishmen. Sir Robert Peel has missed the opportunity of conciliating Ireland without conceding a principle. Of the goodness of Lord De Grey's and Lord Elliot's intentions, he did not doubt, but somehow, they had not the power to give them effect. Mr. O'Brien contrasted the Government of Ireland in spite of the majority, with that of Canada by the majority. To other causes of discontent must be added that of general distress, and the influences which tend to the consolidation of firms.

He contended that the cry for repeal, though he did not concur in its policy, was not treasonable; it was merely the expression of despair of obtaining good government. Ministers had given their ultimatum; they had declared that they would force forward the arms bill, but that conciliation had gone to its full extent; and Sir Robert Peel had said that he would go to war with Ireland rather than concede the repeal of the Union. But it might be forced by other means than war—as by non-consumption of £10,000,000 of English manufactures. And where would he find the arms to militate against the whole nation? There were 40,000 Irishmen in the British army, just as patriotic as the peasants from which they sprung. The chances of England's failure were as great as the chances of success; and what was her success?—widespread and universal desolation. What her failure?—the glory of England departed forever. Ireland was the right arm of England's strength; but in her present condition she was a source of weakness; and if the French minister marched an army across the Pyrenees, it would be because the English Government could not safely take away their troops from Ireland. The way to defeat the machinations of England's enemies was to redress the grievances of Ireland.

ROME.—Episcopal Consecration.

On the great Feast of the Assumption of the Blessed Virgin Mary, 13th ult., we had the consecration of two bishops in the Church of St. Agatha. The Right Rev. Dr. O'Connor, [from Cork] was consecrated bishop of Pittsburg, in Pennsylvania, U. S.; and the Right Rev. Dr. Sharples, Coadjutor of the Right Rev. Dr. Browne, Vicar Apostolic of Lancashire, with the title of the Bishop of Sarmatia; *in partibus*. His Excellence, Cardinal Fransoni, assisted by two other prelates, performed the impressive ceremony. The students of the Propaganda, and of the English and Scotch colleges joined

those of the Irish College in the choir. Dr. O'Connor was formerly a student of the Propaganda, and afterwards spent some time in the Irish college of St. Agatha, at Rome. He has been until lately for five years in America, where he distinguished himself so much for his piety and learning, that all the bishops of the United States petitioned his Holiness to have him promoted to the new see of Pittsburg, though he was most anxious himself to be exempted from that dignity. Dr. Sharples is a native of Lancashire. It was expected that he would have been appointed Coadjutor Bishop of Malta. However, he will have a greater field for his labours at home, and there is more need for a man of his merits in England, than there is in Malta. "I suppose," adds our respected correspondent, "you have seen the accounts of the late synod in Baltimore. There are to be erected six new bishoprics; so that the bishops in that republic will soon be equal in number to those of the Irish hierarchy."

Bishop Sharples sang Pontifical High Mass in the English college, on the Sunday within the octave of the Assumption, and the following Sunday at the Irish College, Dr. O'Connor singing mass at the English college. On Monday, the festival of St. Augustine, both bishops departed for England.—*Tablet*.

DISGRACEFUL PROCEEDING ON THE SAR-
MATH.—On Sunday last, a very disgraceful proceeding took place at Bedford, arising out of the assembling of the "Matthewites," as they are called, for the purpose of having a dipping. A peculiar sect has been formed in Bedford, the head of which is the Rev. T. R. Matthews, whose curious proceedings have frequently, we believe, appeared in print. A portion of the congregation assembled at six o'clock on Sunday morning at the river-side near Cox's pits, and commenced singing and praying, with the assistance of Mr. Matthews, previous to the immersion. A person of the name of Whiteman, whose domestic happiness has been very materially affected by the repeated attendance of his wife upon these meetings, to the neglect of the family, made his appearance, having ascertained that his wife was to be dipped. He found her, he told her to go home; she refused, alleging that she had come to be baptised in the Lord Jesus; Whiteman then became much annoyed, and said she should not be disappointed in the dipping, so pushed her into the river, and after scrambling about for a time, she crawled out amidst the derision of the crowd. Mr. Matthews however, did not omit to pass his unmeasured maledictions upon Whiteman, and after the excitement had somewhat subsided he proceeded to immerse a woman and five apprentices. This is one of the farces practised to increase the number of members of the congregation, and allow themselves to be betrayed into the grossest absurdities, and then wickedly call themselves the true Church of Christ. We need hardly say that the affair has created a great stir. One of the disciples, a man named Hack, then stepped forward, and abused Whiteman, who unable any longer to control himself, struck the fellow on the face, and created another piece of merriment to the spectators.—*English Paper*.

INQUISITION IN SOUTH AMERICA—ROMAN CATHOLIC INTOLERANCE, &c.

GENTLEMEN: Yesterday, in commenting upon the re-establishment of the Inquisition in Quito; South America, you not only deprecated the fact but added some severe remarks relative to the intolerance of the Catholics as "every where exhibited." Now, however opinions may conflict relative to the infallibility of our good father the Pope, one thing is very certain, as every day's experience teaches us, viz: that Editors do not possess that quality. Notwithstanding this, I believe you to be fair and candid men, and that none stand higher than yourselves in this particular. So believing, permit me to call your attention to a few facts relative to Catholic intolerance.

Austria is a Catholic country, yet in Austria large appropriations are yearly made for the support of the Protestant religion; Belgium is Catholic, yet Belgium provides for the support of both Protestant and Jewish denominations; Bavaria is Catholic, yet Bavaria gives freely to the Protestant; France is Catholic yet its government pays \$18,000 per annum towards the support of the Protestant clergy.

