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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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VOLUME IV.

HAMILTON, [GORE DISTRICT] OCTOBER 11, 1843.

NUMBER 4.

From the U. S. Catholic Magazine,

ROBERT SOUTHWELL, S. J. (1595.)

W. JON WALTER, AUTHOR OF "THE LIFE AND TIMES OF SIR THOMAS MORE," &c.

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

Daniel, (1595.)

[CONTINUED.]

Of the barbarities practised on the clergy, during their imprisonment, the same writer has left us an appalling account. "The manner of imprisoning priests," says he, "is, that first they are kept in Topcliffe's house, or in that of some other catchpole. Topcliffe tortures them by his private authority, before they pass out of his doors; and he keeps their taking so secret, that sometimes it is long ere it be known, where the party apprehended is, lest the rumor of his torturing should be spread abroad. From Topcliffe's house the victim is carried to Bridewell, there he is hanged up by the hands in manacles, and examined upon all hateful and odious points, and treated with such extremity of torture, that death would be far less misery than the bloody usage of this place. If they find him constant, he is carried to some other prison, and there kept close, with as hard usage as may be. . . . One of the principal methods of torturing is with manacles, in which some are made to hang nine hours together, the weight of the whole body being borne upon the hands, so that oftentimes the victim swoons under the torture, and when hardly recovered is oftentimes hanged up again." Thus it was with Mr. Bales, Mr. Jones, Mr. Norton, Mr. Randal, and most of the priests that have been taken during these five years past [as we shall shortly have occasion to see, he might have added, Southwell's name to the list]. They whip priests naked, as was the case with Mr. Besceley and Mr. Jones, and in so cruel a manner, that the persecutors themselves have been obliged to confess that they endured their torments with a constancy more than human: nay, they declared that they must have employed charm and witchcraft to produce such effects.

"One of Topcliffe's methods was to keep his victims from sleeping, till by continual watching they became half beside themselves. Others, as was the case with Mr. Jones, were tormented in Topcliffe's house (decency compels me, says Mr. Tierney, to omit this passage) so filthy and shameful is their cruelty. As to their threats and terrors, it is needless to report them, as well as the barbarous lies and slanders which they utter against priests, seeking to make them all infamous with Catholics themselves, till the edifying deaths of the slandered martyrs have proved the reporters to be liars.

* The manacles spoken of above, are described as iron gauntlets, that could be contracted by the aid of a screw.— They served to compress the wrists, and to suspend the prisoner in the air, from two distant points of a beam. He was placed on three pieces of wood, one piled above the other, which when his hands had been made fast, were successively withdrawn from under his feet. "I felt," says Father Gerard, "one of the sufferers, the chief pain in my breast, belly, arms and hands. It seemed to me that all the blood in my body had run into my arms, and was bursting out at my finger ends. Not that it was so; but the arms swelled, till the gauntlets were buried within the flesh. After being thus suspended for an hour, I fainted. When I came to myself, I found the executioners supporting me in their arms. They replaced the pieces of wood under my feet, but as soon as I was recovered removed them again. Thus I continued hanging for the space of five hours, during which I fainted eight or nine times." (See Bartoli, 418.)

"If they confess not enough in their tortures, in order to make their arraignment the more odious, they work upon them while in prison by their spies and sordid persons, who pretend friendship, and appear to pity their situation, offering their help to carry letters or to fetch money if they have it in the keeping of any Catholic. By such devices, they seek to discover the persons to whom they have resorted, that they may be troubled and made a booty of by these ravaging fellows.

"But of all the methods of torture employed on the unfortunate victims, that of the rack was the most terrible. The description of the fearful machine is familiar to all the readers of Langard. One who had been put to 'the question,' says very feelingly: 'it is not, I assure you, a pleasant thing to be stretched and stretched till one's body becomes almost two feet longer than nature made it.'"

But it is time to return to Southwell. We stated that in 1586, a request came from Cardinal Allen to Acquaviva, general of the Order in Rome, for a fresh supply of laborers for the English mission, to supply the places of such of their brethren as were suffering in prison, or had fallen in the good fight, and that the lot fell upon Fathers Garnet and Southwell. They lost no time in preparing for their departure. Father Parsons accompanied them as far as the Ponte Milvio, and on giving them his parting blessing, and bidding them God speed, Southwell exclaimed with much emotion; "Father, forget us not in your prayers. Wear two arrows sped to the same mark, and by God's blessing we shall reach our aim."

On reaching the French coast, and when on the point of embarking for England, he addressed a letter to his superior in Rome, which breathes all the spirit of a champion descending into the arena. Of the situation of the Catholics in England at this moment, a lively picture has just been presented to us: to which it may be added, that in consequence of the expedition fitting out in Spain, the coast was guarded with redoubled vigilance, emissaries were in every port, and spies scattered in every direction. But our two youthful missionaries succeeded in making their way through all the dangers that beset their way, and reached London in safety. Their escape was the more remarkable, as the spies of the Government had scent of their coming.— This we learn from the following notes among the Burleigh papers—

"January 10th, 1586. There is a famous Jesuit on his way to England, of the name of Southwell."

And a paper headed, "From Ed. Hoord, a spy on the Seminaries," and whose words are; "I have directions to find out a priest, whose name is Southwell, the chief dealer in the affairs of our state of England for the Catholics."

On reaching the capital, he found an asylum in the

* Those who are curious as to the use and abuse of this mode of punishment, will find the subject ably discussed in Mr. Jardine's recent work "On the employment of the torture in England." Mr. Francis Pulgrave remarks that "the subject is one among others which shows that the English law must forfeit many of the economies for humanity, which have so long been current amongst us." The observation of a heathen writer on this mode of punishment, might well put Christian magistrates to the blush. "It is a perilous expedient, calculated to baffle, rather than promote the purposes of truth and justice. It is at once cruel and irrational; for what more senseless than to interrogate that portion of man, which responds not by the voice of the understanding, but by the force of pain."—Quintilian.

house of Lord Vaux, who a few years before, had been reconciled to the Church by Father Parsons. Here he found means to exercise his priestly functions, to the comfort of many pious Catholics who had for some time been deprived of the consolations of their religion. Some six months after his arrival, the private chaplain of the Countess of Arundel, a name familiar in the history of this period, dying, Father Southwell was chosen to fill his place. In the house of this noble and excellent lady, his cautious but untiring zeal in the duties of his dangerous ministry, were attended with abundant fruits, and by the most cheering success in bringing back many stray sheep to the fold. It was also under the roof of his worthy patroness that he composed the greater part of those works, both in prose and verse, which were the pride and admiration of our forefathers, but were suffered to fall into unmerited neglect. In 1590, Southwell writes to his superior, in Rome:

"As yet we are alive and well, being it seems unworthy of a prison. We have oftener sent than received letters from your parts, though they are not sent without difficulty; while some, we know, have been lost.

"The condition of Catholic recusants here is the same as usual, deplorable, and full of fears and dangers; more especially since our adversaries have looked for wars. As many of ours as are in chains rejoice and are comforted in their prisons; and they that are at liberty, set not their hearts upon it, nor expect it to be of long continuance. All, by the great goodness and mercy of God, arm themselves to suffer any thing that can come, how hard soever it may be, as it shall please our Lord, for whose greater glory, and the salvation of their souls, they are more concerned than for any temporal losses.

"A little while ago they apprehended two priests, who have suffered such cruel usages in the prison of Bridewell, as can scarce be believed. What was given them to eat, was so little in quantity, and withal so filthy and nauseous, that the very sight of it was enough to turn their stomachs. The labors to which they obliged them, were continual and immoderate, and no less in sickness than in health; for, with hard blows and stripes, they forced them to accomplish their task, how weak soever they were. Their beds were dirty straw, and their prison most filthy.

"Some are there hung up, for whole days, by the hands, in such a manner that they can just touch the ground with the tips of their toes. In fine, they that are kept in that prison, truly live in *lacu miseriae et in luto facis*, Psalm 39. This purgatory we are looking for every hour, in which Topcliffe and Young, the two executioners of the Catholics, exercise all kinds of torments. But come what pleaseth God, we hope we shall be able to bear all in *Him that strengthens us*. In the meantime, we pray that they may be put to confusion *in their work iniquity: and that the Lord may speak peace to his people*, Psalms 24 and 74: that, as the royal prophet says, *his glory may dwell in our land*. I most humbly recommend myself to the holy sacrifices of your Reverence, and of all our friends."

From a parliamentary return it appears that the number of benefices in the Church of England is 10,957, of which 3736 are held by non-resident incumbents, and the number of glebe-houses 7529.—The total number of the clergy is calculated at 13,173.

From the Peterboro Chronicle.
LINES.

BY L.

I hate the world—I hate its empty show,
Its mincing coquette and her brainless beau,
Whose beggar soul, that never learned to soar
Beyond the limits of the coat he wore,
Lies fest'ring in a fashionable clod.

