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THE CATHOLIC.

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

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

OFFICE—CORNER OF KING & HUGHSON STREETS.

J. Robertson, Printer and Publisher.

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IRELAND.

SPEECH OF O'NEIL DAUNT

At a recent meeting of the Loyal National Repeal Association, Dublin.

Mr. O'NEIL DAUNT rose, and said he was desirous to move on their books the insertion of a passage from last Tuesday's *Times*, in order to preserve the record of the headlong hostility to Ireland, of the party whose sentiments were represented by that organ. Mr. D. then read the passage, as follows:—"A Repeal is not a matter to be argued on; it is a blow which despoils the Queen's domestic territory—splinters her crown—undermines, and then crushes her throne—exposes her to insults and outrage from all quarters of the earth and ocean: a Repeal of the Union leaves England stripped of her vitality. Whatever might be the inconvenience or disadvantage, therefore, or even unwholesome restraint upon Ireland (although the Union secures the reverse of all these: but even were it a gall to Ireland, England must guard her own life's blood, and sternly sell the disaffected Irish—you shall have me for a sister or a subjugatrix—that is my ultimatum." That was the ultimatum of the *Times*. He would reply that the ultimatum of Ireland was, the whole Repeal, and nothing less (tremendous cheering). After some remarks, Mr. O'Neil Daunt then proceeded to observe—The Reverend George Bird, an Anglican clergyman, had on a recent occasion, thrown up the living of Cumberworth, and published a pamphlet, in which he stated that his reason for doing so was the hopeless and utterly incorrigible immorality of the parish. The reverend gentleman gave the following pithy illustration of the state of religion in Cumberworth; here were his words:—"In cases of baptism, the parishioners came for the most part with a scarcely suppressed grin on their countenances. If asked whether the child had been baptized before, they usually answered—'Yes'—as they were so grossly ignorant as not to distinguish between civil registration and church baptism. A prostitute has come to stand godmother to her illegitimate child. Many in that neighbourhood neglected baptism altogether." There now was an instructive account of public religion and morality in the very paradise of state-paid persondom (loud cheers)! Mr. Daunt next quoted from *The Quarterly Journal of the Statistical Society of London*, for April, 1840, a report on St. John's and St. Margaret's parishes, Westminster, by which it appeared that out of 5,366 principal members of families amongst the working classes, there were 2,077 who attended no place of worship, and 1,181 who professed no religion at all. This was under the noses of the Dean and Chapter of Westminster, (hear)—Oh! how it would delight the *Times* if the suffocating influences of state-payment could reduce Catholicity in Ireland to such a state of moral inanition as this (hear, hear)! There were, next, Lord Ashley's well-known statements, made in March last in the House of Commons—"A lady of sixty, Charlotte Kirkman, says: 'Many women now have children at fifteen. I think bastardy almost as common now as a woman being in the family way by her husband. Now it is nothing thought about.'" From evidence relating to Yorkshire, Durham, Lancashire, North Staffordshire, and Cumberland, Lord Ashley had taken the following answers of

children:—"James Taylor, eleven years old, has never heard of God, but has heard men say in the pit, 'God d—n them.'" A girl, aged eighteen, said, 'I never heard of Christ at all.' This was very common among children and young persons—I never go to church or chapel.'" Again—"I do not know who God is."—The following relates to Halifax:—"You have expressed surprise," says an employer, "at Thomas Mitchell not having heard of God; I judge there are hereabouts very few colliers that have." Then, with respect to Dorsetshire, there was the following evidence of Mr. Somerville, taken from the *Morning Chronicle*:—"In Dorsetshire the population is degraded to the most deplorable condition; such, indeed, was the poverty of the diet, the nakedness of household furniture, the base ignorance, the reputed and visibly universal want of female decency and virtue, the brutal manners, and ferociously expressed hatred of the gentry and clergy among the agricultural population in Dorset.... that in no part of any town in the kingdom, among no class, are these characteristics to be surpassed." There, now, was a beautiful specimen of the missionary triumph of the state-paid parsons of the richest church in the world!—Again—let them listen to the following statement of the religious condition of the Sussex-born prisoners in the House of Correction at Lewes, he [Mr. Daunt] quoted from a speech of Cobden's in the House of Commons:—"Out of 2022 prisoners, 1120 could barely tell the Saviour's name and that he died, and 646 knew not his name." He [Mr. Daunt] defied the *Times* to find 600, or 60, or even 6 adults in Ireland, whose priests had left them in this hideous ignorance of the only name under heaven given unto men whereby we must be saved [immense cheering]. With this awful destitution of religious knowledge it was natural to look for corresponding specimens of conduct. The *Morning Herald* had a statement that on the 23d of last November, a blacksmith near Crewe, in Cheshire, who was the priest of a sect called "Latter Day Saints," insisted on baptizing his pregnant wife almost naked in a mill race at eight o'clock at night. The stream was swollen and rapid, the night cold and dark, and the unhappy victim of her husband's fanaticism was drowned. The blacksmith-priest, whose name was Cartwright, quietly consoled himself by observing that God had predestined the matter [great sensation]. The *Times* had recently called out for government vengeance and coercion upon Ireland, making the horrible murder of Mr. Waller and his sister at Finnoe an ingredient in his appeal. Will the *Times* apply this reasoning to England [hear, hear]. Last week two ruffians broke into the house of two aged persons, named Sperring, at the upper Bristol road near Bristol, and murdered an old woman of eighty. At Bruntswood, near Litchfield, a woman named Westwood poisoned her husband by mixing arsenic in his gruel.—There had lately been twelve incendiary fires in one night, in Wales. Since then there had been numerous incendiary fires in England. Mr. Daunt concluded, amid loud cheers, by moving the resolution.

Mr. Steele's Witnesses.

Mr. Steele had given instructions to have Sir James Graham, the Duke of Wellington, Sir Robert Peel, and Lord Lyndhurst, immediately summoned to give evidence on his trial. Sir James Graham is his principal English witness, we believe, in consequence of the fact

that Mr. Steele was a member of the Birmingham Political Union when the present secretary for the Home Department was a Whig.

So decided is Mr. Steele's purpose of compelling these four ministers of the crown to undergo his personal examination, defending himself as he did before, without counsel, that notwithstanding his perfect knowledge of the extent of English prejudice at present against the Repealers, he will, after examining Lord Plunkett, offer to go to London and take his trial before a jury of Englishmen, if the Cabinet Ministers should try to deprive him of justice by evading coming to Dublin.

DESPICABLE TREACHERY OF THE GOVERNMENT.—We cannot imagine baseness more contemptible than that indicated by the annexed paragraph, which we take from the *Liverpool Albion's* Irish correspondence (Jan. 5th.)

"It is said that an agent of the Conservative Society has been employed for the purpose of obtaining the signatures of such Liberals as have been returned on the special jury list to a sort of declaration against the course of policy pursued by the Government in reference to the prosecutions, and that the signatures will be brought before the Clerk of the Crown in the event of any of the writers being drawn on the ballot. The person employed on this honorable mission represented himself as an agent of the Repeal Association, and very many gentlemen have been deluded into an act which may probably disqualify them to serve on the jury."

DUBLIN, Jan. 7.—THE SPECIAL JURY.—In answer to the carpings of the whole tribe of Whig, Radical and Repeal journals, touching the "registry of bigots," as one of the travellers' agents politely styled the special jury struck on Friday, the *Evening Packet* positively asserts that the eleven Roman Catholics objected to by the Crown were, to a man, avowed and ardent Repealers, and therefore disqualified to act as jurors at the approaching State trials.

The *Ausburg Gazette* states from Rome, December 22, that the Papal Government has ordered a levy of men from the army, for the purpose of placing it on a footing to resist any attempt that may be made to disturb public order.

FRANCE.—On Monday, the 5th of Jan., the Duke de Broglie read to the Chamber of Deputies an address, in reply to the King's speech, which is very flattering to Louis Philippe. It concludes by saying, "the King, on ascending the throne, promised to devote to us his entire existence, to do everything to promote the glory and welfare of France. France promised to be faithful to him. The King has observed his oath. Where is the Frenchman who could forget or betray his allegiance?" At the conclusion of the address, the Duke de Richelieu rose, and explained respecting his late visit to the Duke de Bordeaux in London. At the last accounts the Chambers were left sitting, the three first paragraphs of the address only having been adopted.—The others were under discussion, and would, without doubt, be adopted.

PORTUGAL.—The Cortes was opened on the 11th, by a speech from Donna Maria in person.

From the Catholic Advocate.

HISTORY

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

(CONTINUED.)

At Nerac, Calvin seems to have been active in the dissemination of his heretical principles, and made frequent missionary excursions into the country. On one of these he made the acquaintance of Louis du Tillet, register of the parliament of Paris, at whose retired country house at Claix, he found a pleasant and acceptable retreat, where he began his most serious work, *THE CHRISTIAN INSTITUTIONS*, (5)

The time he could spare from this literary occupation, he devoted to preaching, in the surrounding towns, and especially at Angouleme.

