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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. C., Editor.

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From the Catholic Advocate.

## MARRIAGE.

We have been recently questioned, by two persons, concerning the following assertion of Blackstone, made in the first volume of his commentaries, marginal page 440:

"The intervention of a priest to solemnize this contract (marriage) is merely *juris positivi*, and not *juris naturalis aut divini*: it being said that Pope Innocent III. was the first to ordain the celebration of marriage in the church; (1) before which it was totally a civil contract."

The annotators of Blackstone are often compelled to point out his incorrect assertions, and to indicate his errors. In the present instance, whether from want of correct information, or from hostility to the Catholic church, he has made a most unfounded and unwarrantable assertion. We presume that he has been led into error by Moore, to whom he refers as authority. Moore himself, may have been led astray, by a misconception of the law regarding marriage, passed by the fourth council of Lateran, and approved by Innocent the Third, which did not, as Moore and Blackstone imagine, first introduce "the intervention of the priest," or altar marriage from a "totally civil" into a religious "contract," but concerned the "publication of bans." The following extract from "Chardon's history of the sacraments," may show the grounds of Blackstone's assertion:

"In the progress of time, the church having thought proper, under pain of nullity, to prohibit marriage to certain persons in the Latin church; a custom prevailed of announcing at the parochial mass, the future marriages of Christians, in order to discover if the parties were subject to any of the canonical prohibitions. This custom, which does not appear to have been ever in use in the Greek church, was received and observed in different provinces of Europe. Cujas (2) says that it was one of very common observance in England. Innocent the Third recognized (3) that it was thus practised in the diocese of Beauvais, in France. We find vestiges of it in the synodal ordinance of Eudes de St. Li, Bishop of Paris, towards the end of the twelfth century. This custom of France and England was found so wise; and so prudently established, that it was approved by Pope Innocent the Third, in the fourth Council of Lateran in 1215. (4) This Pope, by a general law, caused it to be extended to the whole Latin church, since which time all the faithful were obliged to observe it in the west. It was ordained in this assembly, that pastors should, in the church, publish the future marriages of their parishioners, but the days and number of times, for such publications, were not specified."

Such, we suppose, is the ground, upon which Blackstone makes his sweeping assertion, that the "entirely civil contract," was made a sacrament, and "the priest made to intervene," by Pope Innocent the Third. But marriage has been always held a sacrament in the church of Christ. From the earliest date, the faithful were accustomed to ask the benediction of the church upon this contract. Mr. de l'Aubespino, in his "Conferences de Paris," believes "that men applied to the

deacons, and the women, to the deaconesses, in order to propose their marriages to the Bishop and know if he would approve them." He also thinks that these are the mediators of marriage, called by Tertullian, *consiliarii nuptiarum*.

It is a matter of history, that the church, in the first ages, discouraged her children from entering into marriage with Pagans, Jews and Infidels.

St. Ignatius, a disciple of the Apostles, in writing to Polycarp, says, "It is proper for men and women who marry, to enter into this alliance according to the judgment of the Bishop, to the end that marriage may be according to the Lord, and may not proceed from the principle of cupidity."

On such occasions the Bishop or priest did not merely give his advice, but he prayed for the happiness of the parties, and gave them the nuptial benediction.

Tertullian, in the second book addressed to his wife, develops this discipline of the church, saying that the marriage was happy which was made by the mediation of the church. "*Felix connubium, quod Ecclesia conciliat, confirmat oblatio et obsignatum angeli renuntiant.*" According to this early Father, Christian marriages were therefore solemnized by the authority of the church, and with the intervention of the priest, long before the time of Innocent the Third. What does Tertullian mean by the *oblatio* and the *obsignatum angeli renuntiant*? Evidently, that the priest offered up the holy sacrifice, at which the parties contracting marriage, assisted, and made their offering with the faithful, and that their names were particularly mentioned.

This father even uses the following declaration, somewhat extravagant:—"Apud nos nuptiae non prius apud ecclesiam professae, de machia judicari periclitantur." He wished to express the special sanctity of Christian marriages, blessed by the Church, and to give warning to the faithful, how they contracted marriages, of which the Church did not approve.

The fathers are found frequently to speak of the nuptial benediction. Pope Syricius, in his decretal to Himerius (cited by Chardon), uses these words,

"It is a sacrilegious among Christians, by any transgression to violate that benediction, which she, who marries, receives from the priest."

St. Ambrose, in his seventieth epistle, says that marriage ought to be sanctified by the sacerdotal benediction. The fourth council of Carthage makes regulations regarding marriage. Yves of Chartres, and Gratien refer to a decree of Pope Hormisdas forbidding secret marriages.

In a manuscript of the year 900, from the monastery of Gellonius, which contains the missal of Pope Gelasius, may be still seen the prayers usually said at the celebration of marriages.

The practice of solemnizing marriages in presence of the Church, so prevailed, as well in the Eastern as in the Western Church, that clandestine marriages contracted, without the sacerdotal benediction, were considered null. Leo the Philosopher, Alexis Comnenes, and Basil the Macedonian, all gave laws regarding the necessity, for those making this contract, to obtain the sacerdotal benediction. The same was also done by the kings of France.

Because of a sentence in the reply of Pope Nicholas the first, to the consultation of the Bulgarians, which is reported in Gratien, some took occasion to be more re-

miss with regard to the rites of marriage. The Pope, after speaking of and solemn rites used in the Roman Church, and specifying them, said:—"Peccatum autem esse, si haec cuncta in nuptiali federe non intervenciant non dicimus." Relying on this, some pretended, that "the consent of fathers and the sacerdotal benediction" were not necessary, and consequently, that clandestine marriages were valid. The fourth council of Lateran was desirous to repress this abuse of secret marriages, and passed the law to which reference has been made.

But as Pope Nicholas the first, died in 867, his is good testimony, to falsify Blackstone's assertion, that "the intervention of the priest" originated, *jure positivo*, in the time of Innocent the third.

It is not our purpose here to confute the false view taken of the words of Pope Nicholas, who, while not insisting that every matrimonial rite (*haec cuncta*) should be observed at the risk of sin, certainly did not intend to declare "the intervention of the priests" unnecessary for this sacrament. Our present aim is to set forth the falsehood of Blackstone's assertion.

Pope Nicholas I., in the aforementioned reply to the Bulgarians, thus speaks, concerning the parties to be married:

"They conduct them to the Church with the offerings which they are to make to the Lord, by the hands of the priest, and also they receive the benediction and the celestial veil. . . . After this, having gone out of the Church, they carry on their heads crowns, which it is the custom to reserve in the Church."

Ancient rituals might also be referred to, in proof that "the intervention of the priest" was of no late positive legislation, but of immemorial Christian observance.

The practice of asking the blessing of the Church on matrimonial contracts, is one of those venerated Apostolic traditions, which the Church so carefully and solicitously preserves.

QUOTING.—The Boston Olive Branch, a Methodist Protestant paper, quotes as ours a description of the London Bible Society, which is found in the review of Borrow's Bible in Spain, republished by us from the Dublin Review. It were fairer to point to its source, as an editor is not necessarily supposed to adopt every sentiment and expression of long articles which he may copy. However, although the language be strong, it is our own deep conviction that the Bible Society, whatever be the intentions of its authors and supporters, is virtually a league for the destruction of Christianity. To affirm that it is only by putting the Bible into the hands of every individual, Divine truth can be effectually communicated, and the human mind enlightened, is to libel the Divine Author of our Religion, who took no means to supply mankind with Bibles, and left the mass of men for at least seven centuries in the utter impossibility of having this requisite for salvation. The Bible Society, is actively employed in supplying the omission!—*C. Herald.*

PAT-RIOTISM.—W. E. Robinson Esq. in a speech recently delivered in Baltimore, said that even the ridicule cast upon Irishmen was sometimes the highest praise.—Thus the nickname *Pat* was a word of the very best signification. No word beginning with *Pat* in the English language, had a bad meaning. *Pat*-ent applied to something valuable; *Pat*-ernal, means fatherly or kind; *Pat*-riarch, the father or head of the family; *Pat*-rician, a nobleman; *Pat* riot a lover of his country; *Pat*-rol, one who guards the garrison; *Pat* son, a protector and guardian; *Pat*-tern a thing to be copied.