Remember, this is all done by countries where the Catholic religion is the religion as by law established. Contrast the foregoing with Protestant England, Protestant Episcopal England, where the dissenter from the thirty nine articles, so far from expecting maintenance or aid, thanks his God that the Fleet and Marshalsea, the dungeons of Bunyan, of Baxter, and a host of others, are finally closed. True, the dissenter from the Episcopacy is denied the ornament of a spire to his house of worship and the convenience of a bell to call him to his prayers. True, the marriage of his sect with the favored class, unless sanctioned by an Episcopal priest, is pronounced void and the sacrament of none effect. True, he is burthened with many exactions to support a church whose form of worship he dislikes, while his scanty means barely afford sustenance to his own pastors, yet notwithstanding all this, so far from complaint, when he reads the sufferings of his ancestors, the Puritan, the non-juror, or the Catholic, let him devoutly thank God it is no worse.

Let us hear no more, Messrs. Editors, of Catholic Intolerance, or I shall be tempted to send you a few Irish papers exemplifying the beauties of the benign title laws.—
N. E.

New York, Aug. 25, 1843.

JUSTICE AT OXFORD.—The *Dublin Evening Post*, commenting on the "Wynter" correspondent, says:—There was, as they allege, an heretical sermon preached by a Digantary of the Church of England, and a Professor of Hebrew in the University. They had [Dr. Wynter and his Assessors] that sermon before them. Well, then, did they point out, in any page or section of the sermon, a single heretical dogma? Was there any proposition set forth by Dr. Pusey on which they fastened? In the Catholic Church, when what is deemed a schismatical publication takes place, the highest authority in that church—the Pope and the College of Cardinals—refer the publication to a committee to draw out distinct propositions from the context to which exception is taken—taking care to declare, at the foot of each proposition, the true Catholic doctrine on the points at issue. What has been Dr. Wynter's course? He does not condescend to lay his finger on a single sentence of the sermon, with the view of impugning the doctrine taught—nay, he does not venture to assert that there is any heresy at all in the sermon. But, standing with his assistants upon the

Sic Volo, sic Jubeo of a Roman Emperor, or a Caliph of Bagdad, he punishes and degrades a man of irrefragable life, without even affirming that he is guilty of any the least crime, canonical or otherwise. If there were a convocation now, the Church of England, like the Church of Scotland, would go to pieces on the rocks. But, avoiding this peril, who will ensure the safety of the Ark, in the boiling Charybdis in which she is now tossing about like a feather?"

Grantham.—On Sunday last, the 20th August, Bishop, Warsing gave Confirmation in this town to sixty-seven of the congregation, nearly all of whom are converts. The progress which our holy religion is making here is indeed most cheering. As we may easily imagine, the bigotry of many has been excited, especially amongst the Protestant Clergy. They seem evidently aware that the "Establishment" is fast tottering to its fall, and therefore their zeal is at last awakened to prop it up by every means within their power. Tracts and pamphlets issue forth—as is the case in Grantham, full of the most unfounded statements, prejudice and bigotry. But happily they have tended to advance our cause tenfold. People have now learned to judge for themselves, and hear both sides of a question: and thus all the unchristian and uncharitable attacks of our enemies have ended only in their own defeat and disgrace. The people of Grantham know this well. In the evening vespers was sung, and benediction given by the bishop. The Rev. John Lynn, preached on the occasion, in behalf of his intended new church; towards the erection of which he has been struggling for some time to raise subscriptions. We heartily wish him every possible success in so sacred a work, that tends to the honour and glory of God, and the advancement of religion amongst those who know it not.

Bradford, Sept. 13, 1843.—On Sunday last, the Feast of the Holy Name of the Blessed Virgin Mary, the sacrament of Confirmation, was administered by the Rt. Rev. Dr. Briggs, V. A. Y. in the Catholic Chapel, Mount St. Marie, Bradford. The number presented on this occasion was 140—thirty of whom were converts.

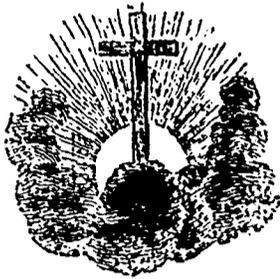
TRACTARIANISM.—*Runrowed Conversion of Dr. Newman*.—By the following letter in the *Standard* of Thursday, it would appear that the far famed writer of the *Tracts*, Dr. Newman, is about to conform to Catholicity, and, as a preliminary course, resigns his living in the Anglican church:—

To the Editor of the *Standard*.

Oxford, Sept. 13, 1843.

Sir.—I beg to inform you that it is publicly stated, by Mr. Newman's friends here, that he has made up his mind to resign the living of St. Mary's. It is probable that by this time his resignation is in the hands of the Bishop of Oxford, and it only remains with his lordship to accept it.

I am, Sir your faithful servant,
A MASTER OF ARTS.



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, OCTOBER 25th, 1811.

We are sorry to learn, by the latest accounts by the *Hibernia*, that Spain is all in an uproar, from discordant party factions.

The news from England is unimportant.

His Excellency the Governor General has most munificently forwarded £20 in behalf of the Hamilton & Gore Mechanics' Institute.

Will our agent at St. Thomas please enquire about the papers addressed to Captain McKenzie and Messrs James and Thomas Brady, and Wm. Casey? as we suspect a misunderstanding somewhere.

TEE-TOTALISM:—The article in the *Church* of the 20th inst. copied from the *Leed's Intelligencer*, on Teetotalism, furnishes a singular instance of absurd special pleading. The argument used is as follows: *has not the Christian already made a vow to renounce drunkenness, and to renounce every temptation to sin?* If then, he observes this, his baptismal vow, what need has he of Father Mathew's exhortation and pledge, to reclaim him from habits of intemperance, or to guard him against such for the future?—Alas! though all Christians have made a vow in Baptism to renounce drunkenness, and to renounce every temptation to sin, how few faithfully keep that vow. And, when they violate it and plunge into sin, do they need the aid and exhortation of none to reclaim them? What then, is the use of preaching? Drunkenness is the door and inlet to all wickedness and wretchedness. Father Mathew uses his utmost efforts, and uses them efficiently, to debar his fellow mortals without distinction from plunging into this yawning gulf of misery, temporal and eternal: and is he to be thus sneered at in professedly religious journals for his stupendously successful exertions in so good a cause? But we forget: he is a popish priest; and that is enough to win for him the scorn, censure, and condemnation of our Protestant libellers. It were well if every vice had some Father Mathew to oppose it. But one man cannot do every good work. More, however, of the kind is accomplished in the Catholic Church, which inculcates self denial and mortification, than in any of our Protestant sects, which allow to every one

free scope to the indulgence of his animal appetites and propensities.