"He was living on the last benefits of a Church which he had denied, and denounced as 'a stepmother, and a prostitute,' and on the means furnished by a Queen famous for gallantry, whose morals and piety he lauded, continuing to assist at the Catholic offices, and composing latin discourses, which were pronounced out of the assembly of the synod at the temple of Saint Peter."

"He left Margaret, and reappeared at Orleans.

The reformation, in France, as in Germany, wherever it showed itself, produced on all sides disorder and trouble. In place of a uniform symbol, it brought contradictory confessions, which gave rise to interminable disputes. In Germany the Lutheran word caused a thousand sects to spring up, each of which wished to establish a Christian Republic on the ruins of Catholicism. Carlstadt, Schwenkfeld, Acolampadius, Zwinglius, Munzer, Pockold, begotten by Luther, had denied their father and taught heterogeneous dogmas, of which every one passed for the production of the Holy Ghost. Luther, who no longer concealed himself beneath a monk's robe, who borrowed the ducal sword, drove before him all these rebel angels, and at the gate of Wittenberg stationed an executioner to prohibit their entrance: driven back into the provinces, the dissenters appealed to open force. Germany was, then, inundated with the blood of her noble intelligences born for her glory: Munzer died on the scaffold, and the anabaptists marched to punishment denying and cursing the Saxon who did violence to their faith. Every thing was perishing: painting, sculpture, poetry, letters: The reformation imitated Nero, and sang its triumph over ruins and blood."

"In France it was destined soon to excite similar tempests. It had already troubled the Church. It no longer, as before, sheltered itself beneath the shades of night, to propagate its doctrines. It

erected by the side of the Catholic pulpit another pulpit, from which its dogmas were defended by its disciples; it had its partisans at court, among the clergy, in the Universities and in the parliaments. Calvin's book *de clementia*, gained him a large number of proselytes: his disciples had an austere air, down cast eye, pale face, emaciated cheeks, all the signs of labour and sufferings. They mingled little with the world, avoided female conversation, the court, and shows; the bible was their book of predilection: they spoke, like the Saviour, in apologues. They were termed christians of the primitive Church. To resemble these, they only needed that which constitutes the very essence of christianity, viz; faith, hope and charity. To be convinced that their symbol was as diversified as their faces, it was only necessary to hear them speak; Some taught the sleep of the soul, after this life, would endure till the day of judgment; others, the necessity of a second baptism. Among them, there were Lutherans, who believed in the real presence, and Zwinglians who rejected it; apostles of free will, and defenders of fatalism; Melancthonians, who admitted an ecclesiastical hierarchy; Carlostadians, who maintained that every christian is a priest; realists, chained to the letter; idealists, who bent the letter to the thought; rationalists, who rejected every mystery; mystics, who lost themselves in the clouds, and unitritarians, who, like Servetus, admitted but two persons in God. These doctors all carried with them the same book—the bible."

"Servetus, or Servedus, a Spanish physician, had left his own country and established himself in 1581, at Hegenau, where he had published different treatises against the Trinity. He had disputed at Bale with Ocolampadius, sometime before this renegade from the Lutheran faith, "was strangled by the devil," if we are to believe the account given by Doctor Martin Luther. Servetus boasted that he triumphed over the theologian. Having left Bale in 1532 and crossed the Rhine, he came to hurl a solemn defiance at Calvin: the gauntlet was taken up by the curate of Pont-l'Éveque, the place of combat indicated, the day for the tournament named, but at the appointed hour, "the heart of this unhappy wretch failed," says Bza, "who having agreed to dispute, did not dare appear." Calvin, on his part, in his refutation of the errors of Servetus, published in 1554, boasts of having, in vain, offered the Spanish physician remedies suitable to cure his malady. Servetus pretends that his adversary was laying snares for him, which he had the good fortune to avoid. At a later period he forgot his part, and came to throw himself into the ambush of his enemy." (6)

At this period, the parliament found it necessary to make unusual efforts to arrest the progress of agitation. Calvin was watched, his liberty, and even his life, might be in peril in France, and he therefore resolved the leave the country. Be-

6. The case of Servetus will therefore be examined.

ides, he was disgusted with Francis 1st, for having given to a relation of the Constable, a benefice, for which he had made solicitation.

Having, in 1534, published at Orleans his "*Psychopannychia*," he determined to visit Bale, then the Athens of Switzerland. On his way, in company with Louis du Tillit, he met with a sad mishap. The domestic who attended them decamped with their baggage, leaving them to seek their way to Strasbourg, almost without clothing, and with only about thirty francs in their purse.

Had Calvin been an unprejudiced and impartial observer, Strasbourg would have taught him the folly of reform. Already the city, since 1521, had become Lutheran, Anabaptist, Zuinglian, and was then dreaming of a new transfiguration to be effected by Bucer, one of Calvin's new hosts.

At Bale, so long the abode of Erasmus, Calvin had an interview with his great philologist. Bucer, who was present, sought afterwards to know the opinion of the caustic old man, concerning his protego.

"Master," said he, "what think you of the new comer?"

"Erasmus smiled, and answered not. Bucer insisted; 'I behold,' said the author of the Colloquies, a 'great pest which is about to be born within the church, against the church.'"

"Calvin's *Psychopannychia*, is his first polemical work, and was designed to refute the sect of Anabaptists, vanquished, but not subdued, by the bloody day of Frankenhause. The spirit of Munzer revived in his disciples, who throughout Holland, Flanders, and France, were spreading their mystic reveries. Luther had exhorted himself to crush Munzer, imagining, that with the aid of his colored language, his pinuaric wrath, his flames and thunders, he would smite the chief of the ninners, as he had, they say all those dwarfs of theology, who were unable to stand before his face. From the summit of the mountain he had reappeared to Munzer, in the midst of lightnings, but these lightnings did not terrify his adversary, who looked him fixedly and boldly in the eye. Munzer also had a fiery language, of which he availed himself admirably to arouse the peasants; this time victory remained with the man of the sledge hammer. And Luther, who wished to terminate the matter at any cost, was reduced, as is well known, to avail himself of the sword of one of his electors. The wrecks, which escaped from the funeral obsequies of Thuringia, took refuge in a new land. France received, and listened to the prophets of Anabaptism."

"These Anabaptists maintained seducing doctrines. They dreamed of a sort of Jerusalem very different from the Jewish Jerusalem: Jerusalem quite spiritual, without sword, soldiers, or civil magistracy; the true city of the elect. Their speech was impeded with Pelagianism and Arianism; on several points of dogma they agreed with Catholics; on predestination, for example, and on the merits of works. Some

of them taught the sleep of the soul till the day of judgment. It was against these "sleepers" that Calvin determined to measure himself."

His treatise on clemency was a rhetorical declamation, whose elegant Latin was to bespeak favour for the writer, among the Ciceros of the epoch. In the *Psychopannychia*, Calvin should have become the rival of the pamphleter of Germany, of Luther himself. But we must laud his prudence, in not venturing to enter the list with a spirit of the temper of the Saxon.

He chose a different style, and in place of attempting the sallies, the play upon words, the conceits of Luther, he wrote like a skilful, biting disputant, but without warmth or enthusiasm.

"Sober by nature, he could not, like the Saxon monk, fertilize his brain in enormous pots of beer; moreover, beer was not as yet in use beyond the Rhine. Nor had he at his service, those German smoking houses, where of an evening, among the companions of gay science, his wearied mind could have revived its energies; the monks in France did not frequent the taverns.

"At this epoch, the great agitator of society, was, first, society itself, then Luther the great pamphleter, "whose books are quite full of Demons," who drove humanity into the paths of revolution, all the elements of which had been for a length of years prepared. Luther had sown the wind, Calvin came to reap the whirlwind. Not that he does not sometimes rise even to wrath, but it is a wrath, which savours of labour, and which he pursues as a rhymster would a rebellious epithet."

In writing against the Anabaptists, he could even offer some kind of apology for his harsh language. Would you know why? Because the Anabaptists, had thrown off "the papism." But when he came to deal with Catholics, or Catholic priests, he had no kind of misgiving, as may be seen in his writings against Gabriel de Sacconay, the preceptor of Lyons; He can then pour forth his dirty flood of vituperation and abuse, nor blush to pretend to the title of Christian minister.

Luther never cared much for the disputes concerning which Calvin wrote his *Psychopannychia*. He terms them "picked nutshells." Even Calvin said of these disputes, "I have reprov'd the foolish curiosity of those, who debate these questions, which, in fact, are but vexations of mind." He passed a just judgment upon his own work.

In a later addition of this work, published at Bale in 1535, Calvin resumes courage. Having no longer dread of Lieutenant Morin, he insults the papacy, in an epistle to his readers, which serves as preface to the work. According to him, France marches amid darkness. He calumniate the intelligence and the faith of his country.

To be continued.)

From the Dublin Review.

**Charitable Institutions of Italy—
Naples**

[CONCLUDED.]

A few words upon the Monti, or charitable banks and loan funds, and we take leave of Naples.

The first of these in time is the Monte di Pietà, which was founded in 1529, though the present beautiful edifice was not erected till 1590. Its object was to relieve the poor from the oppressive exactions of the Jews and other usurers of the time, by supplying them with temporary loans at low interest, and, in cases of more than ordinary distress, gratuitously; the profits of the bank being applied to other charitable purposes. We need not dwell on the rules of this institution, which are the same in the substance as those of the Roman Monte di Pietà, described on a former occasion.