1. Moore 170.

2. In. com. ad. 1. fin. de cland. depons.

3. C. cum in tua.

4. Cap. cum. inhibitio, de cland. depons.

### Transubstantiation explained by way of Question and Answer in two Chapters.

#### CHAPTER THE FIRST.

**Question.** What is a *Catholic*, or true meaning of Transubstantiation?

**Answer.** It means the change of the whole substances of the bread, and of the wine, into the body and blood of Christ.

**Q.** Why do you say the whole substances of the bread and wine, and not the whole bread and wine simply?

**A.** The reason is, the whole of the bread, and wine, are not changed by the words of the Institution; for, nothing is changed but the substances simply.

**Q.** What parts of the bread and wine are not, either changed, or affected, or altered, in any way by the act of Transubstantiation?

**A.** The outward, or visible, forms, qualities, appearances, or accidents, are not changed in any sense. The color, taste, touch, smell, and sight (or appearance) of the sacramental matter are not transubstantiated at all.

**Q.** But why are not these sensible properties of the bread and wine changed with their substances?

**A.** Because Christ did not change them, as He did their substances, at the Last Supper; and, He has not given his Priests power in these words, "Do this," to do otherwise, than He himself did. The Priest acts instrumentally, yet effectively, and authoritatively.

**Q.** But how can these visible qualities exist with the sacrament without their corresponding substances?

**A.** By the positive Institution, will, and Omnipotency, of that God, who created both substances, and accidents, out of nothing.

**Q.** But is there any scriptural example, or analogy, to show that properties can exist without corresponding substances?

**A.** There are many. When the Holy Ghost stood on the head of Christ, in the shape of a dove, he had the color, the touch, the appearance, size and all other visible and tangible properties, of the dove, and yet it would be a terrible blasphemy to say that He had in himself the corresponding substances of that bird. The same reasoning is applicable to the Angels that appeared in human appearances, to Christ in the appearance of a traveller, a gardener, and to the tongues of fire.

**Q.** But suppose there were no Bible-precedents for Transubstantiation, would we be still obliged to believe in the change?

**A.** Why not? Can God do nothing without examples? How did He create the heavens, and the earth, and all things animate, and inanimate? with examples? or without them? Are Omnipotency, and mysteries, and sacraments, the creatures of analogy? What are precedents in the eyes of the Eternal.

**Q.** But what becomes of the substance after or in the change effected by the words of the Institution?

**A.** They cease to be in the sacrament. But how they cease, or are changed, or are transubstantiated, we know not. The

reason of our ignorance is the positive will of our Lord, who has not thought proper to instruct us. Can any one explain how God has made something out of nothing? how angels could eat food, and not digest it?

**Q.** But are not the very particles of the substances of the bread and wine, truly, really, and physically, transmuted into the very particles of Christ's body and blood?

**A.** They are not, and cannot, be so changed,—Christ's body cannot be produced out of pre-existing matter, for if it could, He would have other bodies. No earthly, or physical, particles can be mingled with, or changed into the spiritual, glorified, and impassible body and blood of Christ. It is enough for us to know that the substances are absolutely changed by the Power that created them, without impiously endeavoring to fathom mystery. Mysteries are for belief, and not for anatomy:

**Q.** Is there anything in the Bible, that would serve us in faintly understanding this sacramental change of substances?

**A.** There is. Angels did eat of mortal food, and yet they did not turn by any process of digestion the substances of that food into the very substances of their spiritual natures. Christ dined with his Apostles after the Resurrection, and yet we know, that the food was not changed into his glorified, and adorable body. These are things of faith, and not of speculation.

**Q.** But what good reason can be assigned for the visible appearance remaining without their substances in the sacrament?

**A.** They are absolutely essential to the sacrament. They are the sensible sign of the sacrament. Take them away, and you eliminate the sacrament. It is impossible to receive the body and blood of Christ sacramentally without them.

**Q.** But why do Catholics use such a hard, and barbarous, and modern word, as Transubstantiation, to express their belief?

**A.** Who has a right to dictate to Catholics their choice of terms? Cannot Catholics use their own words to express their own belief? Is there any sect so learned as to be able to teach the church of the universe? The church has her own choice of words but no choice in dogmas. The word Transubstantiation is neither harder, nor less elegant, nor more barbarous, and modern, than the terms, *Consubstantiation*, *Impanation*, and other Euphonious terms. Why do men fight about a word, whilst they sacrifice the doctrine? Sophists quarrel about sounds; sound reasoners about sense. The Arians, and Nestorians, and Lutherans and other pseudo-reformers, would squabble about Housion, Deipard, Transubstantiation, and yet basely abandon the doctrines expressed by these words! This is an old trick of heresy.

**Q.** But as the sacrament can be corrupted, eaten profanely, and broken in pieces, the body of Christ, may, therefore, be exposed to man's profanation.

**A.** The Sensible sign of the sacrament,

that is, the properties of the bread and wine, may be effected in all these ways; but not so the body of Christ. Christ's body is now spiritual, glorious, incapable of suffering, and cannot therefore, by possibility, suffer any injury, any sacrilege, strictly speaking. God Himself, his essence, and all his absolute attributes are as absolutely, and unequivocally in hell, as they are in heaven, as essentially in the souls of the damned, as in the spirits of the just; in the most forbidden places, as in the loveliest retreats; and yet the Very God, his very essence, his darling attributes, are not, therefore, affected, injured, corrupted, destroyed!! The glorious disk of the sun is not eclipsed by the nature of the place, whereon his rays may fall. Let his effulgence dance on golden domes and silver turrets, and yet he is no brighter than when he warms the thatched cottage of yonder dale. Let God visit us in the veil of the sacrament, and let heresy rave.

**Q.** But are not all our senses deceived by the fond doctrine of Transubstantiation?

**A.** Not one of them is deceived, or can be deceived. The senses can, at best, but merely judge of those qualities only that fall under their cognizance. Their utmost extent of jurisdiction is when, and only when properly disciplined so pass sentence on visible accidents. The Catholic church neither interdicts, nor usurps, their province; for they see the properties of bread and wine, as truly and as infallibly, after the sacramental change, as they could before the divine words were uttered. The substances, they could not see before the act of God in the Mass them they cannot see afterwards. Whilst the senses look upon weak elements, the voice of the universe, the Voice of Faith, the voice of God, proclaim to us, cast aside the sacramental veils, and gave with faith, and love, and Adoration, on that flesh that suffered, that blood that flowed, that heart that burns whilst it bleeds, that soul that loves, that divinity that quit the heavens and came down, and that Jesus that lies bleeding, incarnate, and weeping to woo, and to welcome us from the land of sin, to the banquet of the Most High!! The senso of hearing hears the voice of Omnipotence—of Him whose existence is swallowed up in one Eternal Now, saying, "this is my body," "this is my blood," "this is my flesh," and believes, and adores, and is not deceived! Truth calls for substantial gifts, whilst heresy starves.

**Q.** Does that change, which the church calls Transubstantiation, belong to faith?

**A.** It does not merely belong to, but it is absolutely of, Faith. Let a man deny this change, called Transubstantiation, and admit of a different change and he will cease to be a Catholic. But nobody is bound to believe the different ways, whereby Theologians have endeavored to explain this wonderful change. The reason is Christ has not instructed us therein; nor has He told any one to act as teacher. What has a good christian, as such, to do with modes? Faith, Hope, and Love, are his province.—*Catholic Telegraph.*

From the Catholic Herald.