The just remarks in our cotemporary, *the Church*, on the disgraceful scenes and too frequently fatal effects of that religious mania, *Revivalism*, every where promoted and carried on by Methodists of all descriptions, has roused the fury of our fanatic neighbour, the Editor of the so-called *Christian Guardian*, of the 18th inst., the begging advocate of that vulgar spawn of puritanical bigots, hatched within our own times by the notorious John Wesley, an upstart from the Anglican sect; and spreading far and wide in all directions among the ignorant, its dissentient ramifications. His motto is, as he proclaimed in a former number, *a begging we will go*: and, as he has the game before him, the simple, credulous and uninformd, which compose the great mass of our colonial population, he is determined to keep up the chase in his money hunting career, till he gets his *worth for wind*, and secures to himself and partners a tolerable independence. In his frantic ragings against Anglicanism and Episcopacy, he is sure not to let Catholics pass unassailed. Their Church, to be sure, is the dread and crav of all innovators; and it would be no compliment to her to be passed over by such an enemy to all that is right and reasonable, without receiving from him her competent share of abuse and calumny. The devil hates the cross of Christ, the instrument of our redemption: so does he. The Devil detests the Mother of God and the Saints: as the true son of his father, so must he. The Sacraments, sacred ceremonies and all externals in the worship of God, which instruct us by the senses, and which were ever used in the Church of God, as is evident from Scripture, are to him, as to his unhallowed inspirer, an abomination. But the sham show of his external sanctity; his outward whinnings to his unenquiring dupes; his *sheep's clothing*, when he comes as was foretold to devour the Lambs of Grace; are not these the hypocritical *outwards* of the False Teacher, to be guarded against and reprobated?

The Jewish priesthood with their sacrifices rejected; and the Gentile priesthood, with their universal sacrifice accepted, while the name of the Lord, *the name of Jesus*, dishonoured by the Jews, shall be honoured all over the world by the Gentiles.—MAL. ch. 1. v. 10, 11.

"I have no pleasure in you, saith the Lord of Hosts; and I will not receive a gift of your hand:—for, from the rising of the Sun, even to the going down thereof, my name is great among the Gentiles; and in every place there is sacrifice; and there is offered up to MY NAME a pure oblation: for MY NAME is great among the Gentiles, saith the Lord of Hosts."

The world has seen for upwards of eighteen hundred years, and daily sees, this prophecy fulfilled to the letter. The figurative and imperfect sacrifices of the Jews have been every where superseded by the universal, all sufficing, and most

pure one of Jesus Christ, whom the eternal Father had declared to be "a priest inspired for ever according to the order of Melchisedech, who offered up Bread and Wine as priest of the most High God"—the unbloody which always followed the bloody sacrifice; and which he, our high priest, has empowered his lawfully ordained clergy, his authorized organs, to do by his own omnipotent power, and in his name. *Do this*, said to them, just what he himself had done at the last supper:—For, "as thou Father," said he, "hast sent me into the world, so have I also sent them into the world. . . . And the glory which thou hast given to me, I have given to them." John 17. v. 18, 22. And, addressing his first pastors before his ascension, and in them their successors for ever, he says, "as the Father has sent me, so I send you. . . . All power is given to me in Heaven and in Earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you all days, even to the end of the world." Matth. 28. 18, 19, 20. Their commission was thus made universal as to time and place; and being, as it has been realized, then were fulfilled these words of this last Jewish prophet; "From the rising of the Sun to the going down thereof, my name is great among the Gentiles, saith the Lord of Hosts."

That name, so great, is the name of him, "who, being in the form of man, thought it not a robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of man; and in habit found as a man.—He humbled himself, becoming obedient unto death, even to the death of the cross, for which cause God hath exalted him, and hath given him a name, which is above all names, that at the name of Jesus every knee should bow of those that are in Heaven, on Earth, and under the Earth, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." PHILIP. Ch. 2. verses 6, 7, 8, 9, 10, 11.

The Testimony of the Church.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO SAINT MATTHEW.

It must be evident to every person that Saint Matthew did not write this title, and it is universally acknowledged that the titles to the several books of the New Law were not written by the authors of the books themselves. How came they then to be added to them? In the strict sense of the phrase, the titles are not scriptural;—hence we have no *scriptura* to shew that this Gospel is that of St. Matthew. How then, do we know it to be his Gospel? Only by the testimony of the Church,—which testimony is founded upon unwritten Tradition. This was the meaning of St. Augustine, when he said "I should not believe the Gospel, unless I were moved thereto by the authority of the Church." And it must be plain that in this expression he was correct and rational: for how otherwise could he know that the Gospel was the production of the

Evangelist—or that the Evangelist was not a Publican or tax-gatherer when he was called by our Saviour. His father's name was Alphaeus. Matthew was called Levi. It is generally thought that his original name was Levi, but upon becoming a Christian he took the name of Matthew, which signifies *him that is given*. His vocation occurred in the second year of our Saviour's public ministry. St. Jerom says that an amiable brightness and air of majesty which appeared in the Saviour's countenance induced him to leave his situation and follow "the son of man who had not a place whereon to lay his head;" the venerable Bede says that "he who called him outwardly by his word, at the same time moved him inwardly by the invisible instinct of his Grace."

