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# THE CATHOLIC.

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

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

OFFICE—CORNER OF KING & HUGHSON STREETS.

J. Robertson, Printer and Publisher.

VOLUME IV.

HAMILTON, [GORE DISTRICT] NOVEMBER 15, 1843.

NUMBER 9.

## ARRIVAL OF THE BRITANNIA O'CONNELL AND HIS SON ARRESTED.

The Royal Mail Steamer Britannia arrived at Boston on Saturday Evening at 7 o'clock, and brings important news from Ireland.

The disturbances in Wales are not yet quelled, but a better feeling continues to manifest itself among the farmers.

From *Willmer's Liverpool News*, Oct. 19.  
IRELAND.

For the previous three weeks public attention, in Ireland, has been directed to the approaching "monster meeting" at Clontarf, which was announced to be held last Sunday week.

The Lord Lieutenant, accompanied by the Lord Chancellor, arrived in Dublin on Friday morning. In the afternoon they were in consultation for some hours with the law officers of the crown. On Saturday morning a privy council was held, which sat in deliberation till half-past one.—Shortly afterwards the following proclamation was issued;—

By the Lord Lieutenant and Council of Ireland.  
A Proclamation.

"DE GREY.—Whereas it has been publicly announced that a meeting is to take place at or near Clontarf, on Sunday the 8th of October instant, for the alleged purpose of petitioning Parliament for a repeal of the Legislative Union between Great Britain and Ireland.

"And whereas advertisements and placards have been printed and extensively circulated, calling on those persons who propose to attend the said meeting on horseback to meet and form in procession, and to march to the said meeting in military order and array:

"And whereas meetings of large numbers of persons have been already held in different parts of Ireland, under the like pretence, at several of which meetings language of a seditious and inflammatory nature has been addressed to the persons there assembled, calculated and intended to excite discontent and disaffection in the minds of her Majesty's subjects, and to bring into hatred and contempt the government and constitution of the country as by law established:

"And whereas at some of the said meetings such seditious and inflammatory language has been used by persons who have signified their intention of being present at and taking part in the said meeting so announced to be held at or near Clontarf:

"And whereas the said intended meeting is calculated to excite reasonable and well-grounded apprehension that the motives and objects of the persons to be assembled thereat are not the fair legal exercise of constitutional rights and privileges, but to bring into hatred and contempt the government and constitution of the United Kingdom as by law established, and to accomplish alterations in the laws and constitution of the realm by intimidation and the demonstration of physical force:

"Now, we, the Lord Lieutenant, by and with the advice of her Majesty's Privy Council, being satisfied that the said intended meeting, so proposed to be held at or near Clontarf aforesaid, can only tend to serve the ends of factious and seditious persons, and to the violation of the public peace, do hereby strictly caution and forewarn all persons whatsoever, that they do abstain from attending at the said meeting: and we do hereby give notice, that if, in defiance of this our proclamation, the

said meeting shall take place, all persons attending the same meeting shall be proceeded against according to law: and we do hereby order and enjoin all Magistrates and officers intrusted with the preservation of the public peace, and others whom it may concern, to be aiding and assisting in the execution of the law, in preventing the said meeting, and in the detection and prosecution of those who after this notice shall offend in the respects aforesaid.

"Given at the Council Chamber in Dublin, this 7th day of October, 1843.

EDWARD B. SUGDEN, DONOUGHMORE,  
ELIOT, F. BLACKBURNE,  
E. BLAKENEY, FREDERICK SHAW,  
T. B. C. SMITH.

"God save the Queen."

In a short time after this proclamation appeared, a meeting of the Repeal Association was held. Mr. O'Connell was loudly cheered. He spoke with marked calmness: stigmatised the measure of government as a "base and imbecile step," and submitted the following counter proclamation, which was adopted by the meeting, and ordered to be printed and circulated.

"NOTICE.—Whereas there has appeared under the signature of E. B. Sugden, C. Donoughmore, Eliot, F. Blackburne, E. Blakeney, Fred. Shaw, T. B. C. Smith, a paper being, or purporting to be, a proclamation, drawn up in very loose and inaccurate terms, and manifestly misrepresenting known facts, the object of which appears to be to prevent the public meeting intended to be held to-morrow, the 8th instant, at Clontarf, to petition Parliament for the Repeal of the baleful and destructive measure of the Legislative Union.

"And whereas such proclamation has not appeared until late in the afternoon of this day, Saturday the 7th instant; so that it is utterly impossible that the knowledge of its existence could be communicated in the usual official channels, or by the post, in time to have its contents known to the persons intending to meet at Clontarf for the purpose of petitioning as aforesaid; whereby ill-disposed persons may have an opportunity, under color of said proclamation, to provoke breaches of the peace, or commit violence on persons intending to proceed peaceably and legally to said intended meeting:

"We, therefore, the Committee of the Loyal National Repeal Association, do most earnestly request and entreat, that all well-disposed persons will, immediately on receiving this intimation, repair to their own dwellings, and not place themselves in peril of any collision, or of receiving any ill-treatment whatsoever.

"And we do further inform such persons, that, without yielding in anything to the unfounded allegation, we deem it prudent and wise, and above all things humane, to declare the said meeting duly abandoned, and is not to be held.

Signed by order,  
DANIEL O'CONNELL.

"Saturday, 7th Oct., 3½ P. M. 1843."

On the Friday evening following a second edition of the *Dublin Evening Mail* announced that information had that day been sworn against Mr. O'Connell and others before Mr. Justice Burton, and that the parties would be arrested the next day.

The information of the *Mail* proved correct. Mr. Kemmis, the crown solicitor, waited on Mr. O'Connell on the following morning (Saturday last), at

half-past nine, when the hon. gentleman was arrested *pro forma*. Mr. Kemmis then handed him the following note:

"Kildare-street, 14th Oct., 1843.

"Sir,—I beg to inform you that I have been directed to take proceedings against you on a charge of conspiracy and other misdemeanors; and I am further to inform you that informations have been sworn against you touching the same, before Mr. Justice Burton."

"May I therefore, request that you will let me know when it will be your convenience to attend and enter into recognizances to appear in the Court of Queen's Bench on the first day of next term, to answer such charges as may be then preferred against you, by Her Majesty's Attorney-General?—I have honour to be Sir, your obedient servant.

"W. KEMMIS, Crown Solicitor."

Mr. O'Connell, on reading the letter, expressed himself greatly obliged to Mr. Kemmis for his courtesy, and stated his willingness and that of his son, Mr. John O'Connell, M. P. (against whom similar proceedings had been instituted), to give bail in the course of the day.

The following gentlemen have also entered into similar recognizances, themselves in £500 each, and two sureties in £250 each, Mr. Thomas Steel, O'Connell's Head Pacifier for Ireland; Mr. Duffy, editor of the *Nation*; Mr. Barrett, editor of the *Pilot*; Dr. Gray, editor of the *Freeman's Journal*; the Rev. Messrs. Tyrrell and Tierney, Roman Catholic clergymen, and Mr. Ray, Secretary to the Repeal Association.

Immediately after Mr. O'Connell had given bail, he published the following letter.

"To the people of Ireland.

"Merion-square, 14th Oct., 1843.

"BELOVED FELLOW COUNTRYMEN.—I announce to you that which you will hear from other quarters—namely, that I have given this day bail to answer on a charge of conspiracy and other misdemeanors, the first day of next term. I make this announcement in order to conjure the people, one and all, to observe the strictest and most perfect tranquillity. Any attempt to disturb public peace may be most disastrous—certainly would be criminal and mischievous.

"Attend then beloved countrymen to me.

"Be not tempted by anybody to break the peace, to violate the law, or to be guilty of any tumult or disturbance. The slightest crime against order or the public peace may ruin our cause.

"If you will during this crisis, follow my advice, and act as I entreat you to do, patiently, legally, I think I can pledge myself to you that the period is not distant when our revered Sovereign will open the Irish Parliament in College-Green.

"Every attempt of our enemies to disturb the progress of the repeal hitherto has had a direct contrary effect. This attempt will also fail, unless it be assisted by any misconduct on the part of the people.

"Be tranquil, then, and we shall be triumphant!—I have the honor to be, your ever faithful servant.

"DANIEL O'CONNELL."

The rent for the week was announced to be £123. Nothing of importance has since occurred in Dublin, and but little excitement has been created in the provinces by the late measures of Government.

[Having given our readers last week the article on "Religion in England after the reformation," we present them in this number with an equally well written and able account of "Religion in England before the Reformation."]

From the Dublin Review.

### RELIGION IN ENGLAND BEFORE THE REFORMATION.

*Life and Times of John Reuchlin or Caprion, the Father of the Reformation.*  
By F. Barham, Esq. London: 1843.

Whatever ills afflicted this fair realm of England, from her conversion to Christianity under St. Augustine down to the fatal epoch of 1534, were most assuredly not attributable to the religion, which during that long and interesting period of her history, grew and flourished upon her soil in so singular a degree for that was a religion more peculiarly adapted to bring a blessing on the land,—a vision fair of peace and rest; making it "a land of hills and plains expecting rain from heaven, and which the Lord God for ever visited, keeping his eyes for ever on it, from the beginning of the year unto the end thereof; (Deut. xi, 11, 13); devoting her whole substance in this, to the interests of a future world, and consecrating her whole self, both spiritual and temporal, to those hallowed purposes.