The *Monte de Poveri* is one of those establishments which owes its origin to a particular profession. Like the confraternity of St. Ivo, it was founded by a body of lawyers in 1563, but the members are no longer confined to that profession. Its object is the relief of prisoners confined for debt, particularly those whose industry and previous good character are an evidence of honesty and upright intentions. Many of the directors, though not all, being members of the law, their professional opportunities enable them at once to discover and relieve the true objects of such charity. The bank was opened in 1605, and ten years afterwards was fixed in the present magnificent establishment: but in 1807, at the suppression of the banks under the French, this also was merged in the Banca delle due Sicilie. Their means, therefore, are less ample than at former periods; but they still effect a great deal of good. They maintain an hospital for the sick of the prisoners; and on five of the principal festivals of the year, liquidate the debts of a certain number of prisoners, selecting those whose circumstances appear to involve the greatest degree of hardship and distress. These, however, though the primary and principal, are not their only works of charity. They distribute considerable alms, and bestow at stated periods, dowries of two hundred ducats each on the most deserving inmates of one of the conservatories already named.

But the most interesting of all these institutions is the *Monte di Misericordia*. It was established in 1601, by seven Neapolitan noblemen, who bound themselves by mutual agreement to practice in common the seven corporal works of mercy. Their obligation at first was limited to visiting the sick in the hospital every Friday. Besides their personal attendance, they contributed considerable sums of money, partly from their own resources, partly collected from the charity of the faithful. The funds thus at their disposal were applied to the maintenance of a certain number of patients, and to other charitable objects connected with the hospital. In 1804 they opened a charitable bank for which they obtained the sanction of the government, as well as a Bull of Paul V., dated November 5, 1605. The primitive

zeal of the brethren remains unabated. The administration is distributed into seven departments, corresponding with the seven corporal works of mercy, and it is a rule of this institute, that each member shall serve during a given period in each department. As a specimen of the pains which are taken by this pious brotherhood to ameliorate the condition of the poor, we may mention that among their other works of charity they supply every year to three or four hundred poor the means of visiting the baths of Casamiccia in the island of Ischia, where they are lodged and maintained for twenty days at the expense of the confraternity. This is a trifle in itself, but it tends to display the spirit by which they are actuated.

Lastly, in addition to these and numberless other institutions, each of which has its own specific destination, there is a general commission of charity, which may serve as a supplement to all. We allude to the *Commissione della Real Beneficenza*. It is a species of royal alms, not limited by any specific obligation, and intended to relieve all urgent cases of destitution of what kind soever they may be. This commission dispenses annually at least thirty thousand ducats.

The length to which this notice has already swelled precludes us from offering any observations of our own. Nor, indeed, is observation necessary. The charity of Naples is beyond all the praise which it is in our power to bestow, and we shall content ourselves with summing up, in one instance of Eustace, the character of this often misrepresented city:—"There are more retreats open to repentant females, and more means employed to secure the innocence of girls exposed to the dangers of seduction, than are to be found in London, Paris, Vienna, and Petersburg united; and it must be confessed that in the first and most useful of virtues, in the grand characteristic quality of the Christian, charity, she surpasses many, and yields to no city in the world."*

* Eustace's Classical Tour in Italy, vol. ii. p. 357.

From the Tablet.

On the Instability of thrones.

Sir—Seeing that you have afforded to Mr. Richard Beste two opportunities of throwing his projectiles at me, I request, from your liberality, the same number, especially as Master Dicky thought fit to throw the first stone.

I have not quite done with his preposterous opinion that I insult "the majority of the sovereigns and people of Europe," by advocating the cause of legitimacy.

Let us see how much the majority of the sovereigns and the people of Europe had to do in the breaking up of Don Miguel's throne. I know him personally.

On his landing in England, he had the distinguished honour of falling into the hands of political knaves, who designedly gave him a false account of the actual state of things in his own country; and then got him to promise, that, on his return to Portugal, he would uphold the change which their cupidity, their knavery,

and their intrigues had mainly tended to bring about.

Arrived in his own country, he soon found out that he had to deal, not with true patriots, but with stock-jobbers and loan-mongers under the disguise of liberal constitutionalists.

His duty to his people at once called upon him to break off all connection with his base and wily deceivers. They took the alarm;—they determined upon his dethronement; and a sum of money was raised amongst them to corrupt the officers of his fleet.

Don Miguel had notice of this, in a letter from a faithful friend in London; and he was cautioned not to allow his fleet to weigh anchor on a certain day.

This letter was purposely kept from the King, by traitors in Portugal, until the fleet had actually sailed; and the upshot was, that the whole of it surrendered to a despicable force, which, if treason had been out of the way, undoubtedly would have been sunk by the first broadside from the guns of the Don Juan.

This upset his throne; and Portugal, against the wishes of the "majority" of the people, was laid low at the feet of money-mongers, who had their sacrilegious eyes steadily fixed on the plunder of the monasteries and the convents.

My able correspondent, lately come from Portugal, says in a letter to me, "that the present infidel Government, which was literally thrust upon unfortunate Portugal by the London Jews and stock-jobbers, has reduced the nation to ruin and bankruptcy." "I am persuaded," continues he, "that were Don Miguel to appear on the soil to-morrow, the nation, as one man, would rise in his favour. The present Government was put there by England, in defiance of the wishes and inclination of the people." These, then, are the rulers—and these the "majority" of the people, whom, according to Mr. Richard's notion of modern politics, I should insult by advocating the rights of legitimacy. Master Richard may calumniate the whole body of English Catholics, by insinuating in the pages of the TABLET, that they are in heart "the upholders of despotism in all parts of the world, and that they only put on the mask of Liberalism in England for the furtherance of ends hateful to those with whom they would for a time ally themselves." But I trust that honourable and honest patriots, as I know most of them to be, will agree with me, that it is better to be governed in the old way, than to be reduced to ruin and bankruptcy by stock-jobbers and loan-mongers under the delusive mask of Liberalism "according to the spirit of the age."

Gracious Heaven!—whip me the man who has the rashness and folly to reprimand me in the respectable columns of the TABLET, for taking the part of an injured and an exiled Prince, in the person either of the Duke of Bordeaux—or of the rightful King of Portugal, or of the unfortunate captive Don Carlos of Spain. Why!—the tender-hearted gentlemen of the Stock Exchanges at London, Paris, Lisbon, and Madrid, would raise a laugh at his expense and say, "We don't care two straws who advocates legitimacy, or who stan's up for modern liberalism. We ourselves are all powerful; and we will dethrone this King to-day, and set up that Queen to-morrow,—we will smash our throne to pieces on the throne, and make a new mock diadem on the fourth day of our own s."

own interests may suggest that it is necessary for us to do so." I have the honour to be, Sir, your obedient servant.

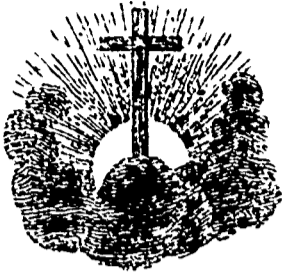
CHARLES WATERTON.

Walton Hall, Dec. 4, 1843.

RUSSIAN TYRANNY.—A Polish Jew has addressed to the *Morning Herald* extracts from the Jewish and Christian papers of Germany, relating some astounding particulars of a Russian ukase, ordering the banishment of the Polish Jews from all places situate fifty wrosts from the Austrian and Prussian frontiers; and adding circumstances of unparalleled atrocities in the conception and executing of this decree. "When, of late," he says, "the (alleged) *Aycoña* decree became known—a decree which, in comparison with this ukase, may be deemed mild; indeed, and, after all, affecting but a handful of Jews—then the whole press of England re-echoed with denunciations of the cruel policy. Now, that an unparalleled calamity has been for many months impending over half a million of souls—my heart trembles in stating the fact, my heart faints within me at the probable consequences—now, the English press has not even a sympathetic sigh for the unspeakable anguish of those 500,000 fellow-creatures, doomed in cold blood to starvation, to typhus, and to all the fearful scourges attendant upon an expulsion in mass, without a provision beyond, not even the provision of a work-house. No, the poor exile loses all, and no shadow of a care is taken for his future fate. This cruel edict, if its full execution be not averted, will indeed be unparalleled since the destruction of their Temple, even in the history of the Jews, abounding as it does with calamitous records."—*London Tablet*.