If there be one degraded work of God,
'Tis that which animates a fancy man,
Whose sphere of thought is shrivel'd to a span.
One of the sweetly scented dying things
That soar upon a pair of broad cloth wings,
And only flourish in a drawing room.

Altho' the lamp of life be tinged with gloom,
'Ths "airy nothing," this poor worthless moat,
Still through its latest ray, will gaily float
In all the hollowness of human pride;
Content because 'twas thus his father died.
Who left him all that charmed, save wit and worth.

Then, what is all that sounding thing call'd
"Birth?"

The "leather and prunello" 's all it gives :
'Tis not its pageant, 'tis the soul that lives;
The proudest title that it ever gave,
Must rot in the republic of the grave,
Where there's a homage for the mighty dead.

The misery of being fashionably bred ;
Obliged to sit, to move, to breathe by note,
Half strangled in the latest style of coat :
The hair bedaubed with precious foreign fat—
Surmounted by a certain sort of hat
That might be called a three cock'd butter
boat.

Let's see—I need not put it to the vote—
This thing that flutters round a lady's fan,
Cannot be in reality a man;
We know that instinct partially refin'd,
Becomes a specious counterfeit of mind ;
Thus he may be, from countless ills released,
'That soulless link which binds us to the beast.

PUBLIC SPIRIT of the IRISH.

It should be to every Irishman, and to every man who claims any affinity to Irish blood, the source of high national pride, that in Ireland there is bounding elasticity of spirit, which no oppression can crush. Ever since the period, when the great influence of a higher civilization were ploughing up the pathways nearly all over the rest of Europe, Ireland has been bound to the car of British supremacy. Whilst the art of printing and the vast discoveries in mechanism, and those springs of a nation's wealth and progress were being opened by these discoveries, in the south and north of Europe. Ireland has been fettered to the despotism of England. Penal statutes, that at this day and in this land would be called brutal if pressed upon a nation of untamed savages, have been suspended over the heads of the Irish people, for generation after generation. United to the barbarous disregard of life, which made it only a "misdemeanor" to kill an Irishman, was their savage hostility to the creation of educational institutions in Ireland; the brutal hunting of the ministers of their faith to the mountain caverns, and the deadly penalty of sending up a prayer to God except by the ritual of the Established Church; the uniform and tremendous efforts to break down the manufacturing spirit of the "mere Irish,"

and to extirpate the last vestige of commercial enterprise by import and export duties, of an enormous and unequal character; the obligation which England forced upon her to carry the products of her industry into such markets only as she permitted; the necessity which these laws created of struggling against the whole power and influence of the combined avarice, perfidy and fraud of English policy. These are some of the features of the atrocious policy which England has uniformly pursued towards Ireland, and who shall say that it was not sufficient to push Ireland back from the glorious sunlight of modern civilization, inventions, improvements, and the whole enginery of modern discoveries to advance a people in wealth, wisdom and happiness.

If the public spirit of a people could be crushed, that of Ireland would have been wholly extinguished under the galling servitude and humiliating and degrading distinctions of their English rulers. From Cromwell, who threatened to drive them into the sea for their obstinate love of their native land and devotion to the creed of their fathers, down to the Peel ministry, who threatened to butcher them for daring to proclaim their sufferings and wrongs to the world—the people of Ireland have been the victims of English cruelty, brutality, and oppression. And yet how eloquent is the history of the British Empire with their mighty contributions to its power and greatness?—what page of it is not lighted up with the products of Irish genius, or made glorious with record of Irish valor?—What part of the history of its literature that does not bear the impress of Ireland? What glorious epoch in the national councils, what Great act of British statesmanship or proud period of British orators, that has not been adorned with Irish genius, and derived added power and splendor from its contributors? The proofs of these assertions stand out prominently in the annals of England for the past two centuries, and there they will stand forever, a mighty rebuke to the ingratitude of England, and a proud monument of the indomitable energy and natural greatness of the Irish people. That the people of Ireland have sustained themselves under such terrible influences against them, is the best proof that they are better able to govern themselves than any other people are to govern them; that they have in an eminent degree the capacity for self-government, and that with the privilege of carrying out their own destiny in the race of nations, they would be equal to any nation of men that ever dwelt upon the earth. It is, too, a fair inference, that if they have borne up under the yoke of their rulers for so many ages, and have struggled up to as high an elevation as that of England, under laws of their own framing, Ireland would under brighter auspices and with the full development of her own resources, rival, if not surpass, the happiest nation upon the earth. They number three times the population of the Colonies at the time of the Declaration of American Independence, and there is certainly as much energy, union and resolution in the people as

distinguished that splendid epoch of our history. The country is as rich in the benefactions of nature, and the people as capable of ploughing it up, and why then is it that they cannot be free and prosperous?—*Boston Pilot.*

From the U. S. Catholic Magazine.

THE SPANISH INQUISITION.

History of the reign of Ferdinand and Isabella, the Catholic. By William H. Prescott. 3 vols. 8vo. pp. 411, 609, and 496. Boston, fifth edition, 1839.

[CONCLUDED.]

But the most popular history of the Spanish Inquisition among the enemies of this tribunal, is that by Don Juan Antonio Llorens, published at Paris, 1818, in four volumes, 8vo. A brief sketch of this remarkable man's life, will show us what motives elicited the publication of this work. He was born at Calahorra in Spain, A. D. 1756. He studied for the Church, took the degree of bachelor in theology, with considerable credit, and was ordained priest at an early age. A singular incident occurred at his ordination: after the consecration, in which he had recited the sacred words of Christ, together with the ordaining Bishop, he was seized with a sudden illness; which prevented his receiving the holy communion: some viewed the occurrence as ominous. His first work after ordination was a comedy "on matrimony," (9) which, however, at the earnest solicitations of a friend, he consented to burn. When subsequently vicar general of the diocese of Calahorra, he composed another comedy, and had it acted on the stage, very little to the edification of the people and of the chapter of that city. So great was his passion for this kind of writing, that, when afterwards wholly engaged in politics, he employed his leisure hours in translating into Spanish many of the unchaste poems of the lascivious Casti!—His was a troubled and restless spirit.—Not content with his retirement at Calahorra, he proceeded to Madrid, where he spent his time intriguing for place. He succeeded, and rose step by step, until he became secretary of the Inquisition at Madrid, an office which he held from 1790 to 1792. Having been guilty of a grievous betrayal of the confidence reposed in him by the Inquisitor general, and of several other irregularities of conduct, he was ordered to leave Madrid, and to repair to his native place.

Here he was equally restless and intriguing. Detected by the Spanish government in a secret correspondence with the emissaries of the French republic in 1793, and suspected of other misdemeanors, he was arrested, and sent by the Inquisition, not into a dungeon, but merely into a retired convent of the Recollects at some distance from Calahorra, to compose his restless spirit, and to do penance for his sins. Among his writings which were seized, several were found against the Spanish government, against the Holy See, and against the Inquisition. And

9. El matrimonio a des gusto.

yet, strange cruelty of the bloody Inquisition! upon his writing letters full of repentance and abject submission, he was released from his place of retreat, and again received into favor. He now made his appearance at court, and pushed his fortunes more rapidly than ever. By the aid of powerful friends, he was soon created canon of Toledo, and received the cross of the order of Charles III.—At the court of Ferdinand VII, he was loaded with honors, and yet on the first invasion of the French, he sought out Murat, their commander-in-chief, turned traitor to his country, and ranged himself on the side of her enemies. He repaired to Bayonne to pay his court to the new king, Joseph Buonaparte, took the oath of fidelity to him, and was appointed one of his secret counsellors. He now gave himself up entirely to politics; abandoning every ecclesiastical function, some say, even doffing the ecclesiastical habit. Charged by Joseph Buonaparte with a commission for the suppression of the convents in Spain, he discharged his office with singular zeal and efficiency. In 1809 he was ordered by Joseph to write a history of the Spanish Inquisition, and he was well paid for his labor. He knew well what kind of a work would suit the palate of his royal master, and what kind of a work he was expected to write. He set about his task with great zeal; but owing to the expulsion of the French from Spain, and to other causes he was not able to complete it until nine years later. He fled to Paris with his royal patron, and after having taken temporary shelter in England, he returned to Paris, after the treaty of Vienna, in the year 1815.

Nothing shows more fully his restless ambition, his total want of principle, than the course which he now adopted. Finding that the sun of the Buonaparte family had set forever, he determined again to pay his court to that Ferdinand whom he had abandoned and betrayed! He employed his usual weapon of low adulation: wrote a genealogical table of the Royal family, and addressed letters full of flattery to the king and to the chapter of Toledo. But all was unavailing: his letters remained unnoticed. Then it was that he gave way to all the bitterness of his spirit. He thus wrote his portraits of the popes, full of invective and misrepresentation. When accused of gallantry with a French countess, at the age of sixty six, his friends defended him on the ground that he had previously married her, though he was a priest who had vowed celibacy! He was finally banished from France, by the French government, for improper conduct, (10) and died shortly after at Madrid, February 25th, 1823, in the sixty seventh year of his age. Had the Spanish government and the Inquisition been such as he represented

10. The writer of his life, prefixed to his "History of the Inquisition," ascribes his banishment from France to the persecution of the French clergy. Mr. Prescott hints the same cause. But we think that the true cause is to be found in his own restless ambition, and the jealousy of the French government.

ed them, he would not perhaps have been permitted to re-enter Spain, and to terminate his life peacefully in his own country.