For, in the first place, it was a religion which ever made the Church her home-stand. There she enthroned her God in splendid pageantry, collecting all her means to honor Him whom she adored, and attracting to His worship all the people over whom she ruled. There was enticing imagery for the young, and solemn service for the old, the note of sorrow or of triumph in her voice, the sign of mourning or of gladness on her altars, the daughter of Sion robed in "the garments of her glory," or clad in the weeds of her affliction, (as the season suggested; the emblem of redemption elevated upon high that while they gazed upon the sad symbol of their faith it might excite compunction, hope, and with hope charity. More elevated still, they beheld the representation of the last and awful doom, with Him who was crucified for the sins of men coming in great majesty and power to judge mankind by the standard of the cross, attended by choirs of angels to minister to his will, with companies of prophets and armies of martyrs to attest the judgment, and the whole host of heaven to do homage to his wisdom and his justice; the blessed on the right and the reprobate on the left, a gleam of eternal brightness indicating the reward of the one, and sulphurous flame and tormenting spirits the portion of the other. But this was not the only instruction which the pious votary might read in the decoration of the material temple. If his soul were oppressed or his eyes wearied by the contemplation of this awful scene, and he sought relief by casting them on the ground, there was still a lesson ready for him, or they but rested on the memorials of the dead. If he were a sinner he was again struck with terror; if he were looking with pious expectation for what was to come, he read his hope and his conso-

lation; for he knew that if death were the destruction of the wicked, it was also the resurrection of the just. Around him he beheld depicted the whole story of revelation, to elevate the mind by teaching it the dignity of a Christian, and the value of an immortal soul; the end for which it was created, and the price paid for its redemption. They were all appliances to excite devotion, and every requisite to satisfy it,—the daily sacrifice, the varied service, the frequent prayer, the priest of God to distribute his graces, to give strength to the weak and fresh vigor to the strong, to relieve the penitent of his burden at the foot of the cross, and impress the judgments of heaven on the obdurate sinner,—to afford consolation to the sorrowful, courage to the timid and assurance to the diffident; in fine, through the powers conferred upon her ministers by her divine Founder, as the vicegerents of Him who said, "Come to me all ye who labor and are burdened, and I will ease and refresh you;" dispensing relief to all miseries, temptations, and afflictions with which the poor wayfarer in this valley of tears is sure to be tried, bewildered or oppressed.

It was the religion which, from St. Augustine to Sir Thomas More, never omitted to put forth the most splendid examples of the noblest virtues, of the most steadfast faith, the most heroic courage, and the most ardent charity; leaving monuments of zeal to attest the disinterested and benignant piety of men who enthroned the covenant of God in the heart, and gave it dominion over the passions.

It was the only religion which ever possessed within herself such incentives to virtue, or which provided such safe-guards against vice; which ever realized the counsels of the Gospel, and of frail, sinful creatures, made men "rich in virtue,"—burying them in peace, but giving them a name which liveth unto generation and generation, (Eccles. xlv, 6, 14), and sending the souls to that blessed abode, where "God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow, for the former things are passed away."

It was the religion which, even in the darkest times, was ever found to be fighting the cause of truth and right against sin, to be a witness for God, or defending the poor, or purifying or reforming their own functionaries, or promoting peace, or maintaining the holy faith committed to her; and it was the only religion that ever put forth all her energies, or combated successfully in such a cause.

And thus it was that the ancient religion of the realm covered the land with consecrated spots, where men were separated from this troubled world, and carried into serene and tranquil regions before their time—where they escaped from the thorny desert to dwell among enamelled meads—from the contagious atmosphere of every vice to the salubrious abodes of every virtue. They "who were better than the world in their youth, or weary of it in their age; they whose sensitive nature rendered them alike incapable of resisting

either the soft breeze or the rude blast, whose sympathizing tenderness ever melted before the feelings, or whose unresisting timidity ever yielded before the violence of others; they whose iniquities sat heavier on them than they could bear to carry amidst the haunts of sin, and who must needs lay them at the foot of the cross; they whose pilgrimage of toil and mourning had so bruised the heart that it could alone be healed within the balmy influence of the cloister, because there alone the voice of God could reach it amidst the sacred stillness, converting its sorrows into love,—all found their solace and their joy within these holy precincts.

There, too, it was, that the apostolic man was schooled in the science of the saints, till he went forth as the herald of salvation on his triumphant course, conquering sin and death, enlarging the boundaries of faith, and establishing the kingdom of God on earth.

There it was that the storms of a thousand years swept unheeded over the virtue, which required the protection of the sanctuary to bring it to maturity, and where alone the sublime perfection of the Gospel could be attained: there, that men were congregated together to pray for the sins of their fellow-men—"for a world which forgets to pray for itself"—and to invoke the blessings of God upon his fallen creatures.

There it was that the arts and sciences found their cradle and their refuge, in a rude and troubled age; there the lives of the saints were chronicled, and the history of passing events recorded that otherwise had been lost in oblivion.

There it was that the word of God was treasured up, and explored for the benefit of others with less learning and less leisure than themselves, and there, even, that the classic lore of antiquity was preserved for the amusement and instruction of after generations, till the arts of more modern days were to place them beyond all future danger; then, as now, "a cloister without a library was said to be like a castle without an armory."

There it was that the renunciation of the superstitious of life was reckoned an honorable and meritorious sacrifice, and men were content to be abstemious themselves to enjoy the means of gratifying the necessities of others; for there the hand of charity doled out the daily pittance to the destitute, without any offensive inquiry into the cause of a distress, the presence of which was alone a sufficient recommendation for relief. The spiritual, too, kept pace with the corporal works of mercy, and while food for the body was distributed without, food for the soul was abundantly supplied within.

It was the monastic rule that enabled the possessors of the abbey lands to let them on easy terms, which, together with the hospitalities and charities which they practised, served as a check on the rapacity or cruelty of the feudal baron; and, as a consequence, a prosperous tenantry and a happy people were sure to grow up around the sanctuary. The same benefits were conferred by the property of the prelates and dignitaries of the

Church, [so that it became a proverb, "that it was better, to be governed by a bishop's crozier than by a monarch's sceptre;" and such was the condition of about a fourth part of the kingdom, from which not an eighth probably of the revenue was collected. Yet another blessing did they bring with them, that when war and misery had well nigh desolated the land, through the reckless ambition of some noble, or the rough tyranny of some lawless sovereign, these "cities of refuge" usually escaped the general wreck, and remained as nurseries of virtue and of learning, for the regeneration of the people; while, if the Church also fell into disorder or decay, from similar causes or from onward circumstances, it was the monasteries that ever furnished the materials for its reform.

Such were among the blessings which the religion of our ancestors conferred upon the country. But there were others still; let us take them discursively, as they present themselves to the mind, without order or method.

[TO BE CONTINUED.]

From the Tablet.

### LIVES OF THE QUEENS OF ENGLAND from the Norman conquest.

We have already noticed in terms of commendation the work of which the sixth volume now claims our attention: and we are happy to be able again to use towards our industrious and intelligent authoress the language of praise. The present volume contains a part of the reign of Queen Elizabeth; and, allowing for a little under-current of admiration, which oddly enough shines through the mass of soul materials of which a biography of Elizabeth must be composed, Miss Strickland gives an extremely candid and accurate picture "of that mighty Sovereign." It is strange how quacks and sham pretenders to greatness in all departments sooner or later find their level. They run through a career of reputation for, it may be, a long period; so long as the weakness to which they have powdered, or the follies which they have typified, retain their empire. But at length the fashion of the time out, the old idol is looked at from a new point of view, and through a new medium, the paint peels off, the stuffing is found to be but stuffing, and to be devoid of life, and then ocular demonstration convinces the most prejudiced and credulous that what seemed for a time to be "a live lion," is after all only "stuffed with straw."

