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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.

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NUMBER 20.

From the Catholic Telegraph.

The new Sacrifice of the Prophet Malachy examined by way of Question and Answer.

Ques. Of what sacrifice does Malachias speak in these words: "For from the rising of the sun to the going down, my name is great among the Gentiles: and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of Hosts."

Ans. Of the christian sacrifice, or, in other words, the universal Eucharistic sacrifice.

Q. Might not the prophet speak of clean Jewish sacrifice.

A. No: for, the Jewish sacrifice was never offered up from "the rising to the setting, sun," "in every place," "among the Gentiles." That sacrifice was confined to a single people, to a single house; and it was, therefore, a single, insulated, and particular sacrifice. It could not be the great, the universal, sacrifice.

Q. What hinders us from believing that the Seer may not speak of the sacrifice of the cross? of Christ's death?

A. These reasons hinder us: the sacrifices of Calvary was but of a few hours duration, and not "from the rising to the setting of the sun;" it was confined to the hill of Calvary, but it was not offered up "everywhere," it was purely local; it was not offered "among the Gentiles," but it was offered in the Jewish nation alone.

Q. May not the sacred writer have spoken of the sacrifices of Prayer—of good works?

A. There would be no revelation, no prophecy, at all in the sacred text, if this were true; for the sacrifice of prayer is older than Adam. Angels offered that sacrifice before the apostacy of Angels and Adam. Good works were always done by Jews, and Gentiles; by Angels, and men; in the law of Eden, of the ante-diluvian, and post-diluvian world. Such, in any sense, could not be the new, universal, Gentile, and grand prophetic sacrifice.

Q. But do not Catholics hold that sacrifice of the Mass does not differ from the sacrifice of the cross, and how then can the former be universal, whilst they assert that the latter is particular?

A. The sacrifices of the Mass, and that of the cross, do not differ in substance, as to the adorable Victim offered, as to the efficacy, the price. But the sacrifice of the Mass differs from that of the cross, as to the manner of offering only. The Mass is universal, it is "every where," "among the Gentiles," "from the rising of the sun to the going down;" because, its manner being offered admits of this universality.

Q. Which was the manner of offering up the sacrifice of Calvary?

A. Christ himself was the visible Priest, the visible Victim, the only offerer; the blood was literally spilt, the body literally slain; the sacrifice continued a few hours; and it was confined to one spot.

Q. Which has been the manner of offering up the sacrifice of the Mass?

A. Christ himself is the invisible Priest, the invisible Victim; the only principal offerer; the blood is mystically spilt, the body is mystically slain; the sacrifice continues always; and it is universal. In all this there is not even a shadow of difference, if you will except the mere manner of offering. The manner is but a mere circumstance, it is for the substance we contend.

Q. How does Christ offer himself up invisibly, mystically, and universally.

A. He offers himself up, under the appearances of bread and wine; the body lying on the corporal, and the blood contained in the chalice, under the different, and separate, species of bread and wine, represent his blood as separated from the body on the cross; and the Mass is celebrated every where.

Q. What do you mean by the words invisible Priest, invisible Victim, and only principal offerer?

A. I mean that in the Mass there is the visible officiating Priest—the one who stands at the altar; besides, the same sacred person is the mere instrumental, delegated, inferior, offerer. Christ is not seen by the bodily eye, but he is seen by the eye of Faith, of the soul, and is, therefore, invisible.

Q. When was this universal sacrifice instituted?

A. At the Last Paschal Supper, and First Eucharistic Supper, when the blessed Redeemer took into his adorable hands the Melchisedechian type, bread and wine, and changed them into his own body, and blood, when He pronounced these words, "this is my body,"—"this is my blood."

Q. But how do we know that his body and blood were offered in sacrifice?

A. How could they be offered at all, if not in sacrifice?—Christ says of his body at the Eucharistic supper, "this is my body," "which is offered for you"—"which is broken for you"—"which is given for you." And he says of his blood—"this is my blood, of the New Testament, which shall be shed for many for the remission of sin." Now, what were offered, broken, given, shed for us, but Christ's body, and blood? The subsequents, and the antecedents, and the simple rules of grammar, necessarily call for a sacrificial offering at the Eucharistic supper.

Q. What type was fulfilled at the last supper?

A. The last supper itself was fulfilled. The Paschal Lamb was slain, and eaten before the institution of the Eucharistic supper. In the Paschal type there were flesh and blood, in the Paschal reality there are flesh and blood; the Paschal was eaten, and the Paschal Lamb of Calvary is eaten. Only take away the flesh and blood of Christ from the sacrifice, and sacrament, and you reduce them to the low, and beggarly, state of earthly elements, human manufacture, inanimate, inert, bread and wine—far beneath the Jewish type! Could no noble, and so lively a type, as was the Paschal Lamb, be the figure of the low, the degraded, ignominious, imaginary reality of bread and wine?

Q. Was there any other type fulfilled?

A. Yes the sacrifice of Melchisedech was literally verified. Melchisedech took bread, and wine; Christ took bread and wine; the former could offer nothing but bread and wine, as a type; but the latter offered his body and his blood under the appearances of bread and wine, that is, under the forms of the Melchisedechian types, to give us the reality, i. e. his body and blood.

Q. Can you point out the fulfillment of a third type?

A. Immediately. It is admitted by all that the Manna was a figure of the Eucharist. Now let us compare the type with the Protestant reality. Manna came from heaven, the Protestant reality comes from the oven; Angels were the bearers of the type; the cook, or the baker, is the bearer of the reality; the figure had many miraculous qualities, and varied tastes; the reality is just as

good as the baker can make it. God is said to give us such an absurd reality! Can God mock every rule of reasoning? Away with this heretical abortion! Look at the Catholic reality, and you have the noblest, and best, gift of God!

Q. But if the Mass be the same as the sacrifice of the cross, how does it come that the Sacrifices of Masses may be as many in number, as there are priests who daily offer them; whereas, the sacrifice of the cross was but numerically one? Are many the same as one?

A. The sacrifice of the mass is the same in substance as that of the cross. The Priests of the sacrifice may be many, or few, but the sacrifice of the Mass is not, therefore, many. This sacrifice is strictly, and numerically, one. It cannot be multiplied; for Jesus Christ the victim, and priest, cannot be multiplied. The Holy Ghost was neither divided, nor multiplied, on Pentecost Sunday, when he came under the forms of, at least, one hundred and twenty tongues of fire. The appearances of tongues, as well as, the appearances of bread and wine, may be numerically increased, but Christ, and the Holy Ghost, cannot be so increased. P. McL.

From the same.

JOHN Q. ADAMS, vs. POPERY.

MR. EDITOR.—I thought you somewhat acquainted with party politics twenty years ago. You would easily have remembered, in that case, the mission to Panama.—It was John Quincy Adams who proposed as one of the objects for which that mission was instituted, a crusade diplomatique, (he was boasted of as a great diplomatist,) against the Catholic Religion. His notions or opinions publicly put forth, have never been retracted, nor has he perhaps, judging from the recent display, learned better diplomacy or better manners by longer experience.—There are one or two other incidents in his political life and personal history, which show, that however great, or wise, or philosophic, or learned, he does not love truth above all things, and cannot readily shake off the paltry prejudices of his Yankee education. One of these consists in some curious strictures on Popery in his "Lectures on Rhetoric," delivered while professor at Harvard College. But the other, older, is more serious. He published, when minister at the Court of Berlin, a literary work, entitled, I think, "Letters from Silesia," in which, among other curious assertions, if I am not mistaken, that in Silesia a profitable trade was driven in forgiving sins according to a certain Tariff, which allowed a man pardon for murdering his father on the payment of a small sum of money; and other sins of like enormity proportionably cheap. I wish, Mr. Editor, with your facilities for the investigation, you would look this work up, and hold the hoary calumniator to his responsibility to truth and justice before the world, etc he goes to his long account. It would be edifying to one who admires some points of his character, if he could be forced for very shame to publish a chapter of retractions, literary and political, which might stand him instead of bullying bravado at the "bar of Omnipotence." We have submitted to this aggressive warfare on our faith long enough. It is time now that we meet our calumniators foot to foot, and eye to eye; and your exposure of Adams was in the right spirit. I would be sorry if the groaning of his worshippers should turn you aside from the pursuit, or make you abate a jot of the just measure of severity which you meted to him. A YANKEE.

From the Catholic Address.

HISTORY

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

(CONTINUED.)

CALVIN AT THE UNIVERSITY OF BOURGES, 1529—1532.