Such was Llorente, a traitor to his country, and probably to his religion; who tried to play off, in Spanish affairs, the same part that Talleyrand did in those of France, but failed for want of his genius. He was in Spain the counterpart of Fra Paolain Italy, and of Courayer and Du Pin in France.—Could we expect an impartial history of the Spanish Inquisition from such a man? He alters texts to suit his own purposes, and gives us only his own words for most of his statements. To show how little his assertions are to be relied on, in a pamphlet published in Paris in 1818, he boldly asserted that between the years 1700 and 1808, the Spanish Inquisition had immolated at the stake no less than fifteen hundred and seventy-eight victims. This is not only a gross exaggeration, but a manifest misstatement. (11) Since the accession of the house of Bourbon to the Spanish throne in 1709, it would be difficult to prove that one victim was so immolated, or suffered capital punishment in any other way, through the agency of the Inquisition; and neither Llorente nor any other man has furnished proofs to the contrary. During this period, and for a long time previous, the chief inmates of the Inquisition were state prisoners guilty of high political misdemeanors, who had either accused themselves of imaginary crimes against religion, to avoid the greater rigors of the civil courts, or had been sent there by the Spanish Government in order to prevent the *clat* of a public trial.—The terrible Inquisition thus became little more, under the Bourbon dynasty in Spain, than a department of the police.

Among the writers who have defended the Spanish Inquisition, besides the Abbe De Vayrac mentioned above, Count De Maistre, (12) and La Cordare, (13) are the most distinguished. The works of both these conspicuous men are already before the American public, and it is unnecessary to offer much comment upon them. La Cordare devotes two chapters of his work to the Inquisition, of which he treats only in its connection with his main subject, the defence of the order of St. Dominic. He adduces few facts or arguments, which had not been already handled by De Maistre, whose work has been considered by many as the best which has ever appeared on the subject. Its chief fault is its brevity. We rise from its perusal with a desire to know more. Perhaps too, the author has indulged rather too much in philosophic speculations, and has advanced some principles for the defence of the odious tribu-

11. Mr. Prescott detects many gross historical inaccuracies in Llorente, unconnected with the Inquisition, in pointing which, according to him, he was never at fault! See Prescott, vol. i, p. 159, note; vol. ii, p. 108, note.

12. In his "Letters on the Spanish Inquisition," republished with the excellent notes and illustrations of Dr. Fletcher, in the Religious Cabinet, i. e., the first volume of this Magazine.

13. "Apology for the order of St. Dominic," 18mo, p. 142.

nal, which its enemies would scarcely admit. Had he been less apparently solicitous to defend every thing connected with the Inquisition, and had he given up certain things, which are wholly indefensible, his work would have carried with it a greater appearance of candor and plausibility. Catholicity never can be injured by the truth. There is also occasionally a certain vagueness, and something that savors of inconsistency. Thus, for example, in his last letter, he says, "The tribunal of the Inquisition is purely royal," and yet a little further on, he remarks, quoting from the reports of the Cortes: "These tribunals (of the Inquisition) are thus at once ecclesiastical and royal," &c. He meant to say what the truth of history warrants, that of the two tribunals of the Inquisition the royal is predominant, and generally paramount in its authority; but it would have been better to have been more explicit. With these defects the work of De Maistre is still excellent, and no one can peruse it without thinking better of the Inquisition.

The best compendious view of the subject which we have ever seen, is an essay by John Murphy, inserted in a late work published by him in London (14) But a full, fair, and extensive history of the Inquisition—one that might by its learning serve as an antidote to those of Limborch and Llorente, is still a desideratum to our Catholic literature. It requires the extensive learning and patient research of a Dr. Lingard, or a Dr. Wiseman, to dispel the clouds which have hung around that tribunal for centuries, and to present to the world, in the terse and condensed style of the one, or the copious and luminous details of the other, such a history as the importance of the subject demands.

Yet enough has been already published to enable us to detect many of the inaccuracies of Mr. Prescott, in his history of the "Modern Inquisition" in Spain. To attempt to review all of his statements in detail, would swell this article to an unwarrantable length; we will confine ourselves to certain general erroneous views, which pervade the entire history, cover the whole ground of the controversy, and include the minor inaccuracies. We have already endeavored to trace the sources of these errors in the authors whom he has chiefly followed.

Mr. Prescott views the Inquisition as a religious, and not as political institution; (15) ascribes its establishment, notwithstanding the repugnance of Isabella, to the importunities of the clergy, (16) and the fanaticism of the people, demanding the sacrifice of the Jews, through selfish motives and religious hatred of that race; (17) and he more than intimates that the tribunal, with all its laws and proceedings, was but a carrying out of the principles of the Catholic Church. (18) He presents

14. "A compendium of modern geography," 1 vol. 8vo. p. 363.

15. Vol. i, p. 245, note. At least he asserts this in regard to the Inquisition established in Castile.

16. Vol. p. 248, 250, et seq.

17. See *Ibid.* pp. 243, 244, et seq.

18. Pp. 245, 249, and *passim* throughout the chapter.

(19) a very dark picture of its forms of the presumptive proofs of Judaism, of the various forms of tortures, and of the awful "autos da fe," giving only those details which were calculated to make the institution appear odious, and mixing up with his account of the original Inquisition established by Ferdinand and Isabella, many forms and abuses, which, if they ever existed at all, certainly belong to a much later period. To make the Catholic church appear in a much more odious light in the whole matter, (20) he says, that the Roman Pontiff, Sixtus IV, was moved to the publication of his first bull regarding the Inquisition, in 1478, by "the sources of wealth and influence which this measure opened to the court of Rome."

To these charges most of the others may be reduced. These are the shades; we will endeavour to exhibit some of the lights of the picture. The rest of this article will accordingly present very summary proofs of the three following propositions, which it will be seen are diametrically opposed to the assertion of Mr. Prescott: *Audi alteram partem.*

1. The Spanish Inquisition was a political institution, and the result of extraordinary political circumstances.

2. Its cruelties have been greatly exaggerated.

3. The Catholic Church is not responsible for the institution itself, much less for its abuses real or alleged.

It requires but a slight acquaintance with Spanish history to be convinced of the fact, that the Inquisition in that country was an instrument of state policy, employed under circumstances of high political excitement. The causes which led to its establishment had been steadily operating for nearly eight hundred years. In 741, the Saracens had invaded Spain, seized upon its finest province, driven the original inhabitants into the mountains of the Asturias, and fastened a galling foreign yoke upon the neck of a hitherto free people. But the Spaniards did not tamely submit to foreign oppression: with the stern unyielding perseverance which belongs to their national character, they maintained the unequal contest with the enemy which had overpowered them and crushed their liberties.

From the council held by the fugitive Spanish chiefs in the cave of Cavadongo, in 711, to the conquest of Grenada in 1492, the great struggle for the mastery continued between the two races with but little intermission. Never, was there a contest for so long a continuance, or which resulted in a political hatred so deep and abiding. It was a civil and a border war, between two races which could never amalgamate, because kept asunder by different religions, different temperaments, and different interests—The Spaniards were fighting for their liberties—for their firesides, and their altars; the Saracens sought to annihilate the one, and pollute and desecrate the other. All prisoners taken in war by the latter were sold into bondage in Morocco-

19. P. 255, et seq.

20. P. 248.

and religious orders were established by the Christians for the redemption of these captives. The war thus assumed a religious cast, and the military orders of St. Iago, of Calatrava, and Alcantara, were established among the Spaniards to keep up the crusade against the enemies of their country and of their religion.

Persecution of the Jews.

MR O'CONNELL'S OPINION. We published the other day an edict promulgated by the Holy Inquisition of Ancona against the Jews—Some anonymous correspondent having written to Mr. James Haughton on the subject, he requested Mr. O'Connell's opinion, which is given in the subjoined letter:—

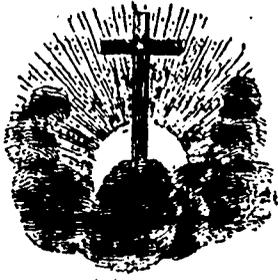
Merrion-Square, Aug. 25th, 1843.