### The Protestant Reformation.

**Mr. Editor.**—Among the means used by the early Reformers in establishing the new religion, and overthrowing, as far as they could, the religion of Christendom, *Forgery* stood, and will stand, conspicuous. This is the principle engine with which error always surrounds itself, when it would dare to meet truth in open combat. How could it be otherwise? what else has it to depend on, and why should not the Father of the Reformation use very extensively, and stamp indelibly on the forehead of his offspring, his and their "peculiar disease?" Because he stood not in the truth, "he is a liar, and the Father thereof." So deeply attached were the English Reformers to forgery, that nothing within their power escaped their pollution; but above all, they aimed at corrupting the Holy Scriptures—so that they might appear to the common people, to have the Word of God on their side, and thus more readily impose their new doctrines on the unwary. In the editions of their Bible published in 1562, 1577, 1579, &c., they altogether excluded the words "Catholic"—"Altar"—"Priest"—"Bishop" &c.—and to this day "penance" is not found in their Bible, besides rejecting several Books of Holy Scripture altogether, and altering those they retained to suit their purposes! But on the accession of James I. when the Protestant religion was firmly established in England, the great number of Bibles that was scattered through the country, and the dangerous uses that was being made of them by the seditious and fanatic, compelled the Reformers (who now had to save their plunder) to acknowledge before the world that all the Bibles they had in use during the establishment of their Reformation, were greatly corrupted, and that a new one was highly necessary. Accordingly the work was undertaken, and although it corrected many of the errors of all the former editions, it left much more untouched, and added some new ones of its own.\* Hundreds of petitions, memorials, and remonstrances were presented to the King, by different bodies throughout the country, against the forgeries and corruptions of the new Bible. Mr. Brougham, in his epistle to the Lords of the Council, desires a new translation with all speed, "Because," says he, "that which is now in England is full of errors." He elsewhere tells the bishops that their public translation of Scripture into English, is such, that it perverts the text of the Old Testament in 848 places, and that it causes millions of millions to reject the New Testament, and to run to eternal flames." We all know what the Baptists think of the present Protestant Bible, as well as the Unitarians and Universalists; but it is not generally known, especially among Methodists, that John Wesley condemns it as having its faults!† And yet this is the book, with all its "faults"—"corruptions," and "forgeries," which the would-

\* See Ward's Errata of the Protestant Bible.

† Fletcher's Checks to Antinomianism.

be conservators of religion and morality insist on placing in the hands of every child in our Common Schools, as being indispensably necessary for the welfare of Protestantism and public liberty!!! It may be very necessary for Protestantism, but must be very injurious to morality and public liberty.

But to return to another branch of the forgeries of the Reformers, and by far the most extensive—viz: History, and all kinds of records.

So unlimited were this kind of forgeries during the establishment of the new religion, that James I. on ascending the throne, finding it impossible to punish the great number of *forgers*, granted a general pardon (a thing never before heard of) for "erasing and interlining rolls, records, briefs, warrants, recognitions, or other documents of ours, or our predecessors."\*

Here we have the head of the new religion acknowledging, by open Proclamation, that Protestant Reformed England stood in need of a general pardon for the crime of *Forgery!* though His Majesty forgot, or perhaps thought it unnecessary to include those who had committed such dreadful forgeries on the Word of God. But the evil continued in spite of the general pardon, for we find the whole nation, even the very judges, maddened and brutalised by the most infamous forgeries of all kinds against Catholics, during James' and the subsequent reigns; nor has it ceased to this day, though the consequences are less murderous—thank God, and the power of truth—not the spirit of Protestantism.

Let me here copy the character of one of the great defenders of Protestantism in those days, from Hume, an undoubted authority with Protestants:—"Oates, the informer of this dreadful plot, was himself the *most infamous of mankind*. He was the son of an Anabaptist preacher, but having taken orders in the church, he had been settled in a small living by the Duke of Norfolk. He had been indicted for perjury, and by some means escaped. He was afterwards a chaplain on board the fleet, whence he had been dismissed, on complaint of some unnatural practices unfit to be named.† No matter; he commenced swearing and forging against Popery, and this "*most infamous of mankind*," brought untold-of calamities on the English Catholics, besides having eighteen of them *hanged, drawn, and quartered!!!* On the accession of James II. he was tried, and found guilty of perjury, on the evidence of sixty persons, nine of them Protestants—and sentenced to be repeatedly pillored, to lose his ears, and be imprisoned for life. But what completely identifies the Protestantism of those days in all its branches with this "*most infamous of mankind*," is, that on the accession of King William, "the Protestant Deliverer," as they love to call him: "the House of Lords (Bishops and all); with the consent of the Commons, recommended him to the King for a pardon!!"‡ But

the Protestants—King, Lords, and Commons were not satisfied with granting this perjurer, forger, and Sodomite, a pardon only, but granted him likewise a large yearly pension out of the public taxes, as a reward for his services to Protestantism. "And this pardon and annuity," says Mathew Carey, "were bestowed, when the turpitude of Oates' conduct had been exposed, naked, in the glare of day, in all its hideous deformity, to the loathing and detestation of the upright of all nations." In these acts we may clearly see, the morals and characters of the early Reformers, and the means by which the new religion was established in England. These were the palmy days of opposition to Popery, by Protestant Associations of all kinds. We can likewise observe here the Protestant religion from the time of James I. (1603) to that of the "Glorious Deliverer," (1689) being a term of 86 years. James granted a full pardon to all kinds of *forgers*. William, backed by the Lords, Bishop, and Commons, granted a full pardon for *all crimes*, and a pension to boot, to the "*most infamous of mankind*," and to thousands like him! This is the King whom Protestants of all kinds say, established immoveably the new religion, and effected what they call "*The Glorious Revolution*." But it is not to be forgotten that it was this "*Glorious Deliverer*," and his Parliament, who laid the foundation of the National Debt of England, and the standing Army, which now hang like mill stones on the neck of the nation, starving and plundering millions of its poor,—but pampering and pensioning a political church and vampire aristocracy. Protestant historians proclaim this as the period of the "*Glorious Revolution*" and "*thorough Godly Reformation*" of England. But God has vindicated His justice from such blasphemy by plainly marking it as the lasting cause of England's misery and degradation. And the thorough "*Godly*" part was truly exhibited by the late Parliamentary reports, on the horrid immoralities in the English mines, where both sexes, promiscuously, and almost naked, work like beasts of burden, on all fours, with iron chains round their necks, and in the most frightful ignorance, even of the name of *Jesus Christ!!!* And the same ignorance and immoralities are found in her factories, large cities, and rural districts. And all this established by the sons of the Reformation themselves, and published by a Protestant parliament. And these are thy fruits, O Protestantism! But it may be replied that Protestantism has made England powerful, enlightened, and civilized. Protestantism never did these to England—but if it did, Paganism did the same things to Egypt, Greece, and Rome! So that if great power, extent of dominion, extensive learning—attended by great crimes and fearful immoralities, be taken as tests, we can surely say, that "Protestantism, in its results, bears a very close alliance to Paganism."

Your's &c.,

PETER.

#### Monsters of Western America.

In the marshes, as soon as the rider feels his horse sinking, the first movement, if an experienced traveller, is to throw himself from the saddle, and endeavour to wade or swim to the canebrakes, the roots of which give to the ground a certain degree of stability. In that case his fate is probably sealed, and he is in eminent danger of the "*cawana*." This is a terrible and hideous monster, with which, strange to say, the naturalists of Europe are not yet acquainted, though it is too well known to all the inhabitants of the streams and lagoons tributary to the Red River. It is an enormous turtle, or tortoise, with the head and tail of the alligator, and retractile, as is usual among the different species of this reptile; the shell is one inch and a half thick, and as impenetrable as steel. It lies in holes in the bottom of the muddy rivers, or in the swampy canebrakes, and measures often ten feet in length, and six in breadth over the shell independent of the head and tail, which must give often to this dreadful monster the length of twenty feet. Such an unwieldy mass is not capable of any rapid motion: but in the swamps I mention they are very numerous, and the unfortunate man or beast going astray, and leaving for a moment the small patches of solid ground, formed by the thicker clusters of the canes, must of necessity come within the reach of one of these powerful creature's jaws, always extended and ready for prey. Cawanas of a large size have never been taken alive, though often in draining the lagoons shells have been found measuring twelve feet in length. The planters of Upper Western Louisiana have often fished to procure them for scientific acquaintances, but, although they take hundreds of the smaller ones, they could never succeed to drag on shore any of the large ones after they had been hooked; as these monsters bury their claws, head, and tail so deep in the mud, that no power short of steam can make them relinquish their hold. The "*gar*" fish is also a most terrible animal. I have seen it more than once seizing its prey, and dragging it down with the rapidity of an arrow. One day, while I was residing at Captain Finn's, upon the Red River, I saw one of these monsters enter a creek of transparent water. Following him from curiosity, I soon perceived that he had not left the deep water without an inducement, for just above me there was an alligator devouring an otter. As soon as the alligator perceived his formidable enemy, he thought of nothing but his escape to the shore; he dropped his prey, and began to climb; but he was too slow for the gar fish, who with a single dart, closed upon him with extended jaws, and seized him by the middle of the body. I could see plainly through the transparent water, and yet I did not perceive that the alligator made the least struggle to escape from his deadly fangs. There was a hissing noise, as that of shells and bones crushed, and the gar fish left the creek with his victim in his jaws, so nearly severed in two that the head and tail were towing on each side of him. Besides these, the traveller through rivers and bays has to