JERSEY.—The Rev. Mr. Cunningham, in his last discourse on Penance and Confession, pointed to England, where auricular confession has been abolished, and asked his audience whether they could not trace in the "abomination of desolation" existing there, the consequences of the fatal revolution which took place three hundred years ago? That revolution abolished all wholesome religious practices as too onerous for men to bear: The rich enacted perfect liberty for themselves and entire slavery for the mass of the people, whom they left defenceless and naked before their wealthy employers. There is always, in England abundance of everything, whether to feed or clothe the people; and yet that people are, by the showing of their own Government officials, steeped in misery to the very lips! But if the practice of Confession still existed, not only according to Dr. Arnott's testimony would two-thirds of the lunatic asylums be deprived of their inmates, but the innumerable workhouses, which deform the country would be greatly diminished. I understand and would bow submissively to famine and misery if they were God's chastening visitations; but I cannot understand, I cannot conceive how, in a Christian land, measureless abundance and wide-spread destitution can exist together! The country which exhibits a state of things so sad cannot be, in the genuine acception of the word, a Christian Country. Some usage of the Church—some institution which gives vitality to the greatest of all the doctrines of Christ—the practice of charity must be wanting

All Letters and Remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDon'd, Hamilton



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, FEBRUARY 21, 1841.

PASTORAL ADDRESS

For the time of Lent, and for the establishing of the Association for the Propagation of the Faith in the Diocese of Toronto.

MICHAEL POWER,

By the Grace of God, and the Authority of the Holy Apostolic See, First Bishop of Toronto, and Immediate Successor of the Holy Roman Church, &c. &c.

To the Clergy Secular and Regular, and to all the Faithful of our Diocese, Health and Blessing in the Lord.

We feel it our duty, Dearly Beloved Brethren, to address you according to the custom of our Fathers, at the approach of the Penitential Season of Lent, and invite you in the name of the Church to enter seriously during this holy time into the secret of your own minds by self-examination, to conceive in the bitterness of your souls a deeper sorrow and more profound humiliation at the recollection of your past offences, and to make to yourselves a new heart and a new spirit in the presence of God, whom you have so often and so grievously offended. We need not remind you of the obligation of observing the solemn fast of the forty days of Lent, and performing other works of penance, nor exhort you to unite with your brethren in the Faith throughout the world, in humbling yourselves before the Throne of God and by earnest prayers and supplications to appease the Divine anger and obtain the forgiveness of your multiplied sins! but we wish that you should remember that the will of God is, that we should join alms-deeds with our prayers and acts of penance; for fasting, without mercy, fasting without works of piety will be of little advantage to us before God; a true fast, says one of the ancient Fathers, does not merely consist in the mortifying of the body, but implies likewise that we bestow upon the widow, the fatherless, and the poor, the amount of that which we would have expended on ourselves, and thereby obtain the benefit of their prayers, for we are assured that "the prayers of the poor shall reach the ear of God." The Church during this holy time repeats in her daily office the words of the Prophet: "Break thy bread to the hungry and bring the needy and harbourless into thy house; when thou shalt see one naked cover him, and despise not thy own flesh, and then, continues the Sacred writer, shall thy light break forth as the morning and thy health shall speedily arise and thy justice shall go before thy face and the glory of the Lord shall be thy reward." With this duty, you should the more willingly comply when you reflect that from a variety of causes and especially in consideration of the peculiar difficulties under which you labour in this diocese, We have determined not to enforce the law of the Church in all its rigour, but to extend to you the dispensation, which you have already obtained in preceding years. We therefore, by the authority delegated to Us by the Holy See, permit throughout the Diocese of Toronto, the use of flesh-meat on all Sundays of Lent, except Palm Sunday; on Monday, Tuesday, and Thursday, in each week, except the Thursday immediately following Ash-

Wednesday and the last week called Holy Week, during which, the use of flesh-meat is strictly forbidden. The use of meat on the days in which it is allowed, is to be restricted to one meal, except on Sundays, and the fast is to be strictly observed on all the week days of Lent from Ash-Wednesday to Holy-Saturday both included. Endeavour, Beloved Brethren, to compensate for this indulgence on the part of our Holy Mother the Church by your good works, by the interior dispositions of the Soul, by your tears, by the most perfect spirit of compunction for your past transgressions, and your sincere purpose of amendment: May this acceptable time, these days of salvation, which will undoubtedly be the last granted to many among you, be to all confided to our care, through the merits of Jesus Christ, a season of mercy, and grace and reconciliation with God.

We have never failed, both when writing to you and in our exhortations to impress on your minds the duty of bestowing alms and performing other works of mercy, each one according to his ability. We have done so the more frequently on account of the unfeeling, uncharitable, frozen spirit of the age in which we live: the minds of men are for the most part so much taken up with the desire of acquiring wealth, of amassing riches, with the love of money, which, St. Paul calls the "root of all evils" that they for the most part overlook altogether the one thing needful, their eternal salvation, and neglect, for the sake of laying up for themselves perishable goods, the spiritual and corporal wants of the suffering members of Jesus Christ. Like the Pharisees of old they hear the word of God, but through their covetousness, they understand it not, and in their ignorance they deride, as it were, even the Son of God by rejecting his heavenly lessons touching the spirit of poverty and the detachment of the fleeting things of this world. To counteract in some measure this narrow, selfish, impious tendency of these degenerate days, in which our lot is unfortunately cast. We now call upon you to join one of the most admirable Institutions and Greatest Works of mercy of modern times. You already anticipate the expression of our mind and perceive at once that we refer to the Association for the Propagation of the Faith: Its object, as you are aware, is to send zealous Missionaries to every part of the world to make known the true faith, chiefly to infidel nations, to call them to the liberty of Children of God and to impart to them the knowledge of the Catholic Religion, and likewise to help and assist those infant Churches which have been lately established in different parts of the universe. The number of those who are not yet enlightened by the light of the Gospel is much greater than many imagine: out of eight hundred millions of men spread over the earth, perhaps five hundred millions, according to the energetic expression of the Holy Scriptures, are seated in darkness and in the shadow of death. Who will come to their assistance in their spiritual distress, and deliver them from the bondage in which they are held, if the children of the only true Church, whose duty it assuredly is to enable Apostolic men to announce the glad tidings of the Gospel to the most distant nations, do not come forward with zeal and concur with the merciful designs of Almighty God in their behalf? for God wills the salvation of all men and consequently that the Gospel of peace be preached "to every creature" throughout the whole world. We should not forget that we have not fulfilled our duty towards our neighbours if we confine our charity and our solicitude to those with whom we live: no! certainly not: for the Divine light of Revelation shows us a brother, a friend in every member of the human race, and the order of the Lord is that each man should take care of his neighbour: it teaches us, moreover that all men without exception are our neighbours and should be dear to us: for all men form but one family in Adam, and in Jesus Christ. We therefore stand indebted to those who have not yet received the precious gift of faith, and who would perhaps, have made a better use of this inestimable blessing than we have done.

Let us therefore cheerfully contribute to the Good Work and bestow our mite on those truly Evangelical men, who sacrifice all the comforts of this world, their repose, their health, their liberty, and who are even ready to lay down their lives for the Propagation of the Faith. For how can these infidel nations

believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent? What would we have become, what would we be at the present day, if in former times, the Apostles of the different countries from which we have sprung, had not brought to our forefathers the precious torch of faith, the pure and heavenly light of the Gospel? How we enjoy the full benefit of our Holy Religion, if every day She lavishes upon us the most abundant favours for the sanctification and the comforting of our souls, should we forget those who are altogether destitute of these advantages and remain insensible to their spiritual wants? We are told by our Blessed Redeemer that a cup of cold water given in his name will not go without its reward; and shall we in our selfishness, refuse to make some slight sacrifice for the conversion of so many souls to the faith of Jesus Christ? If they should perish through our avarice and indifference, will not God require an account of the blood of his Son at our hands? One half-penny each week and a few short prayers, which can scarcely draw us even for a few minutes from our ordinary avocations, are within the reach of all, even the poorest of our flock. But the advantages accruing from our small but united contributions to the poor heathen, and to the newly established Churches, and Missions lately formed in both hemispheres are incalculable and will draw upon Yourself and on this province the choicest blessings of Heaven. We know that we shall receive from a good and merciful God in proportion to our gifts: his words are infallible: "with the same measure that you have dispensed to others, it shall be measured to you again." We acknowledge, Beloved Brethren, that We hesitated for some time to address you on this important subject, for We are but too well acquainted with the poverty and straitened circumstances of many among you; but on the other hand, when We reflected on the commendation given by our Saviour to the humble offering of the poor widow, We feared that if We waited until the new settler enjoyed a greater share of the good things of this world, his offering would be less pleasing and acceptable in the sight of God: again, We had before our eyes the noble example of long suffering Ireland, whose distressed, but moral, religious and generous population stands pre-eminently distinguished in the holy cause of Religion. Notwithstanding her destitution and that she is still rebuilding her ruined altars, Ireland ranks the third among the nations of the earth, immediately after France and Bavaria, as a contributor to this divine and meritorious work, the Propagation of the Faith. Let us follow then, in the footsteps of that enthusiastic and truly Catholic people, by helping to spread the light of the Gospel; and let us make use of offering with willing hearts. Remember that Tongking, Cochin-China, [and Corea,] are still reeking with the blood of our Martyrs, who renewing the admirable examples that illustrated the first ages of Christianity have fearlessly braved the most cruel death, and sealed their faith with the effusion of their blood. We must help to fill up the places once occupied by these holy pastors: New Missions are to be formed in China, in Tartary, in the depths of Upper Asia and Africa, in the far distant Archipelagoes of Polynesia, on both sides of the vast mountains that divide this continent, on the banks of the Columbia and its tributary streams, in a thousand other portions of the Globe, and nearer home, even beyond this portion of Canada which we inhabit and over our North Western Territory: the Church has ordered the net to be cast: the missionary is waiting with impatience for the moment when he may be allowed to commence his painful and laborious career; he is ready to join his brethren who are already in the field before him, as soon as we have provided the means of conveying him to the scene of his future labours and secured to him, for a time, the mantle of the Apostle and the brown bread of the Prophet in the desert. Let us therefore hasten to mingle our humble tribute to that of more ancient Churches: let us obey the call, the general appeal of the Catholic Church and hasten with our friends and our brethren of the household of the faith, to become members of this Admirable Work of Charity, so that, in our days, if it be the will of God, "glad tidings of good things" may be brought to every country where the faith is not yet known, where the Redeemer of man is not yet loved nor adored. Let us at the same