Lord Bacon in his first book, "Of the Advancement of Learning," says of her; that she was "a princess that, if Plutarch were now alive to write lives by parallels, would trouble him, I think, to find for her a parallel among women." Among women it is possible that modern history may furnish, from among princesses, some worthy to be her parallel. Russia can supply at least one her equal, or superior, in vigour and resolution of mind, in the strange mixture of feminine weakness and general force of character, and, above all, in personal infamy. But if we look at her on another side, and try to discover by a parallel to what qualities her great

personal popularity and enduring credit have been owing, we think we may find a parallel case, though not altogether a parallel character, in the Grand Monarque, Louis XIV, of France. The resemblance in situation consists in this, that both Louis XIV, and Elizabeth occupied in the histories of their respective countries the same relative position in regard to the old feudal times that preceded them, and the great revolutions which came after them, and by which society was remodelled upon a modern basis. Both of them came after the feudal institutions had waxed old; after the local independencies of the different portions of their dominions, and the different grades of the old society had passed away; and at the exact point in which the feudal monarchy, sapping and absorbing for a time all the other parts of the social system, reached its culminating point, and began to tend towards its decline. This parallel, of course, like every other historical parallel, has many points of contrast. But on the whole, the points of resemblance are striking. Louis XIV, was preceded by that grim subtle tyrant, the eleventh of his own name, who at the close of the civil wars, in which England bore so large a share, labored upon by policy, the power of the great feudal system in the same manner as Henry VII., of England, by like arts, of policy, labored, not unsuccessfully, to the same end. Then come the notable contemporaries Francis I. and Henry VIII.—a period of rude magnificence, coarse sensualism, and half-expiring feudalism. Then came in both countries a time of weakness, of civil, and religious discord, the principles of the Reformation and the Church battling fiercely for dominion, and trying their strength against each other. Then finally appears in each country the period in which Nationality becomes (to the outward eye) complete and fixed for ever. The Huguenots are put down in France, the Catholics in England. The Anglican Church, retained as much as it can of the old Catholic hierarchy, throws off the supremacy of the Holy See, and ranges itself on the side of Protestantism. The Gallican Church, indeed, triumphant over its internal enemies, ranges itself on the other side of the question, but assumes such a national complexion that its allegiance to Rome seems almost doubtful. In both countries the power of the Crown has fixed and established the unbroken unity and oneness of the nation; has isolated it as much as possible from all foreign influences; has melted down all the elements of which the countries were composed into the one common state of being subjects of the respective crowns. The Barons, the Church, the Commons—(quite in France, and almost in England)—and every other feudal element of partial independence, are broken and made subject to the Crown. The Barons become entirely courtiers, ministers, and statesmen; the Church becomes a slave; the Commons become proud of the great power of their arbitrary monarchs. In England the Church is a little more enslaved, and the Commons a little less;

but in two other circumstances the parallel is made tolerably complete. Both countries, thus finding a free scope for internal intellectual development, are also able to employ themselves in an external development by arms—each again after its own fashion; one by iniquitous and bloody wars of aggression on land, the other by shameless piracies on the ocean. These great wars of Elizabeth and Louis once passed, there comes for both nations a time of weakness, imbecility, and disgrace; and then again for each by revolution and rebellion, the great crash, by which the monarchy, reared so high on the overthrow of the feudal system, was itself ruined and overthrown when the fullness of time was come.

Placed at such an auspicious period in the history of the French monarchy, Louis became (in reputation) a great King, though with comparatively little real greatness, except in his skill for putting on the outward garment of greatness, and also in his tact for discerning that capacity in others that would be useful for his own purposes. The same may be said of Elizabeth, though in a somewhat lower degree; because in her the ideal of an outward sham royalty of nature was a good deal more dashed by obvious meannesses and despicable littleness than in her renowned compeer. But of both of them it may be said, that fortune surrounding them with great statesmen, great captains, great intellectual notabilities of various kinds, and placing them at a period in which the nations over which they ruled, exulted in the proud feeling of their own nationality and power just then completely developed, and looked to the Crown as the type of that glorious state of things—did indeed thrust upon them all the elements of popularity, and in a manner entreat them to be revered and worshipped at a small price of using the means bestowed on them with a little common sense and ordinary discretion. When to this we add that they were both consummate masters of a rather vulgar kingcraft, we think we have said enough to explain by a parallel the main elements of two very exaggerated reputations. The details of Queen Elizabeth's life are tolerably well known, and we have not space to enter into a minute examination of them. They are well brought out by Miss Strickland in the volume before us, and being here separated from the great events and interests of her reign, they strike us the more fully from the unbroken heap presented to us, in this personal portrait, of unmitigated despicableness. Cruelty, vulgarity, meanness, hypocrisy, and falsehood unparalleled; an ultra-farcical vanity; a cold, hard, stony nature, selfish to the last degree; and then, to use Cobbett's somewhat coarse expression, she was "a nasty, libidinous old woman." In very polite and courteous phraseology—this is the picture presented to us by Miss Strickland in her gossiping, graceful memoir. We have no room for detailed criticism, but must now content ourselves with a few extracts.

## GRATUITOUS CRUELTY.

A few of the less pleasing traits of Elizabeth's character developed themself

ves this year, among which may be reckoned her unkind treatment of the venerable Dr. Heath, the nonjuring archbishop of York, and formerly councillor. It has been shown, that he performed good and loyal service for Elizabeth, whose doubtful title was established, beyond dispute, by his making her first proclamation a solemn act of both Houses of Parliament. Subsequently, in 1560, he was ordered into confinement in the Tower, because he would not acknowledge Elizabeth's supremacy over the Church.—He remained there till he was sent into a sort of prison restraint at one of the houses belonging to his See in Yorkshire. His mode of imprisonment permitted him to take walks for exercise. These rambles could not have been very far, for he was turned of eighty. They were regarded with jealousy, and the following order of council exists, in answer to a letter from Lord Scrope, relative to the examination by him to be taken of Nicholas Heath, with whom his lordship is required to proceed somewhat sharply withal, "to the end, that he should declare the full truth why he wandereth abroad; and if he will not be plain, to use some kind of torture to him, so as to be without any great bodily hurt, and to advertise his (Lord Scrope's) doings herein."

The old man had been on terms of friendship with the queen, had done her worthy service, he had been considered an opponent of persecution, yet could Elizabeth, then little turned of thirty, sit in her conclave, and order the unfortunate prisoner to be pinched with the torture, to reveal some vague and indefinite crime, which perhaps only existed in the suspicions of his enemies.

## THE QUEEN'S UNDERSTANDING.

At the very period of this stormy excitement, Elizabeth was secretly amusing herself with the almost exploded chimeras of alchemy, for Cecil, in his diary has noted that, in January, 1567, "Cornelius Lancy, a Dutchman, was committed to the Tower for abusing the queen's majesty, in promising to make the elixir." This impostor had been permitted to have his laboratory at Somerset House, where he had deceived many by promising to convert any metal into gold. To the queen a more flattering delusion had been held forth, even the draught of perpetual life and youth, and her strong intellect had been duped into a persuasion that it was in the power of a foreign empiric to confer the boon of immortality upon her.—The particulars of this transaction would doubtless afford a curious page in the personal history of the mighty Elizabeth. That she was a believer in the occult sciences, and an encourager of those who practised the forbidden arts of divination and transmutation, no one who has read the diary of her pet conjuror, Dr. Dee, can doubt. It is probable that he was an instrument used by her to practise on the credulity of other princes, and that, through his agency, she was enabled to penetrate into many secret plots and associations in her own realm; but she placed apparently an absurd reliance on his predictions himself. She

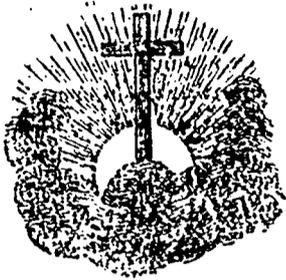
even condescended with her whole court and privy council to visit him one day at Mortlake, when it was her gracious intention to have examined his library, and entered into further conference, but understanding that his wife had only been buried four hours, she contented herself with a peep into his magic mirror, which he brought to her. "Her Majesty," says Dee, "being taken down from her horse by the Earl of Leicester, Master of the Horse, at the Church wall, at Mortlake, did see some of the properties of that glass, to her Majesty's great contentment and delight."

After years of false but not fruitless trickery, he professed to have arrived at the point of projection, having cut a piece of metal out of a brass warming-pan, and merely heating it by the fire and pouring on it a portion of his elixir, converted it into pure silver. He is said to have sent the warming-pan with the piece of silver to the Queen, that she might see with her own eyes the miracle, and be convinced that they were the veritable parts that had been severed from each other, by the exact manner in which they correspond after the transmutation had been effected. His frequent impositions on the judgment of the Queen, did not cure her of the partiality with which she regarded him, and after a long residence on the continent, she wooed him to return to England, which he did, travelling with three coaches, each with four horses, in state, little inferior to that of an ambassador. A guard of soldiers were sent to defend him from molestation or plunder on the road. Immediately on his arrival, he had an audience of the Queen, at Richmond, by whom he was graciously received. She issued her especial orders that he should do what he liked in chemistry and philosophy, and that no one should on any account interrupt him. He held two livings in the church, through the patronage of his royal mistress, though he was suspected by her loyal lieges of being in direct correspondence and friendship with the powers of evil. Elizabeth finally bestowed upon him the chancellorship of St. Paul's Cathedral.

## TO BE CONTINUED.

*Puseyite Quarrels—St. Leonard's Shore ditch.*—Ever since the acceptance by the rector of St. Leonard's of two silver candlesticks, presented for the use of the altar, much quarrelling has existed amongst the parishioners—one party contending that such an offering savoured of Puseyism, the other party insisting that it was quite compatible with orthodoxy.—The vestry is divided, and the parish walls covered with placards by the contending parties.—*London Morning Post.*

*INCOMBUSTIBLE THATCH.*—We recommend to the attention of our farmers, who are in the habit of thatching their barns and out-houses with straw, a means whereby they may secure them from the risk of conflagration. It has been proved by repeated experiments that straw, saturated with a solution of lime or common whitewash, is incombustible. The fact is of great importance to the rural population; especially as it is not only rendered fire-proof, but more durable. A solution of alum would be equally efficacious in this climate, though more costly.—*Montroulez Times.*



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, NOVEMBER 17, 1843.

