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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. MacDohald, V. G., Editor.

OFFICE—CORNER OF KING & HUGHSON STREETS.

J. Robertson, Printer and Publisher.

VOLUME IV.

HAMILTON, [GORE DISTRICT] NOVEMBER 29, 1843.

NUMBER 11

From the Dublin Evening Post.

THE CATHOLIC CATHEDRALS.

Thou shalt not covet thy neighbor's house—THE TENTH COMMANDMENT.

It is now more than a century ago when some "stern and uncompromising Protestant," complaining to Swift of the dilapidation of the Protestant places of worship, entreated him to suggest a remedy for the scandal. "You shall have one said Swift on the instant; 'allow these Papists to build churches, and as soon as they are finished, turn them out and seize them for yourselves.'"

It was said in sarcasm—but, nevertheless, it was good Protestant advice—advice which had been acted upon only the century before by wholesale.

But, your "stern and uncompromising Protestant" of the eighteenth century did not take the good Dean's advice. He would not suffer the Papists to build temples, or to repair those going into decay. On the contrary, he hunted the priests like wild beasts; he made a law to rob Papists on the high way of their horses; he also enacted in "the Legion Club"—he was a very "stern" fellow, your Protestant of this day—that there were no Papists in Ireland; and it was one Jocelyn, we believe, who was imported as a Chancellor, that maintained on some affair in his court, that the law did not recognize the existence of any. Whether this Jocelyn was an ancestor of the Bishop of Clogher, and other great heroes of that ilk, we do not know. But, it appears that his law was held good.—And yet our "stern Protestant" was not convinced.—For, though this high authority declared from the bench, there was not a single Papist man, woman, or child, in Ireland, yet not only one law, but a whole code, was enacted against these men in *nubibus* which code obtained the epithet of Popery or Penal.

Notwithstanding all these efforts to protect the souls, and augment the contents of Protestant purses—notwithstanding the anxiety for holy religion, and, as the *Mail*, sweet edifying Protestant—calls it, for God almighty's own church, your stern Protestants of the eighteenth century forgot, somehow or other, to keep the churches which they had taken from the Papists in repair, or to build others. Indeed they were not much wanted in those days, so that it came to pass in the close of the last century, some of them were turned into stables, and others into barns—these we have seen; and in some—even in the Protestant North—they made *putteen*—that is to say, English reader, unlawful—but good Protestant whiskey. But we must say the Protestant churches, in those days, were only useful for such pious purposes. Provided the sabbath was gathered that was all that was required, and it was enough.

We speak of the interior; but how was it in the cities and great towns? Wherever there was an old cathedral was cubbled up for established worship; and, as we Protestants are all gentlemen and ladies, divided, most aristocratically, into pews or closets for the benefit of the fashionable elect; while your poor, though stern, Protestants (where there were any,) were compelled to go into owners and crawl into the aisles, to admire the quality enclosed and cut off from vulgar contamination. But, although they endeavored, with all their might, to be snug and genteel within the church—although, when there was a congregation, as in Dublin, for instance, they had pews, and cushions, and fine gilt prayer-books, it never occurred to them to keep the exterior of their building in

proper order—much less did they dream of decoration or architectural ornament. As it is, at this day, the Protestant churches in Dublin, built by Protestants, are a positive disgrace and eye-sore. There is in no city in Europe such an utter shame in regard to religious edifices, for Protestant worship, as this is. We talk not of St. Mark's or St. Paul's—these are not erected in your fashionable localities; but look at St. Ann's and St. Peter's, which are. Are they not the ugliest barn or caravansara things ever seen? The income of St. Peter's is between two and three thousand a year. There are also sundry taxes levied at the Easter vestries for various purposes. But it never occurred to our most excellent establishment to build a steeple, or a tower, a decent front to this, the church of the wealthiest parish in Dublin. Ah, no. The income is only sufficient for a gentleman who, we assure you, good reader, "moves in the first circles."

But while, until very recently (for we are not blind to what is now attempting to be done in the latter days of our establishment, nor to the effects on church building of the £40,000 a year, presently at the disposal of the Ecclesiastical Commissioners,) we good Protestants neglected our good church, that is to say, the walls thereof, and the roof—the Catholics have been building at a prodigious rate.—There have been cathedrals built, or in the course of building, in most of the dioceses and sees of Ireland. And these cathedrals are not of your ordinary brick and mortar, run up by a builder at the cheapest and most reasonable rate, according to contract, but really magnificent edifices, upon the best Gothic or Anglo-Norman principles—nay, upon the Greek models, as the beautiful cathedral of the Virgin in Marlborough street. But it is not on these alone that the Catholics of Ireland have shown the glories of their art. Their parish churches, generally speaking, in this city, are beyond all comparison superior—what are we going to say?—there can be no comparison between things so utterly dissimilar. You might as well compare Bull's Bank, as a building, to the Bank of Ireland.

Now, these stately edifices have not cost the State a single stiver, nor a single sapphire, we will venture to say, came from a Protestant purse, except our own, for, be it known to all and sundry of our fellow-Protestants, we did subscribe to the Catholic Church in our parish. In a word, in this regard, or, indeed, in any, the Catholics owe nothing but forgiveness to the Established Church or to the State. What they have is their own, and they will keep it with the blessing of God!

O, no, quoth the *Mail*, God forbid! And, it so happens, that to a certain *obiter dictum* of our contemporary—thrown out, as it were, by chance—the reader is indebted for this excellent article.

He is abusing the Catholic clergy as heartily as if—in- stead of being, as he is, a good Protestant bred and born, and no mistake, he were a renegade and apostate, telling them that if they continue Repeal agitation, the thing will eventuate it—

"Nothing but a re-conquest of Ireland, attended probably with confiscation of property, a transfer to the Established Church of the gorgeous cathedrals and monasteries now devoted to their worship, and the just extirpation of their religion from the land."

Hah! and you have cast your covetous eyes, good Protestant, as you are, at the gorgeous cathedrals and monasteries dedicated to Catholic worship. You would—would you?—play the games of the seventeenth and eight-

eenth centuries. You would seize the Popish churches, and convert them to Protestant uses. But where would you find the congregations, you devil, you? No matter, if we could get rid of the present, and we will, you say, we shall extirpate their religion from the land. That is to say, you will extirpate the people.

Why, is it an unseemly and disgusting monster; but, like all preternatural things, it is little better than a cloud. It hath ferocity, indeed, and would delight in rivers of blood—but, then, it is thoroughly impotent in mind and body. If it were not the thing it is—if it were not impervious to a scene of shame, as it is to a feeling of conscience—if it were not a "beast that knows no discourse of reason"—we might, perhaps, visit with stripes the guilty thing. But what impression could you make upon such a hide?