MY DEAR FRIEND.—I am sure I do not know whether the edict, purporting to emanate from what is called the Inquisition of Ancona, be a genuine document or a fabrication; yet, from some expressions in it, I have a strong conviction that it is, at least in part, fabricated. But you may be sure of two things, first that I detest its cruelty towards Jews as much as you do; and that I, as a Catholic, am as free to condemn it as you are. If it be genuine, it must have the sanction of the law-makers at Ancona, whoever they be; and its whole force of authority arises from those law-makers, and is binding—that is, so far as an unjust law can be said to be binding—upon those persons only who are subject to those law-makers. By the word, "binding," I mean "binding by legal authority" only; and by no means obligatory on conscience to them, but quite the reverse.

One thing is quite clear, that your anonymous correspondent would persecute Catholics if he had the power; which thank God! he has not. How ignorant the creature must be of the history of persecution which has been so preeminently a Protestant practice, infinitely beyond the practice of that crime by Catholics.—He is also brutally ignorant not to know that it was Catholics who first, since what is called the reformation, established freedom of conscience; and that Protestant states have not yet ceased to persecute Catholics, and, indeed, Protestants also, if the latter were not precisely of the same sort of Protestants as themselves. I believe that there is no Catholic country at present in existence in which there is any law in force for the persecution of Protestants. I am convinced there is not. Then, as to Ireland, the contrast between Protestants and Catholics is most disgraceful to Protestantism, and most glorious to Catholicity. The penal-laws were a disgrace to human nature, and were doubly so because inflicted in the most palpable violation of a solemn treaty. And there is this cruelty in addition—that Protestant bigotry, no longer able to slaughter our persons indulges its malignity in the endeavour to render our reputations.

You and I, my dear friend, have this consolation—that we concur in detestation of slavery of every kind mental and corporal, and, above all, that we detest any violation of the rights of conscience, and, in particular, every species of persecution.—In haste believe me to be, most truly yours,

DANIEL O'CONNELL.
James Haughton, Esq., &c.



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, OCTOBER 11th, 1843.

We observe an article in the *Cobourg Church* of the 6th inst. entitled the *popedom*, written, we suspect, by a *sham Correspondent*, signing himself *Veritatis Studens*; who, in blaming us for the uncourteous manner in which we repel at times the insolent attacks upon our Religion, begs pardon (Oh! the hypocrisy!), for craving the Cobourg Editor's attention to such [he says] that is repulsive to Christian feeling, and utterly unworthy of his Editorial castigation. Indeed!!! And there is no want of courtesy on the part of this puffed-up Editor of the Cobourg sheet, in taxing with superstition—idolatry even—and every foolish, false and damnable doctrine, the Church of every age and nation; in treating as poor benighted heathens—blind and ignorant bigots—all the good and pious; all the great and learned, (and of such, he must own, there are not a few,) who prefer that church, the greatest and the first of any; the only one therefore which the Saviour founded; to which alone therefore he made all his promises; with whose pastors he said he would remain at all times even to the end of the world; together with his holy spirit, the spirit of truth, who should teach them all truth, and should bring to their minds all things, whatsoever he had said unto them; adding, that heaven and earth should pass away—but that his words should never pass away; that church which he said he had built upon the rock, and against whom the gates of hell should never prevail; that church which he commands us to hear, or be accounted as Heathens and Publicans; to whose pastors he said, he who hears you, hears me; which is styled by Saint Paul the pillar and ground of truth. And all those he dubs with scolding Protestant nicknames, and holds them forth to his uninformed and misinformed readers, as unworthy of the name of Christian—worse than Jews, Turks and Pagans; with whom he sympathizes more; though from their Church alone his own national sect pretends to derive all it has to boast of Christianity and priestly dignity. And after all this unmerited abuse poured out upon us so lavishly by him and his compeers in all their tracts and preachings; he and they have the face to complain that in our replies to their unchristian scurrilities, we do not treat them with becoming respect nor return them courtesy for scorn!

He next this *Veritatis Studens*, endeavours to prove, that because some of the chief pastors of our Church, (and how

few in the long uninterrupted succession of 1840 years) have been wicked or immoral men, therefore that church, which he owns to have been the only church of Christ, must have fallen into error; and that, contrary to the Redeemer's promise, the gates of hell had prevailed against her. Did the Saviour, then, leave his church dependant on the good or bad conduct of individual man? If so, it was built on a very frail and precarious foundation. The infallibility of the popes does not consist in the infallibility of their conduct, but in that of their decisions in perfect accordance with those of all the pastors from the beginning. The pope is the mouth of the pastors, as their predecessor Peter was that of the Apostles. And, however immoral in their conduct some of the popes may have been, they never altered, nor can they alter, the revealed and universally acknowledged faith of the Redeemer. It is in this sense alone that we say they cannot err, nor add to, nor take away from, the doctrine once delivered to the saints.

It is not worth our while to engage in a detailed refutation of the quotations made by *Studens* from his class books of authors professedly inimical to the Catholic Church, and her chief pastors: nor to disprove the absurd fable of the female pope Joan, who was accused as a woman for having been so weak as to have allowed himself to have been outwitted and imposed upon by the crafty patriarch of Constantinople. The expression of contempt for his oversight at the time, has been formed into a fiction by our Protestant Reformers, as is acknowledged by the most creditable Historians. But, if the personal misconduct of a few of the popes be a sufficient reason for declaring that the Church of Christ, over which they presided, has thereby ceased to exist; and that, owing to their wickedness, the *Gates of Hell have prevailed against her*; what shall we say of the Reformed Churches, wherever they sprang up in her stead; whose authors were notorious for their loose and immoral conduct? What shall we say of the Church of England, whose real authors were the lustful, wife-murdering monster, Henry the Eighth? The unprincipled ministers of the Baby King Edward the Sixth? or the petticoat tyrant Elizabeth, the head and final establisher of their statutory Religion? Let our *Veritatis Studens*, if he is contented with his national sect, allow Catholics to rest contented with their Church, and not stir up the troubled waters of religious reformation; in which he, and his parliamentary establishment are sure to be overwhelmed.

If the *Veritatis Studens*, (the student of truth) requires a more full and ample development of historical truth, on the subject in question, we shall hold ourselves ever ready at his service.

Nunquam, hodie effugies; veniam quorumque vocaris.

KINGSTON, as we foretold in a former number, could not remain the seat of Government, a place now become a den of Orangeism. How could our Governor fix his residence in a town where the blood-

thirsty worshippers of their Dutch Idol are ready, on every occasion, to disturb the peaceable community with their mad froaks, and murderous exhibitions? The Kingstonians may thank *Ogle Gowan*, and his unruly crew, for whatever loss they may sustain in the removal of the seat of Government. Orangeism with its plague flag, and foul water, have given to our Governor and Legislators a perfect loathing to the Kingston locality.

We are rather surprised that our friend, A. LESLIE, Esq., of Perth, has refused our paper, as reported by the Post Master.

ORANGE GOWAN'S PETS.

From the Kingston Constitution.

To the Editor of the Constitution.—

Sir,—Our town was, on Tuesday last, made the scene of one of those loathing and repulsive spectacles, which a set of miscreants glorying in the name of Orangemen, are so fond of exhibiting. This was, if possible, more disgusting than its predecessor of July, as it was a diabolical attempt to convert an excursion, said to be for a benevolent institution, into one of those sanguinary Orange-gatherings, which have so often disgraced this distracted country. This is an event which men would willingly persuade themselves, could not occur in this enlightened age. It evinces a disposition so evidently malicious—so fraught with rancor—reckless of means to obtain the basest ends, that men are reluctant to attribute it to any body of men calling themselves christians; but when the character of the human herd which is hallooed forth to exhibit these infernal pranks is considered, one only finds degraded in his own eyes, when he feels that he is living in a community which they are not only allowed to disgrace by their existence; but in which they are suffered to carry on their diabolical orgies with impunity—nor indeed would I impose on myself the disagreeable task of showing forth such conduct to public indignation, did not the position which some of them disgrace, give to their insidious lucubrations, an influence which it is not their fortune personally to possess; and did I not consider that the infamous ribaldry which men of sense generally despise demands a refutation, then it may be taken by any portion of men however degraded for truth.

During the past week, a report was current that the Conservatives of Kingston intended to grace Brockville with their presence, for the purpose I have before stated, and the restless spirit who presides over the *paunde monium* held here, thinking this a favorable opportunity to prolong the existence of the disgraceful notoriety which his infamy has earned for him, issued special invitations to all "good men, and true," to be at their post. But I feel a pride—an honest pride in stating, that at any time the independent conservatives of Brockville, never made part of his motley gatherings; and on this occasion, those in the surrounding country gave sufficient proof that they are beginning to see into the deceptions so long practised on

them, by remaining at home; so the appeal, even coming as it did from such an orthodox and *Worshipful* spirit was entirely disregarded, save by the squallid wretches who infest the town, whose ruffianly conduct has earned for them the opprobrious epithet of "*Gowan's pets*."