Whoever is acquainted with the origin of Protestantism must know, that Luther and the first Reformers, in order to render odious in the opinion of the vulgar the Catholic Church, by which they had been excommunicated, adopted, as the most efficient for their purpose, the unholy and vindictive scheme of abuse, calumny, and misrepresentations; distorting her doctrines, scolding at her whole sacred economy, traducing her clergy and religious, but above all her chief pastor, the lineal successor of Saint Peter; the centre of unity, and key-stone of Christ's sacred fabric, his one universal and imperishable church on earth. The most opprobrious epithets, the most insulting and degrading nicknames, have been unscrupulously lavished on the mother Church, and all who adhere to her, by her lewd, apostate and rebellious children; and continued down by their followers to the present day.—Luther was the first in his frantic ravings who gave to the Pope the title of the *anti-christ*, or *man of sin*; and to the Church of Rome that of the *scarlet woman*, the *woman of Babel*; transferring to her all the guilt and threatened punishments of pagan Rome, and paganism. Protestants, therefore, of every description, cannot be offended if we retort upon them and on their worthy Fathers, as more adapted to their category, the distinguishing titles of notoriety which they have so long and perseveringly endeavoured to fix upon our church and those of our persuasion. *The saddle will then be placed on the right horse*, as one is wont to say; the right resumed of *Tit for Tat*, and but *par pari refertur*. As a verification of our promise here advanced, we subjoin an article on the real *Antichrist*, extracted from a work by *Nichol Burne*, professor of philosophy in *St. Leonard's College* in the city of *St. Andrews*; titled, *a Disputation concerning the controverted heads of Religion*, and dedicated from Paris, (whether he had been forced to fly in the year 1510,) to King James the sixth of Scotland and first of England.

OF THE ANTICHRIST.

Antichrist is most justly called an *adversary*, because, as Tertullian observes, all heretics in whom the spirit of Antichrist reigns are wont to pull down, not to build up; to disprove, not to confirm; to gainsay, not to admit the truth: to disagree, and not to agree with others who have gone before them; and finally to

propose no doctrine of their own in as far as they disagree with the Catholic Church, except it be *negative*. . . . . On which account we find in the letters of the name of Antichrist, not only as according to St. John, Apoc. 13, the number of 666, but also as St. Hippolitus supposes, many other names expressive each of his properties, and at the same time, containing the aforesaid numbers. As *Arnoumai*,\*—I deny; for the holy father St. Hippolitus writes on this subject as follows: "S'gillum illius tam in fronte quam in dextra manu est circulus X p o. at, ut spinor, per multa reperiantur nomina que numerum illum habeant; sed dicimus fortasso scripturam illius sigilli esse *Arnoumai Nego*: Nam antea quoque hostis ille nobis adversarius operam. strorum suorum idolatram Christi Martyres hortantur. *Negato aiebat deum tuum crucifixum: tale erit, tempore illius honestatis omnis osoris sigillum, dicens, nego creatorem celi et terro: nego baptismum: nego adoracionem a me Deo praestari solium*" The seal of Antichrist which his disciples shall receive on their forehead and right hand is signified by the letters of his name, whose number (which in Greek, the language in which St. John wrote the Apocalypse,) amounts exactly in the word *Arnoumai*, which signifies *I deny*, to 666; for before our time, this our old enemy, by his ministers, the idolaters, exhorting Christ's Martyrs, urged them saying, deny that thy God was crucified; so when Antichrist shall appear in person, the hater of all uprightness, this shall be a singular mark by which he shall be known that he and each of his disciples, shall ever have in their mouths a stiff denial of all truths, saying, I deny that God has the power to create Heaven and Earth. I deny that baptism can cleanse men from original sin. I deny the manner and custom in which I used hitherto to serve God. . . . . This same seal of *Arnoume*, he imprinted on the heart of our first Mother Eve, when he said to her in paradise, *non moriemini*,—you shall not die.

In our next we shall show the application of this mysterious word *Arnoumai* to the greatest individual enemies of the Church of Christ, as extracted from the aforesaid ancient author, Nichol Burne.

\* Not having Greek characters, we are obliged to substitute in Roman letters the word *Arnoume*; and in this manner the name, or seal of the Antichrist, 666, is made out of it, according to the Greek manner of calculation, as every Greek scholar must know:

A	1
R	100
N	50
O	70
U	400
M	40
E	5
666	

We can easily excuse Mr. Duggan, the head of the Orange members of the Legislative Assembly, for producing, in defence of his Dutch turbulent associates, a pretended oath of the Jesuits. He is but a dupe of the gang of such Irish Protestant ruffians as have settled themselves in this country; and determined to go a-head, have won over to their ranks

a number of our simpleton expectants of promotion and proferment through the help of their secretly sworn societies. How could Mr. Duggan, or a thousand more, raw, uninformed youths, in this province, be aware that they were but imposed upon by remorseless wretches, assuming, as a blind, the mask of ultra loyalty and religion, in order to promote their own selfish ends? and sticking at no falsehood, no forgery, no crime, to advance their interest? A proof of this is that very Jesuit's oath, an universally acknowledged forgery, which the simple, uninformed, or rather misinformed colonial Orangeman reads to the Assembly as an authentic document; not knowing, what every Catholic knows, that whoever took such an oath, could be no longer accounted a Catholic. Such an oath would have been, and would be, accounted a damnable and damning one by all Catholics in the world.

Downfall of Orangeism.

The Orangeman's oath, which we insert in another part of our paper, is sufficient of itself to show, that the Orange Societies have not only no pretensions to ultra-loyalty, which they modestly disclaim in their book of Laws and Ordinances; but which they assert in every other way in which it is possible to give expression to such a pretension; but they have no claim to loyalty, whatever. All the loyalty they will swear to, is a conditional loyalty, viz.:—*"I, A. B. do solemnly swear, that I will support and defend Her present Majesty, Queen Victoria," &c. &c.; "SO LONG AS she, he, or they, shall support and maintain the Protestant Religion," &c. &c.* Is this all the loyalty they can swear to? There is not a Christian of any other denomination, nor Jew, Turk, Infidel, or Pagan, subject to Her Majesty's Government, who does not do more than this: Every other subject of the British Monarchy takes an unqualified oath of allegiance; but the oath of an Orangeman is only, *"so long as."*

The Orangeman is also as deficient in his practice, as he is in his theory of allegiance: his first step is a violation of the law of that authority he professes to obey. It is unlawful to take an oath or administer one, by any other than authorized persons: or on any other occasions than the law requires.

The small pamphlet of "Laws and Ordinances of the Orange Associations of British North America," which we have referred to for the oath, also gives another specimen of Orange obedience, to the laws. In that part of it entitled—"General Declaration," we find in the following article:—*"The Institution in these Colonies, can never be suppressed, but by means which would subvert the Constitution, and annihilate the connection with the Mother Country."* This sentiment, evidently qualified some of the arguments used by the opposition in the debate we now are noticing. It was stated by them, Take care what you are doing; you will certainly regret it; it will be the worst step you could take for the peace of the Province; you will give the Society the sacred name of martyrs; your opposition

will be persecution; you will strengthen them a thousand fold, by thus proceeding against them; and many other similar expressions were used on the occasion. It was even to be feared, that Dr. Dunlop himself, might become an Orangeman. If they believed this, it is a pity they did not leave the ministry alone; for according to these arguments, their proceedings will convert the whole Province to Orangeism.

Some very justly remarked: What can this mean?—It can't be rebellion—Orangemen, Rebels!—It is a contradiction in terms; and can never happen till the wind blows North and South at the same time, and in the same place; consequently the House could not believe it; and being exceedingly ignorant on the subject, all the force in this description of argument, was unfortunately lost upon them. But had the hon. member indulged them reading the whole book of "Laws and Ordinances," they would have found this most formidable Orange thunder contained in the extract just quoted: *"This Institution can never be suppressed," &c. &c.* And again, we say—is this all the loyalty there is in Orangeism? If her Majesty's Government dare to attempt the suppression of a society bound by an illegal oath: and connected by secret signs—sworn to act in unity on all occasions, to accomplish their object, against the liberties and privileges which the same Government grants to others, not of that society, and who never can be of it;—we say: if the Government dare to make the attempt; the "Laws and Ordinances" of Orangeism inform us, that they will *subvert the Constitution!* FOR HERE ORANGE LOYALTY ENDS.

It is therefore, in some sense satisfactory, that we know the result; and what to prepare for; and how to get a comprehensive notion of the vast extent of Orange loyalty. We have only to contemplate the passing of an Act of Parliament, to prevent them injuring their fellow-subjects, then all their loyalty goes off like smoke or the snuff of a candle.