Yet, a short word to the persons to whom these innumerable atrocities are addressed.

You may believe us, good folk, when we assert that the seventeenth century is not the nineteenth.

You may take our word for it, that Sir Robert Peel is not Oliver Cromwell.

You may believe us, too, that there was not a million of people in Ireland in the days of the latter, while she numbers her population now at eight millions and a half.

You may rest assured, that come what may, there will be no confiscation of property. England, we know, but too well, of all nations, has been infamous for this species of policy. In all the Continental wars—nay, in the terrible war of the French Revolution, there was no interference in the descent of property, by reason of the political offences of the holders. It was only during the vicissitudes of the French Revolution, when a set of hungry ruffians seized on the estates of the nobles—and in Ireland, when a banditti possessed themselves of the land, that confiscation was a policy. The difference, however, was in favor of France. The lands in that country were made public property and sold. In this country the lands were given for nothing to adventurers and Proletarians.

But that game, we assure you, will never be played again. England would not suffer it, Scotland would not suffer it—nor would Ireland.

Still, we can suppose the three kingdoms mad. For history teems with such examples. But all the rest of Europe will not be mad. And if any fanatic or ruffian should have the power to commence such a campaign in Ireland, as this wretched being recommends, he would be caught, and caged and executed.

Prince Hohenlohe is stated, in a letter from Inspruck, to have performed by prayer some new miracles there during the last month. Amongst the persons stated to have been cured were the daughter of a counsellor of the Court of Appeal of the Tyrol, after a painful illness of three years, and a woman of 55, who had been for seven years afflicted with paralysis.

DIVORCE IN NEW JERSEY.—Mary Ann F. Randolph from her husband Stelle F. Randolph. He was a Baptist preacher, but took it into his head one day, having a family of several children to travel off with another woman. He wrote back a letter, stating that it was not his intention to return.—*Irish Citizen*.

The sang froid with which these things are done is frightful.—*Cath. Herald*.

From the Belfast Vindicator.

ORANGEISM IN LARNE.

We beg to call the attention of the authorities of Larne to the following "card," which has been publicly circulated through that town and neighborhood, to announce that there will be an Orange ball, at Bank near Larne, on the 13th inst. We have such great searching for Ribbonmen, and Ribbon lodges, that one would imagine the police force had been embodied for this purpose alone, and, on some occasion, to assist the Orangemen. Lord! if a Ribbon ban were publicly announced, what a ferment would be excited amongst all the powers that be. Stipendiary magistrates, sub inspectors, constables, and policemen, would all be in motion; Dublin Castle would be bombarded with their reports, and swords and medals would be distributed by the dozen. But when it is a loyal Orange ball, it is quite another thing. There are no policemen sent to search suspicious houses—there is no hunting after lodge papers; and if the authorities interfere at all, it is only to teach them a little prudence, and to learn them not to parade their meetings so ostentatiously before the public. Could one believe that the Orange societies have been proved to be treasonable, and that they have been unanimously condemned by the Parliament and Sovereign of these realms, when he reads the following card, signed by six stewards, whose names are given in full, for the purpose of calling together an Orange lodge, on the 13th inst. The existence of Orangemen in great numbers is not only a matter of public notoriety, but is proclaimed by themselves; and we insist on the authorities, that they will not confine all their precious exertions to one party, but that they will execute the law, impartially against all who violate it;—

The glorious, pious and immortal memory

"Let Orange hearts unite in one,
The Scripture be their guide,
And never lose their hands of love,
Till death us all divide."

ENISKILLEN.

WILLIAM III

A'GHAM.

NO SURRENDER!!!

LOYAL ORANGE BALL.

SIR AND BROTHER.—The favour of your company and partner is requested to an Orange Ball, to be held at Bank near Larne, on Friday evening, the 13th Oct. next. Dancing to commence at seven o'clock. Your attendance will oblige me.

STEWARDS

John Clelland,	Robert Hamill,
Samuel M'Clure,	John Wilson.
Geo. M'Meekin,	Samuel Gleghorn,

Larne, September 27th, 1843.

Another Orange Ball. It seems that we are to have another of these swearing and whiskey-drinking manifestations in Ballemena, on Monday evening next. As we always wish to warn the police authorities of these matters; they not being too anxious to seek out information for themselves; we give them our autho-

rity, in shape of the following elegantly worded document:

"NO SURRENDER!

"LOYAL ORANGE BALL.

"The favour of your company is respectfully requested to attend an Orange Ball, to be held in Mr. Wilson Hanna's Church street, Ballymena, on Monday evening, the 16th of October, 1843. Dancing to commence at seven o'clock. Your attendance will oblige the stewards,

"James M'Indoo,	"Samuel Wilson,
"John Boyd,	"Andrew Leech,

"Tis Orangemen that's not afraid
To wear the Orange bright,
Whose company we wish to have,
To spend with us one night,
And likewise all our female friends,
I hat love our loyal cause,
Most cordialy we do invite,
And give to them applause."

We trust that these weak and wicked miscreants will be looked a tor by our dear friends of the green jacket brigade. —*ib.*

From McKensie's New York Examiner.

ORANGE LODGES.

I am delighted when I meet with opportunities to place on record such noble disinterestedness on the part of Orangemen as was exhibited by Messrs. Kean & Waters. The uses to which Orange lodges have been put, and the whole system I detest. In order that references throughout this journal may be more clearly understood, a brief account of these lodges is given below.

These secret societies, formed to perpetuate national disunion, excluding persons of a different religious faith, were nourished by the English Power to excite dissensions between worthy Protestants and Catholics and thus strengthen a foreign arm in plundering both, through tythes, absontees, taxation, &c.

Orangemen, says Madden, "were impelled, as their descendents are, by a simple desire to get possession of property belonging to people who had not the power to protect it, and give the rapacity the colour of a zeal for the institutions of their own religion."

The first society was organized at one Sloan's in Loughall, on the 21st of Sept. 1795; and in February, 1836, King, Lords, and Commons, needing them no longer, ordered them to disband forthwith. The Duke of Cumberland, was head of the Orange Societies, the Duke of Gordon over the Scotch Orangemen, and there was a host of other peers who lent their names and gave their cash thus to divide the people of Ireland. Tunes are played offensive to the Catholics, during the processions, such as 'the Boyne Water,' 'Croppies lie down,' and 'the Protestant Boys.' While Orangeism was uppermost it is evident from the admission of Judge Fletcher and others, that one of the order, if tried for murder, had to exhibit his party badge at the bar; that would clear him. It was time to stop this violation of equal justice. Mr. Brownlow, in parliament, once an Orangeman, denounced the lodges, and Sir R. Peel severely condemned the system. Yet

it was the vile mercenary officials who had urged them on, as in Canada, *from first to last.* Their original oath, as stated by Plowden, was "to use their utmost exertions to EXTERMINATE all the Catholics of Ireland." Their 1st name was "Peep of Day Boys."