"The ideas of Gerard Calvin underwent a change. Whether because he had divined the religious tendencies of his son, or foresaw the contests into which Catholicism was about to enter, and, amid which the faith of the neophyte might have succumbed, or because theology presented to his view but a rude career replete with perils, and without profit or glory, he desired to give a different direction to the studies of his son. Wordly thoughts agitated the paternal breast, as Calvin himself remarks.*"

The law was then the path to emolument, to honors, and to glory. Francis I. had invited Andrew Alciati to Bourges, where, for the large salary of 1200 *ecus* he was teaching law, and giving celebrity to the university of that city. Thither Gerard determined to send his son, who, without murmur, went first to Orleans, to attend the lectures of the famous Counsellor (*jurisconsulte*), Pierre de l'Estoille, in order to qualify himself for the university of Bourges. Pierre de l'Estoille taught Calvin how to argue more closely, to cut off from his phraseology its too great exuberance, to use ornaments and figures with sobriety, and to give more freshness to his style. Calvin was acute, studious and much esteemed by his master. But Francis Baldwin, Balduinus says, "that Calvin at College played no other part but that of calumniator of his companions: that these called him *accusativus*, saying of him, 'John knows how to decline even as far as the *accusative*.'"

From Orleans he went to Bourges, where his studies were suddenly interrupted, by a summons home to the bedside of his sick father.

"Gerard Calvin slept in the faith of his ancestors, reconciled with the Church which he had saddened, and muttering a prayer with his lips for the salvation of a son, about to be exposed to the temptations of the world. Calvin has recorded no description of the last moments of his father; probably because he would have been obliged to paint the hopes of a soul, which was breaking its terrestrial ties to soar at the words of the priest.—*Depart, Christian soul, from this body of clay, and go to your God. Behold the first lines, traced by the student in a letter to Nicholas Duchemin:*

"On leaving I had promised to be with you soon. I was waiting: but my father's sickness has delayed my departure. The physicians induced me to hope for a return to health, then I thought of thee.

Days glide on, at length there is no hope, death approaches. Happen how it may, I shall see you again. Embrace Francis Daniel, Philip, and all your household. Have you already acquired a name among the professors of Literature?"

By the bedside of a dying father, whose end has been announced by the physicians, and when the priest is administering the last rites of religion, Calvin writes this letter, and,

"He has no tear to announce this news to his friend! See if he asks Duchemin for a single prayer? He describes the scene as we would speak of an ordinary drama. 'There is no hope of health, death is certain.' The Doctor, who goes forth from the room of the sick man in his agony, would not speak of it otherwise; and yet the kiss which he was about to impress on the lips of his father was to be the last: he will never see him again: the father and the child will never meet again.

Gerard, an impenitent papist according to Beza, has no dwelling but one of fire; John, the evangelist, chosen by God, will see the Lord face to face.' 'Thus the reformation has already extinguished filial sensibility in this young heart. Luther had not the sad consolation to see the aged Hans expire. Far distant from his father, he learns that the last hour has sounded for the miner of Mærha, and then he also writes to a friend, but with what bitter sadness, and what poignant sorrow!"

Calvin returned from Noyon to Bourges, to learn from the man of all sciences, Alciati of Milan. He heard him and was in admiration. Always among the first at the lessons, he took his post near the professor's chair, and, with gaping mouth, fixed gaze, listened in a sort of extacy to the words of Alciati. In his own room, he filled his note books with the fine things he had just heard.

"He wrote and studied till night, and to enable himself to do so, ate little at supper; afterwards, in the morning, while yet in his couch, he ruminated upon what he had learned the evening before."

He also attended the lessons of Melchior Wolmar, a German Lutheran, who seems to have soon directed his attention towards the scholar of Noyon, as likely to be of great aid in advancing the principles of the reformation. In a letter, which this professor wrote to Farel, we may perceive what great hopes he founded upon Calvin's *pettish humour*.

"As to Calvin, I do not so much fear his tortuous genius, as I hope well from it; for this vice is suited to the advancement of our affairs, to make him a great defender of our opinions, because he will not so easily be taken himself, as he will be able to envelope his adversaries in greater snares."

Calvin, to his praise be it known, long remembered the friendship of this professor, and in his commentary on the epistle to the Corinthians, speaks gratefully of his good Wolmar.

The advice of Wolmar, it is said, induced Calvin to resume the study of theology. One day, while professor and pupil were taking their usual evening promenade, Wolmar said to him: Do you know that your father has mistaken your vocation? You are not called to preach law like Alciati, nor to spout Greek as I do; give yourself to theology, for theology is the mistress of all the sciences."

"These words decide the future of Calvin, and that very day, he threw aside his Homer and set himself to study the word of God. Now, this word which he found in the bible, was not the Latin of the Vulgate, still this day read in the church and the school, but it was the French of Le Fevre d'Etaples, or perhaps of John Olivetan, which with the zeal of a neophyte, he sought to explain, as he might have done one of those ancient comedies, upon which Melchior was commenting. A Catholic professor would not have forgotten to tell him that a beautiful exegesis of the holy books existed, having been transmitted from age to age, from Jesus to Leo X, and against which no human voice could prevail, were it that of Arius, Berengarius or of Luther—authority. The master would have shown him at that very moment the bible amid the contests of men loving novelties, of Zuinglius, Luther, Melancthon, Ocolampadius, Capito, Hedio, Bucer, who could not understand themselves, and were building a Babel, whose construction still remains."

Among the pupils, that thronged round the chair of Melchior Wolmar, was Beza, who has been, by Catholicism, less harshly judged than by Protestantism, which calls him "the opprobrium of France, a simoniac, and an infamous libertine." "A fine young man," says Bolsec, "quite perfumed with amber and posey, who at the same time made court to women, to the muses, and to his professor, Wolmar. The professor spoiled him, the muses inspired him with songs which Catullus would not have disavowed, the women deceived him. It appears that the scholar of Vezelay had reason to complain of them, and he was compelled to seek in a sanburg of Paris for a health comprised in their service. He is the sole artist which the Genevan reformation has produced." He then thought less of the word of God than of Anacreon and Horace, and spent his time in celebrating his amorous conquests in trochees and iambers, which he read to his companions.—He sang the praises of his loved Audebert in verses which might have been applauded at Rome at its most corrupt epoch, but which should have been burnt in France. In after life these caused him lively chagrin, and had they not have been made imperishable by the type of the printer, Robert Etienne, he would have torn them from his book of epigrams. "We must summon Catullus to give testimony to the virtues of Beza, in default of Christian poets, ancient or modern, whom we would vainly exhume as bail for the innocence of his verses to Candida and Audebert.

Worse even than Luther, who, over his strong beer of Thorgan, at the tavern of the Black Eagle, was wont to treat of wo-

man more like an anaesthetist than an apostle of the gospel, Beza, finds his type in Gorydon chanting his loved Alexis, an shocks chaste ears with strains of equivocal love. Yet it is he, who dares tell us of the sad state of morals at Orleans and Bourges before the arrival of Calvin, and who assert that.

"The spark of faith burned only in two or three bosoms,—in those of Daniel, the lawyer, and of Nicholas Duchemin; that then hope in Christ, our redeemer, was extinct; that his blood was no longer invoked for sinners; calumnies which Luther spread upon his path, when he appeared at Wittemberg, Ocolampadius, on his entry into Bale, Zuinglius on his mountains of Schwytz, and Bucer at Stratsburg.

Some have wished to compare Beza and Melancthon, two natures entirely dissimilar. With Beza, it was matter poetically organized; his ear could be shocked by the jar of limping verses, and offended by the sound of a doubtful epithet, and his brain was fertile in the production of all sort of metres—but his soul took no part in his mechanical labour. You may see him in the abbey of Cloney slightly moved by the devastation caused by the reformers: The mutilated statues, the arabesques shattered by the lance of a soldier, the richest works of art ruined by a vandal fanaticism may claim a slight tribute of regret. But cold and unmoved as the marble, does he behold those priests whose zeal and taste had raised these stones, blessed them, and consecrated to the Lord, driven from their holy dwelling, shelterless, and without bread. Melancthon was not constituted thus, he had a soul which lived and felt.—Had you seen Melancthon when Luther, at Coburg, wished to break to pieces the clerical hierarchy, you might have surprised the tears trembling on his eyelids, for the ruin of the episcopacy.

