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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] DECEMBER 6, 1843.

NUMBER 12.

From the (London) Catholic Magazine.

REFLECTIONS SUGGESTED BY THE FEAST OF ST. LAWRENCE.

"In die Sabbata, intra Octav. Festi Sancti Laurentii."

Many a year has now rolled on since first it became a cherished feeling of my bosom to look with sentiments of awe and veneration upon the earlier martyrs of the church. I have admired the enthusiasm of their charity,—I have almost envied their self-devotion,—and my whole soul has glowed within me, in reading the records of their heroism amid the accumulated torments of their varied martyrdoms,—my imagination had formed to itself, as it were a picture gallery, hung with the portraits of a Clements, an Ignatius, a Polycarp, a Pothinus, an Irenaeus, and a Lawrence, with hundreds of others, the victims of their burning zeal and love. Upon these I was wont to gaze in fancy, as there fell upon my softened imagination the mellow light reflected from the tradition of nearly two thousand years. Yet, in this gallery, these portraits of my own collecting then wanted to me one interesting feature—I could not then appropriate them to myself as family portraits. In vain I endeavored thus to identify myself with them. I coldly reasoned in the abstract that they were Christians, and so was I. Nay, warming my bosom with feelings glowing with something of their own enthusiasm, I beheld myself of Him who died upon the cross—I claimed Him as my Saviour—and were they not his His martyrs! Was not here a bond of brotherhood which would entitle me to the fondest embraces of these elder children of the Faith? Alas! it would not do.—I paced my imaginary gallery,—I again and again admired the portraits drawn by the pencil of my imagination, and clothed in the diversified colors with which the varied circumstances of their deaths had arranged them; but still they were to me only the pictures of heroes,—of Christian heroes indeed, venerable in their piety, admirable in their patience, calm in their resignation, and glowing in their love. They engaged my esteem,—they received the homage of my warmest commendation,—they awakened even my tenderest sympathies, but the full warmth of my soul's affection was not there. I admired them as more than men; but all my efforts were vain to realize towards them the instinctive love of brethren. They were without me—they were above me. A secret consciousness reminded me they were CATHOLICS—and I, though for many a year had abjured the name of Protestant, could not, however, bring myself to adopt that modern fiction which usurps the name of Catholic, while connected with schism, and dis severed from the presiding chair of Catholic communion.

Such were my feelings when contemplating those worthies of Christian antiquity a year ago. With what different emotions, this last St. Lawrence's day, did I ascend the hill that leads to a retired chapel in the village of . . . which, under the invocation of Our Lady, rejoices in the daily celebration of the sacred mysteries, according to the rites of the Holy Catholic and Apostolic church.

St. Lawrence was one of those holy martyrs who especially engaged the enthusiasm of my early years, from the time that an acquaintance with the treasures of ecclesiastical history made known to me the resplendent excellencies of his exalted character. Cold

indeed would be that bosom which would not throb with livelier pulsations, quickened by the ardor of his burning charity for the poor; or would not warm into an intenser glow at the affection of his zeal, when, in recollection of his diaconal office, he lunged to bear a self devoted part in that sacrifice which his holy Bishop, Pope St. Xystus, was called upon to offer of himself as a victim to the faith. Chilled would be every kindlier feeling of that breast which could not sympathize with him in the excruciating torments of his martyrdom, and rise even to a pitch of enthusiastic admiration at contemplating, in the illuminated record of his suffering, the calm heroism with which he bore them, thus triumphing in the might of his Lord over the cruel ingenuity and malice of his tormentors. What new feelings, however, did I not find awakened within my bosom, in recalling to my recollection that, as a Catholic, I was privileged to be his brother,—that while entering somewhat into a sense of his agony, I can now identify myself with his triumphs, and plead an interest in his intercession. "Yes," said I to myself, "I am a Catholic. We are members of the same church,—sheep of the same fold,—children of the same fathers, heirs of the same promises." And then came upon my mind the consoling, the absorbing thought, that I am in communion with that very church of which St. Lawrence was archdeacon—the church of Rome,—that church which was saluted by St. Ignatius, bishop of the patriarchal see of antioch, as the presiding church. Then did I feel how cold, how cheerless, how unsatisfying, is the theory of the Anglican, who, connected with that tremendous schism which has drawn down upon itself, in their just severity, the terrible censures of St. Peter's chair, is thus severed from that church which can boast a long line of martyrs of every grade and every rank, commencing with a St. Peter and a St. Paul, and commemorating in her venerable rites her Linus and her Cletus, her Clemens and her Xystus, her Lawrence and her Chrysoygonus. These are her glorious champions, who, unseen by mortal eyes, encircle her ramparts as with walls of fire: and in the glowing transports of a love inflamed by unintermitted years of blessed enjoyment of the beatific vision, shed down upon her children the reflected warmth of a fraternal charity which emanates from him who is the central source of love. Built upon the foundation rock of her St. Peter,—strong in the protection of those battlements which her martyrs, as so many living stones, have themselves reared up around her, and cemented in their blood,—she can well bid defiance to the assaults which the unhappy armies of the aliens may make upon her, and which have hitherto only recoiled upon themselves in shame, confusion and disgrace.

With what new feelings of delight do I now walk in my picture gallery, hung round with so many family portraits, all sharing in the common lineaments of a family likeness, yet at the same time distinguished by those characteristic features which mark the peculiarity of each. Were my pencil practised, and the tone of my colouring sufficiently warm, with what pleasure would I take a copy of each portrait in this ancestral hall of my imagination, thus glorying in a descent and relationship with the Fisherman and the Tent-maker, as beyond all that titled celebrity or accumulated wealth can boast. And as to excellence of family descent, I here carry mine beyond the proudest pretensions of the

worlding, since eighteen hundred years is no small time to rear a gem of the genealogical tree.

A year ago, I was, as it were, a wanderer, without a proper name. This year, grafted on the stock of Catholicity, I have found a home in the church, a father in her priesthood, and brethren in her canonized saints. Placed as within the Gothic arches of the venerable pile of her time honored edifice, circled with a halo of glory streaming amid the dim obscurity of ancient days, they shed a hallowed light upon the young enthusiasm of my boyish years; and connecting the pre-ent with the past, they lend to the sober reality of Christian triumphs that charm of energy, devotedness, and high bearing amid danger, which serves to rivet the unchained imagination upon the pages of romance. Now, in the sobered calm of maturer years, I hail them as my brethren. I walk with greater confidence, supported upon the arms of their friendship, and from their lips and example would draw fresh lessons of wisdom, humility, and love.

DEO GRATIAS.

W. S. S.

ORIGIN AND PROGRESS OF MUSIC UNDER THE CATHOLIC CHURCH.—The oratorio, which is generally regarded in the light of sacred music, was never warmly patronized by the fathers of the Catholic church, for this reason,—that the performance partook too much of the character of a drama more suitable to the theatre than the church. The oratorio is commonly ascribed to St. Philip, of Neri, born in 1515, and who founded the congregation of the oratory at Rome, in 1540. This pious ecclesiastic, wishing to turn towards religion the mania which the inhabitants of Rome displayed for the theatre (a mania that frequently caused them to absent themselves from divine worship, particularly in the time of the carnival,) formed the idea of having these sacred interludes written by good poets, set to music by the first composers, and performed by the most celebrated singers. This experiment succeeded; crowds were attracted to these concerts, which took the name of oratorios from the church of the oratory where they were performed. The style of the oratorio was at first a *melange* of the madrigal and the cantata, adopted to some pious allegorical subject; but the ostentatious simplicity of the earlier compositions speedily gave place to the meretricious graces of the dramatic style, so that oratorio music differs little if at all from that of the theatre.

ANOTHER OXONIAN. "Mr. Segur, a Professor of Hebrew, at Oxford, made his abjuration on Friday last, St. Edward's day (October 13). *Deo Gratias.*"—*Catholic Herald.*

In Belgium, one Catholic Archbishop and four Bishops attend to the spiritual wants of four millions of people, and receive only £170,000, priests, colleges and all; whilst the Beresford family alone, received over £1,000,000 for bearing the name of Protestant Bishop, &c. in Ireland; and doing exactly nothing at all towards the spiritual wants of the two hundred thousand Protestant souls entrusted to their care.—*Catholic Cabinet.*

A wet silk handkerchief, tied without folding over the face, is, it is said, a complete security against suffocation from smoke; it permits free breathing, and at the same time excludes the smoke from the lungs. It has been effectually tried.