They had a secret test called *the purple oath*—and thus it was, that in fair Ireland man became the enemy of his fellow, without a shadow of cause. The *Defenders* were societies opposed to the Orangemen, and of persons supposed to belong to them. This year ('95) many hundreds were seized, carried before Lord Carhampton's revolutionary tribunal, and without trial, or enquiry, ordered to Sligo, and sent on board of English War Ships!!! The bad Irish Parliament, like that of Upper Canada in 1838, legalized this practice, so far as Catholics were concerned! Thus was revolt urged on, by those who were ready to murder their victims. The Orangemen gave their Catholic brethren orders to quit their dwellings, by posting on their houses this notice: "fire and tagot: *Will Thresham and John Thurston.*" And (says Plowden) they punctually executed their horrid threat. Mr. O'Connor, before the secret committee of the Lords, boldly accused Castlereagh and the government with enlisting presbyterians under the banners of religion to fight for a political usurpation their souls abhorred, and instanced the oath of excommunication.

In Dr. Dickson's sermon, to reformers of all religions, before the revolt in '08, at Dungannon, his text was, "See that ye fall not out by the way," and he entreated catholics, protestants, and presbyterians to unite for the good of old Ireland and the happiness of her people, like the three leaves on one stem in the Shamrock of their country. To the dungeon with him was the word, and the worthy old presbyterian was immured in a Scotch fortress till his brother priests had become pensioners of England, thro' the regium donum. The North of Ireland Presbyterian Clergy, the children of the Scottish Covenant, were true patriots, and, like their illustrious forefathers, gloriously suffered martyrdom for liberty. The Rev. Dr. Porter, minister of Newtonards, was hanged in front of his own kirk, and went into eternity imploring the God who had implanted feelings of love and kindness in the breast of man to bless his country and unite her people in the bonds of freedom, charity and peace. The Rev. Mr. Warwick of Kercubben was hanged, and Messrs. Sinclair, Simpson, Ward, and Birch, all faithful presbyterian ministers in Down, were transported.

The Orange Institution was, as it were, dissolved by resolutions adopted by the Alien Parliament which had encouraged and used it, on the 25th of February 1836.

SPEECH of O'CONNELL on Earl De Grey's Proclamation.

The following are extracts from Mr. O'Connell's speech, delivered by him at the Loyal National Repeat Association, Dublin, immediately after his arrest:—

He never, in the course of a long and eventful life, rose to address a public assembly with a stronger or more awful feeling of responsibility, than he did at the present moment, [hear, hear].—At the same time, he never addressed a meeting with a more confident feeling of personal firmness—he never addressed a meeting with more triumphant feelings of the propriety of the conduct of the people, and the iniquity of their enemies [hear, and cheers.] It was quite true that he passed a most hideous day yesterday; for hours upon hours he could not bring his confidence in the people, in their tranquility, in their ready obedience; he could not raise that confidence to a sufficient pitch not to apprehend that mischief might casually occur, and that the day might end in a massacre of innocent people [hear, hear.] He would say it at once, it was not the fault of the government that there was not a massacre, [hear.] He did not hesitate to report it, and if he were to go to the scaffold for it to-morrow, he would not hesitate to say, that if the government had intended to trick the people into a massacre, they would not act otherwise than they they did act [hear.]

THE PROCLAMATION.

I now come to canvas their proclamation, and I have it in my pocket. A proclamation more dangerous to the people was never yet issued; and I contrast it with the proclamation issued in Wales, to show how they issue proclamations in England, and the damning diversity of the proclamation they issued in Ireland.—(Hear, hear.) Here is the first paragraph:—"Whereas it has been publicly announced that a meeting is to take place at or near Clontarf, on Sunday, the 8th of October instant, for the alleged purpose of petitioning Parliament for a Repeal of the Legislative Union between Great Britain and Ireland." There is no great harm in that—that is an innocent paragraph. (Hear, hear.) Here is the next:—"And whereas advertisements and placards have been printed and extensively circulated; calling on those persons who propose to attend the said meeting on horseback to meet and form in procession, and to march to the said meeting in military array." Now that is not true. There were two advertisements published. One was a silly and foolish advertisement, calling for a military procession, and officers, and trash of that kind, published on Saturday week, without any name to it. There was also placards posted, giving a notice which was necessary, that the horsemen should not press upon the people. (Hear, hear.) The notice to proceed in military array was advertised without name to it, and actually turned it into ridicule at a meeting of the association this day week; but but yet here it is thrown in the dexterity of Brewster or Blackburne, I don't know which of them, by a piece of unworthy dexterity, I will call it, for it is unworthy of any government. (Hear, hear, and loud cheers.) The next passage runs thus:—"and whereas meetings of large numbers of persons have been already held in different parts of Ireland, under

the like pretence, at several of which meetings language of a seditious and inflammatory nature has been addressed to the persons there assembled, calculated and intended to excite discontent and disaffection in the minds of her Majesty's subjects, and to bring into hatred and contempt the government and constitution of the country, as by law established." I deny it.

Instead of bringing the constitution into contempt, we were endeavoring to revive the constitution. Instead of exciting disaffection among the people towards the throne, we always spoke favourably and in the highest terms of respect of her Majesty the Queen; and we spoke of the constitution only with a view to its revival, as it was when I was born, and as it will be before I go to my grave. (Cheers.) I shall say nothing of the word "hatred," as it belongs to the hard passions; and as for bringing the government into contempt, it would have been quite superfluous in us to attempt to do that, as the government have already proved how well able they were themselves to do so. (Cheers and laughter.) Never has a government been so decried even by its own party. Every newspaper in the kingdom, no matter what its politics, have talked and continue to talk of them in a contemptuous tone, and it is therefore, a little too bad to think that Ireland should now be accused of bringing into contempt a government that is acknowledged by the press of the country to be the most contemptible that ever ruled, or that is again ever likely to rule, over the destinies of the empire. We may well make them a present of all that trash. There was a friend of mine in Cork who had a very strong way of expressing himself, and whenever he could not find a word sufficiently strong to convey his meaning, he coined one, and this kind of balderdash he called "sudgeography." (Laughter.) Now this proclamation is perfectly sudgeography. It goes on to say:—"And whereas at some of the said meetings such seditious and inflammatory language has been used by persons who have signified their intention of being present at, and taking part in, the said meeting so announced to be held at or near Clontarf." There is a phrase for you in a viceregal proclamation. "There have been meetings heretofore at which seditious language has been used, and some of the persons alleged to have used it have signified their intention of being at Clontarf;" but have they signified their intention of using such language? The proclamation does not even give us that bare pretence. I ask, then, did ever such drivelling folly emanate from a government as that phrase? These persons have signified their intention of being at Clontarf! Oh, miracle of wisdom and sagacity! Oh, sudgeography personified! (Loud and continued laughter.) But to proceed with this precious document—"And whereas the said intended meeting is calculated to excite reasonable and well-grounded apprehension that the motives and objects of the persons to be assembled thereat are not the fair legal exercise of constitution-