time lift up our hearts with earnest prayer to the Ruler of ages, that he may be pleased to shorten the years of desolation upon so many nations and hasten the moment when according to the prediction of the Prophets, every corner of the Globe shall remain without hearing the Voice of the Messengers of Peace, no spot where the Immaculate Sacrifice shall not be offered, no land where the Cross shall not unfold its triumphant banner; for it is written: "I will set a sign among them and I will send of them, that shall be saved, to the Gentiles, into the Sea, into Africa and Lydia, to the Islands afar off, to them that have not heard of me or seen my glory: and they shall declare my glory to the Gentiles and they shall bring your brethren out of all nations as a gift of the Lord. . . and I will take of them to be Priests and Levites—And from the rising of the sun to the going down of the same, my name shall be great among the Gentiles, and in every place there is a sacrifice, and there is offered to my name a clean oblation."

To you Beloved Brethren, Shepherds of Souls and our Co-operators in the Holy Ministry, We recommend in the most pressing manner, this work of zeal and of love, sealed on Mount Calvary with the Blood of the Son of God, a work of real progress and civilization, a work of sanctification and blessed hope: For this purpose, We address you not in our own words but in the language of the Common Father of the Faithful, in his Encyclical Letter addressed to all the Bishops of the Faithful on the 18th before the Calends of September in the year 1840. We know that his voice will not reach you in vain, and the influence it will have over your hearts. "Above all, writes the Supreme Pontiff, We greatly recommend to you the Society for the Propagation of the Faith, founded in 1822, in the ancient and noble City of Lyons, and from thence spread through all parts with astonishing celerity and admirable prosperity. . . . This work, truly great and holy, which supports, increases, and strengthens itself by the scanty offerings and prayers of its members,—this work, which aids in the support of evangelical labours exercises works of charity towards the newly converted, and delivers the faithful from the fury of persecutions—seems to Us to be especially worthy of the admiration and love of all good men. Nor must it be supposed that so great an advantage has come to the Church, in our days, without a special counsel of Divine Providence, whilst the infernal enemy torments, by every contrivance; the beloved spouse of Jesus Christ. Nothing can be more appropriate than the assistance and the combined efforts of all the faithful to enkindle the desire of propagating the truth of Christian faith!"

For this motive We, called to watch over the church, notwithstanding Our unworthiness have allowed no occasion to pass without manifesting, after the example of our Predecessors, and in the most evident manner, our affection for this important work, and of exciting the charity of the faithful in its behalf. You, also Venerable Brethren, called to participate in our solicitude, apply yourselves assiduously to the same end, that this work may daily increase in the flocks committed to your care. "Sound the trumpet in Sion," and by your admonitions and paternal persuasion, induce those who have no part as yet in this pious Society, to become members immediately, and those who are associated, to persevere in their resolution.

This is certainly the time in which the enemy exercises his fury in the world, the Christian army ought to combat. (St. Leon. Sermon 2, line 20.) It is therefore the time for all the priests to weep, to pray and to cooperate with the faithful. We firmly hope that God, in these great trials of his Church, and in this cruel and incessant combat with her enemies, will not cease to support her by his Almighty hand—rejoice her by the constancy, charity and devotion of the faithful—be touched by the multiplied prayers of pastors and flock—be appeased by works of piety and grant her the tranquility and peace after which she sighs.

For These Causes, and having previously invoked the most Holy Name of God: I We by these Presents, establish in the Diocese of Toronto, in the Province of Canada, the Association for the Propagation of the Faith, which We hereby declare to be united to and in connexion with the Institution of the same name and the Central Councils already established in the Cities of Lyons and of Paris,

* Ezek. i. ch. xiv. 31. † Hermas, Pastor. l. iii. Siml. 5. ‡ Ecclesiast. xxi. 6. § Isaias, ch. lxii.

* 1 Tim. vi. 10. † Luke xvi. 14. ‡ Luke i. 79. § Mark xvi. 15.

* Rom. x. 14. † Luke, vi. 33. ‡ Encyclical Letter, 1840.

* Lucas, ch. lxvi. † Mal. chap. i. ‡ Encyclical Letter.

in the Kingdom of France, with all the Privileges, Indulgences and other Spiritual advantages granted by the Sovereign Pontiffs to the same: We humbly beg of Almighty God to shed his most abundant blessings on all the faithful who may become members of the said Association.

II. To co-operate with this great Institution, only two things are necessary. 1st To apply once for all, to this intention, the *Our Father* and *Hail Mary* of either morning or evening prayer, with this short invocation, "St. Francis Xavier pray for us." 2dly. To give in alms for the Missions one half-penny every week.

III. To facilitate the Collection of alms, no Subscriber from every ten is charged with receiving them. He hands over the amount to another member of the Institution who has to receive ten similar collections, that is a hundred subscriptions, and this latter hands over in his turn his receipt to a third who is charged with receiving ten collections of the same value; that is a thousand subscriptions, the whole to be forwarded to the Secretary of the Diocese who gives an account of all the receipts to a Committee appointed in Toronto for that purpose, the members of which send or at least make known every six months to the Treasurer of the Councils of Paris and of Lyons the full amount of all the sums which have been received.

IV. The Spiritual advantages attached to the Association are: 1st. A Plenary Indulgence on the Festivals of the Holy Cross, the 3rd day of May, and of St. Francis Xavier, the 3rd day of December, and once a month on whatever day each associate may choose, on condition of reciting every day, in that month, the prayers already prescribed. To gain these indulgences it is required that the person being truly penitent and having confessed and received the Most Holy Communion, should visit devoutly the Church of the Mission to which he belongs, and there address fervent prayers to God for the prosperity of Our Holy Mother the Church according to the intentions of the Sovereign Pontiff.

V. An Indulgence of 100 days is granted to any associate who with, at least, a contrite heart recites the prescribed prayers, giving some alms in favor of the missions or exercising any other work of piety or charity.

VI. Donations by persons unconnected with this Institution, or by its members, over and above their regular contributions, will be gratefully received, but members of the Institution only can participate in the Spiritual advantages above mentioned.

The Grace of Our Lord Jesus Christ be with your spirit, Brethren, Amen.

Shall the present Pastoral Address be read at the time of the High or principal Mass, in all the Churches of this Diocese, on the Sunday immediately before Lent, or on the Sunday of each Missionary to his respective missions.

Given at Toronto, under our Hand and Seal, and countersigned by our Secretary, on the Festival of the Purification of the Blessed Virgin Mary, this Second day of February, one thousand eight hundred and forty-four.

† MICHAEL, Bishop of Toronto.

By His Lordship's command,

J. J. HAY, *Pst. Secretary.*

(TRUE COPY.) J. J. HAY, *Pst. Secretary.*

IRISH ITEMS.

The following appears in the "Dublin Monitor" of the 16th January. If there is any truth in it, the Government are undone as respects the present prosecution of O'Connell:—

We said in our last that we expected to be able to communicate some startling intelligence in our present publication respecting the extraordinary omission of some sixty-nine names from the special jury list prepared by the high sheriff—and so we are!

That the public may thoroughly understand the matter, it is necessary to remind them that the revision of the special jury list rests entirely with the Recorder. He examines the qualifications

of any man, and judges whether or not he is qualified, according to law, to be placed on the panel. This done, the jurors' book is made out under the Recorder's direction, and authenticated by him, and then handed over to the high sheriff, who is bound by law faithful and truly to make out a list of jurors that appear on the juror's book, and it is from this list so made out that the clerk of the crown strikes special juries.

Now, that a most astounding discrepancy appears between the number of gentlemen admitted as special jurors by the Recorder, and the number set forth on the high sheriff's list contains 717 names; whereas the number as qualified jurors by the Recorder amounted to 780. This, we repeat, is a fact which has now been ascertained beyond the possibility of all cavil or doubt.

Who, then, is chargeable with this extraordinary omission? Who thus falsified the special panel?

It appears from the information that has reached us on this momentous point, that the Recorder admits that the high sheriff's list is not a faithful transcript of the juror's book, as prepared and authenticated by him.

Yes, we repeat, Mr. Recorder Shaw admits that some 63 gentlemen whom he placed on the panel do not appear on the high sheriff's list, from which the special jury was struck.

Is not this a startling announcement? But the question again presents itself, by whom were the sixty-three names omitted?