We can also tell the opponents of the measure in question, that neither the House nor the country, are ignorant on the subject. It may be possible that many of them, (and which we charitably hope for their own sakes) are so fully occupied by the idea of its religious character, that they are really ignorant that there is any thing unlawful or dangerous in their society. To this ignorance they are doubtless assisted, by the prayers mixed with their ceremonies; which we cannot consider anything else than profane mummeries; for if we could see anything religious in the real objects and working of the institution, we should both acknowledge and respect it. The perusal of the "Laws and Ordinances" before referred to, have more tendency to fill our minds with pity for such deluded persons, and abhorrence for their profanity, as appears in the attachment of prayers, and the sacred language of inspiration, to the ceremonies of such an institution.

We say, it may be possible, that an Orangeman may be so ignorant as to be

live, they are not persecutors, but opposers of persecution—not intolherent; but the enemies of intolerance—not bigots; but the haters of bigotry. If they think so, every one not of their fraternity, thinks quite otherwise; and knows, that their course, ever since the rise of their society in 1797, has been characterised by intolerance, persecution and bigotry. In this respect they resemble a foolish bird which hides its head in a hole, not knowing that its body is exposed to the sight of its pursuers.

The charge of ignorance, as ascribed to the House and the country, cannot be maintained. In 1812, a motion was made in the House of Commons, for a select committee to enquire into the nature and extent of Orange Societies, which was withdrawn on Lord Castlereagh stating, that they were in a state of decay, and if not noticed, would probably soon become extinct. In 1822, a Bill was introduced into the House for the suppression of Orange Societies.—So it is no novelty to exclude Orangemen from offices under the Crown.

Lord Malgrave, as Lord Lieutenant of Ireland, resolutely withstood all Orange appointments to office; and a committee of the House of Commons delivered an opinion—that no man should hold a Commission of the Peace, nor any office under the Crown, who was an Orangeman.

Whoever will take pains to consult the proceedings of the British Parliament on the subject of Orange Societies, will find abundant confirmation of that which is herein stated; and the strongest support given therein to the proceedings of the present administration of the Province, and will a man doubt more the propriety and necessity of their measures, than he would of taking a loaded pistol out of the hands of a maniac; and should that maniac be restored to reason, he would be grateful for such service; and such we think will be the conduct of all sensible Orangemen, after these Bills have gone into operation.

We are informed that the debate did not terminate without what might be called an "Orange row;" we suppose, in order to give the ignorant members a more complete specimen of Orangeism. It is a pity they had not their ribbons and their music, that they might die in full glory; for, we find the majority on the occasion, was quite sufficient to accomplish that desirable event.—*Kingston Constitution.*

**The Orangeman's Oath.**

"I, A—B—, do solemnly and voluntarily swear, that I will, to the utmost of my power, support and defend Her present Majesty, Queen Victoria, and Her lawful heirs and successors, in the sovereignty of Great Britain and Ireland, and of these Provinces, dependant on, and belonging to the said Kingdom; so long as she, he, or they, shall support and maintain the Protestant Religion, and the laws of this country; that I will to the utmost of my power, defend Her against all traitorous conspiracies and attempts whatsoever, which shall or may be made against Her person, crown or dignity; that I will do my utmost endeavours to disclose and make known to Her Majesty, Her heirs and successors, all treasons and traitorous conspiracies and attempts which I shall know to be against Her, him, or any of them; that I will steadily maintain the connexion between the Colonies of British North America and the Mother Country, and be ever ready to resist all

attempts to weaken British influence, or diminish the British Empire; that I will when lawfully called on, assist the civil and military powers in the just and lawful discharge of their official duties, in repelling and subduing every enemy who may seek to disturb or injure the Queen, the Protestant Religion, or this country in general; that I will be true and faithful to every Brother Orangeman in all just actions; that I will not wrong him, or know him to be wronged, or injured, without giving him due notice thereof, and preventing it, if in my power; that I will ever hold sacred the name of our glorious deliverer, King William the Third, Prince of Orange, in grateful remembrance of whom, I solemnly promise, if in my power, to celebrate his victory over James at the Boyne, in Ireland, on the first day of July (old style) in every year, by assembling with my Brethren in their Lodge Room; that I am not nor ever will be a Roman Catholic or Papist, nor am I now or ever will be a member of any society, or body of men, that are enemies to Her Majesty and our glorious Constitution. I swear that I have not to my knowledge or belief, been expelled from any Orange Lodge; and lastly, I do solemnly promise and declare that I will do my utmost to support and maintain the Loyal Orange Institution, obey all regular summonses, and pay all just dues, if in my power, and observe and obey all the rules and ordinances of the same; and that I will always conceal, and never in any way whatsoever disclose or reveal the whole or any part of the signs, words, or tokens, that are now about to be privately communicated to me, unless I shall be duly authorized so to do by the proper authorities of the Orange Institution, of which I am now about to become a member.

"So help me God, and keep me steadfast in this, my Orangeman's Obligation."

**SPEECH**

*Of Mr. Price on the Debate for the suppression of Orangeism.*

Mr Price.—The hon. member for the city of Toronto had said that the liberty of the subject should not be interfered with, and that the government should not do so, unless some ground of a public nature existed that required it. Now, it was well known that petition after petition had been presented praying for the suppression of Orange societies; and the reason why petitions had not flooded the House during the session was the universal belief that existed throughout the country that it was the intention of the Government to put an end to these societies; and had they not brought forward this measure, he should have accused them of forfeiting the confidence which he had reposed in them. The hon. member had said that it was a dangerous thing to introduce laws that would abridge the liberty of the subject; he (Mr. P.) had always supported the constitutional rights and privileges of the subject, and he hoped he should always do so; but he did not think he was interfering with those rights when he supported a measure which struck at the root of one of the greatest evils in this Province, the existence of secret associations. The hon. member for Gloucest. had said that they have a right to assemble unless the objects are unlawful. (Yes.) Then he (Mr. Price) said that they were unlawful; for no man had a right to administer the oath by which they were bound. With regard to the danger of allowing secret societies to exist in the country, there cannot be two opinions. That danger has been fully exemplified throughout the Province by the violent conduct of those calling themselves Orangemen. Upon all occasions, when opportunity offered they had shown themselves to be the disturbers of the public peace, and the most serious consequences had followed their conduct. The hon. member for Toronto said that his bill was putting down the loyal men, and asked if this was the reward for their loyalty? If he (Mr. P.) knew anything of loyalty, it did not look for such rewards as some thought they should obtain: the consciousness of having performed one's duty is the best reward. Now he was quite willing to give the Orangemen the same rights and privileges that he claimed for himself; but he would not give them more than he himself got from his sovereign; neither should they ask more. This body of men are bound by an oath, and are dangerous to the peace and well being of society. Whether that oath may in itself be, if it contain nothing bad in it, the conduct of the parties taking it had belied men. No one could go to the parts of the country which he (Mr. P.) represented

without being assailed by numbers of these men banded together by secret signs and symbols. The individual was not regarded as dangerous; but it was the union of men whose power could be brought to a single point at any given time which renders them capable of doing mischief, and which ought to be broken up. He thought the Government should suppress all such societies; and a Government having the power to do it, and not using that power, would be unworthy of his support. He lately had a farm to sell which was in the neighborhood of an Orange lodge.—Three purchasers offered, who said the farm was cheap, but if they purchased it, they would be obliged to live in a neighborhood where, if they differed from the Orangemen, they would not be safe.—The hon. member for Toronto knows what happened in that city previous to his election. The blood there spilled was caused by the Orangemen being banded together; and after that he wondered that he would oppose any means that might be taken to suppress the instigators of such outrages. At his election some persons who were Orangemen voted for him, (and some of them are Reformers); they voted for him as a man desirous of promoting the peace and welfare of his country, and of benefiting his fellow men. The hon. member for Toronto had said that by adopting the course proposed by this bill, and putting an end to secret societies, you persecute them and make them martyrs. He did not look at it in that light. The bill merely proposed to discountenance Orangeism, and if it proscribed them from certain privileges, it was only during the time they remained connected with such societies. By withdrawing their names and ceasing to be members, they would stand upon an equal footing with the rest of their fellow men. If Orangemen asked no more than the rest of the community, then to put them down might be regarded as persecution. But when they ask more and band themselves together as a separate class, by an oath, and by their conduct disturb the peace of the country, then the Government is called upon to protect society from their aggressions. He would be among the last to interfere with the rights and privileges of the subject but, in this case stringent measures were necessary, and he could not help returning his best thanks to the hon. member for his manliness in bringing in a bill that will prove most satisfactory to the country, preserve the peace, and harmony of society, and for which he did not doubt, the Orangemen would themselves thank him, after the temporary excitement which it may at first occasion, shall have passed away.

From the Yeas and Nays on the Orange Bill, as reported in the public Journals, our Catholics may now clearly discern who are their friends in this Province, and who are their foes!

We are given to understand, that the Hon. Mr. Aylwin, in his speech in the House of Assembly against Orangeism, so far from meaning any thing injurious to the order of the Jesuits, as we supposed from his allusion to them; sought only to refute his opponents on their own principles, by an *argumentum ad hominem*.