"If he chanced, like Beza, to hear at Stratsburg the stones of the sacred edifice chanting a concert of Catholic souvenirs, he will not insult the faith of the Bishops who sleep in the vaults of the church. He will not damn them like Beza, the scholar of Vezelay. Because his mother was a Catholic, as was the mother of Beza and Calvin, and he cannot imagine that God will not have pity on her whose milk had nourished him. Calvin, in his puritanism, sent to eternal flames, all who did not march by the light of the reformation. You are mistaken if you imagine that God placed Beza near Calvin, in order to temper his ferocious zeal. Beza indeed has a lyre, but he will not use it: and besides, will Calvin who compares himself to a prophet, listen to it? Music and poetry will never assume empire over a soul so cold as that of Calvin."

Beza and Calvin, by wordly ties of friendship, were united for the work of ruin. Hatred of the papacy, of priests of the Catholic religion, bands them together. In their unholy zeal, they trample into dust the loftiest and most perfect creations of genius and art. To rob the saints of veneration they allow the prized labours of the half inspired sculptor to be broken to pieces; and the canvases, immortalized by

* Calvin preface ad psal.

* Ms. ex Bib. Genev.

the magic pencil of the painter, to be torn into shreds. You may follow them through every scene calculated to awaken the sensibilities of the heart, and you will in vain wait to behold some evidence that they possess them.

Perhaps you will account, at least as regards Beza, for the entire privation of human sentiment, by the belief, into which Calvin has thrown him; both believed in predestination. Luther understood the degrading system, which, delivering man up to despair, would make him doubt of God. He has explained himself concerning it as Melancthon, and cursed him who introduced it into the world. Singular destiny. The reformation dries up the noblest sentiments of the soul, brings it down to the level of the brute by the self-will of Luther, robs it, in the work of the illuminati. Carlstadt, of the place of exaltation beyond the grave, where it may still be able by its tears and its suffering, to satisfy the divine justice; and, in the institutions of Calvin, nails it to fatalism, like a criminal to his gibbet. Thus, behold the three great truths which it comes to bestow upon me the servitude of the will, (*du moi interieur*) the inutilty of prayer, and the mark of condemnation on the brow of the new bondslave.

Calvin, it seems, had already reduced his ideas of predestination to a system, it may be inferred from the troubled and his rased condition of his soul at this epoch which he describes in a letter to one of his friends, Francis Daniel. He also thus wrote concerning the state of his interior:

"As often as I entered into myself, or elevated my heart to thee (God) a horror so extreme seized me, that no purifications, no satisfactions could be able to heal me. Ah! the more closely I examined myself, the more rude remorse pressed my conscience, so that no comfort or consolation remained to me, but to deceive, by forgetting myself."

At length he received comfort, by a sudden dispensation of providence, when he abandoned the Catholic Church. But he forgets to tell the nature of that dispensation of providence, which rescued him from the darkness of "Papism." He does not explain why this divine illumination did not cause him, to send back to his bishop his clerical letters, give up his living, and cease to subsist on bread prepared by heretical hands; for he held on to Pont l'Evêque, and continued to eat the bread which it furnished him. Nourished by Catholic charity in his youth, sustained by the bounty of a Catholic family, the Momors, he still subsisted on the means furnished by Catholics, whom in his heart he abhorred, whose religion he betrayed and misrepresented, and but for whom, he might have perhaps perished with hunger, or been an humble labourer in the workshop of his uncle, the locksmith.

His panegyrist are all proud when they can say to us: Look you! Calvin never received orders, he never belonged to the Catholic priesthood. He has not imitated Luther. We reply to them: Luther, in attaching his thosos on the doors of the

church of Wittomberg, gave proof of a courage, which the scholar of Noyon had not. Calvin hides himself; he denies his faith, but silently and enveloped in darkness. He does like those Electors of Saxony, who became intoxicated from glasses which they had stolen from the Convents, at the same time that they were preaching against monastic intemperance.

Calvin had abandoned the University of Bourges, (1532,) and returned to Paris to labour in the work of reformation. He soon seduced to his ranks, those who liked the excitement of novelties. He preached contempt of confession, the inutilty of works, the danger of pilgrimages, and ridiculed monks, convents, and priests. He denounced the pomp of Leo X, the profusion of indulgences, and the vassalage of the French court to the papacy.

"He announced a word, which, he said must soon change the world, moralize society, destroy superstition, and make light shine abroad. He pointed to a new star, which appeared at Wittomberg, and which came to cortuscate in the horizon of France."

He met with success which even astonished himself.

(To be continued)

"SEARCH THE SCRIPTURES."

This is the great watch-word of Protestantism. It is a panacea for the ills of life, for the corruption of morals, and the temptations of the great enemy of mankind. "Search the Scriptures," and you will become good Christians on earth, and obtain salvation when you die. Such is the advice which Protestants continually proffer us, sometimes as an argument of self-justification, which is irrefutable, sometimes in pity for our pretended privation of the sacred writings, into which the Pope will not allow us even to peep. "Search the Scriptures." And who was it that first used this expression? we ask. All Protestantism answers us—that it was Christ who gave this advice to the incredulous Jews, as reported by St. John, v. 39.

A Protestant writer has well remarked—"these few words, 'search the Scriptures,' have undone the world." Protestants have assumed them, as a divine authorization for their absurd claim, to "read and form a religion for themselves," from the dead letter of revelation, which perforce permits it to "be wrested" to every contradictory theory, by "the wicked, unstable," sophistical, designing, simple, and presumptuous.

But did Christ ever give the advice or order, by Protestants set forward in this brief and oft-cited expression, "Search the Scriptures?" This is a question worthy of serious examination.

The student, who knows the original language in which the Apostles wrote, will readily state that it is by no means certain that the Saviour ever used such an expression. He will state that, to say the least, it is as probable, that the Redeemer merely reminded the Jews of the fact that they were in the habit of searching the Scriptures, as it is that He told them to do so. The word which has

been translated by the imperative mood, "search," may be translated by the indicative mood,—"you search;" so that in the original, in place of holding an injunction, such as that, so beautifully presumed upon by Protestants, we find a simple declaration of fact, brought in by Christ as a reproof to the Jews—"You search the Scriptures, for you think in them everlasting life; and the same are they that give testimony of me, and you will come to me that you may have life." It is as if He had said—The Scriptures give testimony of me, and you read them, and still remain incredulous. He states the fact to show that their unbelief is criminal, and not from a want of knowledge. They had the testimony, and closed their eyes. Why so? Christ tells us in the 42d verse: "But I know you, that you have not the love of God in you."

But some may answer that the original justifies a translation in the imperative mood, with a command to search. Suppose it does, what authority can be derived from this injunction, under the circumstances in which it was spoken, to sustain the presumption of Protestants? None whatever. If it may be translated by the imperative, so also may it be rendered by the indicative, and how then can any Protestant be certain that the Saviour really used the imperative and said "Search the Scriptures," and not the indicative, "you search," &c.? He can never be certain of this, and admitting probabilities to be equally balanced, he shows great presumption in selecting the translation by the imperative, as the true one, and relying on it, as a justification of his contempt for the teaching authority of the church, and his preference for his own opinions.

But even were we to admit that the probabilities weighed much more heavily on the side of a translation by the imperative, the Protestant would be no better off, because the injunctions only regarded the books of the Old Testament, inasmuch as those of the New were not then written. Christ said to the incredulous Jews, search "the Scriptures"—search those writings which you now have, and "which give testimony of me." Therefore Protestants consider themselves as commanded by Christ to search "the Scriptures" of the New Testament, written by His disciples after His Ascension. We ask by what right they assume that an injunction of this kind was given to them in regard to "the New Testament,"—because one was given to the incredulous Jews, in regard to "the Old Testament?"—*Catholic Advocate*.

Another Inquisitional Decree.

We translate the following from the *Universe* of the 6th December:

An historical document, relative to Protestant toleration.—On the 24th of last October, in all the papers of Stockholm, there appeared a requisition, addressed by the Lutheran Consistory, to the Aulic tribunal of the Kingdom, (a special tribunal instituted for the investigation and judgment of crimes and delinquencies in religious matters). Here is the text of this remarkable document:

"The consistory of Stockholm, having been informed, that the painter J. D. Nilson, had abandoned the pure Evangelico-Lutheran doctrine, in which he had been born and reared, to embrace the Roman Catholic confession; that having been, for this fact, admonished by the Curial officer of *Marie Madeleine*, under whose jurisdiction, for the present, he has his

domicile, and at first exhorted, with mildness, then with more severity, to renounce his error; and the said Nilson having been afterwards cited before the consistory, and by it required to acknowledge, and make amends for the crime which he committed in abandoning the faith of his fathers; the said Nilson not having obeyed this citation, but on the contrary, having declared his firm resolution to persevere in a conviction embraced with the full use of reason, and conformably to his own free will.