Shortly after this vocation, the Saviour formed the College of his Apostles, and we find the name of Matthew upon the list. In his own enumeration of the Apostles he styles himself *the Publican*, through humility. After the descent of the Holy Ghost, this apostle preached during some years in Judea, and previous to the dispersion of the Apostles, about 5 or 10 years after the death of our Lord, he wrote this Gospel by the inspiration of the Holy Ghost, at the entreaty of several of the Jewish converts, and, as St. Epiphanius says, at the command of the other Apostles. A copy of it was taken into India by St. Bartholomew.

Erasmus, Calvin and some few others, assert that this Apostle wrote his Gospel originally in Greek, and rest this assertion upon two grounds which are both false:—first;—that the Greek was the common language in Palestine; this is not true; the common language was Syro-Chaldaic, for which there are many proofs: 1. Our Lord preached in that tongue as is evident from many words thereof in his discourses, which are retained by the Evangelists and interpreted by them: from the many peculiar idioms of that language in his sermons. 2. St. Paul in that country is stated to have spoken in the Syro-Chaldaic, as may be seen from various passages of the "Acts."

3. It was about this period that the old Hebrew in which the Law and the Prophets were read in the synagogues, becoming nearly unintelligible, a version was made, or rather a paraphrase, into the Syro-chaldaic, which was the language commonly understood—this is the paraphrase of Jonathan on the books of Joshua, Judges, &c., made a little after in Syro-chaldaic.

Their second ground is, that when St. Matthew quotes the Old Testament—his quotations are from the Septuagint, which is the Greek version. This ground is equally untenable; there are ten quotations of the old law in his Gospel: Good critics prove that seven of them are distinctly from the Hebrew, and the other three are but quotations of meaning, not of text, and give the sense of all, but the words of none. St. Jerome and Isaac Vossius are distinct in their assertions.

Papias, Origen, St. Irenaeus, Eusebius, St. Jerome, St. Epiphanius, Theodoret, and all the ancient fathers state that the original was in the Syro Chaldaic. About the time of Calvin and Erasmus it became fashionable to contradict every thing which had been formerly believed, and hence those venerable witnesses of antiquity stating that it was written in Syro Chaldaic was sufficient reason for the modern gentlemen to say it was in Greek; to follow the testimony of the ancients would be a sort of slavery destructive of Christian liberty, which consists not in believing what is true, but what we like whether true or false.

St. Jerome and St. Augustine state that the Greek translation appeared in the days of the Apostles and is by many supposed to have been produced by one of that sacred body. We have the testimony of all antiquity for its having been approved by the Apostles and looked upon as equal authority with the original. The ancient Italian or Vulgat was an early translation from that Greek, and was corrected from it by St. Jerome. Two late copies of the translation before this correction have been published some time, one by Dom Martinay 1694—another subsequently at Verona, which was found at Corbea.

The Nazarenes, or Jewish converts who adhered to the Mosaic law, and the Ebionite heretics, corrupted the Syro Chaldaic at a very early period—he first by adding, the second by retrenching. The additions consisted of a number of sayings, attributed to our Lord, and inserted as heard by those who added them; to these were also added many fictions. The Ebionites omitted whatever was calculated to condemn their errors. Thus at an early period it became necessary for the church to guard the deposit committed to her; and her authority is the only evidence which we can have to discern the genuine text from the corruptions, additions, and interpolations, and to assure us that we have the entire doctrine which was committed to her charge.

The testimony of that church is given to us in favour of the Vulgat edition in the decision concerning the Canonical scriptures in the fourth session of the Council of Trent, on the 5th of April 1546. By the Bull of Clement VIII. on the 9th of Nov. 1592, the testimony was given to the edition of the Vulgat published in that year at the Vatican—*U. S. Catholic Miscellany*.

Defrauding of Laborers.

The following article, from the pen of a most estimable clergyman of the Catholic Church, first appeared in a Vermont paper. It is so very applicable to the position of affairs in Boston at the present moment, that we cannot forbear giving it a place in our columns.—*N.E. Reporter*.

Whereas, the practice of store-pay becomes general and systematic, its hideous, ghastly features must be exposed to public execration, the wrath of worldlings, interested men notwithstanding. The poor, when employed to build the house or plough the field, are always paid by order upon some store for goods; which orders would not sell in the street for half the

nominal value in cash; nay, monsters in human shape, professors of religion, too, to screen their own villany, who employ several mechanics and laborers for building houses, invariably pay them all by orders for goods in certain stores, which goods amount at the end of the year, to some thousand dollars: they having, by a private agreement, a discount of 12 and 1-2 per cent. profit by the traffic, these two knaves, the employer and the store-keeper, are abettors in defrauding the poor of 25 per cent. of their hard earnings. Again, while the taxes are collected in cash, the contractors for the public works pay the hands in store orders; and if perchance any of the tax-payers have the privilege of working out their share on the public works, the contractors are known to offer them 25 per cent. discount if they pay them in cash, which the blood-suckers intend, without doubt, to cheat from the poor store-pay laborers.

Jer. ii. 5. What iniquity have your fathers found in me that they are gone far from me, and have walked after vanity and are become vain? That the rascal extortioners, the horrid store paymen have gone far from God, and entangled themselves in the snare of the Devil, can be easily proved from both Testaments.

Matt. v. 7. Christ our Lord says, Blessed are the merciful, for they shall obtain mercy. Where is your mercy and charity when you defraud with store-payment one half of the laborer's hire; they having no other means to support themselves and their poor families? By so doing you murder the Son of God in presence of the Father. Matt. xxv. 42. I was hungry and ye gave me not to eat; I was thirsty and ye gave me not to drink. Amen. I say unto you—as long as ye did it not to one of these least, neither did you do it to me. Behold the Truth himself declares that by feeding, clothing, or relieving the poor, you feed and relieve himself in their persons; and that by famishing or defrauding them with your store-pay, you murder himself in their persons.

James, v. i. Go to now, ye rich men, weep and howl for your miseries which shall come upon you, your riches are corrupted, and your garments moth-eaten, your gold and silver is cankered; and the rust of them shall be as a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath against the last day; Behold the hire of your laborers who have reaped down your fields, which by fraud has been kept back by you, crieth; and the cry of them hath entered into the ears of the Lord of Sabbath.