About two o'clock, about a score of ragged "*pets*," whose well known characters deprived them of the privileges of even a borrowed coat, so usual on those occasions, hurried towards the wharf where a boat laden with the precious cargo of your Kingston Conservatism was about to land. Being anxious to see what extent *Gowan* had been able to impose on them, I proceeded to the wharf, where a scene met my eye which baffles anything like description. First, allow me to state, that if the position of the Conservative party in Kingston can be judged from the appearance they made here, it is no deviation from truth to say, they are depending on a forlorn hope. But, to return—the scene was truly indescribable; even him whom we thought nothing could shame, seemed for once to feel his situation. He gave one desperate *Ogle* at the scarecrow pet who held a stick, from which was suspended a sooty shred, and then sneaked away cur-like, and got into some nook, from which he did not venture during the day. The feelings and appearance of your Kingston clauwbecous who had been promised a dinner, and who, no doubt had been regaling their olfactory nerves with the imagined dreams of the substantial, prepared for them, may be better imagined than described, at seeing only a parcel of wretches who, if all taken together, could not even give them a glass over which they might wish the Pope to a certain uncomfortable region. They remained still for a while as if bewildered; at length one lynx-eyed there's-no-help-for-spill'd-milk-looking-fellow, from whose neck was suspended a drum, covered with what appeared to have been for the last seven years employed in certain culinary offices, jumped ashore, and the others followed, with a desperation I never saw surpassed. Although the effects of their disappointment were visible in every countenance, they paraded the streets; yet, they gave a fair specimen of what they would do if they had the power, and regaled our ears with their mellifluent croakings, to the tunes of—"Croppies Lie Down, Boyne Water," and others of the same odious nature. At their departure they exhibited one of the most disgusting spectacles I ever witnessed; in fact, in compassion to the beings in shape, or more properly speaking, in dress usually worn by females, who appeared amongst them, I shall only mention, that more than one of them was cast by men from the wharf on board the boat, apparently lifeless. Had the proceedings ended here, they might have passed over in silence; but no—as well might it be expected that the savage tiger could lay aside his nature, as that an Orange meeting could separate without bloodshed. It owes its origin to deeds of blood and murder, and rapine—it cannot

exist without them—and on this occasion, the Brockville worthies showed their intention of giving the demon his favorite beverage, no matter from what source it flowed. After vainly endeavoring, during the day, to go up an excitement by their beastly howlings and filthy trappings, they retired to one of their dens, into which they succeeded in entapping three brothers named Baker, natives of England. These men no doubt considered that the feeling of intense hatred against Irish Catholics, which they shared in common with the Orangemen, would be a sufficient protection to them; but they were soon mistaken, and one of them was carried home with a fractured jaw, and another borne to his frantic wife so dreadfully bruised, that his life is still despaired of. Thus ended this proud display of Conservative strength, thus ended this murderous exhibition of Orange principle. Now let the practised chronicler of riots come forth and say—was this done by "Orange vagabonds?" Now let him come forth and deny that the "Orange vagabonds" of his own manufacture, who are kept for his own special use in Brockville, are not the most bloodthirsty—the most infamous, and the most degraded "vagabonds" that ever polluted the soil of Canada.

And here, let me pause, while I endeavor to lay aside the feelings which the foregoing reflections are calculated to arouse, and turn to the independent people, and ask—how long is this state of things to exist—let me turn to those whose important duty it is to protect the lives and liberties of Her Majesty's peaceable subjects, and ask—are we to hold these at the tender mercies of an Orange mob? Why is there no check put to this crying evil, which is every day disgracing the annals of our country. Now is the time to strike at the root of this gigantic evil, when the great principle is afloat—when the waters are agitated—when the people are roused, and feel, and act together. The popular power, if wisely employed and judiciously and perseveringly followed up, is capable of exterminating any such systems. Orangeism must be put down: it must be met with an uncompromising opposition—the doctrine ought to be declared by the law of the land, what it really is—*Treason*.

He who in print, dares advocate such a doctrine, ought to be consigned to the Penitentiary; and the wretch who endeavors to administer the illegal and seditious oaths that party take, ought to be instantly sent to work out his guilty life in chains at the Antipodes.

But it is time that I should conclude this letter, and I do so with the hope, that the facts which I have here endeavored to lay before the public, will receive that attention which the subject so imperatively demands; and that some means will be devised to check an evil which is producing such melancholy and deplorable occurrences.

I am, Sir,
Your obedt. servt,
LICTOR.
Brockville, Sept. 23, 1843.

FATHER MATHEW'S SPEECH at Manchester.

A great Tea Festival was held at Free Trade Hall, Manchester, on the occasion of Father Mathew's recent visit to that place. There were upwards of two thousand persons present. After some preliminary business, the illustrious Apostle arose and said—

Mr. Mayor, ladies and gentlemen, I feel my bosom agitated this night by so many contending emotions, that I am quite incapable of giving due expression to my sentiments. I am, indeed, overpowered by the excess of your kindness. I never had the honour before now of being present at such a magnificent demonstration, at such a vast in-door meeting. (Cheers.) I deeply regret that a severe cold, caught at York, and followed by partial loss of voice, will prevent me from speaking as I wish to do. The cordiality of my reception in England has exceeded my most sanguine expectations; but I shall not attempt to give any expression to my thanks, for I know full well that this glorious demonstration, and the kindness you have lavished on me, are in honour of the great and noble cause in which Almighty God has chosen me to be a humble laborer. To the praises which have been bestowed upon me in that beautiful and sublime address that has been just read, I utterly disavow any right. I arrogate no merit to myself, except an untiring energy in the good and noble cause of Total Abstinence. I listened with delight to the letter which our respected and dignified chairman has read, and which came from one who will, I trust, allow me to call him my beloved brother in the Lord. (Applause.) As his worship read that communication, I dwelt with inexpressible pleasure upon every eloquent line of it; for it touched the very strings of my heart, and it will continue to do so as long as life endures. (Cheers.) It may appear presumptuous in me to have left Ireland and come over to this country, (no, no, and loud cheers.) But I assure you it was not through any self-seeking of my own; the task was imposed on me by the zeal and kindness of the presidents of the executive Total Abstinence committees of Yorkshire and Lancashire. It would have been presumption in me to think that my exertions could have added ought to the triumph already obtained in England; but I could not refuse to come here, as I imagined I heard in the importunities addressed to me the voice of God, and I felt that if I resisted those calls, I might be resisting even the voice of the Lord himself. I have reason to bless the day that Providence inspired me with the resolution to land in this country. From my first appearance in York, till this night, I have experienced great kindness from every person I have met: I have received the high hand of fellowship from all, in a word, the most cordial reception, from the high-minded and truly virtuous people of England. (Loud cheers.) I heard with lively pleasure and satisfaction the excellent and kind advice given by his worship, and I can tell him that in Ireland we have fully acted up to it, for the two fundamental rules of our society are that no religious and no political discussions shall be allowed therein. (Hear.) And I am proud to be able to say, in the presence of his worship, that there has been no violation of that rule throughout Ireland. (Cheers.) It is true that there are of late vast assemblies in Ireland, in which numbers of Total Abstinents are included; but when you come to consider that there are more than five millions of Total Abstinents in that country. (The sentence was drowned in the applause which ensued.) The only effect of Total Abstinence on these assemblies is that they disperse as quietly and as peaceably as this respectable company will to-night after the termination of the

proceedings. (General cries of hear, hear.) The progress of Total Abstinence in Ireland is a guarantee that there will be no rebellion, no outbreak there. (Hear, hear.) For my part I claim no merit, as I said before, except an untiring energy in the cause. I have a singleness of purpose in view, viz: the good of my fellow creatures. I do not claim even the merit of beginning the Total Abstinence movement in Ireland, for there were different Temperance societies in Ireland before I commenced. In Cork one member of the Total Abstinence society asked me during two years to join, but I refused, not that I like strong drinks, for during the whole course of my life I was ever temperate, but because I was afraid to be exposed to ridicule, and I had not at first sufficient fortitude to meet it. However, I yielded to his request, and at last signed the pledge. The result was that in Cork the basis of that grand association was laid, which now, like a gigantic structure, almost towers to heaven, which may be likened to Jacob's ladder, and on which the angels of God may be seen, as it were, ascending and descending. (Great applause.) You will pardon me if, for a few moments, I allude still to myself. I know it is an unworthy subject, but perhaps it is necessary for me to refer to it briefly. It would be affectation in me to plead ignorance of the position in which I am placed—for I am too well acquainted—and I know it in fear and trembling—with the responsibility which I have incurred. I have no fear for myself, because I am prepared to suffer every anathema for the sake of the Total Abstinence cause. My anxiety is to convince my much-loved friends in England that they are not lashing their kindness upon an unworthy person. (Cheers.) I have met with some foes and insincere friends elsewhere, and I have endured many calumnies, but, strong in the strength of the Lord, I have gone on straight to my purpose, and I see in this splendid meeting my great reward. (Applause.) Any other recompense than the progress of the total abstinence principle I have never sought. And here it is necessary for me to state publicly in England, that I have never yet gained one shilling from all my toils and unweary exertions—(Hear, hear.) I have, on the contrary, sacrificed all my private resources in the cause. I may be allowed also to assert here, that however attached I may be to my own religious creed, and I am ready to lay down my life for every principle of that religion of which I am a minister—I never made Total Abstinence the medium of proselytizing even one human being. (Hear, hear, and loud cheers.) The wonderful effect of Total Abstinence in Ireland would appear incredible to those who knew that country formerly. In its present position crime has almost disappeared, and the gaols are empty. If any one will examine the records of the Old Bailey in London, or of any other prison, he will find nearly all crimes may be traced to drunkenness. It may be safely asserted that no crime, either to society or the state, was ever hatched over the tea or coffee pot. (Laughter and cheers.) I state this in order to account for the great absence of crime in Ireland where the inhabitants no longer frequent the public house. My great object is to raise up a spirit of self-respect in the minds of the people, and enable them to enjoy their own fire sides, and that domestic peace which is to be found in the bosom of their families, as well as whatever comforts God may have given them. (Cheers.) Why should not the laborer or the mechanic respect himself as well as the female members of his family, and not allow them to go to the ale-house? Why should he not enjoy his own domestic hearth as much as his rich landlord, for 'a man's a man for a' that,'