The mystery of this dark transaction has not yet been perfectly cleared up. We can only state leading facts—the full details, however, must soon see the light. Concealment is utterly impossible.

We are so far in the possession of the fact as to state that after the Recorder had concluded the revision of the panel—but before that panel had been arranged in alphabetical order, &c., he left Dublin on a visit to Sir Robert Peel, at Drayton Manor.

Accordingly, as the panel was arranged in alphabetical order, it was transmitted, made out on slips, to the Recorder, at Drayton Manor, to be authenticated by him: and it appears that two slips, containing the sixty-three omitted names, either were not forwarded to the Recorder, or being forwarded, did not come into his hands; for we understand the Recorder has no recollection of the omitted names having reached him.

Now this places the whole matter in a nutshell.

Either the two missing slips were forwarded to the Recorder or they were not. If not forwarded, then the officer responsible is the guilty party. If, however, they were forwarded, then the Recorder is culpable.

We deal thus pointedly with the subject, because it is mere moonshine to suppose that accident had ought to do with the abstraction of the missing slips. These slips contained the names of sixty-three gentlemen, the majority of whom were Catholics. This fact speaks trumpet-tongued. By no mere accident could such an omission take place.

The Recorder's character is involved in this matter, and he must come honestly forward to clear up the whole transaction, else he is irrevocably damaged in reputation as a Judge, and in character as an honest man.

We shall say no more to-day on this branch of the subject; but we must now ask how can the Government go to trial before a jury thus admittedly struck from a partial and falsified panel?

No trial can be had before such a jury, for a conviction under the circumstances would not carry with it the slightest particle of moral weight.

The Crown cannot, without outraging public justice, press for a trial before such a jury. The evil they seek to remedy would be aggravated a thousand fold by, in violation of every principle of justice, forcing the traversers to go to trial before a jury obtained from a panel notoriously defective, no matter who may be the guilty party.

The administration of justice would gain nothing, but suffer much, by urging on a trial under the circumstances. What then will the Crown do?

Of course, we cannot pretend to say. Two courses, however, are open to the Crown officers—either to proceed with the present jury or to consent that the present reduced jury list be set aside and a new jury selected from the entire panel, as amended and rectified by the addition of the sixty-three omitted names.

This latter is the only honest alternative left the Crown. To proceed otherwise would be to shake national confidence in the administration of justice, and render the Government that could sanction such a proceeding amendable to the reprobation and contempt of every honest man.

We are inclined, indeed, to believe that the Crown will adopt the fair and honest course we have indicated, because last night notice was served on the traversers of the intention of the Attorney General to move the Court to-morrow, or as soon after as possible, that should the trials not have terminated on the 31st instant, each succeeding day up to the 15th of April shall be considered as part of Hilary Term for the purpose of said trials.—*Dublin Evening Freeman.*

THE STATE TRIALS.

On the 6th of January the law agents commenced the process of "striking the jury"—that is to say, of drawing from the whole number on the panel the names of 48, which number was then to be further reduced to 24 the 12 composing the jury are to be taken.

The attorney for the traversers handed in a protest against the panel generally, on the ground that a number of qualified persons, including 16 Roman Catholics had not been placed upon it.

The result of the drawing is thus announced:

The list is composed of twelve radicals and repealers, and thirty six Whigs and Tories: Supposing the repealers and radicals to be struck off by the Crown, and twelve Conservatives to be struck off by the traversers, the jury will then be composed of twenty-four Tories and Whigs.

This striking of the 24 was to be performed on the 5th.

On Friday the parties attended before the Clerk of the Crown for the purpose of reducing the list. Mr. Kemmis for the Crown and Mr. Cantwell for the traversers, to reduce the list, each naming one alternately, Mr. Kemmis never failing to name either a Catholic or a Liberal, eleven of the former and one of the latter, Mr. Cantwell each time exclaiming, "There's another Roman gone!" The list was at length reduced to the twenty-four names.

Great complaints are made that the Crown should have struck off every Catholic that turned up from the ballot box, which is considered equivalent to packing a jury, as the traversers will now be tried by a jury composed entirely of Protestants.

Mr. O'Connell paid a flying visit to Cork on the 3rd of Jan., and made a speech, of course, from which we extract as follows:

As to an acquittal it scarcely depends on guilt or innocence. All the facts took place in the open day—in the presence of the Magistrates and police. They were committed to the secrecy of the public press. When the old Watchmen were crying the hour it was a sad way of keeping a secret as to the precise hour of the night. [A laugh.] It was so with them. They took an instrument to confide their secrets to, which finds its way all over the world! Acquittal or condemnation all depended on the conformation of the jury. It was idle to demonstrate that this prosecution was not intended to put down the expression of opinion on a subject of the most vital importance to Ireland.

They could get, any day, in the city of Cork, twelve good men and true to convict him of blasphemy, or merely worshipping the Redeemer.—In Dublin they could find many a man with the same humane politics as Vincent. The jury was to be struck this day. If that jury were composed of fair and impartial men, the whole affair would not last 48 hours. If on the contrary, bigots and partizans composed it—and that was highly probable for they were playing with a gambler who held loaded dice—the consequence was obvious, and he should be the inmate of a prison.

But the grated bars of a prison should not lessen his anxiety for his country and his love for Ireland; on the contrary, that love and affection should be but deepened and doubled; as it was only nature to love those things for which we are persecuted. (Sensation.) His pen or his mind could not slumber in a cell or any where else. The prospects of repeal were brightening over the land. The accession of Augustus John O'Neil, of Bunowen Castle, was an event in itself of high importance. Smith O'Brien was a host in himself.

PAYMENTS RECEIVED.

Amherstburgh—James Kevil, Esq. for A.C.G. Wm. Bailey, [Antigon, W.I.] 15s. *Guelph*—Mr. James Kellegher, 23s. 9d. *Richmond*—Rev. T. Smith 15s., and for Denis Hogan and John O'Mara each 15s., Wm. Walsh, 10s., also for Peter Cavanah and James Murray, each 7s. 6d. *Quebec*—Mr. D. O'Connor 24s. including 7s. 6d. from Mrs. Major Bennet.

Fashionable Interpretations of the Apocalypse.

Calo: a sapit quia non scripta in Apocalypsin. SCATTER.

During the long lapse of more than fifteen centuries, the visions of the apostle St. John had been enveloped in the thickest obscurity. At the era of the reformation, a strong ray of apocalyptic light dissipated the clouds which popery has raised: and since that period every old woman, of either gender, has been able to unravel with ease the web of mystery, & to reveal to the world the true meaning of the book of Revelations. From the days of Luther to the present, we have possessed a numerous and uninterrupted succession of translators, lecturers, expositors, and annotators, who may truly be said to have seen visions, and to have dreamed dreams: and, lest by some mishap the pious race should become extinct, Bishop Warburton, has left a fund for the support or the reward of the more fiery among its members.* I may admire his zeal, but not his wisdom. He probably did not see that he was thus endeavoring to diffuse and perpetuate an alarming species of intellectual disease, which, for the sake of distinction, I shall beg leave to call the apocalyptic mania. It has not indeed, been hitherto classed in any system of nosology; and, I trust, I shall confer a benefit on the public by proceeding to point out the origin, and to describe the symptoms of this theological malady.

When "the magnanimous father of the reformation" broke from the communion of the Catholic church, they found it convenient to justify their schism, by pleading that the Pope was Antichrist, and Rome the scarlet woman of Babylon. This doctrine, while it inflamed the bigotry, flattered the spiritual pride of their disciples: with conscious superiority of birth they sought in the apocalypse for proofs of the ignominious descent of their opponents, and their sacrilegious familiarity with the mysterious volume, quickly produced disease, which is the subject of the present observations. Its progress was rapid: it soon pervaded every department in life; but its most distinguished victims were, and still are, chosen from among those churchmen, who, from the instructions of the nursery of the university, have imbibed a lively dread of the horrors of popery. The mania first manifests itself by a restless anxiety respecting the future fortunes of the church, a strong attachment to prophetic hieroglyphics: the antichrist, and the man of sin; the beast with ten horns, & the beast with two horns; the armies of Gog and Magog; the fall of Babylon, and the arrival of the millennium, become the favorite, the only subjects of study; false and ridiculous perceptions amuse the imagination; the judgment is gradually enfeebled, and, at last, the most powerful minds sink into the imbecility of childhood. Of the truth of this description we have a melancholy proof in the great Sir Isaac Newton. To him nature seemed to have unlocked her choicest secrets: as a philosopher he was

* According to his will, an annual sermon is preached in Lincoln's Inn Chapel, to prove the Pope to be Antichrist &c. &c.

and is still unrivalled; but, so soon did he direct his telescope from the motions of the heavenly bodies to the visions of the apocalypse, than his head grew dizzy, the downfall of popery danced before his eyes, and he hazarded predictions which, on the scale of prophets, have placed him far beneath the well known Francis Moore, physician and almanac-maker.