al privileges, but to bring into hatred and contempt the government and constitution of the United Kingdom as by law established, and to accomplish alterations in the laws and constitution of the realm by intimidation and the demonstration of physical force." I deny the absurd allegation. I deny it was calculated to excite any such apprehensions. As to "the constitution of the United Kingdom as by law established," it enables us to repeal an act of parliament, or else it does not exist at all. They ought, therefore, really to have somebody to take them by the ear and write common sense on it. It goes on:—"Now, we, the Lord Lieutenant, by and with the advice of her Majesty's Privy Council, being satisfied that the said intended meeting so proposed to be held at or near Clontarf as aforesaid, can only tend to serve the ends of seditious and seditious persons, and to the violation of the public peace." Before I read further, let me observe that there is not one single assertion of any evidence existing to prove even one of these charges. It is not alleged that any body swore or deposed to any such things. There is not a particle of evidence to support what is here put forward. It is the mere *ipse dixit* of the individuals from whom it has sprung; and yet a nation and a people are to be insulted and deprived of their rights because these drivellers chose to put together this almost unintelligible nonsense, which is as calumnious as it is false and absurd. (Hear, hear.) But it is not that alone. Do they allege that any violation of the peace has taken place at any one of the meetings they have referred to? Do they say one word upon the subject?—Do they presume—do they dare to assert it? No; they admit that the law was not violated or the peace broken by any body except "we, the Lord Lieutenant"—by any body but the great "we." (Laughter.) What, then, does this great "we" ordain? "We do hereby strictly caution and forewarn all persons whatsoever, that they do abstain from attendance at the said meeting; and we do hereby give notice that if, in defiance of this our proclamation, the said meeting shall take place, all persons attending the same shall be proceeded against (whatever proceeded against means) according to law: And we do hereby order and enjoin all magistrates and officers entrusted with the preservation of the public peace, and others whom it may concern, to be aiding and assisting in the execution of the law in preventing the said meeting, and in the effectual dispersion and suppression of the same, and in the detection and prosecution of those who, after this notice, shall offend in the respect aforesaid." I venture to assert that such a proclamation has never yet been used in England, or even in Ireland. Why, every corporal in the army is entrusted with the preservation of the peace; but for fear that should not be enough—lest every Orangeman might not be included, they add "and others whom it may concern." Never was anything so equal it! It is not the language of the law, but of a ferocious authority. (Hear.) Whoever advised it; and as a lawyer, I declare that I would be ashamed of my profession if I did not proclaim it to be the grossest violation of the law I have

ever read. (Loud cheers.) It is also ridiculous. It first calls on all those magistrates, officers, and others, whom it may concern, to prevent the Clontarf meeting, and then to suppress it. (Loud laughter.) There are a set of heroes for you. Prevent that meeting—don't allow it to take place—be sure you suppress it. (Renewed laughter.) "Given at the Council Chamber, in Dublin, this 7th day of October, 1843," and signed E. B. Sugden, C. Donoughmore, the man who turned out his foster brother because he attended a Repeal meeting—(hisses)—Eliot, F. Blackburne, a judge, who ought to be minding his judicial business. While Attorney General it would have been fair enough in him to have thus appeared before the country, but to have left the judicial business of the Rolls Court in a matter of party in a case of criminal law, was to say the least of it, unbecoming. The next name was that of E. Blackney—recollect that he is commander of the Forces. (Hear, hear.) I think a tale hangs by that. (Hear, hear.)—Recollect, too that all the "officers" were directed to act under this proclamation. All the "officers" seeing Sir E. Blackney's name appended to this document would very soon understand what the "word officers" meant.—(Hear, hear.) Then comes F. Shaw. (Groans.) I don't require any great exertion of superior virtue for him, but I think it would have been decent of the man who might have been obliged to try persons under the proclamation not to have made himself a party to it. (Hear, hear.) That is all I submit respecting him. He may not understand it, but I think the people of England will. Next comes, as a matter of course, the name of T. B. C. D. E. F. Smith. (Loud laughter.)—Such is the proclamation that was issued on Saturday evening, when it could not possibly be explained to the people by the friends of the people, devoid of the slightest allegation of the evidence of crime, even on suspicion of heresy. And oh! if 200,000 men had come into town unarmed—for we do not allow them to carry even sticks at these meetings—and in some narrow, or even in some wide passage, and pressing on the military, caused some riot or accident, however slight, who can calculate the amount of bloodshed that would have followed? If they had issued the proclamation on Wednesday or Thursday, or even on Friday, so as to give us one day to go round to those places, from which persons were likely to assemble, there would not have been the slightest danger of a riot, bloodshed or massacre. That they did not do—and of their motives for not doing it, let others judge, and not we.

DIFFERENCE BETWEEN PROCLAMATIONS

I shall now go to the proclamation for Wales. (Hear, hear.) It thus commences—"Whereas in certain districts of South Wales, more especially in the counties of Pembroke, Cardigan, and Carmarthen, tumultuous assemblages of the people, disguised and armed with guns and other offensive weapons, have taken place by night, and outrages of the most violent description, have been committed upon the lives and properties of divers of our subjects." Recollect,

that as regards Ireland there has not been the least pretence even of any outrage. (Hear, hear, hear, and loud cheers.) "And whereas, in contempt of the restraints of law and order, these tumultuous assemblies have pulled down toll-gates, and have violently entered and destroyed toll-houses; and whereas, they have also attacked the mansions of individuals, extorting from them sums of money by threats or by violence, and have destroyed by fire the hay, corn, and other property of divers of our subjects." Have we had any tumultuous assemblies in defiance of law and order? Have we pulled down toll-gates? Just contrast us and the Welsh! Observe the difference between our conduct and theirs! Have we committed any outrages on life or property? Have we, in contempt of order and the law, committed any outrage? No, we have pulled down—no, we have destroyed no toll-gates—we have pulled down no toll-houses! We have not destroyed the hay, corn, or other property of any one. (Hear and cheers.) But let us go on a little further. Have we attacked the mansions of any individuals? What sums of money have we extracted by threats or by violence? Could any of these things be said of us?