Ye merchants and contractors and architects, who, by the fraud of store-pay, keep back and devour the hire of your workmen, what think you of the Apostle James's doctrine? Will you not weep and howl for the miseries that will come upon you, for the fire that shall be enkindled for you at the day of wrath.

Deuteronomy, xxiv, 14. Thou shalt not refuse the hire of the needy and the poor that dwelleth with thee in the land and is within thy gates; but thou shalt pay him the price of his labor the same day before

the going down of the sun, because he is poor and with it he maintaineth his life;—lest he cry against thee to the Lord.

Therefore the hire of the poor man must be paid as soon as it falls due, the same day before the going down of the sun; to delay the payment, or to withhold under any mask or pretence any part of it is a mortal sin, crying to heaven for vengeance, notwithstanding the base, cruel tyrants perpetrate the fraud under the mask of store-pay. Now come and see how the prophet Amos reprobates that horrid traffic.

Amos, viii. 4. Hear ye that crush the poor, and make the needy of the land to fail; saying, when the month be over, and we shall sell our wares; and the Sabbath, and we shall open the corn; that we may lessen the measure and increase the sickle, and may convey in deceitful balances, that we may possess the needy for money and the poor for a pair of shoes, and may sell the refuse of the corn. The Lord hath sworn against the pride of Jacob. Surely I will never forget all their works. And it shall come to pass in that day, saith the Lord God, that the sun shall go down at mid day, and I will make the earth dark in the daylight, and I will turn your feasts into mourning, and your songs into lamentation.

Keeping in view that oppressing the poor, making the needy of the land to fail, breaking them down or banishing them, by waiting for the Sabbath, or the period for settling the usury to compel them to purchase the wares at your own prices, by lessening the measure or raising the price—sickle; by hiring the needy for a pair of shoes and the refuse of the corn; in short, by hiring them with store pay, is a sin so shocking as to make the Almighty God swear that the sun shall go down at noon day, that darkness shall cover the land even during the day-light of the gospel, that mourning and lamentation shall come upon the sinful people. Can we then wonder at the Wall street conflagration, or at the darksome clouds overhanging the land—the endless conflicts of Sectarians, the chaos of the monetary system, the pretended wisdom of financiers, the exertions of Bible Societies, Tract Societies, and Missionary Societies all their efforts notwithstanding?

Ezech. xii. 20. The people of the land have used oppression and committed robbery; they afflicted the needy and poor, and they oppressed the stranger by calumny without judgment; and I have sought among them for a man that might set up a hedge and stand in the gap before me in favor of the land, that I might not destroy it; and I have found none. And I poured out my indignation upon them; in the fire of my wrath I consumed them. Verse 27, her princes in the midst of her, like wolves ravening the prey to shed blood and to destroy souls; and to run after gains through covetousness.

Is there none found in our days willing to set up a hedge and stand in the gap in favor of the land against the impending wrath of God—are the rulers leagued through covetousness with the storepay swindlers? Beware of the indignation and fire of God's wrath that is to be poured down upon the land in torrents if there be

not a speedy amendment and conversion of heart. And if the rulers be blind to the crying sin and Heaven's wrath, is there no philanthropist to be found among the Bible Societies, Missionary or Colonization Societies, whose bowels yearn and inmost heart burns with sympathy for the temporal and spiritual misery and darkness of the African heathens, pious enough to behold Jesus Christ famished and murdered in the persons of the poor at home by the grinding, merciless store-pay employers?

Matt. xxi. 45. Then shall Christ answer them: Amen, I say to you as long as you did it not to one of these least, neither did you do it to me. And these shall go into everlasting punishment. But the would be philanthropists excuse themselves by saying: that in a republic where people claim civil liberty, the fraudulent practice cannot be remedied, for if one party attempt a reform, the other party soon coming into power would undo their labor. However, if banks are to be chartered, tariffs to be procured, elections to be contested, or offices to be looked for that the rich may be accommodated, they find arguments in abundance. Let the goodly people know that by silence and connivance at the spoliation and pillage of the swindlers, they become accomplices in the sin. Rom. i. 32. Not only the evil doers are worthy of death, but they also that consent to them.

JEREMIAH O'CALLAGHAN,
Burlington, Sept. 6, 1843.

THE BLESSING OF STONES AND BELLS.

—Can any of our Roman Catholic readers inform the public what kind of blessing is conferred upon stones and bells, by the ceremonies which their priests perform over them? Is it a temporal, or a spiritual blessing that is imparted to the stones?—Does the blessing come from the officiating priest as its source—or from the powers of the air? What is the nature of the benefit conferred upon the stone? Is it made harder or more durable by the ceremony?—*Christian Observer*.

It is a good sign when a spirit of Inquiry is excited, and accordingly we hasten to satisfy our contemporary. The blessing of a corner-stone of a church is intended to mark the sacred purpose of the edifice, and to call to mind Jesus Christ; the chief corner-stone, by whom the temple of God is sustained. The blessing is spiritual, not imparting grace or sanctity to the stone, but hallowing it and consecrating it to holy end, as Jacob poured oil over the stone on which he reposed, when favored with a heavenly vision, and erected it as a memorial of the event. The blessing emanates from God, but the bishop or priest invokes it, and performs the rites which mark the end had in view. The stone does not become harder or more durable, but divine aid being thus solemnly implored, it may be reasonably hoped that God will bless the efforts thus made to erect a house to His glory; since "Unless the Lord build the house they labour in vain who build it." The blessing of bells is for a like purpose—to distinguish the church bell from the fire bell, the court house bell, the steamboat bell, the tavern bell, and all the profane rattles which awaken earthly desires, fears, or passions, so that when the faithful shall hear the bell thus solemnly blessed, they may remember that God calls them to prayer, and holy offices.—*Cath Herald*.

RESPECT FOR THE BIBLE.