fear many other enemies of less note, and but little, if at all known to naturalists. Among these is the mud-vampire, a kind of spider leech, with sixteen short paws round a body of the form and size of the common plate. The centre of the animal (which is black in any other part of the body) has a dark vermilion round spot, from which dart a quantity of black suckers, one inch and a half long through which they extract the blood of animals; and so rapid is the phlebotomy of this ugly reptile, that, though not weighing more than two ounces in its natural state, a few minutes after it is stuck on it will increase to the size of a beaver hat, and weigh several pounds. Thus leeches in a large stream, a horse will often faint before he can reach the opposite shore, and he then becomes a prey to the gar fish.

If the stream is but small, and the animal is not exhausted, he will run madly on shore, and roll to get rid of his terrible bloodsucker, which, however, will adhere to him till one or the other of them dies from exhaustion or from repletion. In crossing the Eastern Texas bayous, I used always to descend from my horse to look if the leeches had stuck. The belly and the breast are the parts generally attacked; and so tenacious are the mud-vampires, that the only means of removing them is to pass the blade of a knife under them, and cut them off.—*Captain Marryatt's Monsieur Violet.*

ROME, Nov. 7.—The Duc d'Aumale, previous to taking his departure for Naples, had an interview with the Pope, which lasted two hours. Before his royal highness took his leave, the prince is said to have delivered to his Holiness a present from the Queen of the French, and to have conferred upon the Chevalier Visconti, who attended him in all his visits to the antiquities and other curiosities, the cross of the Legion of Honour set in diamonds, and also a ring of brilliants. The royal duke also left tokens of his munificence for the poor of Rome. Among the latest fashionable arrivals we have Lord Willoughby and family, Lady Charlotte Bury, Lady Susan Percy, Lady Clare, Sir W. Somerville and family, &c. Notwithstanding the absurd reports as to disturbances at Bologna and "*influenza*," to deter strangers from coming on, Rome is filling fast.—*Catholic Herald.*

SISTERS OF CHARITY.—The King of Naples has obtained from the chief house at Paris a number of Sisters of Charity for his capital. They were received with extraordinary honors. The municipal body went on board to receive them, and their President made them a complimentary address. Four Ladies of the highest order of nobility received them on shore, by command of his Majesty. They were conveyed in State carriages to a church, where the *Te Deum* was sung; thence to their residences, where four Princesses sat at table with them and partook of their repast. The minister of the Interior shortly after admitted them to an audience, and complimented them on their arrival.—*Catholic Herald.*

\* Rymer, xvi. p. 534.

† Rymer, iv. p. 315.

‡ Hume, v. 37.

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



## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JANUARY 21, 1844.

### THE BIBLIOMANIA.

To any unprejudiced and seriously reflecting person, it must seem truly astonishing, how such a palpably absurd and at the same time fatally deceptive principle, as that of holding nothing for our *rule of faith*, but the written word, or scripture; and that too left to the whimsical interpretation of every one; how, we say, such an obviously delusive and all confounding principle could ever have been inculcated or adopted by any one possessed of common sense or honesty? Yet this principle is the cherished one, the dominant and distinguishing one, of all Protestant sects since their Reformation. It is the only ground pointed out to them by the Spirit of Error, on which every one of them, man, woman or child, is free to build each for himself and his own chosen group, his snug little vaunted *Sion*; all too formed on the Bible model, however, differing in structure from the rest; a new fashioned masterpiece of his own ingenious invention! And where or when is this ever varying, th's essentially Protestant system, to end? Either, (from the conviction at last of its utter absurdity;) in a return to the one, holy Catholic and Apostolical Church of Christ; or, should God, in punishment for our sins, and those of our progenitors, allow its continuance, it must ultimately terminate as it already seems to do, in downright Deism and Infidelity.—How can it be otherwise when, according to the Protestant principle, no one is bound to be swayed in his belief by the teaching of others, but by his own internal convictions on reading the Bible, and construing for himself, the sense of the sacred volume? That Book is therefore given forth by our money begging *Bible Society without note or comment*, that, as the claimed common property of all dissenting sectaries, none among them may be offended at any interpretation of it differing from their own; and thus may be induced not to withhold their contributions from its cunningly speculating and interested distributors.

Protestants, thus, in publishing the Bible *without note or comment*, publicly avow, that no one is allowed to interpret it for others, but only for himself. But if his interpretation for himself be sure and good, why should it not be equally so

for others? Because, it is said, it is but *human and fallible*. And is not that of every other equally so? Then, according to the Protestant and Bible begging principle, there is no sure and infallible interpretation to be had of scripture.—Then, according to the same principle, there is no sure *rule of faith*. Every one is free to rely on his own conjectures. All teaching and preaching tract peddling and pious phamphletering, all so expensive missionary and evangelizing excursions are useless and unnecessary. The conduct, however, of Protestants in this respect is quite inconsistent and contradictory. Tracts, phamphlets, missionaries, and preachers in the meanwhile abound; and the whole is kept a going at a yearly expence of millions wheedled from their well meaning and unsuspecting dupes; enough from the beginning, according to their own annual accounts, to have nearly cleared the whole debt of the nation.

*Mentita est iniquitas sibi.*

We are given to understand that our Quebec subscribers complain of not getting their papers regularly remitted to them. We therefore request that our agent Mr. O'Connor, would have the goodness to look into this matter. The irregularity is not occasioned by us, neither can we suppose that there is any neglect in the Quebec Post Office.

### Statistics of Crime in France and England during the year 1842.

Population of France, 34,230,000.		Do. England, 16,000,000.	
In France—accused of crimes	- 7462	In England, accused of crimes	- 14220
do theft	- 10744	do do theft	- 17089
Total, being 1 for every 1900,—18206		Total—1 for every 500—31309	
In France—condemned of crimes	- 5016	In England, condemned of crimes	- 9735
do theft	- 8859	do do theft	- 13000
Total, being 1 for every 2500,—13955		Total—1 for every 700—22735	

So far does our Protestant and super-evangelized country outstrip Popish France in the march of crime!!

It is much to be regretted that our Hamilton Corporation do not contrive to get a good Town Clock to be placed upon the Market House; as our time here is wretchedly regulated by the bell-man's watch, which seems in the four and twenty hours to undergo all the variations of the compass. One penny contributed for the purpose by each inhabitant would suffice to procure a first rate time piece. Even an exact dial, stuck up in such a conspicuous situation, would enable persons to regulate their watches whenever the sun shines.

XRONOS.

We regret to have to announce the death of the Hon. William Warren Baldwin, one of the oldest and wealthiest inhabitants of this city—this melancholy event took place on Sunday night last, after a long and painful illness.—*Toronto Patriot*.

### REPEAL.

A meeting of the Repeal Association of Hamilton, Dundas, and Brantford, took place at B. Collins' Inn, Dundas, on Monday the 15th instant, the President in Chair. In the absence of the Secretary, Mr. McMahon was called on to act in that capacity for the evening.

The By-laws and Resolutions of the Association being read and approved of,

It was moved by JAMES GLOVER, seconded by EDWARD KENNEDY,

*Resolved*—That James Smith, one of the Vice Presidents, be the Treasurer and Mr. McMahon the Secretary for Dundas, and that Bernard Collins, Alex. Witherspoon, and Thomas Rourke, be Wardens for the same place.