**REPEAL OF THE UNION.**

The opponents of this great movement of the Irish nation, evince excessive anxiety to make it appear, that it is a Catholic question urged by the Hierarchy and Priesthood to advance their ambitious and selfish projects. The great Pilot who directs the storm of agitation has disclaimed at every meeting of the people, all ideas of a religious ascendancy for his own faith over the creeds of those who differ with him in doctrine. If the question were to depend on the votes of the Irish People, we are confident that an unanimous cry would be raised against any such assumption, and if the Bishops and Clergy of Ireland had the power to move to determine the point at issue, the same unanimity would be found in their ranks against that pernicious union of

the pure and spiritual power of the church with the gross policy and vices of the state. If they were differently inclined, if they boldly asserted that they were differently inclined, if they asserted that their design was the establishment of the Catholic Faith and the political degradation of every protestant creed, would there not be some excuse for their conduct?—Would it not be like the retributive justice which overthrew Amn? When the savage persecution of the Irish Priesthood is considered, the murder of women and children, the brand of infamy attached by the state to every thing appertaining to the Catholic faith, when the very oath, now taken by Protestant members of the House of Commons, is remembered, the dispassionate citizen of other countries will be forced to acknowledge, that the people of Ireland could allege excuses almost amounting to justification, if they were to remove the protection of the constitution from the professors of a creed for whose maintenance such tyrannical laws were enacted. But the approaching triumph of the Irish will be sullied by no retaliation. Their victory will be peaceful, their combat bloodless, and the holiest charity which christianity teaches, will be the only vengeance which they will feel for long centuries of dire oppression.

If the enemies of Ireland think proper to assert that the Repeal is a Catholic movement, they may do so; for then all the glory will be our's; and the brightest page in Irish history, will be radiant with the praises of the Catholic church.—Let it be hereafter said that a nation, by moral force alone, overthrew an iniquitous government, and won liberty for every creed, and gave free ingress and egress to every church, and gave the honourable security of law to all who follow the sincere dictates of conscience, and broke down the laws which bigotry had devised to disqualify since they could not control the aspirations of the heart.

Let it be said that a gallant and virtuous people achieved this noble work, but let it be remembered that they who conquered were Catholics and that with a Catholic generosity, they gave to all of every creed the privileges which they won for themselves. We have no objection, then, that the Repeal should be called a Catholic movement, but let not the pitiful bigots who struggle against it now, willing to be slaves sooner than to see Catholics free, let them not hereafter, when the glory of the revolution has filled the earth, urge their claims to a share in the risk and honour of the great constitutional battle for freedom.—*Catholic Telegraph.*

ESPARTERO AND NOGUERAS.—An Irish paper says—The mayor of London has been stuffing the 'Hudagoes' with tortoiseshells and opulans—yes, feasting an assassin and a robber—Nogueras and Espartero—with capon and claret—Espartero, the oppressor of the soldiers—the robber of the bishops—the slayer of St. ville, and the hunted tyrant of Spain—Nogueras, the cold-blooded murderer of aged women—the vindictive, dastardly executioner of Cabrera's mother. Such are receiving the hospitalities of the virtuous Saxons—such engaging the sympathies of the genial English.

From the Catholic Advocate.

## THE TRUE CHURCH.

(CONTINUED.)

A proper apprehension of the nature and attributes of the Church, must, at once, prove how false and absurd it is, to assume that the Church of Christ could either become invisible, or fall into error and idolatry. And these assumptions are but the subterfuge of schism and heresy, which have no better play to shield themselves from censure and condemnation.

The Church of Christ is his spiritual kingdom on earth, and may be defined, to be the society of men united in the profession of one and the same faith, and in communion of the same sacraments, under the government of legitimate pastors, and especially of the Roman Pontiff, "who is the vicar of Jesus Christ."

As an organized society of men, with a well ascertained government, the Church must, of its very nature, be visible, and to assume that it could, at any time, become invisible without ceasing to exist altogether, is repugnant to the principles of common sense.

A society composed of Pastors and the faithful, united in the exterior profession of the same faith; where the doctrines of Christ were daily explained; where the ordinances or sacraments of Christ were daily administered; where the members were continually in the custom of assembling together for the public worship of God, was essentially a visible society.

Of this great visible society the prophet, Isaiah, foretold, 11 c. 2 v. "And it shall come to pass in the last days, that the fountain of the house of the Lord shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Daniel, also, alludes to its visible propagation, 11 c. 35 l. "And the stone that smote the statue became a great mountain, and filled the whole earth."

In Micah, it is said, 4th c. v. 1 and 2. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established on the top of the mountains, and it shall be exalted above the hills, and the people shall flow unto it"—And many nations shall come and say: Come let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths, for the law shall go forth from Zion, and the word of the Lord from Jerusalem."

These prophecies are understood by all, to have reference to the reign of Christ, and to describe the extent of his Kingdom. The house of the Lord, thus lifted up, like a mountain upon the top of mountains, was to be seen far and wide, since "the nations of the earth were to flow unto it," to receive the law and listen to the word of God. And we find that Christ, who came to be "the light of the world," tells us that his chosen followers and apostles should also "be the light of the world," and his Church be as "a city seated on a mountain," which "cannot be hid," St. Math. c. 5, v. 14.

To suppose that the Church became invisible, is to say that the light was obscured, that "the city seated on the top of the

mountain" was concealed, which Christ declared impossible.

Of this visible society, we find mention made in the twentieth chapter of the Acts of the Apostles: "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you Bishops, to rule the Church of God, which he hath purchased with his own blood." It would be superfluous here to undertake to show that visible men, selected by the Holy Ghost, to rule the Church of God, could do little good as governors or rulers of an invisible Church; that their office of shepherds would be a perfect sinecure, if their flocks were invisible. St. Paul exhorts Timothy, to preach the word, and avers that he himself and his co-laborers, are "dispensers of the Mysteries of God," which functions necessarily imply the existence of a visible society of men, for whose benefit, the word is preached and the mysteries are dispensed.

We will now proceed to show that Christ, when he instituted his Church created therein, a teaching tribunal for the purpose of disseminating the truths which he revealed, and, in order that mankind might learn these truths with certainty, he invested this tribunal with an infallible authority, and made it a sure and safe guide in the affairs of religion.

This is the solution of all difficulties upon the momentous concern of salvation. It is hostile to the pretended claim of private judgment, and obviates the danger of sects, schisms, and heresies. It prevents the vexations and interminable controversies about the revelations of God. It is a secure guide to the learned, who are willing to humble their pride to the will of God, and to the unlettered, who are disqualified to examine the real merits of the controversies. It is the way spoken of by the Prophet, in which even "fools cannot err." It is the only provision which Jesus Christ has made "to preserve the unity of the spirit of faith, in the bonds of of divine charity," and hence all who have, at any time, by their pride and obstinacy been willing to make schisms, to broach heresies, and to found new religions, have been forced, in self defence, to deny, that in the Church of Christ, such authority exists. And none have denied its existence but those whose interest it was to represent it as a pretension.

Now, let a person seriously reflect, whether the existence of such an authority is not essential to the very nature of the Church. The Church consists of those who teach and those who believe the doctrines of Christ; consequently it consists of persons united together by the bonds of the same faith. How, then, can these remain united by the bonds of the same faith, if each one is at liberty to believe what he pleases. A unity of faith is in direct contradiction to the liberty of private opinion. The one excludes the other.

If men become members of a church, it should be because they consider it the church of Christ. If they consider the church which they join, to be the true Church of Christ, they must believe its doctrines, or else suppose that the church of Christ can teach erroneous doctrines. They

enter the church of Christ not as superior but as inferiors, they join in fellowship, not to teach the church, but to be taught by the church. If there be in the church an authority to teach, there cannot be in the individual member a right to constitute himself a superior judge of the doctrines, and select or reject at his own pleasure. Hence, the very nature of the church implies the existence of a teaching tribunal, whose decision is absolute, and hence all sects have, in practice, been forced to adopt the principle of authority, which they rejected at first, merely to justify their revolt against the Universal Church.

Luther denied the infallible authority of the Church, and against the whole world stood up alone, pretending that the Church of the world had fallen into error, while he only knew, believed, and professed the true doctrines of Christ. Protestants applaud Luther for this bold stand against the divinely constituted authority of the Church, but Luther claimed afterwards for himself the authority which he denied to the Church, and each reformer, who imitated Luther in his rebellion, afterwards imitated him in his pretensions to rule and govern with an authority not to be set aside, opposed, or disputed—that is, with an authority practically disputed.

How revolting is the scene, which Protestants contemplate with such pleasure, as the glorious origin of their inconsistent sects! Here, on one side, is the whole Church of Christ immersed in error and superstition, consequently in subjection to "The gates of Hell," contrary to the express promise of her divine founder, and on the other, stands Doctor Martin Luther, an apostate friar, who declares that he alone is right; that the true doctrines of Christ are known only to him; that consequently, he is himself the true Church of Christ, being the only person possessed of religious truth. How revolting to good sense to suppose such a condition of things! As if the Church, which St. Paul says "Christ purchased with his blood;" and over which he placed bishops to watch and "rule," should have become a faithless, degraded sponse, no longer bringing forth children unto her beloved, but the leman of the devil, guiding men to eternal destruction, while at the same time God can find no better, purer, holier person than Luther to be the preserver of his doctrines, and to recall men to a knowledge of his forgotten gospel. What a gross, palpable absurdity lies here before us when we examine the salient point of that clamorous outcry, raised by Protestants, against the Catholic doctrine of an infallible teaching authority.