State of Catholicism throughout the World.

"Discourse pronounced at Rome at the opening of the Academy of the Catholic Religion in the year 1843, by the Cardinal Pacca, Dean of the Sacred Colloge, Bishop and Legate of Velletri, &c., &c.

"It is with true pleasure, illustrious academicians, that I am this year charged with opening the course of your wise dissertations. I am happy too in felicitating you on the literary labours you have undertaken for the defence of our holy Catholic religion. You have known how to unite the force of reasoning with the riches of learning, for the purpose of combating and destroying the lying and hateful accusations which heresy and schism have multiplied against the Sovereign Pontiffs, in representing as the tyrants and oppressors of nations those who have been the benefactors of humanity, the true authors of so many excellent Christian and civil institutions, of which strangers have daringly endeavoured to attribute the honour to themselves, as if it had been their proper work. Would that I were able, at the same time, to inspire your courage with a new ardour in this glorious and useful enterprise.

"We cannot dissemble. In different parts of Europe the Catholic religion is attacked either by open violence or by perfidious secrecy and dark machinations; but from the midst of this lowering and frightful horizon there break forth some luminous rays, the consubstantary forerunners of a better and a happier future.

"I shall endeavour, then, to point out to you the end which your labours should have, to retrace before you the principal vicissitudes of the Catholic church in this age—to paint for you, together with the actual situation of this same Church, that of the dissenting sects, and to propose to you conjectures which we may form as to the future, conjectures which are inspired by the long residence I have had in different countries in Europe, and the numerous interviews which I have had with men, with *seigns*, with magistrates even attached to divers errors opposed to the Catholic faith, and, in fine, the experience gathered in a time so fruitful as our own in great events—these have followed each other so rapidly that in a few years we could flatter ourselves that we had lived more than a century.

"You will give to these considerations that degree of importance only which to you shall seem meet; for my part I shall apply to myself those words of the Prophet Joel—"Seniores vestri somnia somnabunt." c. ii., p. 11.

"When I arrived in Germany, in 1786, it might be said that the churches and the clergy of that country were at the top of human greatness. Two archiepiscopal sees, were occupied by a brother of the Emperor then reigning, and by a son of a King of Poland, Elector of Saxony. At the head of the other archiepiscopal and episcopal churches were placed prelates allied to the most ancient and illustrious families. Vast

portions of the soil of Germany, the most fruitful and the fairest, belonged to the clergy, with a right of temporal lordship which stretched over many millions of subjects. Great in the empire were the authority and the influence of the clergy. In the electoral college, of eight electoral members, three were ecclesiastics—the Archbishops of Mayence, of Triers, and of Cologne; the college of princes was presided over by the Archbishop of Salzburg, and all the bishops, as well as a great number of abbots, brought their votes into the diet. All this opulence, and splendour, and power, disappeared before the unjust domination and the rapacious sacrilege of the eighteenth and nineteenth centuries, and the clergy of Germany are now reduced to that state of dependence and of mediocrity in which nearly all the remainder of the Catholic clergy are placed.

"But shall we in this recognize an evil to the Church? I dare not say so. I consider that the bishops, deprived of temporal domain, which might be very useful for the sustenance of the ecclesiastical spiritual authority, when it was applied to that, and despoiled of a portion of their riches and power, will be more docile to the voice of the sovereign pontiff; and that we shall see none of them treading in the footsteps of the proud and the ambitious Patriarchs of Constantinople, nor pretending to an almost schismatical independence. Now also the Catholic population of all these extensive dioceses will be able to contemplate in the pastoral visitations the face of their own bishops, and the sheep shall at least occasionally hear the voice of their own pastor. In the nomination of canons and dignitaries, and of chapters of cathedrals, they shall have more regard, perhaps, to merit than to illustrious birth; it will no longer be necessary to brush the dust from the archives to establish, among other qualities of candidates, six quarters of nobility; and ecclesiastical titles shall be no more what they had been, surrounded with wealth; no more shall be witnessed what has been more than once beheld—the moment a high dignity or a rich benefice was vacant, nobles who up to that moment had no other post but one in the army, laying aside their uniforms and their military decorations, and all of a sudden invest themselves with the dignity of canons, and ornament with rich and brilliant mitres heads which but a few years before bore helmets. The grave ideas of the sanctuary did not always prevail over those of soldiery. We may then have henceforward less rich, it is true, but better instructed and more edifying pastors.

"With respect to the different sects which are found in Germany, the obstacles that opposed themselves to the return of their members to Catholicity are equally diminished. There are states and governments which as yet name themselves Protestant, but in which Protestantism no more exists. That which the apologists of the Catholic religion predicted in the sixteenth century has been fully accomplished—the principle of private judg-

ment triumphant, and each Protestant claiming for himself the right of explaining the sense of Scripture, by little and little, all the dogmas which at first preserved the pretended reform have disappeared, and it but remains for its adherents to fall into pure deism.

"At the commencement of my residence at Cologne, it happened one day that I was entertained by a Protestant diplomatist—a well-instructed man and distinguished writer; the conversation fell on the scientific journals which were then published in Germany. This diplomatist informed me that for some years there appeared in Berlin a catalogue entitled 'Bibliothèque Allemande Universelle' (the Universal Library of Germany,) and that in that they professed various reforms in matters of religion such as they expect from Protestantism. I desired to have the early volumes of this journal, and to apply myself to reading them. Behold, then, in a few words, what were these theological reforms. The inspiration of holy books, of the Divine scriptures, was rejected; they did not say a word of mysteries, very reasonably, because they did not admit them at all; there was no question whatever of a ministry and ecclesiastical hierarchy—in a word, in their pretended outline of evangelical religion, there was no trace at all of the Gospel. From that time a portion of the Protestant ministers—that is, the leading portion of the sects—have already fallen into similar errors; and many ministers have carried their incredulity so as to openly ridicule the most holy things.

"After the death of Frederick II. many Protestant ministers had no shame, in administering baptism to children, to substitute for the adorable name of the august Trinity the name of that unbelieving monarch who had just died. Since then secret societies and political revolutions struck the last blows at religious ideas, so that as I have already said, Protestantism no longer exists but in name. But this frightful abyss into which the heterodox sects have fallen, offers in my opinion, to very many Protestants a felicitous facility to return into the bosom of the Catholic Church. The heart of man cannot divest itself of religion; and when his intellect casts off the yoke of those errors which in his youth he had contracted, and when he finds himself of the principles of a false education with which he was imbued, it becomes easy for him to discover the light of the truth. The number of conversions daily taking place from heresy to Catholicity strongly bears out my opinion.

"But if we behold in Germany the rays of light and hope for the Catholic Church breaking even from the bosom of dark errors, France, in the vista, offers to our view an horizon still more consoling. From the first ages, the churches of Gaul distinguished themselves by a singular attachment and a filial devotion to the Chair of St. Peter; from that time also they fought with ardent zeal against every rising heresy. During a long succession of centuries we have seen this strict union perpetuated with the mother church of Rome; and these churches, these children devoted in

their fidelity, merit at our hands a glorious recital.

"From the sad and unhappy days of the sixteenth century, in which the sects of Luther, of Zuinglius, and of Calvin, made their escape from the gates of hell to inundate Europe, the Sorbonne, at the head of all the other universities, raised itself up all of a sudden to defend the pure and ancient doctrines of the Church with all the vivacity and ardour which characterise the French nation."