There was a catalogue of crimes denounced against the Welsh—full measures of the greatest crimes that men could possibly commit! And how are these men treated? The Welsh proclamation goes on, "We have thought fit, and with the advice of our Privy Council, to issue this our royal proclamation, hereby strictly commanding," whom?—mark this—"all justices of the peace, sheriffs, under-sheriffs, and all other civil." Mark that—"Civil officers whatsoever, that they do use their utmost endeavors to repress all tumults, riots, outrages, and breaches of the peace." Let us mark the difference between the Welsh and the Irish proclamation. (Hear, hear.) In the former, all justices of the peace, sheriffs, under-sheriffs, and civil officers are ordered to carry it into effect. What was the order in Ireland? To whom were the behests of the Irish proclamation addressed?—To "all magistrates and officers entrusted with the preservation of the public peace, and others whom it may concern." Not a word in the Irish proclamation of civil officers. No! all officers, both civil and military, are included in the general term, and over and above those "others whom it may concern." Why this is intended for and addressed to Treham Gregg and his auditory. (Cheers.)

Orangemen and officers, civil and military, all whom it may concern, are called in to aid and assist the execution of the law in Ireland. But mark how carefully they are of the Welsh; civil officers alone are called on to execute the law of them. Was there ever a contrast so great and so striking? The persons mentioned in the Welsh proclamation do not require it to give them power. The Welsh magistrates and civil officers do not require it; they have the power already. But here, in this Irish proclamation, authority was given to all, both civil and mili-

ary officers. (Cheers.) Both were issued by the same government and, I ask, was there ever anything so insulting as their conduct? (Cheers.)

A PROCLAMATION NOT LAW.

It may be asked does a proclamation possess the force of law? Does it make the law? I stand here and say that proclamation cannot make the law. (Cheers.) There were, to be sure, two Algerine acts, one passed by the Tories, the other by the Whigs, which endowed the royal proclamation with the force and authority of law, but of these acts not one trace now remains—they have expired, and are no longer in existence. In former days, Henry IV. got his parliament to pass an act which gave to his proclamation authority similar to that of a legal enactment; but that was weak and a criminal compliance to despotism. It was the law of a tyrant; and men who now attempted to give similar authority to the proclamation of any sovereign, were guilty of an act of tyranny, and endeavoured to subject their country to despotism. (Cheers.) What is, then, the authority of a proclamation? It is of use to warn the people against the commission of any breach of law; to set before them the meaning of the law; to warn them of the penalties incurred by breaking it; but it does not make the law—it does not make a crime; and if it does not plainly and clearly set forth the objects I have stated, it is utterly useless. (Cheers.) I stand here to proclaim my solemn conviction, that the men framed this proclamation ought to be impeached for the abominable and wicked latitude they have allowed in the terms of it. (Loud cheers.) Here are two proclamations, and here is a contrast between that for Wales, where it is necessary, and that for Ireland, where it is not necessary. (Hear, hear.)

WHAT IS TO BE DONE NEXT.

Well, but what are we to do? (Cheers.) We shall see—I have heard it said that they will next proclaim down the Repeal Association. If they do, I will be the very first man to go into the room on the day after they have made their proclamation. (Loud cheers.) Will they venture to proclaim down our dinner to-day? (Cheers.) If they do, it will make me relish my cut of mutton with a redoubled appetite. (Tremendous cheering.)

THE PROCLAMATION ILLEGAL—THE FUTURE COURSE OF REPEAL.

I here maintain the utter illegality of that proclamation. What is its object? Is it intended—do they mean by it to deprive the great Irish nation of their rights, to take away the law which delivered them, to deprive them of all legitimate means of obtaining those rights of which they have been plundered by the grossest crimes which ever soiled the annals of history, to act in a similar way as before, when they plundered, filched, and robbed us of our liberty? (Loud cheers.) My course is manifest. That proclamation has done nothing to alter my course of conduct, except in so far as my attendance at the meeting yesterday was concerned. It certainly did prevent me

attending that, but there all its influence was at an end. (Cheers.) I did intend before the parliament sat to have had a simultaneous meeting of every parish throughout Ireland, on the same day, to petition them, and those petitions were to be signed regularly by all the resident Repealers, commencing with the clergymen. (Hear.) I cannot now name a day for this great simultaneous assembling of the Irish nation, for I wish the excitement and indignation raised by this foolish and mad proclamation in the breasts of the people to be assuaged, before I venture to do so. (Hear and cheers.) Still I give notice of my plan, and on a certain day yet to be appointed every parish in Ireland shall meet to seek the restoration of their native legislature.

THE SIMULTANEOUS MEETING.

Before the next sitting of parliament it will be necessary to hold two of these simultaneous parochial meetings of universal Ireland. (Cheers.) The first for the due exposition of their grievances, and the drawing up of petitions to the imperial parliament: the second, to have these petitions adopted and signed, man by man. These meetings will take place after Mass, and the necessary business will be transacted in the little yards or enclosures attached to every chapel. (Cheers.) I want to know how they will prevent our meeting to petition simultaneously throughout Ireland, although they may prevent our meeting in multitudes? (Loud cheers.) To arrange this was one of my reasons for giving up monster meetings; but I have still something more to work out.

THE ARBITRATION COURTS.

I shall also carry into operation the plan of our Arbitration Courts. In this I believe the proclamation will give us no small help, and soon all over Ireland there would be gentlemen dispensing justice to all who sought it.

A NEW PLAN.

I have also another plan which I intend to submit to the association. It has been devised by gentlemen of the highest financial capacities, themselves large capitalists. It is to prevent the interest payable out of the Irish estates from being henceforth drawn out of the country. Many of these estates are now overloaded with mortgages, the interest of which is handed over to persons residing in England. The object is to buy up the debts due on the Irish estates and have the whole of the interest kept at home. (Hear, hear.) The plan is nearly perfected, it is most promising, and can with ease be carried into effect by a company of gentlemen taking shares of £100 each, and from the number who have signified their willingness to aid in carrying it out, there is no doubt but that it can be satisfactorily accomplished. (Hear, hear.) This company would be embodied for the purpose of taking up the debts due in England, and to Englishmen out of Irish estates. (Cheers.) Thus the interest of the debts or mortgages would be paid and spent in Ireland instead of in England. (Cheers.)

THE PROCLAMATION AGAIN.