Whether the Church of Christ has been invested with the authority to teach positively and unerringly the truths of Christianity, is a question of fact susceptible of proof and numerous and conclusive are the arguments drawn from every source, by Catholic writers, to set this fact in the broadest light of evidence.

1. That Christ established a church is a point conceded by all.
2. That he instituted in this church a teaching tribunal, is also admitted.
3. That the duty of this tribunal, was "to teach all nations, to observe all those

things which he commanded," will also be admitted.

4. That he could make provisions to protect this teaching tribunal from any danger of disseminating error as his doctrine, will scarcely be denied by such as admit his divinity.

5. That it would have been greatly to the advantage of mankind, to have such infallible guide in matters of religion, few would deny.

But many boldly maintain that Christ has not instituted this unerring authority in his Church, and has left with men no safer guide than the scriptures, interpreted by private judgment. It is in the aim of these, to extol the scriptures in the most extravagant manner, as if they only have due admiration and reverence for God's revealed word, whereas they are guilty of the sophism, of making much ado about the material while they sacrifice spiritual. They laud the letter of the law, while they do as they please with the spirit or meaning. They profess much reverence for God's word in the abstract, whilst in practice all their reverence is for their own sense. They care more for their own views about what God said, and for their own ingenuity in the art of interpretation, than they do about what God in reality has said. This is but too apparent from their contradictory interpretations, so tenaciously and bitterly advocated.

To be Continued.

## THE POPIH CHURCH IN ENGLAND.

The *Journal des Debats* contains the speech delivered by Cardinal Pacca at the Academy of the Roman Catholic Religion at Rome, which may be considered as a kind of Papal manifesto on the state of the Roman Catholic religion all over the world. Speaking of Great Britain and Ireland, the Cardinal says:—

"It is with a feeling of pleasure that I contemplate what is passing in another country, with regard to the Catholic Church, where it once suffered the greatest persecution. Now, by a marvellous change, we see raised to the honour of God fresh temples and magnificent cathedrals; we see them construct convents and monasteries for the religious of both sexes, and a generous hospitality is offered to priests of other nations, whom persecution has driven from their own country. It must be clearly seen that I speak of England. These facts are highly consolatory. It must not, however, be thought, as some over-sanguine people are apt to do, what is called the Anglican sect is about expiring.

It is true that it every day loses, from numbers enlightened by Divine grace leaving it, and returning into the bosom of their mother the Catholic Church, which has never ceased to love them tenderly. The Anglican Church is however, built on firm foundations—the power of the aristocracy and the opulence of the clergy.

"England thus offers us consolation in the midst of the griefs of the Church. As long as it is permitted to the great Lords of the country to distribute to their brethren, their children, their nephews, the opulent revenues, of the Church, their can be so

chance of its falling; but, if the Lord continues to bless the labours of our clergy in England, the Protestant pastors will soon be abandoned by the greater part of their flocks. Only a short time since a Protestant pastor in Ireland had no other congregation but his wife, his children, and his domestics, and from all these facts the most favourable result must be expected for the cause of the Catholic Church."

**CATHOLIC UNITY.**

It is owned—says Fletcher—that the church is necessarily one. "There shall be," says Christ, "one fold and one shepherd" "There is," says St. Paul, "one God, one faith." In reality, as truth is essentially one, so the true church must, also essentially be the same. "Some think," says bishop Horne, "variety of religions, as pleasing to God as variety of flowers. Now, there can be but one religion, which is true; and the God of truth cannot be pleased with falsehood for variety sake."

The true church is one. And are, then, the protestant churches, any of them such? Amongst these establishments, speaking of them altogether, there is but one single point, in which they are united,—and this, as Dryden observes, is the common hatred of popery:

They, all, from each, as from damnation fly:  
No union they pretend but in "No Popery."

Except in this single point, their disunion amongst each other is complete.

Neither is there any thing like unity even in each separate church. In each separate church, conformably to the leading maxim of the Reformation, faith is just as various, as is any human opinion. Whence, also, it is the fact, that creeds, and confessions of faith, designed originally, as the bonds of union, are, now, every where, either wholly rejected, as instruments, suited only to darker periods; or else, become little more than a dead and unmeaning letter. The protestant churches, therefore, whether they be considered collectively, or separately, are not one.—Therefore, neither can they be divine.—The true church is one. Is the Catholic Church such? Why, what is the fact? It is this,—that her members, however much they may be dispersed,—and [they are dispersed, wheresoever civilization prevails;—however; much they may differ in their habits and inclinations; however varied may be their education, and distinct interests,—are yet, most certainly, in relation to their religion, all intimately linked together. They all, every where, profess the same faith, adore the same mysteries, and obey the same spiritual power. Therefore, is the catholic church one; and therefore again, divine.

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

**UPHOLSTERY AND CABINET MAKING:**

Oils, Colours, Paintings, Glazing & Gilding.

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

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

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

MARSHALL SANDERS,  
JOSEPH ROBINSON.

King street, Hamilton,  
May, 1843. 38

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

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

Sold wholesale or retail, by  
A. H. ARMOUR, & Co.,  
King Street, Hamilton.  
December, 1842.

**ENGLISH PRAYER AND PSALM BOOKS.**

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

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

**DENTISTRY.**

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

Consultation gratis and charges moderate.

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

**GENERAL GROCERY, LIQUOR: AND PROVISION STORE.**

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

Cash paid for all kinds of Produce at the market prices.  
Hamilton, June, 1843. 40

**HAMILTON IRON FOUNDRY.**

JOHN GURNEY.

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

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

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

The following are some of the sizes:—  
Premium Cooking Stove.

3 sizes with three Boilers.  
3 do with four Boilers.

Parlour Cooking Stoves.  
2 sizes, with elevated Oven.

Parlour Stoves.  
2 sizes with 4 columns  
2 do with 2 do

2 do with sheet iron top.  
Box Stoves.

4 sizes Panel Box Stoves.

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

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

Hamilton, September, 1843. 2

**CURE FOR WORMS. WINER'S Canadian Vermifuge.**

Warranted in all cases.

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

J. WINER,  
Chemist and Druggist.

**RECOMMENDATIONS.**

WE, the undersigned, having frequently administered a Medicine prepared by Mr. JOHN WINER of this Town, designated "J. Winer's Canadian Vermifuge;" and being fully satisfied with its efficacy, confidently recommend it as a safe and efficient remedy for the expulsion of Worms from the intestinal canal.

G. O'REILLY,  
Licentiate of the Royal College of Surgeons,  
in Ireland, &c. &c.

W. G. DICKINSON,  
Member of the Royal College of Surgeons,  
London, &c. &c.

Hamilton, C. W., 11th Oct., 1843.

I certify that, in all cases in which I have administered J. Winer's Canadian Vermifuge, I have invariably found it a safe and an effectual remedy for the expulsion of Worms from the alimentary canal. And would recommend it to the public as such.  
J. KELLOGG,  
Surgeon.

Hamilton, Oct. 11th, 1843.

**SCHOOL BOOKS.**

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

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

**MEDICAL HALL.**

OPPOSITE THE PROMENADE HOUSE  
King-Street, Hamilton.

**C. H. WEBSTER,**

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed

Hamilton, Dec, 1842 13

**CATHOLIC BOOKS.**

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

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

Hamilton, September 20, 1843.

**O. K. LEVINGS, UNDERTAKER.**

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

COFFINS,  
Together with every description of Funeral appendages.

Funerals attended on the most reasonable terms.

The charge for the use of Hearse, with Dresses, is £1.

Hamilton, Sept. 6, 1843.

**NOTICE.**

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

HENRY GIROUD,  
ROBERT MCKAY.

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

**ROYAL EXCHANGE.**

KING STREET,  
HAMILTON—CANADA,  
BY NELSON DEVEREUX.

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

N. DEVEREUX,  
Hamilton, 1843.

The Impossibility of Repeal.

"We are sometimes not a little amused at the settled composure and unruffled equanimity of spirit with which our most magnanimous countrymen contrive even now to convince themselves that Repeal cannot possibly be carried; that England will never listen to the demand for it; that the pretended confidence of Mr. O'Connell in the ultimate success of his agitation is all an imposture; and that a very little time must see either the present excitement die out, or else the commencement of a crisis in which England will unhappily, or much against her tender inclination, be forced to chastise, subdue and, by the aid of a rod of iron, tranquilize her very restless and unreasonable sister. These sentiments, or something like them, are not very uncommon; and we sometimes hear them enunciated with a tone of lofty wisdom and conscious superiority, which adds mellifluously to the natural weight and conclusiveness of their opinions. Whenever we hear one of our irrefragable doctors giving utterance to these words of wisdom, we say to ourselves—'Well, then, Repeal cannot be carried. It is impossible. How will Mr. O'Connell contrive to reconcile himself to this unalterable decree of fate?'