"All the world knows the generous efforts which were made by the churches of France in the following ages to beat down and overthrow the hydra of Jansenism; but in this age also, and precisely in the year 1682, the clouds began to eclipse in part the ancient splendour and glory of those churches. Nevertheless, this obscuration did not last a long time—it was soon dissipated—a terrible revolution broke out in the kingdom, bearing its frightful consequences in its train, and among others that which never fails—namely, persecution against the Church. Then the illustrious French clergy learned that which other countries do not to this day understand, that the Episcopal body and the clergy of a nation strongly bound and attached to the chair of St. Peter, form an impenetrable phalanx against all the attacks of a false policy and philosophic impiety leagued against it; it re-learned its ancient courage and filial devotion to the Holy See, and from that age till the present it has shown itself anew by its works, by its writings, by its zeal for the propagation of the faith, the most affectionate and the most submissive child of the holy Roman Church. It is true that this kingdom still cherishes many enemies of religion, and that its churches do not assuredly enjoy a perfect tranquillity—but could it be otherwise?"

"When the sea is violently chafed and angered, the agitation of the waves does not cease all of a sudden with the tempest, and it is but slowly and by degrees that the waters subside into their early calm. Religion and the churches behold themselves still attacked at every side by a crowd of enemies, and whilst the partisans of the irreligious doctrines of Voltaire and the philosophers of the eighteenth century endeavor to seduce every class by disseminating at a low price books infected with a blashless deism, we also witness biblical societies engaged in sowing with a profane hand altered and falsified texts of Scripture, and Protestants arming themselves with a new hardihood. To add to the disorder and the confusion, new enemies have appeared in the camp; these are the fashioners of a new religion, with their extravagant and sacrilegious system—the Saint Simonians, the Socialists, and the unhappy Chatelet, the proclaimer of a French church. Guilty writers have leagued themselves with these enemies from hell, with their impious and licentious novels, and even dramatic poets themselves have dated to put in play atrocious arts which harden the heart of man, bear the most hateful vices in triumph, and impudently reproduce on the theatre the sacred mysteries and the august ceremonies of the

Church. In fine, to this multitude of enemies leagued against them, the clergy witness the adhesion of the University which ought to be its most faithful ally.

But at all times, that which was capable, perhaps, of frightening every other clergy, has not had that effect on the clergy of France. They seek not to withdraw from the combat; they oppose to all their adversaries a heroic and courageous resistance. Thus, in spite of the violent attacks made against religion, the Church in this kingdom gains ground every day, and the people manifest the happiest inclinations to return back to the ancient faith of their fathers. It is, then, with reason that we hope from this illustrious clergy not only that they will persevere in an enterprise so gloriously commenced, but that their zeal for the defence of religion will go on increasing every day. For my part, it appears to me that the Lord, at length appeased, desires that France should be the instrument of His divine mercies. He wishes that she herself should repair the numerous evils which she has caused in the world, in the last century, and at the commencement of the present, by so many impious publications, and by that propagandist philosophy whose apostles went about in the midst of the people, sowing principles of revolution against all governments, as well as against the Church. And, in fact, it is France that has conceived and executed the magnificent project of an Association for the Propagation of the Faith, destined to second the admirable institution of the Propaganda at Rome; it is France which has replanted on the coast of Africa the triumphant standard of the Cross, and given birth to a new African church; it is France, in fine, that under the auspices and direction of St. Sulpice, labours to dissipate the darkness of Idolatry among the poor savages of Oceania, and to sustain in Cochinchina Tonking, the persecuted religion of Jesus Christ, with an admirable apostolic zeal, amid incalculable fatigue, and the glorious blood of those missionary martyrs who have gone forth from her bosom.

But the hearts of good Catholics are saddened at the sight of that which is passing at both the extremities of Europe! To paint the state of the Catholic religion in the north, and above all, in Russia and unfortunate Poland, I find no other language than that of the Sovereign Pontiff, when apportioning out the episcopal sees of infidel countries. *Status plorandus non describendus*—a state which only can be described by tears. I dare not cast a scrutinising glance into the uncertain future reserved for those people. I only know as the Sacred Scriptures, and all human history teach, that when the Church has employed all her resources, the Lord will arise to judge her cause, and that they shall hear the gatherings of the tempest with which heaven chastises entire nations, without sparing crowned heads. Verily, we have truly seen in our day some examples!

Spain and Portugal, at the opposite extremities of Europe, present themselves

to our view. These two kingdoms, so remarkable and so celebrated during so many ages for their piety, their sincere devotion, and their filial obedience to the Holy See, had the unhappiness, in the middle of last century, to see ascend the throne, princes, estimable for their personal qualities, but of a character desirable to those men who are now-a-days called Liberals. They abandoned the reins of their states to ambitious and impious ministers; one of the most terrible chastisements which God, in his just anger, inflicts on guilty nations, when their crimes, according to the saying of the poet—

"Have of his mercy o'erleapt the bounds."

In effect the Count d'Aranda in Spain and Sebastian Carvaglia, better known under the name of the Marquis of Pombal in Portugal, incited, the one by the philosophers of France, where he had been ambassador—the other by the Jesuits, and both by a deep hatred against Rome and the Apostolic See, neglected no means of corrupting the public instructors, banishing and sending to a distance from their places and schools those professors who were attached to wholesome doctrines, to supply their places with men imbued with the errors of Dupin, Febronius, Peryera, and several others animated by the same spirit. Under the successors of these ministers the same guilty system was continued; and now all their deeds of enmity against the Holy See have produced their deplorable effects. What passes in these kingdoms, is but the mournful consequences of this schismatical work.

When I left Lisbon my soul was filled with sad thoughts and sad forebodings; at the moment the vessel was leaving the shore, I cast a look at the city, and I shed tears. But my grief was still greater in Spain. Having gone to the elevated top of Mount Calpe and Gibraltar, on which the eye embraced a considerable portion of the African coast, I compared the deplorable situation of countries yielded up to infidels and pirates, with the state of the inhabitants who lived there in the first ages of the church, when on their coasts were seen a Tertullian, a Cyprian, an Augustin, and when those famous councils of Africa were celebrated.

At this moment I do not know how my soul found itself, with this melancholy reflection that among so many vicissitudes of human affairs here below, and whilst I was then deploring the lot of those unhappy Africans buried in the darkness of an absurd Mahomedanism, perhaps a ray of Christianity having arisen from Africa, some European traveller would go and contemplate from the opposite summit of Mount Aliba the coasts of Spain, and of Portugal, and would feel in his heart a similar compassion to my own for the infidelity and the apostasy of those two kingdoms heretofore Catholic. I wish to behold in this thought nothing more than a poetical fancy, and not a fatal forethought of the future, as I have already said in the account of my voyage from Lisbon to Italy, published some years ago.

But alas! soon does the deplorable

state of religious affairs in Portugal and Spain recall those doleful thoughts to my mind, and I fear that the day has already come in which the faith will abandon these kingdoms formerly so Catholic and so faithful. I have seen on the African coast the gallant French nation erect in triumph the standard of the Cross: rebuild the altars, convert the profane mosques into temples dedicated to the Lord, and build new churches; whilst on the opposite shore, in Spain, they despoil the altars, overturn or deliver up to the flames the shrines destined for Divine worship. I have seen, again, on the African coast, a holy and venerable pastor, surrounded by zealous priests, not only received with acclamation and cries of joy by Catholics, but respected, venerated by infidels, by Arabs, Bedouins themselves; whilst in Spain, opposite them, faithful shepherds of their flocks are cited to lay tribunals, where they are to undergo iniquitous judgments, by which they are cast into prison, or driven from their sees, and even in the temple of the Lord they cruelly murder the august ministers of the sanctuary at the foot of the holy altar in hatred of the Catholic religion. I have seen, in fine, on the coast of Africa, at Algiers, received as angels come down from Heaven, the daughters of Saint Vincent of Paul, the Venerable Sisters of Charity, having but kindness, goodness, and tender solicitude for the sick, arms so victorious and so winning, exciting the admiration and enthusiasm of infidels, disposing them to receive the light of the Gospel—to embrace a religion which inspires and produces so many virtues. And on the other shore, in Spain, they banish from their asylums, virgins consecrated to the Lord, and seek by every means to deprive them of the resources necessary for the sustenance of life.