I am neither abashed nor struck down by the blow levelled at me by the proclamation. Cheers. No; on the contrary, I call upon the people of Ireland—I tell them they have the opportunity of making their nation free—of making their country a nation—if they but obey me, follow my advice, commit no outrage on the law, abstain from riot and violence of any kind, and pay respect to any appearance of the law—to the command of the constituted authorities. If you are attacked against the law and the constitution—if your rights are, contrary to the constitution, interfered with—if such a thing can be imagined, I tell you there is no man more ready in such a case to say to you “defend yourselves.” (Tremendous cheers.) I am convinced that cannot be the case; but at the same time I warn the people to abstain from outrage and violence; for we could not join the people if they commit any crime, or had the folly to give such opportunity to their enemies. (Hear.) This is the line of demarcation. Abstain from outrage, but be prepared for your rights. Obey the law, and I promise you security and liberty.— (Hear.) Violate the law in any respect and you will have the dragoons and artillery possessing an advantage over you, because you place yourselves in the wrong and them in the right. (Hear, hear.)—Let my advice circulate throughout the land and be obeyed, and we will have the loved land of our birth a nation once again. Cheers. In the meantime I will proceed with my plans. I will bring forward the financial plan I have alluded to, and I will take the necessary steps for carrying out my plan for the formation of the Irish House of Commons, which I trust I will be enabled to lay before Parliament the very first week of the next We will have petitions from every part of Ireland to the Queen and to the parliament. (Cries of hear, hear.) Europe and the world shall know our grievances and our virtues. They shall know our determination—our fixed and full resolution—never to be guilty of a crime—never to commit an offence—never to stain our cause by the shedding one drop of human blood—and never to violate a single ordinance of God.

ADVICE.

People of Ireland! be not then hasty—be not then impatient—proceed as you have hitherto done—coolly, and quietly, and cautiously. Endeavour to bring to your side every thing that is good and virtuous, and allow no man to stand amongst you who violates the law of God, or who commits an offence against the laws of man. Stand together patiently but firmly. Love one another—and encourage all to entertain an ardent love of liberty, and, above all, maintain a perfect determination never to give up your efforts until your great object is attained.

GOOD CONDUCT OF THE PEOPLE AND OF THE SOLDIERY.

I have to express my delight at the conduct of the people yesterday; they were good humoured and attentive to our instructions. I have also to express

my admiration at the exemplary conduct of the soldiery. (Hear) Nothing could be more proper than their behaviour; but nothing could be more cruel than to keep the poor fellows standing together all day for nothing. And then there was the pride and pomp of the Lord Lieutenant going to review the army. (Hear and laughter) They assail us with the charge of desecrating the sabbath: but I wonder what the Lord Lieutenant was doing on Sunday mounted on his poney, prancing down the road? (Hear) I speak well of the people and the soldiery, and my swelling heart beats high for the consummation of the liberty of Ireland.— (Loud cheers) Yes; it is impossible to resist us if we do not give our enemies a hold over us by the commission of crime, or of pausing in our career. Sir Robert Peel and his ministry said, “Let them go on and they will weary themselves—let them take their own course and their excitement will end—their ardour will cool. We went on, in our course to the end of our great meeting, and then lest we should weary out, here comes the proclamation, to give us new vigour. (Hear, hear.) If we have liberty and constitutional law, we should now, one and all, exert ourselves with redoubled ardour, but within the limits of the law and the constitution, until we have Ireland a nation again. [Loud cheers.] They would not have dared to issue such a proclamation in England. They did not issue such a proclamation in Wales. They would not have issued such a proclamation in Scotland. In fact, if I wanted one more proof of the necessity of the Repeal I have it in this proclamation, for it is an insult offered to Ireland that would not have been attempted towards any other part of the empire. [Hear, hear.] But what need I tire you? You know if you violate the law you injure the great cause in which we are engaged. We have the support of honest, brave, generous, temperate, and moral millions, and by keeping within the law success is inevitable, and the green land of our birth shall be a nation again. Her plains shall be filled with fertility and fruitfulness for the benefit, not of the stranger, but of the native and the inhabitant—her green fields shall be the abodes of contentedness and health—her lofty hills shall send forth those mighty streams that emanate from them, not to expend their power in waste, but to turn machinery, capable of affording manufactures and employment to the population of the country—her harbors and estuaries shall be the emporiums of commerce and of wealth, and her population shall be all comfortable, independent and happy. HURRAH THEN FOR OLD IRELAND AND THE REPEAL.—[Tremendous cheering, which continued without intermission for nearly quarter of an hour, in the midst of which the hon. and learned gentleman sat down.]

The Liberator then said he had to announce the amount of the Rent for the week which was ELEVEN HUNDRED AND FIVE POUNDS THREE SHILLINGS AND ONE PENNY. [Loud and continued cheering.]



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, NOVEMBER 29, 1842.

We pity poor Strachan, the Law Church Bishop of Toronto, who has been condemned to run the gauntlet through the provincial press for his foolish petition, addressed to the Government, in favour of the University College monopoly, by his proud, grasping, intolerant, and parliamentary legal sect. We spare him our lash for the present, as he is so severely dealt with by his brother Protestants of every denomination. He styles himself "Bishop of Toronto, by divine permission;" so may Satan himself, style himself "by divine permission" the lord and master of this lower universe. Such a title implies no commission whatever from God.

We understand that our black and coloured brethren who meet in a rickety Tabernacle in McNab Street, have been deprived of public worship on Sunday last, owing to the absence of their worthy preacher, DEACON MORSON, who had been placed in Gaol by Mr. TERENCE BRANIGAN, for having stolen and slaughtered a pig of his, the Wednesday previous. Great credit is due to the Town Bailiff, Mr. RYCKMAN, for his promptitude in forgetting out the thief apostle.

THE CATHOLIC MAGAZINE.—We beg to acknowledge the receipt of the November issue of this excellent periodical.

THE CATHOLIC EXPOSITOR, for November has been received; but the copy sent us is useless, having an omission of a whole sheet in the centre of the work.

Calumnious Forgery.—It is ascertained beyond doubt, that the Ancona decree against the Jews, so greedily copied by journals hostile to the Catholic Church, is a villainous forgery. Mr. Walsh, in his letter from Paris, says that it was "fabricated by some crusader against the Jesuits."

Will the Baptist Banner, and kindred newspapers, which gave circulation to the injurious falsehood, have the manly honesty, not to say Christian justice, to give as much circulation to the detection and exposure of this forgery, as they did to the lie itself? We shall see.—Catholic Advocate.

In the parish of Iniscarra, fourteen persons were received into the Catholic Church during September.—Catholic Reporter.