The Consistory finds itself obliged, in virtue of the Royal Ordinance of the 24th of January, 1781, to bring before the honorable Aulic tribunal of the Kingdom, these facts, and in the end that it may dispose thereof, and ordain the punishment of the criminal, and put in execution what, in like cases, has been decreed by the laws and ordinances of the Kingdom, for the protection, and for the preservation of pure evangelical doctrine.

Done at Stockholm, in Consistory of the city, on the 17th of October, 1843.

Now what is demanded by the venerable Consistory of the Lutheran heresy, and which is qualified as the pure evangelical doctrine, is, the confiscation of property, the privation of all right of inheritance, and the perpetual banishment from his native land, of an irreproachable citizen, of a distinguished artist, and of a father of a family, in expiation of the crime of having used his right of free investigation and interpretation of the scriptures, which conducted him to see, that the Divine Author of his faith had founded his Church upon the apostolic rock, promising to it his assistance perpetually even till the end of ages, and that Doctor Martin Luther had appeared in the world too late to be reputed the apostolic rock.

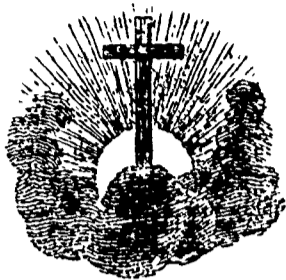
A novel and striking example of Protestant benignity."

This will afford Brother Buck, and other friends of civil and religious liberty, an opportunity to write some sparkling paragraphs, about the boon of freedom, the holy rights of conscience, the importance and justice of toleration, and the necessity for a liberality and kindness of feeling commensurate with the progress of the nineteenth century. We move, that the branch of the *Christian Alliance*, located in Louisville, should instruct their president, to forward to said J. D. Nilson, painter, an expression of the most intense and execrating sympathy of the members of said benevolent association, with an appropriation of ——— dollars, from the common treasury, to indemnify him for the losses and privations which he has sustained, in consequence of the intolerant decree of the Evangelico-Lutheran Consistory of Stockholm.

Undoubtedly, the charitable president would, with especial pleasure, act as the medium for conveying to the unfortunate martyr of conscience, the contributions of "the *Christian Alliance*."

In case the subject he brought before this benevolent body, we shall care of it, and make the same known to the world at large, for it would give us exceeding gratification to be able to record one good act done by the said alliance; however, trifling in itself.—*Catholic Advocate*.

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



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, FEBRUARY 7, 1811.

BIBLIOMANIA.

The Bible, then, without an interpreter, or with every one for its interpreter, is the Protestant's only rule of faith. May we then ask, (what has been always asked but never answered,) how do Protestants know that the Bible is the written word of God; or that the portion they hold of it is canonical, and that which they reject only apocryphal, if not on the traditional testimony of their several sects? And is that testimony scripture, or the infallible written word of God; and not evidently the fallible testimony of man, which their rule of faith compels them to reject?—How, then, can those, who reject, as fallible, the testimony of the Catholic Church, prove, on any other infallible testimony, that the Bible is the revealed written word of God? On what testimony, but that of man, do they hold that the Sabbath, or the seventh day of the week, is no longer to be kept holy, as the Bible so strictly enjoins; but the Sunday or the first day.

Now, again, as the Bible, (such as our Protestants have got it) is their *only rule of faith*; it is clear that they who have not got, or who may not be able to get a Bible, have no rule of faith. Then, without a rule of faith, they cannot be true believers; and, if not true believers, they cannot be saved. They, too, who have not learned to read, can make no use of their rule of faith. The Bible to them is a sealed book, and as useless to such, as spectacles were to the blind and sightless.

The Bible, then, without note or comment—(for according to Protestants, who among them dares give himself out for its scribe and authorized expounder?) the Bible, vouched for as correct by no less an authority than the British Parliament—this Bible is *our all in all*. Then what more is necessary to make a Christian? True, there must first be the raw material, rags to make paper of; next, a paper mill, then types and a printing press, and, above all, a careful printer, the very founder of our faith. Our only teacher must be the A, B, C man, or reading master; for no other Bible teacher is admissible among Protestants. Then why so many ministers at such costly salaries? And not for them only do I pray, but for those also, who, through their word, shall

not by any means to expound, the scripture? That is not the permitted province of any one for others; but of every one for himself. Let Protestants then only act up, as they assuredly will some day do to their universally adopted rule of faith; and they will then get rid at once of all tithes and cess dues, and every clerical exaction. And is it not evidently to such a completely disenthraling consummation that all Protestantism is fast onwards drifting? We have thrown out these few observations to the consideration of those who reject the teaching authority of the whole Catholic Church, the Church of all ages and nations; that Church which Saint Paul stiles *the pillar and ground of truth*—1. Tim. iii. §15—*which the Saviour commands us to hear, or be accounted as Heathens and Publicans.* Matt xviii. 17. With whose pastors alone he said he would abide to the end of the world; together with his holy spirit, the spirit of truth, who should teach them all truth, and bring to their minds all things whatsoever he had said unto them: and therefore whom he commands us to hear even as he would himself.—John xvi. 13. Luke x. 16. Such is the unerring witness, so clearly pointed out to us in the scripture, on whose testimony the Catholic most confidently relies, as being that of the Saviour himself, and of his holy spirit. Such did the Apostles themselves account it, when in their first council they announced their decision in the following words: *It hath seemed good to the Holy Ghost and to us.* Acts xv. 28. They, who rely on this testimony, can never be mistaken, nor ever vary in their faith; which is evidently the case with Catholics; who, though the far most numerous and wide spread body of Christians in the world, are all, and ever have been, of one and the same mind: while Protestants are all as Saint Paul describes, such as separate themselves from the Church, "carried about with every wind of doctrine; ever learning, but never arriving at the knowledge of truth: always growing worse and worse: erring and driving into error; having itching ears; choosing teachers for themselves," &c.—And though they declare themselves unsubjected to any human teaching, they are yet the only people really subjected to such; always ready to believe and follow, as their guide to Heaven, the newest upstart, self-commissioned, random preacher, or strolling evangelist. Who can deny this with them to be actually the case. Who can now name or enumerate their countless divisions? Yet, the Saviour's Church is but one. *One Lord, says St. Paul; one Faith; one Baptism.* The Saviour prayed not in vain to his heavenly Father the night before he suffered, when he said, speaking of his pastors, the lawful successors of his Apostles, "Sanctify them in truth: thy word is truth. As thou hast sent me into the world, I also have sent them into the world; and for them do I sanctify myself that they also may be sanctified in truth." John xv. 19. And for those also, who, through their word, shall

believe in me; that they all may be one, as thou, Father in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me." &c. John, xvii. v. 17. 18. 19. 20. 21.

THE LONDON TABLET.

We have all along admired *the Tablet*, edited by Mr. Lucas; as the leading and unrivalled Catholic Journal in Britain, not only for the eloquence, energy and perspicuity of its style; for the irrefutable arguments it contains on every subject discussed by its talented author; nor for the wide comprehensive nature of its contents; but what we prize in it above all things is its true Catholic spirit and strict unflinching orthodoxy. Its articles on *Free Masonry*, and the author's way of thinking, so modestly hinted on the subject; is, was, and ever must be, the universally received opinion of the Catholic Church; and this not only with regard to *Free Masonry*, but with regard to all secretly sworn societies whatever. The opposition to the decisions of Rome on this head, by some of our dignified clergy in England, surprises and afflicts us. We are now seventy-two years old, and going forty-nine in the ministry; and we can aver that in France, Spain and Italy, where the half of our life has been spent, we have always been taught, and understood, that all who should embrace *Free Masonry*, would, *ipso facto* incur excommunication; and not be admissible to the sacraments without renouncing it. The Vicars Apostolic in Britain, and probably the Bishops in Ireland, may have had the Pope's delegated authority to absolve in every case those renouncing all further connection with such forbidden societies; but never to consider, as members of the Church, those adhering to their illicitly contracted and dangerous engagements.

We would recommend *the Tablet* to all Catholics who prize their religion; as well as to all wishing with certainty to know *how the world wags*.

Laus, cui debita, detur.

FIRE.—On Monday evening, at half-past 5 o'clock, a fire broke out in the back premises of Mr. Galbreath, Grocer, King Street, which, in an incredible short time, communicated to the main building, (a large three story brick house) speedily consuming the greater part of its contents. The premises were occupied by Mr. Galbreath, Grocer, Mr. Clarke and Mr. Myers, cabinet-makers. The latter, we learn, is the greatest sufferer, having no insurance; the others are understood to be sufficiently secured to cover their losses.