It should be observed, that this intellectual malady, like the other species of mania, assumes a thousand different shapes, according to the predispositions of the subject which it attacks. I shall produce a few instances. In 1769, Mr. Cook published a translation of the apocalypse, with keys to open its meaning to his readers. This reverend professor was Greek professor in the university at Cambridge: and, as his reading naturally led him to the Greek poets, he was determined that the author of the apocalypse should be a poet, and, moreover, the rival of Sophocles. In his opinion, the apocalypse is a tragedy formed on the same plan as the *Edipus Tyrannis*. "The drama opens with the temple scene; the seals, the trumpet, and the vials unfold the plot; and though the antichrist does not die, no more than *Edipus*, yet he falls into such calamity as makes him an object of pity. & justifies the lamentations pronounced on his downfall." Nor is this all. By trying one of his apocalyptic keys on the *Odyssey* of Homer, he has discovered that poem also to have been inspired, and informs us that the suitors of Penelope represent the vassals of popery, who, under the pretence of courting the bride, the christian church, devour all the good things in her house, till Christ, the true Ulysses, arrives, and wreaks his vengeance on them.

In Mr. Granville Sharp, the favorite apocalyptic Nostradamus of the Rector of Newton Longville, (Lo Mesrepley, p. 193. 202,) the mania has shown itself in a different manner. This gentleman is known to be singularly partial to monosyllables. He has written a volume on the Hebrew letter *vau*, and another on the Greek articles. From letters and articles, he was induced, by his previous success and the importunity of his friends to proceed to the explication of the visions in the book of Revelations. Here the apocalyptic mania soon discovered itself: but the appearance of the disease was modified by his previous habits of monosyllabic investigation. He convinced himself that the name of the beast was *Lateinos*, and that *Lateinos* must signify the Latin church. The proof is curious. *Lateinos*, he contends, is derived from the Hebrew monosyllable *LAT*, which means to cover or conceal. Now the Latin church in the celebration of the mass, conceals some of the prayers from the people, by ordering them to be pronounced in a low voice: therefore the Latin church is *Lateinos*, the beast in the apocalypse. Moreover the head of the Latin church resides in the palace of the Lateran, a name derived from the same monosyllable *LAT*: and the Lateran palace is situated in the country anciently called *Latium*, an appellation also derived from the monosyllable

Lat: and *Latium* is a province of that part of Europe called Italy, which also derives its name from the same monosyllable *LAT*. Be not startled, gentle reader; apocalyptic maniacs can with equal facility read backwards or forwards; and Mr. Sharpe informs us, that, if we read Italy backwards, we shall have *Ylati*, in the midst of which is the same Hebrew monosyllable *LAT*.* *Naviget Anticyram!*

In Mr. Galloway the visions of St. John assumed a different character; from the horror with which the interpreter viewed the French revolution. With him the beast of the bottomless pit was France, the little horn was France, the man of sin was France. Mr. Galloway was a punster; and, during his apocalyptic paroxysm, he was unable to distinguish between a pun and a syllogism. The beast, he tell us, is *revolutionary France*, because the beast sprung from the earth which is, a *revolutionary planet*, performing diurnal *revolutions* round its axis, and annual *revolutions* round the sun.†

With Messrs. Kett and Bicheno, history appears to be the dominant idea. Mr. Kett has sent St. John to a cavern in the isle of Patmos, to employ himself in writing a prophetic history of England, detail the miseries it should suffer under the iron yoke of popery, and its final liberation from them by the glorious revolution of 1688. Mr. Bicheno has transferred the scene from England to Germany; but, lest the distance should lessen the interest of the book, in the judgment of the English reader, he has added a discovery, which must bring it home to every heart. He assures us that the present generation (O fortunatos numquam, sua si bona norint!) do actually enjoy, and have long enjoyed, the promised millennium of peace, virtue, and happiness.

Were I to describe all the varieties of the disease, these observations would swell to an unmeasurable bulk. I shall therefore content myself with noticing the prophetic, which is perhaps the most prevalent, species. When the mind is seized with this mania, the regions of futurity are instantly opened to its sight: it can point out the date and nature of every event which is to happen; it can inform us in what year popery, mohammedism, and infidelity are to perish; when and where antichrist is to be born, reign, and die: who is to restore the holy land to the Jews; and in what year the new Jerusalem is to descend from heaven. It is in vain that preceding prophets have frequently lived out their predictions: the lessons of experience are heard with contempt; and each new seer is convinced of the truth of his own visions. Among those who have suffered lately under this form of the disease, the most distinguished are Mr. Faber, and Mr. Whitaker, both scholars of extensive erudition, and both equally animated against the Church of Rome. They both agree, that Luther is the angel with

* Granville Sharp to the Hebrew nation, p. 127—131.

† See Brief Commentaries on such parts of the Revelations and other prophetes, as immediately refer to the present times, by Joseph Galloway, Esq.

the everlasting gospel; and, if by his gospel they mean the solidian doctrine already noticed, they have a chance to be right. It may justly be called everlasting; for it will probably find proselytes as long as man shall dwell on the earth. Mr. Whitaker discovers that the two horns of the beast are the two monastic orders of the Dominicans and Franciscans. Why they should claim the preference before their bretheren, of greater antiquity, or more general diffusion, I know not; but it is certainly unfortunate that the beast, had not four horns: then you, ye sons of Benedict and Loyola, might have had the honor of being seated on the remaining two. The same gentleman informs us that the Ottoman empire will soon fall, Rome be wrested from the pope, and the seat of the papacy be transferred to Jerusalem. Mr. Faber makes an equal display of erudition; but the third angel, Mr. Whitaker's Zuingle, he has placed in a most uncomfortable situation: he has bound him fast in the midst of the ocean, and transformed him into the *insular Church of England!* Nor does he always agree with his rival in more important points. The two beasts he shews to be the two contemporary Roman empires, temporal and spiritual, under the emperors and the popes; and gives his readers the pleasing intelligence, that both the Turk and the Pope will expire in the year 1868. Though he does not expect to witness this happy event himself, yet he has the goodness to promise a sight of it to many of the present generation.

Unfortunately for these two prophets, each disputed the accuracy of his rival: an animated controversy followed; and the result has been a conviction in the minds of their readers, that each has completely succeeded in demolishing the system of his adversary, and completely failed in establishing his own.

Thus have I attempted to describe the different symptoms of this disease; but I hope I shall be excused from indicating the method of cure. When the mania has once obtained possession of the brain, I doubt whether three Anticyrae would be sufficient to expel it. I would rather, like Dr. Trotter in his treatise on the nervous temperament, endeavour to correct that *predisposition* which naturally leads to it. I would advise the Protestant theologian to suspend, for a while at least, his assent to some of those doctrines, which education has taught him to revere as sacred. I would have him learn to doubt whether it be certain, that a long succession of bishops, through many centuries, can be that one individual described by St. Paul as the man of sin: or that the church, from which almost all other churches have received the knowledge of the gospel is, "the great mother of harlots," and the kingdom of Antichrist. I would recommend to him if he must decypher the apocalyptic hieroglyphics, to attend to the solemn assertion of the author, which is frequently repeated both in the first and the last chapters, that his predictions were, even at the times in which he wrote, on the point of being fulfilled. In the destruction of Jerusalem, and the first period

of the Christian history, he may find enough to exercise his ingenuity, and may perhaps stumble on the only clue which can lead to the solution of the difficulties contained in this mysterious volume. I am aware that what I ask, will not readily be granted to me. The doctrine that p[ro]ph[et]y is the beast, the pope antichrist, and Christian Rome the whore of Babylon, is, I know, an important part of the new-gospel preached by Luther and his associates: it forms, to use the words of a learned prelate, "a primary pillar of the reformed faith." But when I consider the dangerous consequences of this doctrine, its deleterious effect on the judgment of some among the most distinguished writers of the Protestant communion, the ridicule which it serves to throw on the inspired writings, and the handle which it gives to the sneers and contempt of the professed infidel, I indulge a well-founded hope that, for the sake of religion and humanity, it will meet with little support from the enlightened characters, who now preside in the established church. If it once formed a pillar of the reformation, I conceive it could only be a temporary support, which may now be removed without danger to the fabric. To the pious fraud, from its utility, the first reformers might easily reconcile their consciences; at the present day it may be rejected by their successors with some credit: it cannot be retained without disgrace.—*Lingard.*

MR. BROWNSON.