Protestants in general are great admirers of Dr. Martin Luther. They praise him without measure, as a great, good, and pious man, and attribute to him many wonderful things, which have occurred long since this reformer was gathered to the grave. But Protestants also profess great respect for the Bible, or the word of God, and consider it a very heinous offence to be wanting in respect for the holy book. And yet it is a notorious fact that Dr. Martin Luther treated some of the sacred writings in a very summary manner, and even rejected some altogether as uncanonical.

"Luther," writes the Baron de Stark, "had himself rejected the Epistle of St. James, which he represented as entirely destitute of the evangelical manner, and consequently, not the production of the Apostle. He also called it an *epistole of straw*."

Roscoe, the author of the Life of Leo X., also confirms this fact.

De Stark in his philosophical treatises, shows that Luther treated several other books with a like disrespect. He treated the book of Job as a *fable*. And of Ecclesiastes he said, "he had neither boots nor spurs," and declared that the epistle to the Hebrews contained *errors contrary to the epistles of St. Paul*, and said it was impossible for him to find in it an apostolical and divine spirit.

Instructed by Luther, his disciples erased these books from the catalogue of canonical scriptures in 1538, and did not again place them there till 1638, so that they were for the space of 100 years treated with great irreverence by these enlightened Protestant Bibles.

It is not our business to reconcile the respect which Protestants show to Luther with that which they show for the books which Luther rejected so scornfully. It is not our business to show that Luther was a great and good man in rejecting the very books of scripture, which Bible reading Protestants now receive as the inspired word of God. It is not our business to show that God sent Luther to do a piece of work, which his followers found it necessary to undo near a century after. But if not our business, we think it is the duty of Protestants, to reconcile these contradictions.

We ask them who was Luther? They tell us he was an extraordinary man, sent up by God, to reform religion and bring about the reign of the pure Gospel.

We ask them how they know that the scriptures are the word of God? They tell us that the scriptures furnish intrinsic evidence of their own divine origin.

We show them that Luther positively rejected books, which they receive, and we argue to us: If Luther were really sent by God, then what he taught was the truth and you should believe as Luther taught; if you refuse to believe as Luther taught, you certainly cannot believe that he was sent by God. If the scriptures furnish intrinsic evidence of their divine origin, then Luther was blind to the evidence furnished by those books which he rejected, and which you receive, or else he rejected them in spite of the

evidence which they furnish of their divine character. He was either then a blind or a bad man.

But further, Luther rejected books which you Protestants admit to be canonical scripture, which of these decisions is correct? If your decision be correct, it is plain that Luther was ignorant of a portion of God's word: if his decision be correct, you receive as God's word, what is man's work.

Besides, Luther and yourselves are at variance on this point, and who shall decide where the truth lies? Your great reformer was a great bungler, if you are right; and if he was right, you are very presumptuous to prefer your opinion to his; but in the meantime, you must remain in sad uncertainty, for the want of some proper adjudication of this very fundamental point. It is thus that Protestantism in reality degrades the scriptures by depriving them of the authoritative testimony of the Catholic church, which first received them, and which alone is able to declare what they are. "I would not," wrote the great Augustin, "receive the scriptures did not the authority of the Catholic church move me to do so." And notwithstanding all the boasting of Protestants about their respect for the scriptures as God's word, it is manifest that they treat them without the least reverence. They strip them of that solemn testimony which they could receive from the Catholic church which has kept them. They degrade the witness by every false imputation and calumnious charge, and leave the scriptures in the midst of men, without the seal of authority, to be esteemed or disregarded according to caprice or fancy.

They open them, and search out new religions, and preach these as revelations of God, although men of sense are shocked by the absurd and ridiculous contradictions which are uttered on every side as God's truth. They all unite in vague declamatory praise about the bible, and in vague declamatory abuse of the Church, the living witness of the bible; but they unite in nothing else, and they virtually render the bible a stumbling block in the way of thousands; weaken respect for christianity; and sow broadcast over the earth, the seeds of irreligion and infidelity.

Among christians, infidelity was scarcely known before the reformation, and now it is marching with rapid and gigantic strides, wherever Protestantism has had sufficient time to unsettle the principles of faith, and, by its irreconcilable antagonistic theories, founded on the Bible, to make men regard the Bible itself as an enigma or inexplicable puzzle.

Protestants talk of respect for the Bible, when in point of fact there are none but Catholics who know how to respect it as it merits. There are none but Catholics who would fear to offend God by an irreverent appeal to the Bible in support of new and unheard of opinions; who would deem it blasphemy, to draw upon fancy for a religion, and then draw upon the Bible for proof that this religion comes from God. There are none but Catholics who have the good sense to admit that the christian church was put in possession of the real meaning of God's word,

at the same time that the word itself was given her—that the discipline and laws of the Church in operation, were from the beginning the most certain evidence of the design and intention of the Divine Legislator: and the living voice of testimony in the Church and the daily practices of the faithful, were the best exponents of the revelations of the Son of God. There are none but Catholics who seem to know that religious truth can only be one and that the word of God consists less, in the *imaginary meanings* which ingenuity may deduce from the Bible, than in the *Catholic faith* which everywhere, and at all times, and by all, was known to have come from Christ and his Apostles, together with the Scriptures, being the soul and spirit thereof: for "the letter killeth, the spirit giveth life."

Protestants use the Bible as they please and for what they please, but Catholics respect it as God's word, when taken together with the uniform teaching and testimony of the Church.—*Cath. Advocate*.

INQUIRING FOR THE TRUTH.

The number of persons engaged at present in making sincere and diligent investigation of the divine origin of the Catholic church, is greater than we have known in any previous time. The spirit of God is operating on hearts heretofore frozen by indifference or lulled with prejudice. This feeling is not confined to one, but is found amongst professing members of all the sects. During the last week we have received fourteen letters from different persons in the State of Ohio, in which all request to be supplied with standard Catholic authors, that they may be prepared, before they make public avowal of the Faith, to defend themselves against the numerous assaults whom they must expect to encounter.—One of these gentlemen, shews in the following extract from his letter, the progress of his mind towards the light of Truth.