REPEAL MEETING.

At a meeting of the Repeal Association of Hamilton, held on Wednesday the 23d instant—the President having taken the chair—the minutes of the last meeting were read and approved of.

By request of the Managing Committee, Mr. CLARKE, the 1st Vice-President, was deputed to wait on the Editors of the *Journal & Express* and *The Catholic*, requesting the insertion in their respective papers, of our former proceedings.

Mr. CLARKE being called upon to report the issue of his mission, stated—

That the proprietor of the *Catholic* was willing to give publicity to the proceedings; but that Mr. BREGA, the Editor of the *Journal & Express*, declined doing so, on the ground that he considered it unnecessary for the friends of Ireland to agitate that question at present, and he thought that such proceedings might have a tendency to embarrass the policy of the Provincial Government.

Mr. CLARKE then moved, seconded by JOHN O'MEARA,—

That the Members of this Association view with deep regret the course Mr. Brega has thought proper to pursue in shutting his columns against the publication of the proceedings of this Association—that the *Journal and Express* having been hitherto considered by us as the advocate of the oppressed in every country, it is therefore our opinion, that something more than the mere profession of friendship was to have been expected from such a person towards a community desiring nothing but what the constitution allows every individual, namely: the right of petitioning against any law considered by them, as unjust, or placing them on an unequal footing with their fellow subjects; and further, that we would deprecate equally with Mr. Brega, any measure that would in the least embarrass the members at present composing our colonial government;—and having seriously considered this view of the case, think Mr. Brega, must have had more potent reasons than those assigned by him for his refusal to publish our report; that we are of opinion, that in times past, Mr. Brega would hardly have refused to have done so; thus thereby convincing us, that to show any countenance to our cause or proceedings would be looked on with any thing but a favourable eye, by some under whose golden smiles it is Mr. Brega's happiness to bask:—and that in conclusion, the Repealers of this Town place no farther confidence in him; for an open enemy is preferable to him that carries a smile, with a curse below.

It was then Resolved, that the meetings of the Association be changed from Wednesday to Monday Evenings, at the same hour and place, and that the Warden be requested to exert themselves during the interim and report to the ensuing meeting of Monday.

It was also Resolved, that the Printing expences and use of the room be paid out of the funds of the Association.

After which the meeting adjourned to Monday evening, the 27th instant.

T. BRANIGAN,
President.

THE PROGRESS OF FANATICISM.—The Millerites are holding a camp meeting near New Bedford, Mass., attended by thousands and tens of thousands of silly men and women. A writer in the Boston Times gives an account of some of their obscene mummeries, from which we take the following extract:

"In one of the tents a scene of most singular religious delusion transpired, which we cannot forbear alluding to as evidencing a state of mind among a portion of our community, not unlike that which prevailed in the days of the Salem witchcraft, and of Mistress Ann Lee, of Quaker notoriety. Please imagine a circle of brethren and sisters in various attitudes upon the straw, and a weak young sister in the center, stricken with conviction, her hands to her face and her whole countenance bathed in tears, and expressing the most irrepressible grief, sobbing as though her heart would break. In front of her, kneeling, and his reverend hands upon her person, is a professed minister of the gospel, at times denouncing her for her sins and hardness of heart, and then exhorting her to flee from the power of Satan into God's marvellous light, with such expressions as these: "Dear sister, believe in God, cry aloud and Jesus will accept you. It is Satan, my dear sister, who is keeping you back. Only say the Lord have mercy on me a sinner, and the powers of darkness will flee from you."

"On either side of the distressed girl is stationed one of her sex, about as far gone in religious delusion as the sainted man himself, and peradventure twice as honest and sincere, continually crying, "Glory to God!—Amen." "Oh, she will be saved yet. Only believe dear sister, and you are safe from the power of the devil—believe, any thing, and you will be the bride of the Lamb and live for ever." In spite of the melancholy character of the spectacle, and the evident suffering of the poor girl, we could not forbear a smile at a remark made by a female sitting on the straw at a little distance, the companion of the subject under conviction, and who had accompanied her to the camp ground, but who was unfortunate enough to have become already a believer—"Oh, I hope she will be saved! She came in the cars with me on purpose to be converted!"

"After witnessing a few more similar scenes we came away, being firmly of opinion that the present constitution of man and of society has among its elements as much of pure, unadulterated fanaticism and superstition as ever prevailed in the period of history, which we are wont to look back upon as comprising the dark age of the world, when the beautiful light of Christianity was emerged in the mist of ignorance and delusion, and enlightened art and science existed in the womb of the future."—*Attakapas Gazette*.

Protestant Writers in General.

Under this head we find the following excellent paragraph in Fletcher's "Spirit of Religious Controversy," as applicable

to our Cisatlantic saints as to any for whom he might have intended it.

It is the great misfortune of popery, that every ignorant writer is wise enough, to demonstrate its absurdity: and every fool, either sufficiently enlightened to behold the truths of such demonstrations: or credulous enough to believe them true. Hence, neither the abuse, nor the illiberality, which attacks popery, is confined to the learning of the polemic; but both extend themselves, thro' almost every branch of English literature: from the sublime theories of the philosopher, to the humble elements in which childhood is taught to lisp its alphabet. The abuse of popery is that happy incident, which illumines the evidences of the historian, and gives energy to the eloquence of the rhetorician: it adorns essays, travels, geographies, poems, pamphlets and romances; it gives wit to dullness: sense to nonsense: truth to lies: and, what is its main advantage, (such is the public taste) it ensures praise, credit, and, better far than either, to some—money.

I hardly know which, in this liberal and enlightened country, is most astonishing: the multitude of publications, which drag the absurdities of popery into day: or the promiscuous variety of subjects into which they are introduced. No matter what be the nature of the subject, who, either to gratify the public prejudice, or their own: or generally, as I hinted, for a more substantial reason, present the portrait of popery or an etching of its profile; but whether they present the portrait or the profile, they distort every feature so hideously, that whoever believes the representation true, both naturally, and properly, abhors popery, and disesteems the Papist. Sometimes indeed, it is neither a portrait, nor a profile, that these men present; it is only a feature;—popish superstition, plotted with protestant victims, or sighing for fresh ones: bigotry, adoring pictures, imposture vending leave to commit sin, idolatry worshipping a bit of bread. Whoever is conversant in books, will allow the truth of all this; and whoever has traced the temper of the public, in regard to popery, to its causes, will own, that the misrepresentations of our writers, added to their abuse and ridicule, have, after the misrepresentations abuse and ridicule, of the pulpits, contributed more effectually to it, than any other: perhaps, than all the other causes put together. Notwithstanding, even our oaths and protestations, the false imputations of these writers, have formed the public creed respecting popery: and this, creed eloquently paraphrased with insult has formed the public taste.