The Headship of the Protestant Episcopal Church.

A singular letter on the controversy now going on in the Protestant Episcopal Church, signed WILLIAM JAY, fell under my notice a few days since, and while reading it, I could not help reflecting on the punishment in kind, with which the Providence of the Almighty visits those who resist the lawful authority of His Church. The Church of England, in England, is the only one in the world, projected by the Saviour himself, and

Successor of Peter, in the supremacy of the Christian Commonwealth; and presently it falls under the tyrannical yoke of the beastly Harry the VIIIth and his Successors. The boy Edward VI, Elizabeth the virgin, Charles II, and the modern Hellogubolus, George IV., were in turn recognized as the heads of the emancipated Protestant Church of England: Who will say that they were fitting heads for such a body? It is true, that one claimed the right to "unfrock" Bishops at her pleasure; another to decide questions for the Episcopal body whilst he was still in the nursery; a third and fourth to supply successors to the Apostles by nominations to the Episcopal bench, made amidst the orgies of drunkenness and debauchery—still, who shall see in all this any thing but a fitting rule for the guidance of an Apostolic Church? But if it was necessary for the Clergy of such an establishment to crouch in silence under the profane dictation of such rulers—there was at least a *quid pro quo*.

In this state of things, there was, at least, a temporal recompense for degradation to which the ministerial character was reduced. The Bishops and clergy of the National Church had families—and the now head, the temporal sovereign, had gold & patronage. In fact, not only in England, but in every reforming nation of Europe, the Clergy passed from subjection to the Apostolic authority of Peter's successors, to a shameful dependence even in spiritual matters on the sovereign of the state, who for merely political purposes regarded them as a most useful body of Right Rev. and Rev. Police.

But here—here—in this free country, can they not be free? No, no. But here there are no state bibles, no compensation for bondage under secular domination. No matter. If they were free, they might forget the first revolt against the legitimate authority which Christ established in His Church. This, His Providence will not admit. The effects of that apostacy shall follow them every where.—*Subjugation to the laity* is the penalty of their crime—and it will be exacted in Wall street, as well as at Windsor.

Here, among others, is Mr. William Jay actually dictating orthodoxy to his own Bishop!! But there is this difference between him and the lay dictator in England. The latter usually pays money for the privilege of putting his clergy right whilst the former, with that mixture of shrewdness which is said to belong to the eastern portion of the Republic, makes his refusal to contribute one penny, a pretext for rectifying his erring Bishop. Mr. Jay is called on for a subscription to a church; but Bishop Onderdonk goes to conduct matters according to Mr. Jay's notions of orthodoxy—and accordingly Mr. Jay, like a prudent man, which neither Prelate nor Presbyter can mistake, says to this effect, that unless they walk in the Gospel as he understands it, they shall have none of his money! But who will say that Mr. William Jay is not as worthy to be one of the heads of the Church, as Harry VIII. and even Harry himself?

not give money until he found the Bishop ready and willing to teach and do as he wished. He finds fault with the Bishop's attempt to "repudiate" the word "Protestant." He is right. The Bishop's predecessors in office protested against the Catholic Pope, and accepted their mitres from a layman, and who shall say that laymen may not teach them how the mitre is to be worn? Mr. Jay protests against the Pope, and his own Bishop too; and therefore he is a good *Protestant*.

Mr. Jay says—"By the Church of Rome we are consigned as heretics to everlasting damnation." Here the gentleman does himself too much honour. There is a certain measure of correct knowledge necessary to constitute the crime of heresy—and as Mr. Jay's information seems to fall below the standard, he is wrong in claiming for himself the distinction of being a "heretic." Even the Church of Rome leaves a wide door of hope open for those who pass hence in a state of "invincible ignorance." I hope this at least may not be closed against Mr. William Jay.—*N. Y. Freeman's Journal*.

Acts of the English Apostles.
(From the French *Chartiers*.)

The other Day, apropos of the Medal struck in Honour of the *Ex Visit* and the Glorifying of England, I told you, "We shall not be long, doubtless, in witnessing the "Reverse of this." Well! the Prediction was no sooner uttered than accomplished. After this, surely, I might have put up and rivalled M. Baresfadius, or also have opened a Prophecy Shop, and set up, like the rest, dealing in Futurity.

But Reflection makes me modest. I perceive that I have done nothing but foretell some Villanies and Pawkinesses, on the Part of our excellent Allies, the English. Now, such Predictions are always safe.

There is one Case, above all, in which we must reckon, with an increased Certitude, upon John Bull's behaving like a Beast; it is, when one has been playing the agreeable and polite towards him. For Grasps of the Hand, (Poignees,) John Bull retaliates with Handfuls (Poignees) of Aburdities; and, for friendly Behaviour, with the Demeanour of a growling Mastiff. That is one of the distinguishing Features in his charming Disposition.

Now at the Moment that the Weighers of our Mat are doing themselves the Honour and Glory, of working away for Queen Victoria's sweet Eyes, and of engraving upon Gold the most sprey of Sentences, about the Charms and Joys unspeakable of the English Alliance—at the Moment that M. Guizot, more England-mad than ever, is redoubling his delicate Attentions and Tendermesses, upon her Account—as the Moment that the Duke of Nemours is paying England an Affectionate Visit, and doing his best, there to meet with "sympathies," there to exchange eager Civilines with Lord Aberdeen, Sir Robert Peel, and the Great Wellington—and that our Citizen-Prince is making, daily and "considerable Purchases" of English Goods, there by treat-

ing his Goodwill and his Zeal for the Prosperity of the British Traffic;—at this Moment, we say, a Cloud of Villanies ought, by Rights, to be coming to us from the Albionic Horizon.

Truly it has not failed. Here is the new Trick of these dear Friends. We had enjoyed, you know, the Chance—a singularly happy one—of winning the good Graces of Madame Pomare, Queen of Tahiti. Well, on the other Side of the Channel, they have been showing themselves jealous of that Conquest, delicately small as it was: that is to say, these jolly English, who go round the World, seizing on the fattest of Provinces and the sweetest of Islands, have been envying us the Favours of a sort of Royal Abigail, and copper-coloured to boot.

In Consequence, they have been setting a Lot of Machiavelian springs to Work, for embroiling us with Queen Pomare. The more active of the Go-betweens in this honourable Intrigue have been Holy Missionaries from Albion, and, at their head, the Father Pritchard. Father Pritchard is one of the most venerable Types of those worthy British Saints—Vincent-a-Paul, who push forward Apostleship and Traffic in their Van,—who export Hammers of Bibles and Bales of Goods,—who, in Fine, by way of opening Heaven to the Heathen, open Shops for Cutlery and Mercers' Wares.

These *bric-a-brac* Apostles occupy themselves in gaining,—not Souls precisely, but—Dollars. God Almighty is simply their Shop-Sign. This Venerable Father, for Instance, is at once Priest, Shopkeeper, English Consul,* and Prime Minister of the Queen: To the Ardour of a Holy Zeal, what Things are impossible?

The Father Pritchard doth vend, by Turns, Sermons and Threads. Homilies and Needles. Here he applieth the Gospel; there he weigheth well a Ball of Cotton. In his Quality of Missionary-Consul, he setteth his Signature unto Passports,—for Heaven and elsewhere. In the Morning, he is preaching pure Christian Morality to the Unbelievers. In the Evening, putting on the Steward and Man of Business, he parreth down Queen Pomare's Butter Bills.

No sooner had the Tahitians accepted our Protectorship, than F. Pritchard lifted up his Voice, even as a Pelican in the Wilderness, against the Abomination of Desolation. He did cry aloud, from the Bottom of his Sanctuary,—that is to say, his Shop,—that the ungodly Frenchmen were coming to poison that Flock, which he with so much pious Zeal, is leading into the Ways of Salvation, and the English Cotton Market. How, in Fact, could we have appeared anything but abominable, in Eyes so Holy?

Therefore it is that F. Pritchard hath been piously slandering us unto Queen Pomare. He hath dealt with our Reputation even as with his Bills of Parcels;—that is to say, he hath charged overmuch. Nor is this all. After the Venerable F. Pritchard there cometh good Thompson Nicholas. Mr. Nicholas is an English Naval Captain. Now every one knows that in Point of Delicacy and Urbanity

* He obtained the Consulship from Lord Palmerston, soon after that the outrage, committed by him against the mission of Pritchard, had been published in the *Journal*.

of Manners, British Commodores have long been upon a Level with Turnkeys of Gaols. This Mr. Nicholas very quietly ordered, that the French Flag, planted upon the Island of Tahiti, should be struck! Happily, Admiral Dupetit Thouars suddenly came to Anchor before Tahiti; else perhaps that Tricolour, that once had floated over Europe, would have fallen at the Feet of Mister Nicholas.