"My mind has been much agitated during the past year by reflecting on the confused and diversified picture which christianity exhibits. Even in the village in which I dwell, where we should be all united in friendship, there are many discussions, beginning in apparent charity but almost ending in acrimony. I wish to all, what the angels sang at the birth of the Redeemer, Peace and good will to man. But how can this peace abide amongst us whilst we are so wonderfully divided? The Presbyterian and the Methodist, as I perceive from their papers, are contending with each other and with the Baptists and Episcopalians. I have often asked myself when remembering my responsibility to God, 'Is it our Lord's wish that this kingdom should be broken up into sects, instead of forming one great and mighty body, whose concerted action could so soon accomplish wonders for humanity? I never could give an answer to this question in the affirmative.

Whilst thus disturbed by this truly most important consideration, I chanced to meet with a book published by a member of your church, called the 'End of Reli-

gious Controversy.' I was amused at the title and could not help thinking that he must be a bold man who could choose so conclusive a name for his work at a time when there appears no sign whatever of an approaching end to sectarian disputes. I read the work—I studied it and I have come to the conclusion, that if my future examination into the truth of your religion, should find nothing inconsistent with the great principle enforced in that book, if indeed your members always had and have now unity in matters of faith, that your church is divine and she alone has the intrinsic power to provide a remedy for the present disordered body of Christianity."

Among the letters is also one from a member of the Society of Friends, who professes his conviction of the truth of our church, and that his mind was first initiated in Catholicism by reading the "true principles of Catholics." It is truly gratifying to find how truth is thus forcing its way into the dark places of the land, notwithstanding the gigantic efforts which are made to exclude its rays. "The wonderful vituperation which is showered upon us, seems to be of no avail to turn away a mind, determined to be free in the work of examination, from the path of duty and the fulfilment of a noble as well as important desire to find rest for the soul. "Blessed are you whom men shall say: all manner of things falsely, against you for my sake," says Christ; this blessing has fallen on the Church in our own days, for most bitterly, has she been maligned, and the fruit is already exhibited in the thousands of single minded and pure men, who have disencumbered their souls from the shackles of prejudice, and have given disinterested and magnanimous testimony to Divine immutable Truth.

To the grace of the Almighty, we are indebted for this conversion of souls, and we should be careful that we place no obstacle in the way by which its efficacy could be retarded. There lies a heavy responsibility on all Catholics to lead most pure and upright lives, and to be cautious in word as well as in action, for fear not only of offending God, but of counteracting his good designs by scandalizing our neighbor. Religion is judged of more frequently from the conduct of its professors than the books in which it is maintained; the heart may be as great a sinner as the head; and hence it should be the desire of all to make both agree, and exhibit in thought, in word, in affection and charity, the perfection of Revelation and its adaption to our nature, to guide the understanding and purify the feelings. In these days, more especially, when God is dispensing his mercies far and wide and recalling so many from the barren desert to the happy pastures which his fold enclose, every Catholic ought to live as if all depended on his individual fidelity.—*Catholic Telegraph*.

Aston.—The Right Rev. Dr. Walsh administered the holy sacrament of confirmation at Aston-hall Chapel, on the Feast of St. Joachim, to seventy-two persons, forty-three of whom were converts from Aston and Stone to the Faith.



HAMILTON IRON FOUNDRY.
JOHN STREET.

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

Consisting of upwards of 20 varieties, which, for elegance of finish, lateness of style, economy in the use of fuel, and lowness of price, surpass any thing of the kind hitherto manufactured in Canada.

The following are some of the sizes:—

- Premium Cooking Stove.*
- 3 sizes with three Boilers.
- 2 do with four Boilers.
- Parlour Cooking Stoves.*
- 2 sizes, with elevated Oven.
- Parlour Stoves.*
- 2 sizes with 4 columns
- 2 do with 2 do
- 2 do with sheet iron top.
- Box Stoves.*
- 4 sizes Panel Box Stoves.

Together with a new style of **PLOUGH** and **CULTIVATOR**, never before used in Canada.

Also—Bartel and a half Cauldron Kettles, 5 pail do., Road Scrapers, and all kinds of Hollow Ware.

Hamilton, September, 1843. 2

JUST PUBLISHED, THE PROTESTANT or NEGATIVE FAITH; 3rd Edition, by the Very Rev. W. P. McDonald, V. G.

Orders for the above very interesting work are required to be sent to the Catholic Office immediately, as only a very limited number of copies are struck off.—Single copies in cloth, 1s. 3d. Hamilton, Sept. 6, 1843.

O. K. LEVINGS, UNDERTAKER,

RESPECTFULLY informs the Inhabitants of Hamilton and its vicinity, that he has opened an **UNDERTAKER'S WAREROOM** in Mr. H. CLARK'S Premises, John Street, where he will always have on hand every size of plain and elegantly finished **Oak, Walnut, Cherry and Pine COFFINS,**

Together with every description of Funeral appendages.

Funerals attended on the most reasonable terms.

The charge for the use of Hearse, with Dresser, is £1. Hamilton, Sept. 6, 1843.

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

A. H. ARMOUR, & Co. Hamilton, June 31 1843.

DENTISTRY.

N. R. REED, M. D. Operating Surgeon Dentist, would respectfully announce to the Ladies and Gentlemen of Hamilton and its adjoining towns, that he has located himself permanently in the town of Hamilton where he will be happy to wait upon all who wish to avail themselves of his services.

Consultation, gratis and charges moderate.

N. B. Persons or Families who desire it may be waited upon at the residence.

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

GENERAL GROCERY,

LIQUOR: AND PROVISION STORE.

T. BRANIGAN begs to announce to his friends and the public, that he has recommenced his old calling, at his former stand, next door to Mr. Ecclestones 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 prices. Hamilton, June, 1843. 40

NOTICE,

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

HENRY GIROUD, ROBERT MCKAY.