Mr. WITHERSPOON then came forward and addressed the Chair as follows:—

Mr. President and Gentlemen, I come forward boldly as a Scottish Repealer of the Irish Union; not because that I expect to reap any benefit from the repeal of that baneful union, but because there is something beating here at my breast, which echoes back to my mind, saying, give freedom to all: allow the rights and privileges to all mankind, which they are entitled to hold: now, gentlemen, I say, until such time as you can each man, one and all of you, hold within your grasp your own rights and privileges, which were given you, and intended to be so by your God, the maker and ruler of all things; and, I say, until such time as you can hold that which belongs to you, you can be compared to nothing else than to the slaves of the Southern States of America, who are bound down under their cruel and unfeeling owners; but worse than that, gentlemen, you may even be compared to the wild beasts of the field, which are liable to be kept or hunted down by a combination of their remorseless task-masters. However, gentlemen, let us come to the point: do you deserve to have a Repeal of the Union? are you prepared for it? have you knowledge to govern and take care of your own affairs? If so, you should have it, and if not, you have the more need of it; for as long as you remain under the iron sceptre and keen edged sword, knowledge will never be allowed to dispel that ignorance that hovers around your devoted and delightful country. May Ireland soon be freed from her long enduring oppression, and rendered what God and nature seem to have designed her to be,—“Glorious and free, first flower of the earth,—first gem of the sea.”

After Mr. Witherspoon resumed his seat, several other matters relative to the well being of the Association were discussed, when it was

*Resolved*, That a general meeting of the Association should take place at Dundas on the first Monday in February, to make arrangements to forward a Remittance of the funds in hand to the parent Association in Ireland.

A vote of thanks was then passed to the members of the Association from Hamilton for their attendance.

The meeting was a large one considering the little notice given, and the subscription list certainly does credit to the spirited Repealers of Dundas.

The Association again met in Hamilton on Tuesday the 16th, when the proceedings in Dundas were read and approved of; and the Secretary directed to communicate to the repealers of Brantford the intention of this Association to make a remittance early after the 1st of February, and to request as many of their number as conveniently could to attend the general meeting at Dundas on the first Monday in February; after which, the meeting adjourned to Monday evening, the 22nd instant.

The Hon. Mr. Killaly is now in Montreal, for the purpose of procuring suitable offices for the various public departments and a mansion for His Excellency the Governor General.—*Transcript*.

From the Kingston News.

POSTAGE.—On the whole, the publishers of newspapers have jumped out of the frying-pan into the fire, in their transfer from the tender mercies of the old to those of the new system of postage.—True, they are relieved of the burthen of paying for their own papers on mailing them, but the charge upon letters and exchange papers, renders the “boon” recently conferred one of very questionable value to them. However, with this we must put up, though we would like very much so much of the old system as permitted Postmasters to send us letters, and vice versa, without charge, as the correspondence of a newspaper establishment, is, to use an Americanism, “pretty considerable.” One great grievance the *Herald* of Tuesday adverts to. We trust that some steps will be taken immediately to have it remedied as early as possible:—

There is one part of the new Post Office arrangements that is objectionable, namely, the charge of 1d. each on all papers sent to the United States, or received from thence, in addition to the United States postage on the latter. Why a paper should be charged 1d. to or from the Province line, 8 or 10 miles, when the charge is only a halfpenny to the extremities of the Province, is more than we can understand. The postage on a paper from the States is now 2d., so that a daily paper will cost 1s. per week, or 52s. per year postage—more than doubling the original cost.—And in addition, we have to pay 1d. on every paper sent thither, making 4s. 4d. more; so that the postage to pay for a daily paper with our exchange will be 56s. 4d. per annum. The postage to or from the lines should be the same as to other parts of the Province, a half penny, and no more. We call the attention of the Deputy Post Master General to this subject. He may not have power to alter the rate, but he can represent the matter to the authorities at home.

### PAYMENTS RECEIVED.

*Amherstburg*.—Rev. Mr. Bone, 10s.  
*London*.—Mr. John Cruikshank, cooper, 7s. 6d.  
*Beverly*.—Mr. D. O'Connor, 10s.  
*Guelph*.—Rev. Mr. G'nbey, 15s.

From the Catholic Advocate.

## HISTORY

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

The religious discussions, and discordant sects, of the present times, have awakened in numbers of all denominations, the deepest and most reasonable grief, because it is but too apparent that religion suffers amidst the contests of opinion, and infidelity or indifference gains all those who are disgusted with the warfare of creeds, puzzled by the inconsistent absurdities of irreconcilable articles of faith, and shocked by the uncharitable bitterness of sectaries. If principles should be appreciated by their consequences, if the tree should be judged by its fruits, we have in the present condition of Protestant Christianity, ample reasons for lamenting the day, whose light shed its first rays upon the cradle of the Monk of Wittemberg, and of the scholar of Noyon. Born to be the scourge of the more faithless and negligent children of the church of God, their type is seen in the fate of that bright star, which, followed by a third of the host of heaven, like lightning, fell into the abyss, to be lost for ever.

In the history of revolutions, we perceive that individuals generally become the personifications of the sentiments, feelings, passions and views of parties, and by the magic of some word of undefined and portentous omen, control and govern the popular power, of which they pretend to be the servants. The offspring of passions fermenting amid agitated masses of society, they acquire an undue greatness from the force of circumstances, and though often but blind instruments obeying a resistless exterior influence, they derive credit from success, and, by their contemporaries and by posterity, are esteemed the very causes and authors of the events with which their career is identified.

The Monk of Wittemberg, Dr. Martin Luther, was certainly a man, whose temperament, disposition and intellect, qualified him for the part he acted in the great religious drama of the sixteenth century: In his name is contained a voluminous history of interesting events: His figure occupies a prominent place amid the shadowy personages which history shows us in her lengthened galleries. The grand and imposing figures which there crowd on the mental gaze, with the dazzle of pontifical tiaras, imperial crowns, regal diadems, warrior's swords and plumes, episcopal mitres, abbot's staves, and green bays of civic or literary fame, do not prevent our notice of the great reformer, who stands before us, with his feet upon the robes of his former monachism and priesthood, with his much loved Catherine by his side, and his first-born clasping his paternal knees, the German vision of the bible in one hand, and the other clenched,

and menacingly directed against some object of denunciation—a vision of anti-christ, perhaps—which he would annihilate with the lightning of his ire which flashes from his eyes. And yet the magnitude of the Saxon's fame was less due to his own genius than to the times in which he lived. He appeared at a period when causes, long in silent operation, were progressing to their mighty results, and as far as excitement, an immense influence and power, and a deathless celebrity, could be desired by an ambitious man, who cared for no destiny but the present, it was most fortunate for him that the star of his nativity marked his birth for that precise epoch. Had he come into the world fifty years sooner, he might have plodded on with the other monks in their routine of specified avocations, and laid his bones in the cemetery of the monastery, beneath the marble monuments of his order. Had his nativity been retarded for half a century, his chances for notoriety would have been diminished, and perhaps some other name would have represented the agitations, passions and outbreaks of the times, and summed up the history of the result of those causes, which favored him and made him great, and which, had he not existed, must still have produced important if not similar events. Those who can only contemplate fragments of history, and whose minds are inadequate to grasp the details and combinations of vast and comprehensive pictures, may perhaps find a solution in the personal genius of the reformer, for the whole problem of that great revolution of which he was the hero. We are content to leave these standing, in mute reverence and admiration, before the colossal statue of their idol, on whose pedestal they have placed the burning incense of their grateful adulation. The apostate monk neither foresaw nor devised the work which he accomplished, and, even were this work itself worthy of praise or approbation, we could not be so blind to the preceding and attending events, as to consider him in any other light, than as a mere instrument, obeying the influence of events and itself ignorant of the end of its operations; like many other heroes, he was, perhaps himself the most of any, astonished at his own deeds and success, and wondered that

"greatness was thus thrust upon him."

Mr. Audin, in his history of Luther's life, has shown the true character, position, and defects of the Saxon monk. He has placed him in a light which exhibits his true claims, and reveals his enormous defects. And this he has done, in a manner, which sets at defiance the cavils of the critic, and the reclamations of the sectary; for he proceeds with a logic that is irrefutable, and a reference to written documents, whose genuineness cannot be questioned.