So stands the affair. France has been solemnly acknowledged the Protectress of Tahiti: But who knows, that M. Guizot will not proclaim, that France must shrink back,—before Father Pritchard, and before Mister Nicholas?

Verily I know not why it is, that Historians try to make us feel for Old Egypt with her Seven Plagues,—for, after all, she was never stricken with the Plague of an English Alliance!—*Tablet*.

From the New York Freeman's Journal.
HINDOO IDOLATRY.

Dear Sir—There has lately been published by Colburn, London, a work entitled "Diary of Travels and Adventures in Upper India," by J. C. Davidson, Esq., late Lieutenant Colonel of Engineers, Bengal. It is rather an interesting work, embracing the details of four journeys. The author candidly remarks, "Though I write the following pages purely for my own amusement, I now print them for that of the public; and if the reader is to be satisfied with plain truths, communicated in plain language, I am persuaded that he will not be gratified by their perusal. I have simply narrated what I saw, and communicated what I heard and felt: I have not stolen from obsolete gazetteers; and although I may have been sometimes mistaken, (to which we are all liable,) I have not most assuredly, related anything which I even suspect to be tinged with falsehood or exaggeration."

As it is the fashion in England, and particularly here, among that race of people to shew great horror at what they choose to call Catholic Idolatry, (without their understanding anything about the matter,) it would lead any one to suppose they had a real detestation, a perfect horror, of this ancient crime. Alas! this appears not to be the case.

Our friend, sensible Johnny Bull, only finds his choler raised against what he pleases to call Catholic Idolatry. All of that sect, in his opinion, are idolaters, whom he would readily exterminate if he could, with "tooth and nail;" but when the humor suits him, he can assist in patronizing, or in promoting idolatry; as the following extract from this work will shew with the simple *naivete* imaginable.

The third manufacture in a mercantile point of view is hardly worthy of record; it is merely that of idols!!! This I ascertained by accident; for one morning observing a crowd around the door of a stone-cutter, I walked up and found them busy in removing a *lingam*, which had been sold for the enormous sum of 125 rupees! It was made of a certain black stone, not quite three feet long, and very nicely polished. After receiving consecration from some priestly Brahmin, it was intended to be set up for public worship, as a rival to the living god.

accustomed Anglo-Englishmen to see such objects of worship, that they hardly ever elicit a remark. But to be fair and just, I must add, that soon after the commencement of the free trade, I myself beheld the sides of the walls of Tank-square covered with hindoo images manufactured in England, and ready for Pagan worship after a similar consecration. So much for the zeal and religion of the manufacturing interest in the Staffordshire Potteries! I suspect that none of them were ever sold; but what a spirit of Christian charity to the spiritual wants of our black brethren did not this cargo display!

Christian charity! what an horrible perversion of terms. Persecute in all manner of ways the true Christian at home, and send idols to other nations for them to fall down and worship! Let me conclude with the following couplet, and I have done:

"Hear this, ye senators, hear this truth sublime!
He who allows oppression shares the crime."
Yours, &c. VARRO.
Jan. 22, 1844.

Diocesses in the United States, 21; Apostolic Vicariate 1; number of bishops 17; bishops elect 8; number of priests, 634; number of priests deceased during the past year, 12; increase in the number of clergymen since the publication of the Almanac for 1843, 55; number of churches, 611; other stations, 461; ecclesiastical seminaries, 19; clerical students, 261; literary institutions for young men, 16; female academics, 8; elementary schools, *passim*, throughout most of the diocesses; Catholic; periodicals, 16.—*U.S. Cath., Magazine*.

The following are the names of the German Clergymen who have come recently to labor on the Missions in this Diocese:—Rev. T. F. Brunner, Rev. Anthony Meyer, Rev. Martin Bobst, Rev. John Wittmer, Rev. Jacob Ringle, Rev. Peter Antony Capeder, Rev. John Baptist Jacomet, Rev. John Varden Broek. They are all of the community called "*Pretiosi Sanguinis*," devoted in a special manner, to the adoration of the most precious blood of our Lord and Saviour Jesus Christ. This society was formed by a pious Priest, Gaspar Buffalo, a native of Rome, and who died in that city five years ago, in the odor of sanctity. The edifying particulars of his holy life are withheld, as the Holy See has authorized measures to be taken for his canonization.

The Fathers are accompanied by six German students in theology, who are destined to join the same institute. Norwalk, in Huron county, has been selected by the Bishop for their residence. They will attend to the spiritual wants of the German Catholics in that vicinity, as well as the other Catholic congregations in the adjoining counties not yet provided with German Pastors. Missions or retreats are the principal objects of the zeal of the society. In these they will be subsequently engaged throughout the Diocese.—*C. Telegraph*.

PAYMENTS RECEIVED.
Wellington Square.—Mr. Hoeg, 5s.
Paris.—Mr. J. Maxwell, 10s.
St. Andrews.—Rev. George A. Hay, for Angus McDonald, (letter A) 5s.; and for Donald P. McDonald, Capt. John McDonald, (D.A.) Donald McIntosh, Esq., and Archibald McDonald, (letter B) each 5s.

*From the Dublin Review.

Charitable Institutions of Italy— Naples

[CONTINUED.]

Next in interest, though far inferior in extent, is the Spedale della Pace, an hospital for male fever patients. The beautiful building which is now used as the hospital, was originally the palace of the Caracciolo family; but in 1629, it was applied to its present destination, and placed under the direction of the brethren of San Giovanni di Dio, popularly called Fete Ben Fratelli. The revenues of this hospital suffered under general suppression; and the number of patients is now limited to sixty. But it is more the spirit than the extent of the charity that will interest the Catholic visitor. The hospital consists of one long and lofty hall, admirably ventilated, and exquisitely neat and well ordered. The beds are arranged in a double row, one extending along either wall; each bed is furnished with a crucifix and some sacred pictures, which are constantly before the eyes of the sufferer, and the vaulted ceiling is richly painted with frescoes representing the life of the patron, St. John of God. At the end, in a recess visible throughout the ward, stands a beautiful altar. The adorable mysteries are daily celebrated, and all have the consolation of assisting. The brethren are twenty-four in number, and relieve each other by turns, so that two are constantly in attendance upon the patients. It is a curious fact, that since the foundation of the hospital, two hundred years ago, although all, almost without an exception, have been seized with fever during their attendance on the sick, not one has ever died of this dangerous, and fatal disease. The patients are all received gratuitously; and it is an interesting illustration of the spirit which influences their charity, that a separate place, with a superior accommodation, is provided for patients of the more respectable class, whom poverty or a change of fortune places under the necessity of soliciting assistance. This small establishment contains eight beds, each in a separate apartment. It is known by the diminutive name, Pacella, or "little hospital of the Pace."

The Spedale di S. Maria della Pazienza Cesarea is also intended for fever patients. It contains about the same number of beds as that of the Pace; and though by no means so elegant, is very similar in all substantial arrangements. It is situated on the Strada dell' Infrascata, which may almost be called the charity quarter of the city. This street contains two other hospitals,—The SS. Sacramento, and S. Francesco, both under the direction of the government.

But these fever hospitals are for men. There is a third, the Spedale di S. Ligio, for female fever patients. It is a very ancient establishment, having been founded in 1270. In addition to the charitable bequests and other pious foundations for its maintenance, the directors were permitted to open a bank, the profits of which were similarly applied, till the bank was united some time ago with that of the Two

Sicilies. The funds, however, are still considerable. The care of the sick, generally about a hundred in number, belongs to a religious community of ladies similar in their institutions and obligations to the Brigoline, already described in our notice of the Genoese hospitals. The establishment also contains an asylum for young females, which should more properly be noticed under the head of conservatories. These, also, are under the care of the nuns.

The Trinita de' Pellegrini is a surgical hospital for wounds, fractures, and all injuries which are the result of accident or of violence (b). It is under the care of the well known confraternity of same name. The Neapolitan branch of this association was embodied by a brief of Paul II., in 1540. The hospital contains about seventy patients, who are not only maintained, but personally served and tended by the brethren. Like the Spedale della Trinita, at Rome, it is also designed for the accommodation of pilgrims and strangers. The number of these, however, is, of course, much inferior to that in Rome.