Witness to the signing of the above }
LEGATT DOWNING. Hamilton, July 21, 1843.

ROYAL EXCHANGE, KING STREET, HAMILTON—CANADA,

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

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER, CHEMIST AND DRUGGIST,

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed. Hamilton, Dec, 1842. 13

THE U. S. CATHOLIC MAGAZINE

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

Published with the approbation of the Most Rev. Archbishop.

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

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

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

All letters must be post paid, [or they will not be taken from the office,] and directed to **JOHN MURPHY, Publisher,** 146 Market-street, Baltimore, Md.

Vol 11, Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR AND LITERARY MAGAZINE.

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

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

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

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

CATHOLIC BOOKS.

JUST Received, and for Sale at the Catholic Office, King Street, a few copies of the following Books and Tracts:

- Prayer Books,
- Catholic Piety,
- Flowers of Piety,
- Path to Paradise,
- The Scapular,
- Think Well On't,
- Anglical Virtue,
- Meditations and Prayers.

Hamilton, September 20, 1843.

T. BRANIGAN

Is now paying The Highest Price in CASH for **WHEAT & TIMOTHY SEED,**

At his General Grocery and Liquor Store King Street. Hamilton, Sept. 13, 1843.

UPHOLSTERY AND CABINET MAKING:

Oils, Colours, Painting, Glazing & Gilding.

THE Subscribers, thankful for all past favours, desire to inform their Friends and the Public, that Messrs. **HAMILTON & WILSON** have recently 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.

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

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

King street, Hamilton, May, 1843. 38

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.

BOOKS, PAPERS AND STATIONERY.

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

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

SCHOOL BOOKS.

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

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

YOUNG LADIES' SCHOOL,

UNDER THE DIRECTION OF THE SISTERS OF THE CONGREGATION.

Plan of Instruction.

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

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

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

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

MELANGES RELIGIEUX.—The editor of this excellent paper, a clergyman, at the close of the 6th volume, addresses its readers in explanation of his course.—He vindicates, in terms to which we heartily subscribe, the right of the clergy to entertain and express opinions in regard to the political condition of their country, and to interest themselves for its welfare, and protests against the injustice of disfranchising virtually so enlightened a class of the community, whose estrangement from the petty interests and selfish ambition of political partisans should give to their judgment a peculiar weight and influence. It must always be a matter of discretion with a clergyman how far he may exercise his civil rights, or give expression to his political sentiments; but no other citizen can object to his free enjoyment of rights which are common to him with all others. To introduce politics into the pulpit, or to use sacerdotal influence in any way for party purposes would be a criminal abuse of the sacred ministry: as, in general, it brings down the priest to the common level, when he is seen in the crowd of political agitators. Apart from extraordinary circumstances, we believe that he consults best for the interests of Religion, by abstaining from politics beyond the calm expression of his convictions, where the public good may require it. We cannot praise entire difference to the welfare of our country: but the governing principle, and if we may so style it, the ruling passion of a clergyman, should be zeal for the advancement of the kingdom of God. The *Melanges Religieux* will continue, we trust, for a long lapse of years its very creditable exertions in the good cause.—*Catholic Herald*.

(We are sorry, however, to learn, that this valuable paper has ceased to exist for want of pecuniary support.)

Pulmonary Consumption, successfully treated with Naphtha. By John Hastings, M.D., Senior Physician to the Blenheim-street Free Dispensary. London: Churchhill. 1843.

Consumption is a disorder about the cure of which the ordinary methods of treatment leave us so completely in the dark, that our attention is naturally arrested by the announcement of an efficacious remedy. In this way the present little volume may be expected to attract notice. It is not, of course, for us to pronounce a scientific opinion on this subject, in which we must confine ourselves to the task of briefly expounding the learned physician's discoveries. This may be done in a very few words. The discovery consists in the use of naphtha—or pyro-acetic spirit—either taken into the stomach in water, or else inhaled.

I administer naphtha three times a day, in doses of fifteen drops for an adult mixed with a table spoonful of water, which is proportionably decreased according as the patient approaches youth. After the second or third day, I increase the dose by about one-fourth; regulating its increase or decrease, according to the absence or presence of nausea, sickness, or any other untoward symptom arising out of its use. As the disease advances, I increase the dose to forty and even fifty drops, and

administer it four times a day instead of three times.

The value of this remedy is tested by reports of thirty-seven cases (the names and addresses of the patient being given) for the particulars of which we must refer to Mr. Hastings' book.—*Tablet*.

PAYMENTS RECEIVED.

Indiana—Mr. Kerrott, 15s.

CURE FOR WORMS.

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. J. WINER, Chemist and Druggist.

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

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

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

No. III of the *People's Edition of the Waverly Novels* is just issued, and will be continued on the 1st of each month.—Price 9d.

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Copies may also be obtained from the following agents:—Messrs A. Davidson, Niagara; J. Craig, London; H. Scobie, Toronto; G. Kerr & Co, Perth; A. Gray, Bytown; and J. Carey & Co. Quebec.

FOR SALE,

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

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

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

JEWELL'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 Bickle's Medical Hall; and at the Druggist shops of C. H. Webster and J. Winer Hamilton.

DR. SPOHN'S SICKHEADACHE REMEDY.

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

Middletown, N. 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 I remain your obedient servant.

JESSE PATTERSON,

Judge of the Court of C P

This Medicine can be had at Bickle's Medical Hall; also at the Druggist shops of C. H. Webster and J. Winer Hamilton.

KOLMSTOCK'S VERMIFUGE.

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

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

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

What should be done?

The answer is plain. Give this vermifuge, which will be sure to do good, if they have no worms; and if they have, it will destroy and eradicate them with 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 Bickle's Medical Hall; also at the Druggist shops of C. H. Webster and J. Winer Hamilton.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH, and containing subjects of a Religious—Moral—Philosophical—and Historical character, together with Passing Events, and the News of the Day.

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

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

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