Among the co-labourers of the German reformer, there are many, whose names are held in particular esteem by Protestants, but certainly none of them played a more important part than did John Calvin, the Theocratic despot of Geneva. With less genius and fewer good qualities than Luther had, with less in his character

to awaken sympathy, and far inferior talents for moving popular masses, the scholar of Noyon, by some means, was enabled to throw his spell over the once famed merchant of Geneva, taint thousands with the poison of his heresies—vest himself with the mantle of an usurped priesthood,—make himself the prominent object of veneration in the temple, and of honor in the state,—give his own portrait to be revered by men and women, in place of the images of the saints and of the cross of Christ,—and persuade his disciples that for the love of God they should desecrate churches, pillage convents, destroy the most valuable creations of the arts; seize upon the goods and the wives of their neighbors; reject the sacraments; control conscience; corrupt the bible; and do all manner of iniquity,—while, forsooth, he, the heaven-sent apostle assured to them the right to a place among "the elect," whom God, from all eternity, had, by unalterable decree, destined for salvation.

Calvin, therefore, next after the great Saxon, has deserved to find a biographer in Mr. Audin, who has presented to the public, a work in two octavo volumes of upwards of 500 pages each, in which we find many passages of stirring dramatic interest, proofs of laborious and careful research, a correct analysis of the doctrines of Calvin, a striking exposition of the incongruous symbols of the reformation and the same well-woven logic, and detailed reference to historical authorities which characterise the author's "Life of Luther."

The readers of the Catholic Advocate will no doubt, be content to accompany us in our proposed excursion with Mr. Audin through parts of that historical domain which he has so thoroughly explored. We will point out, for their observation, some of those things which most struck ourselves, and at times we shall allow the learned and graphic writer to address them in his own words, and make them participators of his thoughts, feelings, and inspiration.

In this introduction, the author causes us to remark the difference between the reformation of Wittemberg and that of Geneva.

"At Wittemberg it was a revolt of the cloister; at Geneva, a political movement. Under this double form, the reformation of the 16th century deceived the souls which it bore away. In Saxony, it was destined to result in anarchy; in Switzerland, in despotism."

*First years of Calvin, 1509, 1529.*—On the 10th of July, in the year 1509, John Calvin was born at Noyon, in the house where now hangs the sign of the stag, and which his father had purchased at the wheat market. He was baptised at St. Godeberte, having the canon, Jehn de Vatines, for his godfather. "I retain my baptism," Calvin often said to Beza, but I renounce the Christ."

His father, Gerard Cauvin, a native of Pont-le-veque, had two wives, the first of whom was Jeanne le Franc, native of Cambrai, and daughter of a tavern-keeper, who had retired at Noyon. By this

wife, Gerard had six children, four sons and two daughters. The sons were Charles, John, Anthony, and a fourth, whose name is unknown. The two daughters were married in the Catholic Church:

At the birth of John, those present were astonished by an unusual phenomenon, for an account of which we must refer the reader to the third page of his original. If true, his entrance into life, as well as his exit, was visibly noted by that Divine Providence, whose hand holds the scales by which men are to be weighed, and whose judgment reverses the sentence, which the world passes upon human deeds.

Gerard, whose eye read the future, destined this child for the study of theology.

"The limpid and prominent eye of the child, his large brow, his nose susceptible of gentle inflexions, such as the ancients delighted to contemplate in their statues, his lips curled with disdain and sneers, his leaden and billious complexion, were the indicia of cunning, stratagem, and obstinacy. When in the Library of Geneva, you meet the portrait of Luther beside that of Calvin, you immediately divine the psychological faculties of the two reformers. The one, with his florid face, in which the blood courses and boils; with his eagle-eyes, and brilliant tints of colours quite Venetian, represents popular eloquence, brutal force, and lyrical enthusiasm; for him, the tribune, the public place, the tavern. The other, with his face of an anchorite, emaciated with vigils or disease, his faded flesh, his unquite air, his cadaverous hue, his prominent bones, piercing the skin, will figure obstinate sophistry and argument. He is the man of the school, of the temple, of the cabinet,—the diplomatic theologian, the fox, who, to disguise himself, has assumed the monk's cap."

(To be continued.)

**DISTRESS AMONGST THE LABOURERS AT LACHINE.**—Since our last, we understand that several humane individuals from this City have visited Lachine, who report that the distress existing amongst the labourers is far greater than they had been prepared to witness; *two hundred and fifty souls are actually without a morsel to put to their mouths*, in a state of starvation. A subscription was commenced in town yesterday towards relieving these poor creatures, which Mr. Killaly headed by a donation of £25—Messrs. Tobin and Holmes each contributing £5. A quantity of oatmeal has been forwarded to the spot to ward off the immediate danger, and other steps will be immediately taken to relieve this mass of misery till the commencement of the works, which we believe, we may now state pretty positively will not be deferred beyond Monday week. But in the meantime, what a prospect for these poor creatures, without the aid of a generous public extended towards them! Half a day more of the misery they have already endured would send hundreds to their graves.—*Mon. Transcript.*

From the Dublin Review.

### Charitable Institutions of Italy— Naples.

Almost every city of Italy has some proverbial character, embodying, in a short epigrammatical sentence, the peculiar qualities by which it is distinguished. That of Naples is brief, but thoroughly Italian: "Vedi Napoli, e poi muori!"—"See Naples, and then die!" A stranger may smile at the extravagance of the form, but, in substance, he can hardly deem it an exaggeration. Nature has indeed lavished her choicest gifts upon Naples, and art has embellished and improved, with exquisite taste, the constituents of natural beauty thus profusely bestowed.

So attractive indeed are the natural beauties of the city and its environs, that visitors have come to regard it in no other light than that of a place of amusement and relaxation, after the more serious and solemn sight-seeing of Rome. A "run" to Naples agreeably fills up the interval between the Carnival and the Holy Week, or between Easter and Corpus Domini; and after a morning or two in the museum, a forenoon at Pompeii (taking in Herculaneum on the way), a drive out to Pozzuoli, with the *Viaggio d'Enea* as a supplement, and the *givo* of Salerno, Paestum, Amalfi, and Vesuvius, with, perhaps, a visit to the islands, if the weather is favorable, the tourist is supposed to have "been to Naples," and to have seen all that is worth in the southern capital of Italy. The churches, he is told, are nothing after those of Rome; the other religious establishments are scarcely named as deserving of notice; and of the charitable institutions he hears absolutely not a word. His travelling oracle, Madam Starke, (a) names but one of the entire number, the *Albergo de Poveri*; he finds Valerly equally silent and unsatisfactory; (b) and there are ten chances to one, that he leaves Naples, ignorant, not only of the nature and condition, but even of the very existence, of the rest:

Nor, indeed, are the Italian guide books calculated to supply the sort of information best suited to a visitor whose time and opportunities of observation are limited. The information they contain is confined to a few of the institutions, and, generally speaking, extremely meagre, ill-arranged, and unsatisfactory; and, although the Hospital of the Incurables has a journal devoted exclusively to itself, it is almost entirely professional, containing nothing but reports of cases, and medical and pathological dissertations.

The following paper is an attempt, by a brief and unpretending enumeration of these munificent charities, to supply the deficiency. The materials have been partly collected upon the spot, partly drawn from general statistical reports, and the official returns of the institutions themselves. We need hardly say that it can be little more than an outline of the subject; but we have great pleasure in informing our readers, that, in a short

time, they may expect a detailed account, from the pen of the learned and amiable Canonico De Bianchi, (c) on the same plan of Morichini's *Istituto di Carità Pubblica* in Rome.