Does not this seem to announce, as I have already said, and make it be feared that for Spain the terrible moment is arrived when God in his justice wishes to carry elsewhere the torch of his faith, and to accomplish the fatal threat which the Saviour uttered against the Jews as cited in Matthew: "The Kingdom of Heaven shall be taken away, from you to be given to another people who will produce fruit."—Chap. xvi, v. 43;

Nevertheless these two legitimate fears are combated by consoling hopes of a better future. A great portion of this gallant nation and of its clergy have preserved in the recesses of their hearts, the faith of their ancestors, and a filial attachment for the Holy See, as on the banks of Babylon the captive Israelites cherished in their thoughts and held the memory of their beloved Jerusalem. Besides, Spain counts in heaven so many intercessors that my hopes shall not prove vain. It seems to me that I behold at the foot of the Almighty Throne, the tutelary angel of his kingdom surrounded by all the saints which Spain has brought forth, by those founders and reformers of orders, who, after hav-

The transmission of the Cardinal's hat to the Patriarch of Lisbon, and the downfall of Espartero, occurred since this discourse was delivered.

ing achieved so much good during their holiness, continue to work out the same end by the zeal and piety of their numerous posterity, the Dominics, the Ignatiuses, the Josephs Calazanses, the Johns of God, the Peters of Alcantara, the Theresas. Ah! my heart tells me that the voices, the ardent prayers of so many heroic intercessors will appease the divine justice, and that the Lord will cast upon Spain and Portugal the eyes of his mercy. But in awaiting the day that his clemency may visit these people, may our submission to the decrees of his Providence be unshaken.

(To be Continued.)

The Presbyterian Advocate cavils at the Mass of Requiem celebrated for Bishop Rosati:

Paul appears not to have thought of this when he spoke of being absent from the body and present with the Lord.—Even the dying Saviour seemed to have no knowledge of this way of salvation, when he said to the thief on the cross: 'To-day shalt thou be with me in paradise' Bishop Rosati, however, more than two months after his death, is worse off than the thief, the very day he died!"

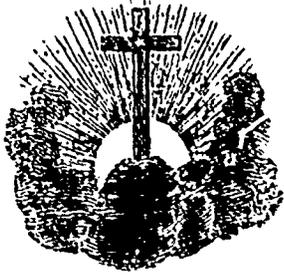
Verily the Advocate is astray, not knowing the Scriptures. Paul prayed for Onesiphorus, a most charitable Christian, long after his death; for, recommending his family to the kindness of the faithful, in consideration of his own good works, he adds: "The Lord grant unto him to find mercy of the Lord on that day!" (2 Tim. i. 18.) Christ of His boundless mercy, granted to the penitent thief the joys of paradise, without delay; but that all are treated with like favor, if not at all a necessary consequence. The perfect, on being taken from the body, become present with the Lord;—but imperfection is often found in the servants of God, and the prayer of faith is piously offered up that they may be loosed from their sins.—*Catholic Herald*.

The Christian Repository, a Methodist paper, publishes the vile fabrication called the Jesuits' oath. When will professors of religion respect the Divine prohibition—"Thou shalt not bear false witness against thy neighbor?"—*Ibid*.

ALOKIA.—In excavating at Orleansville, the ruins of an ancient Christian Church have been discovered. On the threshold was found the following inscription:

Hic requiescit sanctus
Memorie patris nostri
Reparatus episcopus
Qui fecit in sacerdotium
Anno VIII. mensis XI. et
Nos precessit in pace
Dies undecim R. A. E. A. O. P. R.
Ov. No. cccc. xxx. et sexta.

Here lies our father Reparatus, bishop of holy memory, who, for 9 years 11 months exercised the priesthood, and went before us in peace, eleven days before the kalends of August, in the year 1436 from the birth of Christ.



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, DECEMBER 6, 1843.

In the Coburg Church paper, of the 34th ult., we observe given the life and Martyrdom of a Rev. George March, (Tract of the Bristol Church of England Tract Society.)—And, what a Tract! How wilyly contrived, not so much in the now almost forlorn hope of imposing on the educated and well informed of the community, who begin at last to spy the cloven foot peeping forth from its half torn clerical covering; as, by foul fiction, and abuse to stir up, now smouldering after ages past, and keep for ever alive in the prejudiced minds of the simple, unsuspecting, ignorant, credulous, uninquiring, but gratuitously Tract stuffed multitude, the unblest scorching fire of hatred to the Saviour's Church, the first of any in existence, and therefore the only one founded by him, from the beginning, and to which alone he made all his promises: one of which was, (and it has hitherto been obviously and wonderfully verified,) that the Gates of Hell should never prevail against her.

It is beneath us to notice the low drivell of this more Calvinistic than Anglican Tract; or the blasphemous sneer at the Eucharistic dogma, embraced by the Catholic millions, and by the most learned even of the Anglican establishment; witness, for one at least, Mr. Pusey on the real presence: and hence it surprises us that the Editor of the Church, should admit into his paper such wretched stuff; the filthy rakings of John Calvin's kennel; did we not know from his publicly expressed hatred to what he calls Romanism, that every impure missile, every foul ingredient of aspersion to be cast against it, no matter by whom administered, or from what quarter they are borrowed, are always welcome to his hand, as the readiest and fittest ammunition to be used in his weekly warfare with the Romans. Nor need we wonder that though now an Anglican, he should lean a little too much by times towards the Geneva School, in which, like his Toronto Bishop, by divine permission, he was first baptized, reared and taught; till he saw at last what he shrewdly guessed, a more eligible object for his choice set before him. But, as the poet says:

***** Semper conservat olorem
Testa recondit.
And again:
Naturam expelles furca; tamen usque recurret.
By the bye, instead of such mock-mar-

tyrs as the Rev. George March, who died more for treason under Queen Mary, than for religion; we may some day, by way of contrast, give to the public the sufferings and real martyrdoms of the numerous Catholics and Catholic Priests, who, for not acknowledging the lewd and bloody tigress, Elizabeth, the head of Christ's Church on Earth, were hanged, drawn, and quartered alive. We shall also show from our penal code, as yet but imperfectly repealed, the worse than Pagan persecuting spirit of the Anglican Law Church.

The Quebec Herald and Catholic Advocate, is in error respecting us finding fault with the Banner of the Cross, for not exchanging papers. The latter is an American Episcopal periodical; and we have never had any thing to say to it.—We, however, hope that for the future our Quebec auxiliary will have no cause for complaint on our part; and if we have not before noticed this acquisition to the cause of Catholicity, it was not for the want of wishing triumphant success to the enterprising proprietor.

RESIGNATION OF THE MINISTRY.

We have to announce to our readers the startling intelligence of the resignation of the whole of the Ministry with the exception of Mr. Secretary Daly. The resignations were tendered and accepted by His Excellency on Sunday last, that course having been resolved upon after full deliberation in a Council presided over by the Governor General on the day previous, Saturday, after which the whole of the ex-Ministers were entertained at dinner by His Excellency. By this latter fact we presume at least that the difference between His Excellency & his advisers was not of such a nature as to preclude their entertaining towards each other social respect and confidence. It is generally rumoured that the cause of difference between the late advisers of the Governor General and himself had reference to the question of patronage, His Excellency claiming to be solely responsible for all appointments to office; his Council, on the other hand, claiming it as a part of the duty necessarily attaching to their offices, that they should be advisers with His Excellency in such appointments.—Kingston Chronicle.

[We shall give farther particulars in our next.]

From the Catholic Telegraph.

It is not enough that the Catholic doctrine of venial sin must be calumniated, but mortal sin too must come in for its share. As long as men will delight in being cruel to the religion of Christ, so long will they bear the marks of their depravity. Nothing can convince a Catholic of the divinity of his faith, so much as the very means, whereby both himself, and his faith, are assailed. If his faith were false, its enemies would not be forced to have recourse to falsehood to refute it; they could do so by the naked force of truth. If a lie be not allowed to refute a lie, how can it be tolerated to impugn

truth? But let us hear how Bishop Mellvaine overturns the Catholic faith as touching the remission of mortal sin:—“How then does the church of Rome provide for sin after baptism? She invents (that is, what you do yourself, my very good Bishop,) a sacrament for its (forgiveness,) remission.” “Without this (sacrament) it is absolutely unpardonable.” As touching the inventive faculties, we shall not say one word, lest we might be thought to dispute this ground with his Right Reverence. We shall therefore leave the ground of invention to himself; for it would be a pity to rival him. But we do not, therefore, mean to let him say without contradiction, that mortal sin is absolutely unpardonable without the sacrament of penance, for if we did, we would allow him to say what is most emphatically untrue.