"But, withal, after we have had a little breathing time, and have managed to raise our heads, bowed down in reverential submission to the accents of instruction, a feeling has generally come upon us which we have not been very well able to shake off, that so much of the history of this world as is worth studying is the history of 'Impossibilities made Possibilities.' The jocose Protestant mis-translation of St. Austin's words, 'Creatio quia impassibile,' 'I believe because it is impossible,' contains what is not always to be looked for in Protestant sayings, a very profound truth. There are some things which are to be believed and achieved because they are impossible. What are the heroic actions of great men and of great nations, but the creation of facts out of impossibilities? Possibilities any body can accomplish. Possibilities are the staple performance of our common daily life. Possibilities are things for you and me, for the great and the little vulgar. Possibilities are the little peccidling, necessary actions which every man does in accordance with the usages, maxims, and principles of society, and relying on the ordinary calculation of chances. But impossibilities are those things for which there is no rule and no precedent. They are the inspirations which God breathes into the hearts of his chosen, and for the most part unconscious instruments, when He sends them forth, equipped as He will, to accomplish purposes which are at variance with every known rule of discretion. To deliver the Israelites out of the hand of Pharaoh was an impossibility. But the ordinance of God and the obedience of Moses converted it into a fact. The slaves were led out of the house of bondage, and their tyrants were swallowed up in the Red Sea. To found an empire which should tame and discipline under one sceptre the savage lawlessness of Europe, Asia, and Africa, was an impossibility, and Romulus would have been mad to dream of such an achievement. But for all that he, or whoever collected the swarms of robbers within the circuit of the seven hills, unknown to himself achieved this impossibility, and sowed the seeds of a mighty and enduring empire. For any two or three men—fishermen of Rabbin—to sap the Pagan creeds of Rome, and bring the world to a belief in the crucifixion of Almighty God; this was a glaring impossibility, and it was brought about by the operation of that law through which God gives the victory to weakness over strength. That a few small towns, ill-defended and scantily supplied with inhabitants, should resist the myriads of Persia, and finally destroy that 'Monarchy of Silver,' and overrun the fairest provinces of Asia to found the 'Monarchy of Brass'—this, too, was an impossibility, considered as such by every calculation of wisdom and every dictate of prudence. But it was writ down in the decree of God, and accordingly it was done. And so with all the great achievements of which history makes mention. All of them, without exception were impossibilities, and the greater number were proved to be impossible just before they were accomplished. It was impossible to overturn the feudal monarchy of England.—It was impossible to root out the proud nobility of France, and bring her hapless monarch to the scaffold. It was impossible to combine the thirteen colonies of America in

a successful resistance to the might of imperial England. All these things were proved to be impossible, and in the ordinary course of events would never have been accomplished. But a settled up one and plucketh down another, and by his power these impossible achievements were chronicled in the annals of the world.

"Look back, then, upon the past, most wise and most invincible Englishmen, and say whether in the problem of Repeal you see anything more impossible than the impossibilities we have just recounted. Look back, Oh! John Bull upon the ages that are dead and buried, and think within yourself whether there is anything more wonderful in eight millions of Irishmen wresting their independence from sixteen millions of Englishmen and Scotchmen than there was in the thousands of Greece withstanding the countless myriads of Persia. These Persian monarchs had their Arm-Bills, as well as Sir Robert Peel. They too, chastised their refractory subjects; and Xerxes sat upon a lofty throne to witness his own undoubted triumph and his ignominious defeat. Look back once more over the course of by-gone events, and when you have reflected on your many crimes, iniquities, and oppressions, on your abuse of empire, and on your sins that cry to Heaven for vengeance, then bethink yourself whether, if the Almighty have a mind to treat you according to your deserts, there is anything, in your sagacity to contrive and power to execute, by which you can hope to defraud Him of His property. When we think of the stains of blood that are on our hands, these reflections make us tremble for the event.—Sir James Graham tells us that if Repeal be granted, 'the glory of the country is departed,' and 'England must be classed with those countries from whom power has dwindled away,' and as presenting 'the melancholy aspect of a fallen nation.' Alas! alas! Is then the day of our downfall so near at hand? We trust not. But no one can deny that if the hour of our punishment is approaching, it is most just that the first stroke of the rod should be laid upon us by Ireland. As the poet says of a supposed misdoer—'Strangle her in the bed she hath contaminated. Good, good; the justice of it pleases; very good. Ireland is the bed she hath contaminated; and if we be strangled in it, there are not wanting those to whom 'the justice of it' will be very pleasing.

"We say, then, that it behoves our countrymen to take note that empires have risen and fallen a better note, that the grand Haman was long ago hanged on the gallows he had set up for the deposed Mordecai, that the continents victims of tyranny have before now become the terrible instruments of ruin. O'Connell cannot get Repeal: it is impossible—it would be inconvenient to grant it, and we therefore must refuse.' But how if God means to grant it? Will He take a refusal, think you? No; no. Never talk or think about the impossibility of Repeal. If we had right on our side, indeed, it is not the odds now against that would terrify us. But we have not taken the precaution to walk hand in hand with Justice, and we very much dread that when we enter the lists with Omnipotence, we shall not leave them without broken bones.

"Of a truth the impossibility of Repeal seems exactly one of that kind of impossibilities which has the stamp of victory upon it. We may not be able very readily to point out the exact mode of its realization. Much, in all these cases, depends upon unforeseen events. He must be a good chess-player, who, in addition to awarding rightly the chances of success to the more skillful player, can foretell all the moves by which the game is to be won. It would be foolish to pretend to tell all the coming moves of this great game. But we can see without difficulty several ways through which a partial success might crown the Repealer's efforts. Mr. O'Connell, in his speech at Tullamore, tells us that he will have Repeal by January, or at the latest before next May. How this is to be brought about we do not see; but by following out the track already entered upon, we find little difficulty in imagining a very probable course of events, which will overwhelm with sudden astonishment those tardy reasoners who sleep so soundly on their 'impossibilities.' See what the Liberator has done already. The greater half of the task is accomplished. He has got his numbers; the masses; the millions. He has made them know that he has got them. He has taught them obedience and discipline. He has made

them feel that they can rely on his wisdom and on the discretion and temperance of each other. Now let any wise man ask himself whether it is not much more difficult to bring millions of people to this state of perfect and peaceful discipline, than to accomplish great things by them when they are brought to this state. When the sense of numbers and power, the habits of order and the feeling of mutual confidence are sufficiently confirmed and made sufficiently widespread; in other words, when the machine is made perfect, then will come the time to use it. The machine will soon be perfect, the application is not far behind.

"What is Repeal? It is the establishment in Ireland of a Government not dependent upon England. Well, and what is the phenomenon we have just described but the exercise of such an independent Government on a great scale; without parchment statutes; without written laws; as when the chief sat in the gate of the city to a minister justice by word of mouth to every passer by. A next step is already marked out by Mr. O'Connell; and he has been helped to it by the present Government. Sir Robert Peel dismisses the Repeal magistrates, because he will have none but instruments on which he can rely. Good, very good. But this is a game at which two can play as well as one; and accordingly, the Repeal Association is about to recommend the practical dismissal of all the magistrates by means of the appointment of parish arbitrators, whom the people may obey or disobey as they please, but whom they will be very likely to get into the habit of compelling one another to obey by the moral force of social excommunication upon the refractory. When this is brought about, or even partially brought about, we imagine the gentlemen who hold the Queen's commission will find themselves rather shorn of their importance; and the people will begin to find that no Act of Parliament is required to procure the substance of a native Government.—*Tab'et.*

PAYMENTS RECEIVED.

Cornwall.—Mr. Angus R. McDonald, 15s.

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 ent the towns, for which either cash or produce will be taken. Hamilton Nov. 1, 1843.

FOR SALE.

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

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

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

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

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

Stationery.

THE Subscribers are now receiving by the late arrival of Montreal, a new supply of Plain and Fancy STATIONERY, including Account Books of every description—full and half bound. A. H. ARMOUR, & Co. Hamilton, June 31, 1843.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the 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 the Catholic Office, No. 31, 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.

TABLE OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7s 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, inserted till forbid, and charged accordingly.

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

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

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

Produce received in payment at the Market price.

AGENTS.

- Rev Mr. Connolly, Dundas
Rev Mr. Fergus, Brantford
Rev Mr. Gilmoy, Quebec
Rev J. P. O'Dwyer, London
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburgh
Mr Korol. P. M., do
Rev Mich. A. McDonell, [Midtown], Sandwick
Very Rev Angus McDonell, Chatham
A. Chisholm Esq., Thorold
Rev Ed. Gordon, Niagara
Rev W. Park, McDonagh, St. Catharines
Messrs P. Hogan & Chas Calhoun, St. Thomas
Rev Mr. Snyder, Wilmet, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
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Messrs. Dr. Bradley & E. McSherry, do
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Rev John Macdonald, [St. Raphael], do
Rev John Macdonald, [Alexandria], do
Mr. James Doyle, Aylmer
Rev Maria McDonell, Recollect Church, Montreal
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Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia

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