(vehement cheers,) and the home of the poor man becomes as proud a residence for him as the mansion of the wealthy citizen, the moment the former becomes possessed of self-respect. (Hear, hear.) People could formerly enjoy the pleasures of the ale-house, but now their delight is to enable their wives to make a respectable appearance, to clothe their children decently, and not only to do that, but to educate them in the bargain. The schools in Ireland are now crowded, and there is scarcely a child there who is not educated. We have introduced a taste for reading amongst the people; and, in order to strengthen that taste, I have got in the press a cheap edition of the New Testament, which will shortly make its appearance in 6d numbers; so that every head of a Teetotal family may be enabled to purchase it. (Cheers.) There are numerous facts and statistical details relating to Total Abstinence in Ireland, with which, on account of the easy communication between this place and Ireland, you must be well acquainted; I shall not therefore repeat them now, but merely assert that the change produced there is wonderful. It is evidently the work of the right hand of the Most High, and is marvellously in our sight. (Hear.) I am myself truly astonished at the blessings which God has bestowed upon the people; and I cannot but exclaim with St. Peter, "Depart from me, O Lord, for I am a sinful man." It is indeed the work of God who has selected as his humble instrument a man like me, who has no eloquence or persuasive language, and who, moreover, as if I were to be rendered more deficient was, in York, deprived of the full power of my voice. But the Lord has sent forth his spirit, and a new creation has taken place. With all sincerity of heart, I thank you again for the extreme kindness you have displayed towards me. I shall ever bear a grateful recollection of it. I am in hopes that the cause will yet be patronized by the high in rank. Indeed many of a distinguished position in society have taken the pledge. In York, numbers of highly respectable persons became Total Abstinents, amongst whom were great numbers of the Society of Friends. I was delighted to find such a fund of virtue and religion amongst the people of England. I must candidly confess that I did not expect to see such a pleasing state of things, and I am, therefore, more overjoyed on that account. The members of all creeds here as well as in Ireland cooperate in the spread of Total Abstinence; but in my country we have not such great influence at work in the cause as you have here. I ask all who know and appreciate the benefits of Total Abstinence to unite in disseminating its blessing amongst the people at large.

The very rev. gentleman, after urging the necessity of bringing up children in the practice of Total Abstinence, concluded amidst repeated cheers, and waving of hats and handkerchiefs.

COCKROACHES.—The following method of destroying these detestable intruders is at once simple and effective. Procure from an apothecary a small quantity of that odoriferous vegetable called *pule root*. Boil it in water until the juices are extracted; and mingle the liquor with good molasses; spread the mixture in large matters or soup plates; place these wherever the cockroaches visit, and the enemy will be found slain by fifties and hundreds on the following morning. A gentleman, to whom we are indebted for this information states that he slaughtered 575 cockroaches in one night by the above process, and that the room which had been boistered being thrown into a closet thickly infested by the enemy, the place was quitted entirely in a few days, great numbers being flung dead upon the field.—*Boston Gazette*

"THE DAUGHTER OF HERODIAS."

FROM THE POEM OF THE LATE MISS SUYD
HOOPER OF BROOKLYN.

(Written on seeing a painting representing
the daughter of Herodias, bearing the head
of John the Baptist in a charger.)

Mother! I bring thy gift,
Take from my hand the dreadful boon—I
pray
Take it, the still pale sorrow of the face
Hath left upon my soul its living trace,
Never to pass away;
Since from these lips one word of idle breath
Lashes that calm face—oh! mother, this is
death!

What is it that I see
From all the pure and settled features gleam-
ing?
Reproach! Reproach! My dreams are strange
and wild,
Mother! had'st thou no pity on thy child?
Lo! in celestial smile seems softly beaming
On the lip—my mother canst thou brook
Longer upon thy victim's face to look?

Alas! at yesternoon
My heart was light, and to the viol's sound
I gaily danced, while crowned with summer
flowers,
And swiftly by me sped the flying hours
And all was joy around;—
But death! Oh! Mother, could I say thee nay?
Take from thy daughter's hand the boon away!

Take it; my heart is sad,
And the pure forehead hath an icy chill—
I dare not touch it, for avenging Heaven
Hath shuddering visions to my fancy given.
And the pale face appals me, cold and still,
With the closed lips,—oh! tell me, could I
know
That the pale features of the dead were so?

I may not turn away
From the charmed brow, and I have heard
his name
Even as a prophet by his people spoken,
And that high brow in death bears seal and
token
Of one whose words were flame;
Oh! Holy Teacher, could'st thou rise and live,
Would not those hushed lips whisper, "I for-
give!"

Away with lute and harp,
With the glad heart forever, and the dance,
Never again shall tabor sound for me,
Oh! fearful Mother I have brought to thee
The silent dead, with his rebuking glance,
And the crushed heart of one, to whom are
given
Wild dreams of judgment and offended Hea-
ven!

TOLERATION.

By a wonderful power of intuition, a
portion of the secular press has discovered
the Inquisition of the Equator which
is reported to have under consideration
the following article in its constitution:

"Article 6th. The religion of the
Republic is Roman Catholic Apostolic,
with the exclusion of every other public
worship. The political authorities are
obliged to protect it and make it respected,
in the use of patronage."

The Bishop of Quito is said to have is-
sued a pastoral letter to remove the ap-
prehensions of the people with regard to
the supposed intention to introduce vari-
ous forms of worship, under cover of that
article. The following is the passage
specifically objected to.

Pastoral Address of the Bishop of Quito.

"We, Dr. Nicholas de Arteta, by the
grace of God and of the Holy Apostolic
See, Bishop of Quito,—to all the faithful
Christians of our Diocese, health and
grace in the Lord.

"Repletus sum consolatione, supera-
bundo gaudii in omni tribulatione nostra."

"My beloved children, our heart was
full of joy at the zeal which you have
shown to preserve intact the Holy Catho-
lic religion which we profess, and has
warmly participated in the tribulation
which you felt at the apprehension that
the 6th article of the new constitution
would open a way for the introduction of
worship and the corruption of Christian
morals. This was the opinion of the theo-
logians and canonists of the secular and
regular clergy, whom I convoked on
Holy Friday on account of the pressure of
time, because the right of petition to the
constituent convention could have been
used only the day following. . . .

"In consequence, the convention adop-
ted a prudent and wise resolution, to tran-
quelize our consciences. Yes, beloved
diocesans, they are pleased to explain the
aforesaid article, by giving us to know,
that far from protecting toleration, which
we justly feared, it confirms and strength-
ens the law which authorizes the prelates
to have cognizance of causes of faith, as
did the extinguished tribunal of the In-
quisition, with this restriction only, that
they shall not, in this respect, molest fo-
reigners in their private belief, while they
do not propagate their errors, to prevent
scandal and seduction. This exception
is in accordance with the law of nations,
or international law; with public treaties
formed with other powers, even by the
Spanish monarchy, before our independ-
ence; and with what has been establish-
ed in the court of Rome itself."