It is true, that Penance, as a Sacrament, is the ordinary instrument, or means, or channel, whereby mortal sin is forgiven; but as the sacrament is a positive institution, and not to be had in every instance, and place, it is not absolutely required in all circumstances for the penitent. Yet it is always necessary to have, either an explicit, or implicit, desire to receive it; an explicit desire is necessary to him, who knows of such a sacrament being instituted; and an implicit one, to him who does not know any thing at all about it—that is, a will to do all that we know, and can; and more than this God does not demand. Should there be Catholics imprisoned by the Episcopalians of England, and be, unfortunately, in the state of mortal sin at the time of their imprisonment, as was the case, at least some time, among the countless instances that occurred during the bloody reign of Elizabeth, and further, he denied the benefit of clergy, as was Mary Queen of Scots, with thousands of others, we are not to suppose that that Catholic would be damned, because he could not procure a priest to give him absolution. In such a case it would be required to make an act of perfect contrition for the remission of sin, and no more would be required. Such an act of love absolutely justifies in every instance. And whether a priest may, or may not, be had, the case is not altered; for God cannot withhold his pardon and love, even for one moment, from such a soul. Yet this sort of contrition does not except the penitent from absolute obedience to the positive institutions of Christ.

The divines of the Catholic Church unanimously contradict the Bishop—Bailly lays down this proposition in order to prove. “Perfect contrition can reconcile a man to God not only in a case of necessity, but at all times, even before the sacrament of Penance can be received.” The council of Trent says, “Although it may, at times, happen that this contrition may be perfected by love, and may reconcile a man to God before this sacrament is received in the act, yet &c.” The holy scriptures declare that perfect contrition justified in the old law, and Christ we know has not lessened its efficacy in the new law. Perrone, Peter Dens, Liguori, and every other divine

demonstrates from scripture, reason, and universal tradition, that contrition perfected by love, blots out sin. Pius 5th, Gregory 13th, and Urban the 8th, have condemned the 31-2-70, and 71st propositions of Baius, who among other assertions has said, “The crime is not remitted without the case of necessity, or martyrdom, by perfect contrition . . . , unless the sacrament be actually received.” So Bishop Mellvaine would foist on the Catholic church the very errors she anathematizes!!! P. McL.

To the Editor of the Catholic.

REPEAL PROGRESSING.

A meeting of the Repeal Association took place on Monday evening last, the President in the Chair, who made some very good remarks on the Repeal movement at present going on in almost all parts of the civilized world.

He commenced by stating, that, although very incompetent to be the President of this association; yet, as far as love of country was concerned, he would not give way to any man. He had been sneered at for his vanity in consenting to become the President of this Association. But he cared not for the derision of men, who have ever been known as the enemies of the rights of man.—He hoped that every friend of the cause would not be backward in enrolling himself, as the turn that affairs have taken in Ireland, required from every one of us, the expression of our views, at the present eventful crisis.

He would recommend a junction of the Repealers of Brantford, Dundas and Ancaster; and he was happy to say, that two of the above named places had already expressed their willingness to join us, and use all endeavours to forward the cause in their several Localities. He was under the impression that, if a full expression of the wishes of all the friends of Ireland in those places were given, it would materially assist our countrymen in their peaceable and praiseworthy struggle for justice.

A vote of thanks was then given to the Editors of the Catholic, and the Mirror of Toronto, for their kindness in giving publicity to the proceedings of this Association: A large number of new members were admitted, and all was harmony, good will and enthusiasm, during the evening.

Yours, &c.

A REPEALER.

RUSSIA.—It is known that the Russian government aims at Russifying its Polish and German subjects in the political as well as in the religious respect; and that the followers of the Catholic creed are subjected to measures of a most atrocious description. A work, exposing the state of the Catholic Church under the sceptre of the Russian autocrat, was published at Posen; but the Prussian government did not permit its propagation, though the work, being of more than twenty printed sheets, ought not to be submitted to censorship.—Tablet.

From the Catholic Advocate.

THE TRUE CHURCH.

[CONTINUED.]

The fact, that these extraordinary powers were left by Jesus Christ with his ministry, in order to preserve the deposit of his doctrines and the sacred rites or sacraments which he instituted, to feed his flock, as with a divine nourishment, and to watch over and govern all believers, keeping them members of one society and one holy communion, proves conclusively, that his promises to send the Spirit of Truth to abide with them, and to be himself with them, aiding and assisting, were intended to enable them to accomplish these solemn and important duties with unflinching success. A preservation of his true doctrines, a due administration of his ordinances, or sacraments, and a correct and beneficial exercise of pastoral authority, could not be insured, unless, with the body of pastors, united under their visible head, Christ co-operated effectually. And this effectual co-operation, so necessary and indispensable, is what the Catholic Church has ever claimed, and now continues to claim, as the bulwark of her authority. The great powers left with the body of pastors would be ineffectual, and even dangerous, without this divine co-operation. If the flock were subjected, without limit or qualification, to their authority and guidance as a united body, and required to obey under penalty of being reputed with heathens and infidels, and their authority was erring and fallible, it would be little better than "the blind leading the blind," and all might "fall into the ditch together." But if their high and extraordinary powers, & their authority to guide and govern, be protected by the abiding presence and effective co-operation of Christ himself, in obeying them, we obey him, and we cannot be led astray, unless Christ himself can conduct us to perdition.

And why would the Redeemer give such powers, make such promises, and then require obedience, if he foresaw into what condition Christendom would be brought by yielding obedience to those who should claim to be his ministers,—a condition, as Protestants pretend, of universal profligacy; that is, the whole Christian world, for centuries together, recognizing the supremacy of the Pope, the unerring authority of the Church, and all the present doctrines of the Roman Catholic Church? Protestants admit that Christians believe and practised as Catholics do at present, from a very remote antiquity, indeed almost from the first ages of the Church. Christ must have foreseen that this would be the case, and why did he devise no measures to prevent this sudden pretended ruin, and continue perversion, of the pure principles of his Gospel? On the contrary, why does the very first constitution of the Church, in its primary elements, show a character and authority in the ministry, requiring respect and obedience from the faithful; an authority, not to be contemned without despising Christ,—and an obedience, not to be refused by those who would not be classed with the heathen and unbeliever? We have a right

to conclude that the Christian Church was organized and perpetuated precisely as its Divine Founder desired and intended; that the laws by which it has been governed for ages, were enacted with heaven-directed prudence and wisdom; that its decisions, on matters of faith, were always in accordance with the doctrines first revealed and delivered to the body of witnesses, teachers & ministers, by the great "Author and finisher of faith;" that "the gates of Hell" have never prevailed against the Church, according to his promises; and that Christians, at any given period of time since the first establishment of the Church, were always safe, and only safe, when submitting to its guidance. Those things must be admitted true, by those who admit, that the ancient prophecies, which foretold the establishment and extended and persevering triumph and glory of Christ's kingdom, have been verified, and that the labours and revelations of the Saviour, for the redemption and regeneration of the human race, have been made effectual. For otherwise, it must be maintained that faith perished, and the Church became the synagogue of Satan, soon after the death of Christ and his Apostles.

The great powers left with his ministry, as proved from scripture, show therefore, that Christ designed to confer the attribute of infallibility, which the Church has always claimed, as the consequence of his direct and unqualified promise to be with her till the consummation of time.

Other arguments might be erected on those texts of scripture, which set forth the unity which the Saviour designed to exist among his followers. His fold was to be one,* his kingdom to stand undivided; his disciples were to love one another, to avoid divisions, dissensions, heresies and schisms: for this he prayed to his Father; to this he referred as a characteristic mark, to convince the world of his Divine mission. Unity in the Church can only be secured by submission to authority. If Christ desired unity, he also desired this submission to authority, for he who wishes the end must also wish the means. The authority would be incompetent without his divine aid and co-operation to render it a true and safe guide in the concerns of Faith. But if the authority be made a true and safe guide in the concerns of Faith, by the assistance of Christ, it is then an unerring infallible authority.