From an editorial notice in the Boston Pilot, (says the *Cath. Herald*) of Brownson's Quarterly Review, we perceive that this distinguished writer has not yet advanced within the precincts of the church. His aspirations, however, are after Catholicity, and if the spirit of prayer descend on him, we have no doubt that the lofty inspirations of his genius will soon be hallowed by the divine influences of Religion. It is not ordinarily to the wise and prudent of this world that Heaven's revelations are made, but the sublimest intellects from time to time become captive to Christ, and with childlike simplicity receive the teaching of the church. The Pilot says:

Of the very powerful article on the Church Question, we can only say that in many portions we cannot agree with the writer; yet we admire, we honor the spirit that has actuated him thus in the infancy of his design, to fly in the face of prejudice, and purchase many and powerful opponents by the boldness of his Catholic advocacy. The article concludes with this eloquent passage:—

Is this an idle dream? O, no! God has promised it. The angel with his scrolls, flies through the midst of the heavens, preaching the everlasting gospel, and men are every where falling into their ranks. The great question comes up, Catholicism or Individualism, which becomes again, Church or No-Church: which, in the last analysis, is Religion or Infidelity.—Disguise the matter as we will, we must all rally, at the one or the other of those battle-cries. Can there be a question, to

which the great mass of the Christian world will respond? Protestantism, in all it has peculiar to itself, in all that distinguishes it from genuine Catholicism, no longer responds to the religious, or even the social, wants of the soul. It is weighed in the balance, and found wanting. Through all our souls, have we, who have been educated under its influence, felt its utter insufficiency. We have sought to supply its defects in Mysticism with the Quaker, in Rationalism with the modern Lutheran, in Naturalism with the old English and French Deists, in Pantheism with modern philosophers, in Socialism with Owen and Fourier; but all in vain. Let loose, like Noah's dove from the ark, ere the waters had abated, we have found no resting-place for the souls of our feet; and, weary with our endless flight over the wild and weltering chaos, produced by the deluge of rationalism and infidelity, we return and beat against the windows of the ark, impatient till the patriarch reaches forth his hand and takes us in. Struck with the perpetual miracle of the church, some among us bow down and worship; others find their way back through history and tradition, others, again like ourselves, find when least expecting it, their philosophy reproducing, and the wants of the suffering from the ravages of sin, redemanding unity and catholicity. In one way, or another, thank God, we shall finally get back, and the new will become old, and the old will become new.

SPAIN.

The Catholic Church.—In the Edinburgh Review for October, 1840, page 225, Mr. Macaulay rated the Roman Catholics "as certainly not fewer than one hundred and fifty millions; and it will be difficult," adds the right hon. reviewer, "to show that all the other sects united amount to one hundred and twenty millions." This proportion is pretty much confirmed by Adrien Balbi, in his great statistical work, the "Atlas Ethnographique," of which he communicated to me some of the earlier pages, and by Malte Brun, in his "Universal Geography," vol. vi. p. 79; while the English Church does not comprise a tithe of the communicants thus attributed to her elder sister; and, in the same ratio, necessarily loses her right to the designation of Catholic, or, its equivalent, universal. Weighed against even their combined opponents, the massive unity of one hundred and fifty millions cannot be denied the more comprehensive name, but, if we descend to a comparison with the minute and multitudinous divisions of Protestants, what fractional portion can sustain the slightest competition? It was this unity, contrasted with the infinite divergencies of the Reformers, that influenced the conversion of Christina of Sweden, struck with the observation of Cicero (*De Natura Deorum*, lib. i. cap. 2). "Quorum (philosophorum) opinio, cum tam variae sint tamque inter se dissidentes; alterum fieri potest, ut earum nulla, alterum certe non potest, ut plus una vera sit" (See Ranke, *Papste*, Theil viii. § 9.) And St. Augustine coincidentally remarks of himself:—"In quo illa unitate mens rationalis, et natura veritatis ac summi bonni, mihi esse videbatur: in isto vero divisione, irrationalis vix nescio quam substantiam et naturam summi mali opinabar." (*Confessionum*, lib. iv. cap. xv.)—*Gentleman's Magazine* for September.

DR. BARTHOLOMEW'S PINK EXPECTORANT SYRUP.

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

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

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

HENRY GIROURD.
Hamilton Livery Stables,
July 21, 1843.

NOTICE.

THE CO-PARTNERSHIP heretofore existing between Henry Girourd 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 Girourd or Robert McKay, who will pay all accounts due by said Firm.

HENRY GIROURD,
ROBERT MCKAY.

Witness to the signing
of the above
LE GATT DOWNING.
Hamilton, July 21, 1843.

O. K. LEVINGS, UNDERTAKER.

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

Funerals attended on the most reasonable terms.

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

REMOVAL.

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

Hamilton Nov. 1, 1843.

DENTISTRY.

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

Consultation gratis and charges moderate.

N. B. Persons or Families who desire it may be waited upon at the residence. Office above Oliver's Auction Room, corner of King & Hughson Streets. Hamilton, Sept. 6, 1843.

UP HOUSE, T. E. Y. AND CABINET MAKING.

Oils, Colours, Putting, Glazing & Gilding.

THE Subscribers, thankful for all past favours, desire to inform their Friends and the Public, that Messrs. HAMILTON & WILSON have recently returned from the firm—and that having considerably enlarged their old premises; and acquired greater facilities for carrying on their business, they are now prepared to manufacture any article, or execute any order to 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 Mattresses, Gilt and plain Window Cornices, &c. made to order, to any design, and at short notice.

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

King street, Hamilton,
May, 1843.

ROYAL EXCHANGE KING STREET, HAMILTON—CANADA.

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

THE Subscribers have received further supplies of Catholic Bibles and Prayer Books, &c. among them will be found

The Douay Bible and Testaments
Key of Heaven;
Path to Paradise;
Garden of the Soul;
Key to Paradise;
Poor Man's Manual;
Catholic Catechism.

Sold wholesale or retail, by
A. H. ARMOUR, & Co.,
King Street, Hamilton.

December, 1842.

FOR SALE.

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

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

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

GENERAL GROCERY, LIQUOR: AND PROVISION STORE

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. Ecclestons Confectionary Shop, King Street, where he will keep a general assortment of Groceries, Liquors, & Provisions.

Cash paid for all kinds of Produce at the market price.
Hamilton, June, 1843.

* Watson's Theological Tracts, vol. v. p. 7.

PROCLAMATION.

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

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

GEO. S. TIFFANY, President.

BY-LAW NO. 100.

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

By order of the Board.

LEGATT DOWNING, Clerk, H. J. P.

Hamilton, February 10, 1844.

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

THOMAS McMANUS.

Dundas, January 30, 1844.

REMOVAL.

JNO. P. LARKIN,

Importer of

BRITISH, FRENCH, & AMERICAN STAPLE AND FANCY GOODS.

HAS REMOVED to his NEW STORE, in Mr. J. Ervin's Brick Building, corner of King and John Streets, being a few doors west of Mr. Devereux's Royal Exchange, in which he is opening a splendid assortment of NEW and CHEAP GOODS.

The highest price in Cash paid for Wheat Hamilton, 2nd January, 1844

THE HAMILTON SALOON,

BY

HENRY McCRACKEN

ONE DOOR EAST OF THE PROMENADE HOUSE.

THE above well known Establishment is now in the possession of the Subscriber—He has made alterations and improvements that will materially add to the comfort of his guests. If a knowledge of his business—the employment of experienced, civil, and attentive waiters—[combined with his disposition to please]—can claim support, he feels confident of success.

PARTIES

Can be accommodated with MEATS, at all regular hours of any thing which can be obtained in the Market.

Private Rooms for social Parties.—Oysters in Season—Mock Turtle, and other Epicurean Soups, always in readiness.

Families and others ordering them can be furnished with dishes at their own houses;—in short, he will furnish every delicacy and substantial, in his line of business, which can be reasonably expected.

HENRY McCRACKEN.

Hamilton, November, 1843.

T. BRANGAN

Is now paying

The Highest Price in ASH for

WHEAT & TIMOTHY SEED.

At his General Grocery and Liquor Store King Street.

Hamilton, Sept. 13,

1843.

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

BEEF! BLACKWELL & MILLER, BUTCHERS.

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

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

HAMILTON IRON FOUNDRY.

JOHN STREET.

E. & C. GURNEY respectfully beg leave to inform the inhabitants of Hamilton and the country generally, that they have erected and have now in full operation the above Foundry, where they daily manufacture, at the lowest possible prices, every description of Ploughs, Stoves, & Machinery.

E. & C. Gurney would particularly call public attention to their own make of Cooking, Parlour, and Panel Box STOVES.

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

The following are some of the sizes:—

Premium Cooking Stove.

3 sizes with three Boilers.

3 do with four Boilers.

Parlour Cooking Stoves.

2 sizes, with elevated Oven.

Parlour Stoves.

2 sizes with 4 columns

2 do with 2 do

2 do with sheet iron top.

Box Stoves.

4 sizes Panel Box Stoves.

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

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

Hamilton, September, 1843.

HEWE'S NERVE AND BONE LINIMENT.

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

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

SCHOOL BOOKS.

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

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

A. H. ARMOUR, & Co.

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 remain your obedient servant

JEHU PATTERSON,

Judge of the Court of C P

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

Children's Summer Complaint Specific Cordial. Prepared and sold by Rev. Dr. Bartholomew for the wholesale dealers, Comstock & Co. N. Y.

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

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

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

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

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

Stationery.

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

THE CATHOLIC.

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

PUBLISHED on WEDNESDAY MORNING, at 10 o'clock for the Eastern and Western Mail, at the Catholic Office, No. 21, John Street, Hamilton, G. D. [Canada]

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms

Persons neglecting to pay one month after subscribing, will be charged with the Postage at the rate of Four Shillings a year.

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

PRIZE OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7d each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 10d each subsequent insertion.—Over Ten Lines, 4d. per line first insertion, and 1d. per line each subsequent insertion.

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

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

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

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