It is quite clear that the Inquisition is
not attempted to be restored, and that the
bishop's authority in matters of faith is not
to be exercised after the manner of that
tribunal. The toleration spoken of is the
indifference of religion, whereby all sects
might be equal before the law, which
however reasonable or just in countries
whose population is split up into a thou-
sand sects, cannot be forced on a country
whose people are united in faith. The
bishop of Quito has no power whatever
to inflict death, nor does the constitution
or laws recognize heresy as a capital
crime—but offences against religion may
be cognizable at his tribunal, and punish-
able with fines, or other penalties, such as
the laws may determine. No foreigners
are in any way molested, unless they
commit a breach of the public peace, or
offer insult to the national worship. It is
evidently the wish of the nation, that their
religion should be maintained; and on no
principle of just policy can we refuse
to a nation the right to choose its own
worship, and to guard it by such laws as
it may deem necessary, as long as it is its
free choice. This is not to force worship
on others, but to protect the worship of
the universal choice against insult and
outrage. These South American Republi-
cans know by experience that in the
name of Liberty and Toleration their reli-

gion had been trampled down, the property
of the churches seized, and their priests
driven into exile, by men without any
Christian principle. In protecting the
national religion they feel that they guard
their liberty and social order, whilst they
do wrong to none, because there is no
body of citizens professing any tenets save
the Catholic faith. The general voice of
the nation calls for the security of the
public worship: and the influence of the
Bishop is used, not to excite them, but to
assure them, that no insidious design
against the national faith lurks under the
letter of the constitution. Racks, gibbets,
and *auto da-fe*, only exist in the imagina-
tion of our Northern editors. There is
far more intolerance in forcing the Pro-
testant version of the Bible on the public
institutions of this country, contrary to
the religious convictions of a large portion
of the citizens, and thus depriving con-
scientious Catholics of the advantages of
public education, than there is in uphold-
ing elsewhere the religion professed by
the nation universally.—*Cath. Herald.*

CHILDREN OF CHINA.—The following
is from the *Journal de Bruxelles* of the
8th: Yesterday (Friday) Mgr. Forbin
Janson, Bishop of Nancy, preached
again in the church of the Friars Minors,
as he had promised on the previous day:
the auditory was still more numerous
than before. The venerable prelate
showed how much Christianity had ame-
liorated the lot of children. Among the
greater number of the nations of antiquity,
the father had power of life and death
over his offspring; in some cases the law
obtained the death of those who were born
with weak constitutions. Among the
modern nations whom the Gospel has not
yet enlightened, the same barbarism still
prevails. Law, manners, customs, even
the very hearts of parents are pitiless of
the life of infancy. Thus, in China, at
the present moment, thousands of inno-
cent creatures perish every year in the
waters, or by exposure, where they be-
come the prey of beasts. For a long pe-
riod has Christian charity been struggling
to soften the obdurate barbarism, or to
neutralise its effects; and never has an
opportunity presented itself so favorable
as at present—the coasts of China are
no longer closed against Europeans. A
project has been formed to collect, or to
purchase up all the infants whom the in-
difference of families would sacrifice, to
educate them in the neighborhood of that
vast empire, and at length to send them
back into their own land Christians,
missionaries, the friends of European civ-
ilization. Mgr. Forbin Janson is the ze-
alous propagator of this noble work. Since
May last, an association for the purpose
has existed in France, and the pious pre-
late expresses his hopes that the Belgians,
renowned for their attachment to the faith,
would gather in crowds to labor in the
"Holy Infancy." A spirited subscription
of one sous will form a collection large
enough to pay the emissaries, Christian
and Chinese, who are to gather up and
purchase these poor infant outcasts, and
to deposit them safely in the arms of Chris-
tian charity, which will watch over them
night and day.—*Tablet.*

PROVINCIAL.

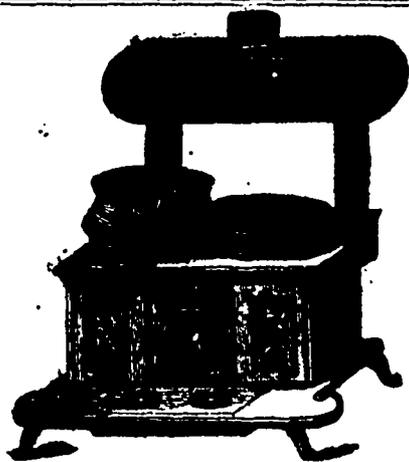
Opening of the Assizes, and Libe-
ration of Augustus Thibodo,
Thomas Johnson, and Anthony
McGuire.

The business of the Assizes having commenc-
ed this week, the friends of justice, liberty, and
order, are, no doubt, anxious to know what is
to be the fate of the four persons who have
suffered three months' imprisonment, as the
victims of Orange persecution, arising from
the affair of the 12th July last. As a prelimi-
nary triumph, we are happy to be able to
say, that with respect to the boy Hurst, the
principal witness against Mr. Thibodo, the
Grand Jury have found a True Bill against
him for wilful and corrupt perjury, in a case
which occurred at the First Division Court of
the Midland District, on the 1st of July last.
It is no wonder, therefore, that he was able to
repeat the practice with considerable effect on
the 13th. So much for the Orange conspira-
cy against these four innocent persons. So
much for the purity of their cause, as their
boasting, and almost blasphemous language
expresses it in a publication called, "Laws
and Ordinances of the Orange Association of
British North America." With regard to
Mr. Thibodo, against whom the chief strength
of the conspiracy was directed, we have not
the least idea that a Bill will be found against
him. If they should find a Bill, they (the
Grand Jury) will have to run the Gauntlet
through a multitude of difficulties which the
consciences of such respectable men as Grand
Juries are generally composed of, will not be
able to overcome. As only one witness now
remains; and who swears that he did not
previously know Mr. Thibodo,—that on the
night of the 12th, it being after dark and par-
tly moonlight, he only had the opportunity of
seeing Mr. Thibodo for 1½ minutes—that dur-
ing that short time, he could swear that he
heard Thibodo say—"follow me and we will
drive them," and that he had a sword resting
on his shoulder—and that he could swear to
him the next day, after he was pointed out by
one of the creatures of the conspirators. A
minute and a half! and to see an entire
stranger at dusk, and to identify him on oath
next day, by a man too, who had committed
perjury two years before. Verily, they must
have been in want of witnesses, to be obliged to
take two such characters. On such two
alone, has been suspended the life and liberty
of Mr. Thibodo, and three others. His adver-
saries have had every advantage that could be
conceived. Let us suppose a case.—Here is
a man whose enemies are Orangemen—they
watch him on his leaving his house—they (the
Orangemen) swear to his being at a certain
place at a time specified—they cause him to
be apprehended by Orange Policemen—they
place him under an Orange Coroner, who has
summoned an Orange Jury—Orange Lawyers
are advised with. In the mean time, there in-
tervenes in their respective operations on the
innocent individual, Orange Sheriff, Orange
Deputy Sheriff, and Orange Jailors. These
bring the prisoner by the hands of Orange
Constables, into a Court composed of Orange
Lawyers and an Orange, or Tory which un-
fortunately for the truly respectable conserva-
tive party, is now synonymous with an Orange
Judge. We say, what chance have such pri-
soners! Such chance Mr. Thibodo and his
companions in persecution, had on the present
occasion, with few exceptions.

Since writing the above, we have a further
triumph in the fact which we here announce
—that the Grand Jury have found NO BILL
against Augustus Thibodo, Thomas Johnson,
and Anthony McGuire, and in consequence,
these persons were immediately liberated, to
the great joy of their respective families, and

with the acclamations of a multitude, who in hearty choirs, gave expression to their sympathy for the persecuted. This gratifying event occurred, notwithstanding one admitted Orangeman was on the Grand Jury, and two persons of the Inquest which sat on the body of Robert Morrison, and two who, on that occasion, were for implicating the accused. It is due to those gentlemen to say—we believe they took no advantage of the unpleasant position they were placed in, by giving expression to any opinion unfavourable to the accused. But while we commend them, we do not think the parties who placed them there, deserve any commendation.

But it seems no amends can be made to these oppressed individuals, for being subjected to three months' close imprisonment, with all its accompaniments of injury to themselves and families, though there was not a particle of substantial evidence against them. But we look for such attention to this subject on the part of the present Parliament, as shall provide better for the future; and to the Executive Government, to notice as they ought, the reprehensible conduct of those officers who have been parties to this shameful transaction.—The speech of the Governor General gives us some reason to expect that this subject will receive proper and immediate attention. But we must reserve further observations till the particular measures are before us, otherwise we should have found it necessary to say much more on the subject of the power of Sheriffs to select Jurors, and the possibility of success of organized conspiracies, in attempts not only affecting liberty, but the life of their political opponents.—*Kingston Constitution.*



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.
 - 8 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, 6' pail do., Head Scrapers, and all kinds of **Hollow Ware.**
Hamilton, September, 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.

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

Funerals attended on the most reasonable terms.
The charge for the use of Hearse, with Dresses, is £1.
Hamilton, Sept. 6, 1843.

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

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

GENERAL GROCERY, LIQUOR: AND PROVISION STORE.

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

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

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

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

ROYAL EXCHANGE, KING STREET, HAMILTON—CANADA,

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

MEDICAL HALL.
OPPOSITE THE PROMENADE HOUSE
King-Street, Hamilton.