Submission to authority thus divinely supported by Christ himself, will effectually secure the unity which he recommended, and for which he so earnestly prayed. Without this submission there can be no unity of faith, no unity with regard to the sacred rites, ceremonies, and worship of Christians; no unity of ecclesiastical discipline and government. Heresy, schism, and innovation would march abroad among Christians, introducing division and confusion into their ranks. Truth and Charity would both be sacrificed. System after system, scheme after scheme, sect after

* See John, x. 16; and xvii. 20. Also Rom. v. 5; 1. Cor. i. 10, and Ephes. iv. 3, &c.

sect, would appear and disappear. And amid the universal confusion of a thousand controversies, the Gospel of Christ would become a mere fable, for the scoff of the infidel, and the contempt of the wicked.

If therefore Christianity be a divine and harmonious system, if the plain teaching of scripture be entitled to credit, unity among Christians is indispensably necessary. If unity be necessary, Christ must have invested his Church with an unerring, infallible authority.

Are we correct in referring to these scripture proofs, as conclusive to demonstrate that the Redeemer invested his Church with an unerring authority in the concerns of divine faith? Protestants think not. They protest against the doctrine that the Church established by Christ, has an unerring authority in matters of faith. They do not believe it. This is one of the negative articles of their faith. But to assert a negative and seek to establish it by a false interpretation of the texts of scripture which teach the affirmative, will scarcely satisfy a rational and impartial inquirer.

Let them make this article of their faith positive, and in place of saying "I deny that Christ left an unerring authority with his Church," let them affirm this: "I believe, as an article of faith, that Christ established a Church and invested it with an erring, fallible, authority, to which, however, he enjoyed submission."

And, as they only believe what the scriptures plainly teach, let them show one plain text of scripture which sustains this article of their faith. We defy them to do so. And yet it is an article of their faith that fallibility is an attribute of the Church of Christ. They shelter the glaring absurdity of their positive doctrines behind sophisms, and come forth with negations to wrestle against the positive faith of Catholics. Let their negations be made affirmations, and then let them prove that Christ intended his Church to lead men into error, superstition and damnable idolatry; that he established a fallible Church; that he wished heresies and schisms; that he desired his kingdom to be divided, his followers to be dissented and in continual controversies; that he was willing that any and every man who chose, might usurp the office of preacher, instructor, guide and minister, without any regard to ordination or mission. And let them show plain scripture in support of these affirmations. They cannot do so: and they never undertake it, notwithstanding all their boast about believing only what scripture teaches.

It is something not a little remarkable, that Protestants can make no use whatever of all those plain, strong passages of scripture, which are brought forward to prove the controverted points of Catholic doctrine. They can do nothing with all these to show any of the truths which they profess to discover in the word of God or any of the attributes or prerogatives of their own sectarian Churches. If they quote them at all, it is that they may, by ingenious, strained, and far-sought interpretation, deprive the Catholic Church of the testimony which they furnish her, and succeed, by explanation, construction, and false logic,

to set aside the point of their testimony, they are perfectly satisfied and seem to take for granted that their own heterogeneous assertions are consequently confirmed.

But why do they not bring forward these same plain texts, to show some positive doctrine of their own creeds, to set forth some attribute of their own churches? Why can their Bible-religion make no direct positive and affirmative use of these passages of the written word of God? Can they, from the text, "Thou art Peter: and upon this rock I will build my Church, and the gates of Hell shall not prevail against it," show that some promise is here made to their Church, and what this promise is, and what is the result thereof in the history of their Church? Can they, from the text, "whose sin, you shall forgive, they are forgiven; whose sins you shall retain they are retained," and from this other, "Whatsoever you shall bind upon earth, shall be bound also in heaven; whatsoever you shall loose upon earth shall be loosed also in heaven," prove that Christ left with their ministry some extraordinary powers? Can they, from the text, "If he will not hear the Church let him be to thee as a heathen and a publican," show the obligation to submit to their Church? And from the text, "This is my body, this is my blood;" "Do this in commemoration of me," can they show the right to give "the flesh and blood" of Christ to be the life of their members, and say, as the Apostle did, "The chalice of Benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break is it not the partaking of the body of the Lord?"

Can they show their compliance with the injunction of St. James "to anoint the sick with oil?" Can they use these and other plain texts of scripture to set forth their own positive doctrines, in place of trying their ingenuity in controversy against the Catholic Church? They protest, they deny, they oppose—they face these texts as antagonists, they regard them as so many witnesses arrayed to condemn them, and like parties to a process, their chief aim and desire is to invalidate the testimony, to find in it some weak point, some flaw, some ground on which to impeach it and set it aside. But as far as it is direct and positive, they can do nothing with it, and really these texts seem to make no part of those scriptures, upon which they profess to ground their faith. Why, like Luther, do they not expunge them, and pronounce them papistical interpolations? Luther found his novelty, about "faith alone," condemned by the epistle of St. James, and he soon set the testimony aside by expelling this epistle from the canon of scripture; pronouncing it "an epistle of straw." Luther has shown Protestants an easy way to silence the witnesses which come forward to condemn their principles. They treat the texts which positively condemn them, with silence and neglect in all cases, where they are not engaged in protesting against the ancient Church, and undermining her authority and doctrines.

11. Cor. x. 18.

(To be Continued.)

MY SISTER I SEE THEE STILL.

M. A. T.

"I rocked her in her cradle,
And laid her in the tomb. She was the youngest;
What fireside circle hath not felt the charm
Of the sweet tie? The youngest ne'er grow old.
The fond endearments of our earlier days
We keep alive in them, and when they die,
Our youthful joys we bury with them."

I see thee still,
Remembrance, faithful to her trust,
Calls thee in beauty from the dust;
Thou comest in the morning light,
Thou'rt with me through the gloomy night;
In dreams I meet thee, as of old—
Then thy soft arms my neck unfold,
And thy sweet voice is in my ear,
In every scene to memory dear.—
I see thee still!

I see thee still,
In every hallowed token round,
This little ring thy finger bound,
This lock of hair thy forehead shaded,
This silken chain by thee was braided—
These flowers, all withered now like thee,
Sweet Sister! thou didst cull for me,—
This book was thine, here didst thou read—
This picture, ah! yes, here indeed,
I see thee still!

I see thee still—
Here was thy summer noon's retreat,
Here was thy favorite fireside seat—
This was thy chamber—here, each day,
I sat and watched thy sad decay;
Here, on this bed, thou last didst lie,
Here, on this pillow—thou didst die!
Dark hour—once more its woes unfold,
As then I saw thee, pale and cold,
I see thee still!

I see thee still—
Thou art not in thy grave confined,
Death cannot chain the immortal mind—
Let earth close o'er its sacred trust,
But goodness dies not in the dust—
Thee, O my Sister, 'tis not thee,
Beneath the coffin's lid I see—
Thou to a fairer land art gone,
There, let me hope, my journey done,
To see thee still!

American Daily Advertiser.

WAR, AND RUMORS OF WAR.

Mr. Editor.—From the various organs of the different religious creeds, it appears there is no little discord among the most of them. With no governing principle they are divided amongst themselves, and their end is foretold in the text:—"the house that is divided against itself, cannot stand."

A few years ago our city was the theatre of a most bitter (though bloodless) war, amongst the Quakers, which resulted in a division of their hitherto peaceful body. Parent and progeny denouncing each other, whilst both professed to be governed by the Holy Spirit received through the medium of the Bible.

The slamming of the gates in the faces of a portion of the General Assembly, by others of its members, some three or four years since, when a tremendous battle was near coming "off," in Spruce street and at Washington Square, produced not only a division, but a divorce, and entailed an endless law-suit on the Old and New School Presbyterians. The Bible, the whole Bible, and nothing but the Bible—is the proud source from whence they both derive their rule of faith and practice!