But the most extensive hospital, after the Incurable, is that of S. Maria di Loreto, which contains six hundred beds. Originally, it was a school of music, and some of the most eminent musical professors of Italy, as Sacchini, Treatta, and Guglielmi, owe their fame to the training received therein. Some years since, the musical pupils were transferred to another establishment, and this extensive building has been converted into an hospital for the sick of the Albergo Reale, and its dependent charitable asylums. It is subject to the general superintendance of the commission of the Spedale degli Incurabili; but the immediate government of the house is in the hands of the rector (who is a priest), assisted by several other ecclesiastics, and by the brethren of the confraternities, as in the other houses.

There are several other hospitals, as S. Maria La Fede, La Santissima Trinita, (c) Il S. Sacramento, and S. Maria di Piedigrotta. But those already mentioned will suffice as a specimen of the entire. Instead, therefore, of dwelling upon these institutions, which differ but little from the similar ones of other countries, we shall proceed to the second class, the charitable asylums, called either Ospizi, or Conservatori, according to their use and destination.

We shall commence with the Albergo Reale dei Poveri, which partakes of the nature both of the Conservatorio and Ospizio, and which, for its order, extent, and magnificence, may justly be considered one of the noblest institutions of Europe. This immense establishment was founded by Charles III., in 1751, after a design furnished by the celebrated Cavaliere Fuga. The proportions originally contemplated were truly gigantic. The front was to have been two thousand feet

(b) It is for men only. In similar cases females are received in the incurabili.

(c) This and the following are military hospitals. S. Maria di Piedigrotta is an hospital of marriages.

in length, and the vastness of the interior may still be seen. It was to have consisted of five spacious courts, the centre being occupied by a magnificent church, five naves meeting at the great altar, on a plan very similar to that which has been carried out in the Albergo dei Poveri at Genoa. Of this majestic design, however, a considerable portion is still unrealized; the work having been interrupted by the financial difficulties which have beset the government since the end of the last century, and never fully carried out since the restoration. But even as it stands, it is a stupendous edifice. The church is entirely unfinished, and the interior courts have not risen beyond the first story; but the front is completed, and presents a striking facade twelve hundred and fifty feet long and a hundred and forty in height. In the centre a magnificent double staircase leads to the great entrance. The right wing is set apart for the males, the left for the females; but though the great entrance is common to both, they are entirely separate, and under distinct management.

The Albergo Reale was originally intended to have contained all the poor of the city. Hence it is at once a retreat for the old, and a place of education for the young. The male inmates are at present two thousand two hundred. Of these, about eight hundred are old and infirm, the rest are of all ages, commencing from seven, the time fixed for admission. The old, if not decrepit and incapable of active exertion, are all allowed to work in their own trade, if they have learned any; if not, they are employed in some office of the establishment, according to their respective strength and capabilities. The young, during the first years of their residence, receive an excellent elementary education, and are afterwards trained up to some trade selected by themselves:—tradesmen of all classes, sailors, shoemakers, carpenters, weavers, printers, &c., being found within the institution. Should they manifest a taste for the fine arts, they are instructed in drawing, engraving, modelling, and painting; and there is an admirable school of music, containing about two hundred pupils, from among whom almost all the military bands of the kingdom are supplied.

There is also a school for the deaf and dumb, the pupils of which number at present thirty six. It would be difficult to find a population better predisposed than that of Naples to receive instructions in the deaf and dumb vocabulary. Such is the copiousness, variety, and expressiveness of the gestures (c) which they use naturally and without instruction, that the master's work would seem to be anticipated by nature herself. To judge from a cursory observation, the system of training is extremely judicious and successful. The pupils are taught to read and write, not only Italian, but French and German; and propose and answer questions in these languages with great quickness and precision.

But the Catholic visitor will be particularly edified and delighted by the atten-

tion which is paid to their religious education. It is the same at Rome and the deaf and dumb institutions throughout Italy. We can hardly conceive a more interesting sight than the public prayers of one of these little communities. It is of course unnecessary to say that the whole scene is a pantomime, and to the uninitiated stranger, little better than dumb show. But the simple fervour of their manner, and the solemn reverential air which their expressive little features wear, bespeak the untutored piety, which, destitute of the ordinary organ of communication, they thus imperfectly endeavour to convey. Scenes like these are a literal assurance that God is not worshipped with the lips only; that religion is not a thing of words but of feelings, and that, although the favours of Heaven are not equally distributed to all, yet, in the eyes of charity, all are heirs of the same promise, and included in the general command, "Let every spirit praise the Lord."

We once had the happiness of assisting at the spiritual exercises of a retreat for the deaf and dumb. It was during the three first days of the Holy Week; which, in all Italian communities, are devoted to retirement and preparation for the great mysteries of our Lord's passion and death. It may seem a contradiction to say that silence was enjoined, but at least the ordinary intercourse of the pupils was prohibited; and the exercises, as prayer, meditation, instruction, &c., were conducted with the same order and regularity as in the other communities. The instructions especially were extremely interesting. The preacher, of course, appealed to his youthful audience by signs only;—signs, too, which to a stranger were utterly unintelligible. But it seemed as though he possessed a magic power over his little flock;—to see the intelligence which sparkled in their eyes as they followed his rapid and expressive gesticulations; to watch the gradual warming of their young minds to the subject—the alternate joy, and sorrow, contrition and hope, which chased each other across their features during the successive stages of the meditation. It was a scene from which the most practiced spiritualist might have learned, and which the most indifferent spectator could hardly contemplate without emotion.

The children are admitted at the age of seven, and are maintained in the Albergo until their eighteenth year; and which time they are at liberty, either to leave it, or to remain and work at the trade which they have acquired. The military tastes of his present majesty have left their traces in the institution.—The uniform of the house has always been an undress military costume; but the army, of late years, has drawn many more recruits than formerly from the youths educated therein. Indeed many enter expressly with this view, and all who have not learned some trade during their stay, almost as a matter of course are drafted into the army when they attain the military age. The arrangements of the house are very excellent, and most creditable to the humanity of the

directors. The food is solid and abundant; and the good old custom of adding some better cheer upon festivals, is uniformly observed. The inmates sleep in large and well ventilated dormitories, each of which is under the superintendence of a prefect; and immense as is their number, the youngest in the establishment have separate beds. Morning and night prayers and the visitation of the blessed sacrament are all made in common, and the whole community assists at mass every morning. The morals of the inmates are most carefully guarded, and there is the same care of their spiritual wants which we have observed in the other establishments of the city. There are four resident chaplains and twenty-four confessors, who come at stated hours, twice each week, to hear the confessions of the community.

To be Continued.

From the Quebec Herald & Catholic Advocate.

To the Editor of the Quebec Herald and Catholic Advocate.

Sir,
The question of "Responsible Government" which now agitates, and must for a long time to come continue to agitate these Colonies, is one, the discussion of which, is attended with peculiar difficulties. The concession of the principle of the responsibility, in the Colonies, of the Executive to the Legislative power, is based upon a despatch from the Home Government, expressing the intention to govern "according to the well understood wishes of the people." This vague expression, has been eagerly caught at by the popular party, and carried beyond its just limits; so that it is now attempted to define by settled rules, what this Responsibility is: and to determine, by a sort of written constitution, the range within which these rules are to apply. But this is an attempt to define the undefinable.

Responsible Government in the Colonies, is considered to be the equivalent of the Ministerial Responsibility, in the British Government; therefore it will be useful, to look at the nature of that responsibility, in order to determine what the colonists have a right to expect. Now, though the constitutional responsibility of the ministers in England, is a thing perfectly understood in practice; yet it is not, and never has been defined in theory. I believe that the practical operation of that responsibility amounts to this: The ministry are considered responsible in their own persons, for the acts of the executive; and are liable to Parliamentary impeachment, for any course transgressing the legal limits of the constitution: Thus it becomes the sole question with the ministry; how long they will continue to sanction, by their continuance in office, the course the crown sees fit to follow. When, on the one hand; the opinions of the crown are at variance with their own; and when, on the other, they are unable, in consequence of the want of influence in Parliament, to conduct the necessary measures of the King's Government; a resignation must ensue. They must "give place to honest men." While the power of the ministry in reality is such, that they virtually wield

the prerogative of the crown itself; yet they are themselves the servants—the creation, of the Prerogative; and it is not in virtue of any settled stipulations, that the power they wield is exercised; but, by virtue of an influence which operates anomalously, and which by the force of public opinion binds the prerogative, theoretically, in the strictest slavery.