The charitable institutions of Naples claim an origin more ancient than those of any other city in Europe, Rome only excepted. Many of the most ancient among them must, of course, in the long lapse of ages, have changed their destination, or fallen into decay; but even of those which still subsist, there are several which may be traced back to a very remote antiquity. S. Gennaro dei Poveri, still a very extensive and flourishing establishment, was founded in 789. S. Antonio Abate was in existence in the eleventh, and probably in the tenth century. S. Eligio, still the principal fever hospital of the city, was erected in 1270. The *Nonziata* was founded in 1330, (though its original destination was not precisely the same as the present), and S. Angelo a Nilo, about the end of the same century, in 1389. The number of sick received into hospitals, and of poor relieved in the asylums, even in those early times, must have been very considerable. From a MS. census of the city, taken in the year 1591, it appears that the inmates of the hospitals numbered no fewer than two thousand four hundred and eighty one, and the daily distribution of wheat, during a time of famine and public distress, exceeded three thousand five hundred bushels. (d) The system of *Monti di Pietà* was introduced in 1539; the *Conservatorio de lo Spirito Santo* was opened as early as 1555; and next to that of Rome, founded by Innocent III, the first foundling hospital established in Europe was that which still subsists in the *Nonziata*, although its resources have been curtailed by the arbitrary exactions of the French government.

The public charities of Naples may naturally be divided into three classes;—hospitals, charitable asylums, (which are of two kinds, *conservatori* and *ospizi*), and charitable banks, or loan-funds. There is another institute however, so intimately connected with them all, and so interwoven with the whole system, that any account omitting to explain its nature and offices, would necessarily, be not merely incomplete, but, indeed, almost unintelligible. We allude to the pious associations, called *confraternities*, which, though frequently referred to in former articles, are so numerous and so active in Naples, as to merit a special notice. It would be impossible, however, to enter fully into detail respecting them, as they number 174, and comprise at least 50 000 members. Many of them are mainly devotional in their object; but there are very few which do not connect with their devotional practices, some work of charity and benevolence; as attending the hospitals, visiting the prisons, relieving the sick poor

(c) To the kind assistance of this learned and accomplished ecclesiastic, we owe much of the materials of the present sketch.

(d) See a manuscript quoted by Galanti, p. 176. The precise amount was 2468 tomoli; this tomoli being 1.45 of an English bushel.

or burying the dead. Some of them are exclusively clerical; the remainder, partly mixed, and partly exclusively for the laity; but even in the latter it almost invariably happens that the director and some of the officers are clergymen. A hundred and sixty-five of the number wear a uniform, which, while it tends to remove all distinction of rank, and to place all on the true footing of equality which religious brotherhood implies, serves also as a disguise for the wearer and a safeguard against spiritual pride and ostentation. For our present purpose, it will suffice to enumerate a few, commencing with those which are exclusively clerical.

Of these the most remarkable is that popularly known, from the dress of the wearers, as the *Confraternita de' Bianchi*, and dedicated to our Blessed Lady, under the title of *Sancta Maria Succurre Miseris*. It is composed of the elite, as well in rank, as in ecclesiastical dignity, among the city clergy. Since its foundation, about three centuries ago, it has numbered among the brethren four popes, upwards of twenty cardinals (six of whom are still living, (e) and several saints, among whom are S. Giacomo della Marina, S. Francesco Caracciolo, S. Gaetano Tiene, founder of the Theatine congregation, S. Alfonso de' Liguori, B. Giovanni Marimoni, and B. Paolo, cardinal d'Arezzo. The great object of this confraternity, like that of S. Giovanni Decollato at Rome, is the care of criminals who are condemned to suffer the extreme penalty of the law, and who naturally require, in the depression and despair of their last hours, not only the most constant attention and tender care, but also instruction of a peculiar nature suited to their unhappy condition. The moment sentence of death is passed upon the prisoner, the members of the congregation take the place of the ordinary spiritual directors of the prison, and with unwearied vigilance watch to the very last hour every opportunity of instilling holy thoughts into his troubled mind; availing themselves of every favourable moment to inspire confidence, or to calm despair, to excite or confirm the disposition to repentance, or to direct him, if already repentant, in the reparation of the injuries which have been the consequence of his crimes. Nor is their care confined to the unhappy victim of the law himself. In order to relieve his mind more completely from the earthly cares which burden it in his last hours—cares which often press most sensibly upon minds otherwise hardened, and form the greatest obstacle to their conversion to God—the confraternity charges itself with the care of all those for whom the criminal is bound to provide and who stand in need of his assistance or protection. The parents of the unhappy man are secured against want, or rather are maintained in comparatively plenty and independence. If he leaves a wife, she is placed in a safe and honourable asylum, whence, if she desires to marry a second time, she receives a considerable dowry.

(e) The cardinal archbishop of Naples and the nuncio-apostolic are always members of the *Confraternita de' Bianchi*.

A similar provision is made for his children in some of the numerous conservatories of the city; and, in a word, every exertion is made upon the one hand to relieve the natural anxiety of the culprit for those whom he leaves behind, and, on the other, to soothe for them the pain of separation, more bitter because of the shame and humiliation by which it is accompanied.

In addition to their care of the condemned criminals, the Bianchi brethren also provide for poor and unfriended debtors, and prisoners confined for minor offences; paying the debts of the more meritorious among them, administering suitable advice and instruction for those whom it is possible to reclaim, and taking every means to recall them from the ways of crime to which they had been habituated.

It is consoling to know that their labours are eminently successful. Cases of impenitence or despair are all but unknown among the criminals attended by this pious brotherhood. No difficulty disheartens their holy zeal. No repulse, though accompanied by insult, and even violence, damps their resolution. Few indeed, even of the worst class of prisoners, are so utterly hardened that it is not possible to find some wavering or relenting moment, at which a thought of hope, or of terror, tenderly and judiciously suggested, will be entirely without influence; and suggestions, like these, tell with double effect when they come from those who are known to devote themselves to their holy duties with pure and disinterested motives. The impression once made, zeal and charity will be sure to supply means of following up and improving it; and the prayers offered up without intermission by the brethren, especially at the altar, cannot fail to bring a blessing upon the labours of the community. The merits of this estimable body are well appreciated in Naples. By the people they are held in the highest veneration; and even in the prisons, the most profligate and abandoned will uncover as a brother of Bianchi passes by.

There is another association of the Neapolitan clergy entitled *Confraternita delle Cappelle Serotino*. It is a body of learned and zealous priests, associated for the charitable purposes of providing evening instruction and devotional exercises for artists, mechanics, and other persons actively employed during the day, and thus debarred from the public opportunities of instruction afforded in the churches during the morning. The city is divided into fifty-seven districts, each of which has a separate branch of the confraternity, with a district chapel, a rector, prefect, and confessors or chaplains, varying from six to ten, according to the numbers of the members. They meet every evening at the Ave Maria; and in order that the instruction may be more practical, as well as more usefully communicated, are divided into two classes, old and young. The evening is spent in literary and religious instruction, and concludes with night prayer recited in common. On Sunday they assemble at seven o'clock, A. M.

(a) Starke's Italy, p. 201.

(b) Valery, p. 469.

The confessors are in attendance, and the principal duty of the morning is the all-important preparation for confession. A subject of meditation is proposed to all, which they reflect upon for half an hour. The meditation is followed by the holy sacrifice of the mass, at which those who are so disposed communicate; and after a second mass of thanksgiving, they return to their homes. After dinner they assemble a second time in the chapel, to visit the adorable sacrament of the altar, at the conclusion of which visit the younger members of each branch association proceed in a body, chanting some sacred hymn as they pass along, either to a garden in the city, or to some pleasant spot in the environs, where the rest of the day is spent in innocent amusement, under the eye of the prefect. On their return, a party, appointed by rotation, is despatched to assist in the several hospitals; and the remainder of the party devotes the evening to teaching or learning the catechism, or to some similar work of piety. We cannot stop to point out the advantages of the admirable institute; with what incalculable fruit might it not be introduced into our large towns and cities!

The Pia Opera degli Studenti is very similar, but it is intended for the students of the university and of the schools of medicine, and the other youths who repair to the capital, to prepare themselves for any of the learned professions. These the members seek out, and upon Sundays and festivals, bring together to the churches of the fraternity, where they are prepared for the sacraments, and receive instructions suitable to the state of life in which they are engaged. The advantages of such an institution are sufficiently evident, especially for young men withdrawn from the vigilant eye of parents and guardians, and exposed, without a guide, to all the dangers and seductions of a luxurious capital. It is under the direction of the learned Mgr. Scotti—a name well known in the literary world—who, besides his other numerous contributions to literature and science, has written several most valuable works for the use of students, and especially of the members of this confraternity. His Catechismo Medico and Omelie Pegli Studenti have been reprinted in every part of Italy, and translated into French, and (we believe) also in German.