The Methodists, with their Episcopal, and Protestant, bonds of union, according

to accounts of a recent eastern Conference, are horror-stricken at what they call the new heresy of Pseycism. They view it as the most alarming event that has ever happened. It threatens to spread before the world, the character and doctrines of the Catholic Church in such a smooth style as to shake the faith of the whole Protestant community. To counteract this, brethren must be more united. The old fashion must be revived, of setting apart stated days for belaboring the "Man of sin" with "no popery" sermons—all minor differences must be forgotten—or Protestantism will soon be at an end.

The Baptists, Pseudo-Baptists, Free-Will Baptists, Seventh-day Baptists, and Campbellites, show in their rancorous strictures with each other on close communion, &c., that no great harmony exists among them—yet they all find their rule of faith and practice in the Bible. In Scotland, the "Intrusionists," versus "Non-Intrusionists,"—appellations bestowed on each other by their respective assemblies—are brandishing, if not using, weapons of course material than paper bullets,—in unity on no other point than hatred towards the Catholic Church, except in taking their rule of faith and practice from the Bible.

The "Church-by-law-and-bayonet established" (as Cobbet calls it) in England, is fast approaching its end. Founded as it was by the civil government for the special purpose of covering the crimes of the King, who fed and fattened all who assisted in the unhallowed business, during his natural life—it is the more surprising it has withstood so long. The house built upon the sand is incapable of weathering the tempest. Clouds are now gathering. The temple shakes. The worshippers within are overtaken with misgivings—startled at hearing unearthly creakings, and their slumbers are disturbed with uncertain sounds! in bewilderment they gaze on strange scenes.

From the threatening wreck of matter and the crush of crowns, let us propose, that all who value their future safety, seek it in the only quarter where it is certain to be found—in the HOLY CATHOLIC CHURCH, whose foundation is upon a rock that no tempest can disturb, whose duration is prefigured in this contrast, to be forever.—*Catholic Herald.* FELIX.

NATIONAL CRIME.

Boasting of one of the most magnificently paid establishments in the world, an abundant and learned Clergy, let Englishmen be asked to point out the religious fruits, and probably they will not refer either to the overground brutalities of the factories, or the underground abominations of the mines. There is no part of Ireland in which the name of CHRIST is unknown—nor is there any subterranean hell, in which the earliest years of girlhood are consecrated to the most appalling vices and the most destructive labours. We have no lordly hierarchy, with princely revenues and legislative dignities; but nevertheless, our peasantry have been preserved by their Clergy from the base and horrid profligacy which Lord Ashley's labours have brought

to light, and which the Reports of the English Poor Law Commission have put upon record.

These thoughts have occurred to us in reading through the English newspapers of the last fortnight. Their well-written leaders are full of invective or pity, aimed at our agrarian violence, our numerous delinquencies, our superstition, and what not; whilst the smaller and more candid type in which the news of the day is recorded contains such interesting specimens of national virtues as the following:—

"CLERKENWELL.—On Tuesday, a young woman named Jane Ward, aged about eighteen, a mild-looking and apparently destitute creature was charged with begging.

"Jones, the mendicity officer, deposed that on the previous evening he saw the prisoner begging in Montagu-street, Russell square; witness saw her receive money from two persons, and took her into custody.

"Mr. Combe—What have you to say to the charge?

"Prisoner—I was only trying to get a few half-pence to buy a little lavender to sell in the streets.

[The poor creature burst into tears, and continued to weep bitterly.]

"Mr. Combe—Is she known at the mendicity as a beggar?

"Jones—No, Sir, that I am aware of.

"Prisoner—I never begged, indeed, Sir; I was trying to get a few pence to buy lavender.

"In answer to farther questions from the magistrates, she said that her mother and father lived in Spitalfields some years ago, but that she now lived with a married couple named Street, in Queen-street, Bloomsbury.

"Mr. Combe asked the police officers present if they had ever seen her begging, or if they knew any thing about her, but none of them remembered having seen her before.

"The prisoner protested, in the most solemn manner, that she had never begged, and that when the officer apprehended her on the previous evening she had just sold the last bunch of the lavender.

"Jones—I never saw any lavender at all with you.

"Mr. Combe sentenced her to seven days imprisonment in the house of correction. The poor girl was removed weeping bitterly."

Was there ever anything more horrible? O, ye Bible Societies!—O, ye foreign missions!—O, ye conversions of the Jews!—O, ye generation of vipers.

Again—

"MARLBOROUGH-STREET.—George Lowndes, barrister, the individual who has been three times committed from different police courts for infamous assaults on boys—who has at this moment two prosecutions pending over him, and who has very recently regained his liberty, owing to a verdict of acquittal recorded in his favour by a jury a short time ago—was yesterday brought up on a fourth charge of indecent assault to this court, and placed at the bar before Mr. Malby, the sitting magistrate.

"The prisoner, when asked to answer the charge, said he was sorry that it would not avail him anything to make any statement at present, and therefore he should say nothing—He was then fully committed.

"[Is not this a case of monomania, and treatable as such?]"

Our readers will take the trouble of remarking that English brutalities generally proceed from monomania, and Irish crimes from Popery!

As a specimen of the agrarian murders of England; take the following:—

"In Cheshire, the gamekeeper of G. Wilbraham, Esq., of Delamere-House has been murdered in one of those night combats with poachers; and in Staffordshire, a constable who had accompanied the gamekeeper of R. St. Heathcote, Esq., of Apedale-Hall, fell a murdered victim in an affray with a gang of poachers, and Vaughan, the gamekeeper, was desperately, and it is feared fatally wounded.—*Globe Newspaper.*

In that country in which an unfortunate girl, who might with impunity parade the streets as a prostitute, is sent to gaol for endeavouring to provide herself with the means of livelihood by honest means, a cruel aristocracy is permitted to have armed retainers about their immense demesnes to preserve the lives of overfed pheasants and hares from the attacks of piebald hunger and want. There is an inconsistency in all this. A virtuous young woman goes to gaol if she sells lavender to support her existence, whilst lives upon lives may be lost in preserving the second course of Mr. Wilbraham of Delamere-House, and Mr. Heathcote of Apedale-Hall!

These are people who have taken upon themselves the burden of legislating for Irishmen. Could not Irishmen do it as well?—*Dublin Nation.*

From the Catholic Herald.

Mr. Editor.—The following, selected from the History of Ireland, by W. C. Taylor, of Trinity College, Dublin, might be well placed in contrast with some of the strange proceedings of the present day.

Speaking of the fanatic followers of Cromwell, the author says:—"The most remarkable feature in the characters of these fanatics, was a furious hatred of Popery—a religion which they only knew by name, but which they firmly believed to be an abomination in the sight of Heaven, which, if permitted to exist, would bring vengeance upon the land." This passage, we would say, presents an admirable picture of our English-hating brethren of the Protestant Association of our own mis-called "city of brotherly love," except that we would be uncharitable enough to change, in the original of this passage, as well as in its present application, the words, "they firmly believed," into "they pretended to believe." Our author continues:—"Their rages, was directed principally against the cross, which they unhesitatingly stigmatised as the mark of the beast—and with strange inconsistency labored to destroy every symbol of that, from which they professed to expect salvation." The subjoined follows the above

In a note:—A whimsical instance of similar feelings in the descendants of the Cromwellians, was exhibited some few years ago in the south of Ireland. The communion table in the church of Youghal stands in a recess projecting beyond the walls of the church. It was resolved to ornament the sides of the recess with stucco and with tables, containing the creed, the commandments, &c. Unfortunately the artist employed to execute the work introduced two crosses as appropriate ornaments in the basso relievo arches. Had the Pope come in person to celebrate High Mass in the church, greater indignation could not have been displayed by the pious Protestants of Youghal. They averred that the image of Baal had been erected in the sanctuary, and threatened a thousand nameless desecrations, unless the obnoxious emblem was removed. After a brief struggle between common sense and bigotry, the crosses which really looked very pretty, were effaced, and in their place two unmeaning lumps of plaster erected, with the words *Holy Bible* beneath—an announcement as necessary as *this is a horse*, and *this is a tree*, in the infancy of painting. There were a few who defended the crosses, and they were at once set down as papists. Some others laughed at the entire proceeding, and were of course stigmatized as Infidels." (*Harper's edit.* vol. ii. p. 12.)