But in this country, not content with practically influencing—indeed, controlling the government—it is attempted to do away with even the theory of the constitution, and to bind the prerogative of the crown by rules which must operate against itself. If the Governor is bound to consult the council upon all questions, limiting the consultation even to those of local interest, he must necessarily consult it even upon the question, whether he is to dismiss or retain the council itself in office! He will be bound to say—Mr. Attorney General, am I to dismiss, or to retain you in office? your own sanction is necessary to your own disgrace!

I have not seen, Mr. Editor, as yet, any discussion of this question which shews the point, which—

—nequit consistere rectum;
That turning, at which the conduct of the Governor, on the one hand, or of the Council, on the other, diverged into a wrongful course. To my poor intelligence, that turning point appears to be this;—that the Ministry took up a wrong position, upon which to fight the battle of Responsible Government. They resigned for a cause, which would not fully justify such a course; in which, they felt that they would not be borne out by the voice of the Legislature, or by public opinion, and they were obliged to lay a snare for the Governor; to endeavour either to bind him down to unconstitutional pledges, or to place him in the position of an opponent to Responsible Government. Could a Ministry in England dictate such terms to the Crown? Remember—practically they could, and do so—they say to the Crown—such are the conditions on which we are content to serve you!—the answer of the Crown is— an acceptance or refusal. But would Parliament, would the country, bear them out in tying down the Sovereign by positive pledges as to future conduct? I think that both Parliament and public opinion are too enlightened to trespass so far beyond the legitimate landmarks of the constitution.

That the ministry have acted with honor and independence is not to be doubted—but the question to decide is, have they acted mistakenly? I think they have—or, there are reasons for their conduct, which have not yet seen the light. The course which public opinion should sanction, in my judgment, is this—To discountenance the demands of the ministry, in requiring pledges from the head of the Executive; and, if Parliament declare its confidence in the men, to favor their reinstatement; the confidence so expressed and their own character, until it is forfeited, being a sufficient guarantee to the public.

I know that there are some, who, because your's is a liberal paper, wish that it should blindly follow men; not measures. But, besides that you are not responsible for these sentiments, I think that it is the part of liberality to advocate truth even tho' it should be in opposition to the predominant liberal men of the day.

This communication has grown beneath my pen, till its size is somewhat unwieldy. If I should again trouble you, it will be with some remarks upon the influence of "enlightened public opinion" the real source of Responsible Government, the want of which is preparing innumerable evils for our country.

PUBLICIA.

REMOVAL,

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

Hamilton Nov. 1, 1843.

DENTISTRY.

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

Consultation gratis and charges moderate.

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

T. BRANIGAN

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

UPHOLSTERY AND CABINET MAKING:

Oils, Colours, Painting, Glazing & Gilding.

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

Feather Beds, Hair and Wool 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

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,

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. Ecelestons 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

THE HAMILTON SALOON,

BY HENRY McCracken

ONE DOOR EAST OF THE PROMENADE HOUSE.

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

PARTIES

Can be accommodated with MEALS, at all regular hours, of any thing which can be obtained in the Market. Private Rooms for social Parties.—Oysters in Season.—Mock Turtle, and other Epicurean Soups, always in readiness.

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

HENRY McCracken.

Hamilton, November, 1843.

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.

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. Beecher. Esquire.—Price 6s.

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.

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

BIBLES PRAYER AND PSALM BOOKS.

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

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

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.

CALENDER FOR THE DIOCESE OF TORONTO. 1844.

MARCH.

1-Fri-Ember Day. P.
2-Sat-Ember Day. P.
3-Sun-2nd Sunday of Lent. Semi-double. Vespers of the following. P.
4-Mon-S. Lucius, P. and M. Double. P.
5-Tues-S. Cassimir. Sem-d. (4 March) W.
6-Wed-Feria. 2 or a cunctis. 3 pro vivis atque defunctis. P.
7-Thur-S. Thomas of Aquin, Con and Dr. Double, with SS. Perpetua and Felicitas MM. W.
8-Fri-S. John of God. Conf. double. W.
9-Sat-S. Frances of Rome. Wid. Dbl W.
10-Sun-3rd Sunday of Lent. sem-dbl. P.
11-Mon-the 40 Martyrs. s-dbl. (10 March) R.
12-Tues-S. Gregory, P. and Dr. double. W.
13-Wed-Feria. 2 or a cunctis. 3 pro vivis atque defunctis. P.
14-Thur-Feria. or. ut. supra. P.
15-Fri-Feria. or. ut. supra. P.
16-Sat-Feria; or. ut. supra. P.
17-Sun-4th Sunday of Lent. S. Patrick, B. C. Ap. Ireland. dbl. 1st class. W.
18-Mon-S. Gabriel, Archangel, dup. maj. W.
19-Tues-S. Joseph, spouse of the B. V. M. dbl of 2nd class. Non dicitur credo. W.
20-Wed-Feria. 2 or a cunctis. 3. pro vivis atque defunctis. P.
21-Thur-S. Benedict. Abbot Conf. dbl. W.
22-Fri-Feria. or. ut. 20. P.
23-Sat-Feria. Cessant Suffragia. Velantur Imagines. P.
24-Sun-Passion Sunday. 1st class of the day. sem.dbl. Vespers of the following. P.
25-Mon-Annun. of B. V. M. dble of 2nd class Festival of obligation. W.
26-Tues-Feria. 2 or Eccles. vel pro Papa. sine. 3 oratione. P.
27-Wed-Feria ut. supra. P.
28-Thur-Feria. Vespers of the following P.
29-Fri-Office of the seven sorrows of the B. V. M. dup. maj. W.
30-Sat-Feria. or. ut. 26. P.
31-Sun-Palm Sunday, 1st class of the day. semi-double. P.
Note.-From Palm Sunday to Low Sunday, votive masses including, Masses de Requiem are prohibited.

NOTICE.

MAILS FOR ENGLAND

Will be closed at this Office on the following days, viz:
Via Halifax, on Wednesday and Thursday the 14 and 15 February.
Via Boston, on Friday, the 23rd Feb'y.
At 5 o'clock, P. M.
E. RITCHIE, Post Master.
Post Office, Hamilton, Feb. 5, 1844.

REMOVAL.

JNO. P. LARKIN, Importer of

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

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,
Agricultural Virtue,
Meditations and Prayers.
Hamilton, 20, 1843.

HAMILTON IRON FOUNDRY. JOHN STREET.

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

Consisting of upwards of 20 varieties, which, for elegance of finish, lateness of style, economy in the use of fuel, and lowness of price, surpass any thing of the kind hitherto manufactured in Canada. The following are some of the sizes:
Premium Cooking Stove.
3 sizes with three Boilers.
3 do with four Boilers.
Parlour Cooking Stoves.
2 sizes, with elevated Oven.
Parlour Stoves.
2 sizes with 4 columns
2 do with 2 do
2 do with sheet iron top.
Box Stoves.
4 sizes Panel Box Stoves.
Together with a new style of PLOUGH and CULTIVATOR, never before used in Canada.
Also-Barrel and a half Cauldron Kettles, 5 pail do., Road Scrapers, and all kinds of Hollow Ware.
Hamilton, September, 1843. 2

HEWES' NERVE AND BONE LINIMENT.

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

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

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

JUST Published, No. 1. of this elegantly illustrated Edition of Sir Walter Scott's Novels, and will be continued every fortnight, until their completion. Some conception of the style of this Work may be known from the fact, that the British publishers have expended no less a sum than £30,000 on the illustrations alone.—Price 3s. each No.

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

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

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.

Dr. SPOHN'S SICKHEADACHE REMEDY.

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

Middletown, N. J., March 12, 1840. Messrs. Comstock & Co.

Gentlemen—You are at liberty to make such use of the following certificate as you deem will best subserve the purpose for which it is intended.

[Certificate of Judge Patterson]

I HEREBY CERTIFY that my daughter has been afflicted with sick headache for about 20 years—the attacks occurring once in about two weeks, frequently lasting 24 hours, during which time the paroxysms have been so severe, as apparently soon to deprive her of life. And after having tried almost all other remedies in vain, I have been induced as a last resort to try Spohn's Headache Remedy as sold by you: and to the great disappointment and joy of herself and all her friends, found very material relief from the first dose of the medicine. She has followed up the directions with the article, and in every case when an attack was threatened has found immediate relief, until she is now permanently cured. The attacks are now very seldom, & disappear almost immediately after taking the quantity directed. A hope that others may be benefited by the use of this truly invaluable medicine, has induced me to send you the above, and remain your obedient servant JEHU PATTERSON, Judge of the Court of C P

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

Children's Summer Complaint Specific Cordial.

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

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

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

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

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

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

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

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

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