C. H. WEBSTER, CHEMIST AND DRUGGIST,
GRATEFUL for the very liberal patronage he has received since his commencement in Hamilton, begs to inform the inhabitants of Hamilton and vicinity, that he has just received a large supply of **DRUGS, CHEMICALS, AND PATENT MEDICINES,** which he will sell as low as any establishment in Canada; and begs further to state, that he is determined to keep none but pure and unadulterated Medicines, & trusts by strict attention, to receive a continuance of their confidence and support.

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

Physician's prescriptions accurately prepared.
N. B. Cash paid for Bees Wax and clean Timothy Seed
Hamilton, Dec, 1842 13

THE U. S. CATHOLIC MAGAZINE
A MONTHLY PERIODICAL, CONTAINING Chiefly selections from the best Catholic Reviews and other Publications.
Published with the approbation of the Most Rev. Archbishop.

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

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

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

All letters must be post paid, (or they will not be taken from the office,) and directed to **JOHN McMANIS, Publisher,** 146 Market street, Baltimore, Md.

Vol 11.
Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR AND LITERARY MAGAZINE.

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

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

All communications must be post paid, (or they are not taken from the post office,) and directed to the publishers of the Catholic Expositor, 161 Fulton street, New York.

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

Cure for Worms.
B. A. FAHNESTOCK'S VERMIFUGE;
Prepared by **B. A. FAHNESTOCK & CO.**
Pittsburgh, Pennsylvania.

THIS preparation has now stood the test of several years' trial, and is confidently recommended as a safe and effectual medicine for expelling worms from the system. The unexampled success that has attended its administration in every case where the patient was really afflicted with Worms, certainly renders it worthy the attention of physicians.

The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not unfrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and should induce families always to keep a vial of the preparation in their possession. It is mild in its operation, and may be administered with perfect safety to the most delicate infant.

The genuine Vermifuge is now put up in one ounce vials, with this impression upon the glass, **FAHNESTOCK'S VERMIFUGE,** and the directions accompanying each vial have the signature of the proprietor; any medicine put in plain ounce vials, and the signature of which does not correspond with the above description, is not my genuine Vermifuge.

The Subscribers deem it their duty to use the above precautions in order to guard the public against mistaking other worm preparations for their deservedly popular Vermifuge.

We have appointed Mr C C Bristol, No 207 Main St Buffalo, N. Y. our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburgh prices. Terms, Cash.

B. A. FAHNESTOCK & CO
For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

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 reasonable remedy they risked the life of their children till remedies were too late. The complaints of the stomach and bowels of children progress with such rapidity, that unless checked at the start, they are not only hazardous, but almost always fatal. In country places this remedy may be taken with certainty to stop all such complaints, and save the expense of calling a physician, or if a physician is sent for from a distance, this medicine will assure the safety of the child till the physician arrives.

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

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

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

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

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

TROUBLES AT ST. PIERRE, CANADA—A band of fanatics, of the lowest class, at the head of which is Dr. Cote, a Deist, established themselves some time since at St. Pierre, and molested the Catholics of the neighborhood. They were not content with preaching within their own meeting-house, and using the ordinary efforts to proselytize, but they proceeded to harangue in front of the Catholic church, and insult the Catholics by tirades against their faith. All this was long borne with patience, but at length the Catholics resolved to rid themselves of this annoyance, by giving the Doctor the honor of a *Chiriviri*, to which he is said to have often treated others. He and his followers fired on the party, which induced a retreat, the Catholics not being willing to engage in a contest, although with the advantage of superior numbers. A large fire had been kept up all the evening at the house of one Bertheau, where they were roasting Indian corn, and that night a fire break out in it, which was ascribed by the Doctor's friends to his design, and fifteen persons held to bail. The Magistrate declared publicly that the Doctor was the cause of all the disturbance and that the neighborhood would be in peace, if he were gone from it. The respectable Protestants of the neighborhood have separated their cause entire from his, and declared their entire disapprobation of the course pursued by him and his band. Everywhere else throughout Canada, Catholics and Protestants live in harmony.—*Catholic Herald*.

THE LATE REGENT OF SPAIN.—Baldomera Espartero, the son of an humble joiner of the village of Garunula, in the province of La Mancha, was born in 1793, and is consequently in the prime of life.—Being of a delicate constitution, he was educated for the priesthood—but on the invasion of Spain by the French, he, at that time only fifteen years of age, joined the army as a private soldier. He continued in that capacity several years: after which, he was through the influence of a relative, placed at a military school, near Cadiz, and in due course received the commission of ensign, when twenty-three years of age. Soon after this, he went to South America with the troops sent thither by Ferdinand VII. to reduce the rebellious colonists. In 1824 he returned from the New World, after having distinguished himself there in several engagements, with 80,000l. sterling, the fruits of his savings, and the rank of Brigadier General. Shortly after his return, he married the daughter of a wealthy merchant of Legroguo, named Sanz Cruz. When the royalist war under Carlos broke out at the close of 1823, he at once declared for the Queen Regent and her infant daughter, and obtained employment in the north of Spain. From that time up to 1836, he continued to rise by successive steps till he was at last appointed Commander-in-chief. In 1839—after the civil war had been brought to a close—he was created duke de Victoria; in the following year he assumed the Premier ship, and in 1841, the joiner's son was appointed Regent of Spain. On

the 25th July, 1843, Espartero was obliged to take refuge on board the *Malabar*, an English ship of war—the people of Spain having revolted against him; and on the 10th of August, he arrived at Fal-mouth.

The late revolution in Spain.

We observe in the National Intelligencer of the 20th inst. an article of great length, succinctly recapitulating the prominent political events in Spain since the death of Ferdinand VII., and giving the opinions of an evidently close and intelligent observer of those events. The facts and opinions of the writer are well worth the attention of the American public, and we regret our inability to make room for them in the Post. He traces with a master hand the fatal effects of English interference in the internal affairs of Spain, and shows conclusively, that most of the troubles, revolutions, and bloodshed with which that unhappy country has been afflicted, have been caused or stimulated by the British government for selfish and mercenary purposes. He shows, in short, that the course of the British government in Spain, as in Portugal and everywhere else, has been to sacrifice the peace & happiness of the people, that England might make merchandise of their sufferings. It was for this that she excited rebellion after rebellion to drive from power such patriotic ministers as she could not render subservient to her views, and finally excited and sustained the attempt of the unprincipled Espartero to drive the queen-regent from the country. A tool of England, it was not to be expected that he could retain the confidence of his countrymen, and now in his turn he is driven to seek refuge among those by whom he was originally seduced, and England has an additional name inscribed on her pension list.

From evidence furnished by the article itself, we think we cannot err when we return thanks to the Hon. C. C. Van Ness, our late minister to Spain, for this valuable disquisition.

PAYMENTS RECEIVED.

- Hamilton—S. Mills, Esq., 7s 6d.
- Ingersol—Mr. Mardoeh, 10s.
- Goderich—Mr. L. McIntosh, 10s.
- Toronto—Messrs. E. H. McSherry and Dr. R. Bradley for Dr. Traylor, 7s 6d., Mr. J. Murnan, 15s. Mr. E. Foley, 15s. Mr. F. Logan, 15s. Capt. Macnamara, 15s. Mr. J. Shea, 7s 6d. Mr. J. Lysaght, 7s 6d. Mr. P. Madden, 7s 6d. Mr. Paul Bishop, 30s.
- Kingston—W. J. McDonell, Esq., 15s. also for Mr. Henry Jones, 15s. Mr. Angus McDonell, Junr., 15s. and Mr. W. J. McDonell, (Boston,) 15s.
- Williamstown—Mr. Wm. Hay, 15s. through H. McGillis, Esq., omitted to be credited 20th ult.
- St. Andrew's—Rev. G. A. Hay, 15s. and for Mr. Archibald Grant, 15s. Mr. Allan Grant, 15s. D. McIntosh, Esq., 5s. and Duncan G. McDonald, (Cornwall,) 15s. for v. 1. also, for Capt. J. McIntosh, 10s. and Arch'd. McDonell, (Little,) 7s 6d. for v. 3.

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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 to 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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FOR SALE,
BY the Subscribers, a few copies of the following works of late publication:—*A Digest of the Criminal Laws*, passed since 1835, containing also the Township Officer's Act, and some Forms for the use of Justices.—By Henry C. R. Beecher, Esquire—Price 5s.
Fame and glory of England vindicated Every Boy's Book; or a Digest of the British Constitution.—By John George Bridges, Esq.—Price 2s. 6d.
A. H. ARMOUR, & Co.
Hamilton, March, 1843. 27

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

The Douay Bible and Testament
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Path to Paradise;
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Key to Paradise;
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Sold wholesale or retail, by
A. H. ARMOUR, & Co.,
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December, 1842.

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.

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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

SEWEY'S NERVE AND BONE LINIMENT.

This article is offered to the public as a never failing cure for the Rheumatism, and it has for a number of years sustained its reputation, and a completed cures which had defied the power of every other article. In acute and recent cases, the relief is invariably, 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. Winter Hamilton.

THE CATHOLIC.

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

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

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

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