In the case just cited, bigotry got the better of common sense, as the author insinuates. But in a case of recent date and nearer home, we are happy to see that the common sense of the parties concerned has got the better of their bigotry. Might we not hope that with the aid of a little more common sense, enlightened by the grace of God, they would be led clearly to see the inconsistency of that church, which at one moment abominates, or at least is willing to reject, the sign of redemption, and at another professes to revere it, or which rather does both at one and the same time witness the rubric concerning the cross in the rite of baptism—and hence would they even thus be convinced that such an ever-varying and self-contradicting establishment, while it has preserved much of the truths of God's revelation, cannot produce the least claim to be considered a branch of the church of Christ, far less the church itself. S. C.

UNITY.

A minister of the Baptist sect, addressing the Bowdoinham Association—thus speaks on the subject of unity.

"It is the nature of true religion to produce a *oneness* in Christian experience. It is a union dearer and more sacred than any earthly ties possibly can be. . . Hence the religion of Christ produces *union and oneness* in the experience and hope of every renewed soul. These are its direct, its necessary fruits. . . It is a union upon the principle of *Divine Truth* which leads them all to speak the same things." . . . Let us take the infallible standard of truth for our guide in faith and practice and there abide as steadfast as mountains of brass, and as unyielding as the everlasting hills. Let us ever keep the union standard unfurled, in the centre of which is inscribed as in letters of gold,

UNION UPON THE DOCTRINE AND ORDINANCE OF JESUS CHRIST.

This sounds exceedingly well, but how is it to be accomplished? All the power of Protestantism cannot produce this "oneness." As long as that superlatively ridiculous principle of private interpretation is taught, by which each individual makes his own mind instead of the Church "the pillar and ground of the truth," so long will it be absolutely impossible to introduce any thing like "oneness" amongst those who adopt it as their guide. Why it appears that three hundred years experience ought to make a man with any pretensions to a logical understanding, to conclude that unity under such circumstances is utterly hopeless. You might as well undertake to throw back the waters at Niagara from the brink of the precipice, as to endeavor to establish "union upon the doctrine and ordinances of Jesus Christ," whilst you allow every man full liberty to interpret those doctrines and ordinances as he pleases. What, then, can the writer mean by his "Union Standard?" Where is it? Who ever saw it amongst Protestants? If they ever had such a standard it has been long since torn to tatters. Luther tore it, Calvin tore it, Zuinglius tore it, Fox tore it, John Wesley rent it from top to bottom, Alexander Campbell has given it also a strong pull, the new school and old school Presbyterians have used the old rag most unmercifully, the Baptists have scarcely left an inch of it together, the "disciples" so they call themselves are busy patching it, as they think, after having dragged it through the dirt, the Mormons have almost annihilated it; and the Millerites have driven it to parts unknown, like a jib in a storm! These be thy Gods, Oh Israel—this is thy "union standard" Oh! Bowdoinham Baptist!—*Catholic Telegraph.*

BOSTON (LINCOLNSHIRE)—On Sunday last, Oct. 15, four converts were received into the bosom of the Catholic Church by the Rev. Mr. Middlehurst, officiating missionary here in the room of the Rev. Mr. Scott, who has been labouring under a long and tedious illness these several months. After making their public profession of faith according to the Roman Catholic ritual, the reverend officiant exhorted them on the happiness they had that day enjoyed. The reverend gentleman since his arrival here has been engaged in delivering a course of controversial lectures, which are tending very much to dispel the dark cloud that has overspread this once happy and truly Catholic town. As a proof of his zealous exertions, he is daily waited on by numerous inquirers anxiously wishing to be led into the fold of the true Shepherd. Besides those received yesterday, there are several more under instruction, who, in a short time, will have the happiness to enjoy the communion of the faithful.

The Rev. Charles Seager, late assistant to, and frequent substitute of, the Regius Professor of Hebrew at Oxford, has joined the Church of Rome.

NAPOLEON'S HAPPIEST DAY.—The Archbishop of Bordeaux related an interesting anecdote of the great hero at a recent agricultural meeting:

"Napoleon, one day being surrounded by his staff and all his most devoted companions in arms, was asked what had been the happiest day of his life; and, as he was silent, some said it was the day of Austerlitz, others that of the Pyramids. At last, pressed by questions, he answered, 'It was the day of my first communion.' This answer was received with a smile. One of the generals only remained silent and

grave. Napoleon struck him on the shoulder, and said, 'I am happy to see you have understood me.' This anecdote is told by General Drouot, the general in question."

Upon this the Archbishop made the following apposite remarks:

"This fact is eloquent, nor does it require my feeble commentaries to make it more so. In whatever position you are placed, keep up religion; it alone can ensure the repose of the soul; it is the tie of the communication between the creature; by it consolation is received from that Father who loves us with such a tender love, and who wishes us to live like the members of one family."

The General Drouot spoken of above is frequently mentioned by Alison as a man equally remarkable for his piety and his bravery. He was in command of the Artillery of the Guard at the sanguinary battle of Bautzen, and the rapid and deadly fire of his guns contributed greatly to the success of the brilliant and decisive charge of the French. He always carried his prayer book about him.—*N. Y. Freeman's Journal.*

The New Englander states that within the last five and twenty years, no less than three clergymen of the Episcopal Church in Connecticut have become Papists; viz: Dr. Kewley of Middleton, Mr. Barber of Waterbury, and Mr. White of Derby.—*Baptist Record.*

Slow progress! Twenty-five in three years to come will not satisfy us. However, we'll take what we can get!—*Cath. Herald.*

ASIA.—It is stated that an establishment of the Society of Jesus is demanded by the Catholics of Letake, and that the Schismatics and Turks have supported the petition.—*Ibid.*

PRUSSIA.—In a letter from Erforth, dated 24th September, it is stated that six distinguished personages embraced the Catholic faith in that city, during the last year, and thirty since 1840.—*Ibid.*

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

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

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- 1.—Mon.—Circumcision of our Lord. Double of the second class. Vespers of the Feast; com. of St. Stephen. W.
2.—Tues.—Octavo Day of St. Stephen.—Double. R.
3.—Wed.—Octavo Day of St. John.—Double. W.
4.—Thur.—Octavo Day of Holy Innocents. Double. R.
5.—Frid.—Vigil of the Epiphany. Semidouble. Abstinence. W.
6.—Sat.—Epiphany of our Lord. Double of the 1st class with octave. H.
7.—Sunday—within the oct., semi-double. W
8.—Mon.—Of the octave. Semidouble. W
9.—Tues.—Of the octave. Semidouble. W
10.—Wed.—Of the octave. Semidouble. W
11.—Thur.—Of the octave. Semidouble. W
12.—Frid.—Of the octave. Semidouble. Abstinence. W
13.—Sat.—Octavo Day. Double. W.
14.—Sunday.—Second after Epiphany. The Holy Name of Jesus. Double 2nd cl. W.; with com. of St. Felix, P. and M.
15.—Mon.—St. Paul, first hermit, with com of S. Maurice. Double. W
16.—Tues.—S. Marcellus, Pope. Martyr.—double. R
17.—Wed.—S. Anthony, Abbot. Double. W.
18.—Thurs.—St. Peter's chair at Rome.—Greater double. W.
19.—Frid.—S. Canute, Kg. and M. Semid. with com. of holy Martyrs. Abstin. R
20.—Sat.—SS. Fabian and Sebastian. M. M. Double. R.
21.—Sunday.—3rd after Epiphany. S. Agnes. Virgin and Martyr. Double. R.
22.—Mon.—SS. Vincent and Anastatus, M.M. R.
23.—Tues.—Espousals of the Blessed V. in Mary. Greater double. W.
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27.—Sat.—S. John Chrysostom, B. Conf. Dr. Double. W.
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29.—Mon.—S. Francis of Sales, B. Confessor. Double. W.
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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. Rolton, 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.

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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.

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