It is unnecessary to dwell upon the Confraternita degli Spedali and that of the Pia Opera della Missione. Their object will be sufficiently understood from the title itself. We proceed, therefore, to enumerate a few of the associations of the laity, selecting those only which have something peculiar in their object or constitution; and even of these the reader must be satisfied with the merest outline. The lay confraternities of Naples are a hundred and sixty eight in number, comprising all ranks and professions, and devoting themselves, each according to its own rule, to the exercises of charity in every varied form of which it is susceptible.

Thus the Confraternita di S. Ivone is an association of lawyers, united together by certain practices of devotion and certain pious obligations. With these, however, they combine, like almost all the other confraternities, a work of charity peculiar to their own profession. They undertake gratuitously the defence of poor and friendless clients, who are destitute of the means of prosecuting their just claims by the tedious and expensive process which the law requires. To guard, however, against the abuse of their services, they make it a point to satisfy themselves, in the first instance, of the justice of the claim which they undertake to prosecute. For this purpose a standing committee examines the statement of each applicant for assistance, and reports thereupon to a general meeting of the body. If it meet the sanction of the majority, the cause is undertaken, and the client's claim is zealously prosecuted without expense, and with all the expedition which the necessary forms of the law permit. The institute of St. Ivone is very ancient, and has had some of the most celebrated jurists of Italy among its members.

**SYMBOLISM.**—In our last number we had only time to notice the re-publication of this eminent work. It should be in the hands of all those who wish to have a comprehensive view of truth and error in their principles and development. The knowledge of what is believed, is not so important to the profound thinker as the contemplation of a principle, true or false, and of the consequences which legitimately flow from it. Many hold erroneous doctrines which they would promptly abjure, if convinced that they presuppose a principle abhorrent to their reason and feelings, whilst others who hold sound principles might be easily induced to admit their consequences, which they at present reject, because not viewed in that connexion: Controversy is by this means divested of personalities, and freed from all extraneous considerations. Prejudices, abuses, disorders of every kind are put out of sight, and reason alone consulted. It is not that supernatural principles can be admitted, or their consequences securely pursued by unassisted reason. Grace must enlighten and direct the mind, that faith may be conceived; but the influence of grace is to perfect and strengthen the natural faculties, so that the believer makes the best use of reason in the homage which he pays to Revelation, and in this comprehensive view of its consequences, Mochler is a most useful aid to Theological students, and to priests, in order to treat of controversy with dignity and moderation. He will be consulted, we have no doubt, by preachers of all sects, especially by those whose studies and intellectual powers prepare them for so profound a work. It may dispose many minds for that union in truth to which many things shew a tendency at the present time. Let passion no longer interfere with a study which concerns the salvation of souls, and the glory of the Diety.—*Cath. Her.*

**INTERESTING LITERARY DISCOVERY.**—Above three years ago it was announced in the English papers that Professor Lee had discovered the celebrated lost work, by Eusebius, bishop of Cesarea, entitled "The Theophania, or Divine Manifestation of our Lord." No copy of the Greek original is extant, but a Syriac translation was discovered by Dr. Lee among some Coptic manuscripts, which M. Tattam, of England, brought from Egypt and submitted to the Professor. We learn from recent papers that the three years since the Syriac manuscript has been in his hands have been sedulously employed, in addition to his ordinary duties, in, 1st. Transcribing the Syriac manuscript with his own hand. 2d. In publishing it and correcting it for the press. 3d. In translating it into English; and 4th. In publishing his translation, to which he has affixed a preliminary dissertation—Part I. "On certain opinions of Eusebius." Part II. "Introductory remarks of Eusebius on Prophecy." Part III. "On the Personal Reign of Christ on Earth." Part IV. "On the Restoration of the Jews." The present work of Eusebius argues from natural religion against both Atheists and Polytheists; in the manner of Paley's Theology.

**REMOVAL.**

**JNO. P. LARKIN** has removed to his new Store, in Mr. J. Erwin's Brick Building, corner of King and John Streets, being a few doors west of Mr Devereux's Royal Exchange, in which he is opening a splendid assortment of **NEW and CHEAP GOODS.** The highest price in Cash paid for Wheat Hamilton, 2nd January, 1844 6m ez.s.

**TENDERS**

**WILL** be received by the subscriber till the 20th inst., for furnishing four Scows complete, agreeable to plans and specifications to be seen at his residence in Hamilton, or at his office here.

—ALSO,—

For fitting up the Horse Boat, lying at Vallance's Wharf, Hamilton, for the purpose of receiving a Steam Engine. For further particulars apply to the subscriber in Hamilton, or at his office here.

**JAMES RUSSELL.**

Burlington Beach, Jan. 10, 1843.

**REMOVAL,**

**JOSEPH O'BRIEN**, Boot & Shoe Maker, returns his sincere thanks to his customers and the public for the patronage he has hitherto received, and begs to inform them that he has removed from Mr. Erwin's block to the house in part occupied by Mr. Rolston, John Street, where he will be happy to attend on his patrons; and begs also to remark that his work is reduced to the lowest prices, to suit the times, for which either cash or produce will be taken. Hamilton Nov. 1, 1843.

**DENTISTRY.**

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

Consultation gratis and charges moderate.

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

**T. BRANIGAN**

Is now paying

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

**UPHOLSTERY AND CABINET MAKING:**

Oils, Colours, Painting, Glazing & Gilding.

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

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

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

**MARSHALL SANDERS, JOSEPH ROBINSON.**

King street, Hamilton, May, 1843.

**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 Eceleston'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

**THE HAMILTON SALOON,**

BY

**HENRY McCracken**

ONE DOOR EAST OF THE PROMENADE HOUSE.

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

**PARTIES**

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

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

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

**HENRY McCracken.**

Hamilton, November, 1843.

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

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

**FOR SALE,**

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

**BOOKS, PRAYERS AND PSALM BOOKS.**

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

**A. H. ARMOUR, & Co.**

Hamilton, June, 1843. 39.

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

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

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

December, 1842.

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 accomodation, 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.

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

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

THE SUBSCRIBER takes this opportunity of expressing his gratitude to his numerous friends, for the flattering support received during the time of his Co-partnership, and begs to inform them, that in future the establishment will be carried on by the undersigned, who begs to solicit a continuance of their favours. HENRY GIROURD. Hamilton Livery Stables, July 21, 1843.

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

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

CATHOLIC BOOKS.

JUST Received, and for Sale at the Catholic Office, King Street, a few copies of the following Books and Tracts: Prayer Books, Catholic Piety, Flowers of Piety, Path to Paradise, The Scapular, Think Well On't, Angelical Virtue, Meditations and Prayers. September Hamilton, 20, 1843.

Dr. BARTHOLOMEW'S PINK EXPECTORANT SYRUP.

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

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

HAMILTON IRON FOUNDRY.

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

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

- The following are some of the sizes:— Premium Cooking Stove. 3 sizes with three Boilers. 3 do with four Boilers. Parlour Cooking Stoves. 2 sizes, with elevated Oven. Parlour Stoves. 2 sizes with 4 columns 2 do with 2 do 2 do with sheet iron top. Box Stoves. 4 sizes Panel Box Stoves.

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

Also—Barrel and a half Cauldron Kettles, 5 pail do., Road Scrapers, and all kinds of Hollow Ware. Hamilton, September, 1843. 2

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

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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 no less a sum than £30,000 on the illustrations alone.—Price 3s. each No.

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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

Dr. SPOHN'S SICKHEADACHE REMEDY.

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

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

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

[Certificate of Judge Patterson.]

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

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

Children's Summer Complaint Specific Cordial.

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

MOTHERS should guard with their serious care the health of their children, and a little medicine always at hand in the house, may not only prevent immense pain and suffering to their tender offspring, but actually save their lives. What parents could ever forgive themselves, if for the want of a seasonable remedy they risked the life of their children till remedies were too late. The complaints of the stomach and bowels of children progress with such rapidity, 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.

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