Discit enim citius, meminit que libentius illud Quod quis deridet, quam quod probat, et veneratur.

Cath. Misc.

The Irish House of Commons.—It is a theory, but it is a theory that may be realized in three weeks. The Repeal arbitrators are beginning to act; the people are submitting their differences to men chosen by themselves [hear, hear!]. You will see by the newspapers that Dr. Gray, and my son, and other gentlemen, have already held a petty session of their own, where justice will be administered free of all expence to the people.—O'Connell.

From the Catholic Advocate.

THE TRUE CHURCH.

[CONTRIBUTED]

The storms of persecution... and the storms of heresy and schism...

The Saviour had foreseen the whole of these trials to which his Church would be destined to pass...

Keeping in mind this consoling assurance of the Redeemer, concerning the invisible character of the Church in its contests with the enemies of truth and righteousness...

"I will ask the Father and he shall give you another paraclete, that he may abide with you forever."

"The spirit of truth whom the world cannot receive."

In this promise, the Church is assured by her divine founder, that "the spirit of truth" will come "and abide with her" for what purpose should this divine spirit abide with the Church?

"But when he, the spirit of truth, is come, he shall teach you all truth."

This spirit of truth, the Paraclete or Comforter, was promised to abide with the Church of Christ forever, in order to teach her all truth. How, then, will error, falsehood, superstition, and idolatry be able, at any time, to triumph over the Church?

The Church, then, solidly founded upon the rock, will have abiding with her the spirit of truth, to teach her all truth, in order that she may fulfil the commission which Christ gave her just before his ascent into heaven...

have commanded you; and behold I am with you all days, even to the consummation of the world."

Let the reader duly weigh these words, and, by the light of reason, consider their natural import, and by them he will find express confirmation of facts to which we have already invited his attention.

We further notice that this teaching tribunal will unerringly and infallibly teach the doctrines of Christ, because Christ promises to be with it while discharging this sacred and important duty.

Moreover, we perceive, what Christ expects of those who shall be taught by this tribunal. He expects them to observe those things which they are taught. "Teaching them to observe all things, whatsoever I have commanded you."

What would have been the utility of instituting a Chair of doctrine, or of giving a Commission to the Church to teach, if for the want of due attributes, it would be incompetent to attain the great end of its institution, which assuredly it was, the dissemination of the true doctrines of Christ?

Did those promises of Christ mean nothing? Did they give no pledge to those who carried the sealed commission to preach the gospel and plant the Church?

But we can still marshal further scripture proof, against those who deny the tenet that the Church of Christ infallibly teaches the doctrines of Christ. The Saviour has so closely and intimately identified himself with his Church, that he says, "He who hears you hears me; he who despises you despises me."

In another place, where indicating the necessity of recurring to the authority of his Church, he declares, that those who

refuse to hear and obey her authoritative decision, are worthy to be ranked with the outcast and infidel.

"If he will not hear the Church, let him be to thee as a heathen and a publican."

Would the Redeemer of the world have thus subjected mankind to the authority of his Church, and required their obedience to its decisions under so grievous a penalty, if there were the least danger that her authoritative teaching should lead them into error and "damnable idolatry?"

And, although these powers be wielded by men, they are not wielded by them as men, but as ministers of Christ. It is not the power of men, but the power of Christ.

"All power," said the Redeemer to his Apostles, "All power is given to me in heaven and upon earth."

"As the Father sent me, so also I send you." "You have not chosen me; but I have chosen you, and have appointed you."

The apostles felt that they were really in possession of these extraordinary powers and used them. When they acted, with power and "as having authority," the people respected their acts because of the source from which their authority was derived.

(To be Continued.)

From the Protestant Churchman.

A CHURCH OF ENGLAND. CATECHISM.

The Curate of the Rev. F. Oakley has published "A Catechism for the Use of Young Persons of the Church of England, compiled from authentic sources."

The Worship of Images.

Q. Are pictures and holy symbols allowable in Church? A. Yes; for they movingly represent to us the life and passions of our blessed Lord, and other doctrines of our most holy faith

Q. Is there any idolatry in honoring the saints and angels? A. No; provided we honor them only with an inferior honor, as the friends and creatures of God; not as gods, nor with Gods, honor.

Q. Have we then any communion with the saints in heaven? A. Yes; we communicate with them as our fellow members under the same head, Jesus Christ; they feeling for us, and assisting us in all holy and kind offices, and we giving thanks to God for their good examples, honoring them for their virtues, and holding spiritual communion with them.

Q. Is it any disrespect to God to remember the saints with glory and honor? A. Quite the reverse; inasmuch as we glorify and adore God in and through them; for even the greatest saints are indebted for all goodness to Him alone.

Q. Do we keep any other day besides the Feast of the Purification of the blessed Virgin Mary, which remind us at once of our Lord and of his blessed Mother? A. Yes, the Feast of the Annunciation of our Lady, on the 25th of March.

Q. Are there any other days, which, though not publicly observed, are named in the calendar of our church? A. Yes, there are several days in honor of the blessed Virgin Mary—her Visitation, on the 2d of July; her Nativity, on the 8th of September; and her Conception, on the 8th of December; with many days of holy martyrs, virgins, bishops, &c.

Q. How then should we keep those festivals? A. We should endeavour to make ourselves acquainted with the persons or events commemorated, and allow none of them to pass by without thinking of them.

Q. Does our Church encourage the people to seek counsel of the clergy? A. Yes; for the disburdening of conscience, and the quieting of scruples and doubts, especially before the holy communion.

Q. What do you mean when you say, "I believe in the holy Catholic Church?" A. I mean that Christ has left a society behind him on the earth to be what he was; and that in the sacraments we obtain communion with him through that society.

Q. Are we bound to obey the commandments of the church? A. Yes; because Christ hath said to the pastors of his church, "Who that heareth you heareth me; and he that despiseth you despiseth me."—Luke x. 16.

Q. Why does the Church command us to fast and abstain? A. To humble us before God for our sins, and keep our bodies in subjection.

Q. Will not a Christian, then, feel himself bound to do more in this way than to comply with the mere rule? A. Without doubt, health permitting.

Q. Are persons in bad and weak health obliged to fast or abstain, or, again, very young persons? A. No; in all such cases the rule is relaxed; children, for instance, keep abstinence days, when seven years old, but fasting days not till they come of full age.

* Math. xxviii. v. 19 & 20.

† St. John, c. xiv. v. 16, 17.

† St. John, c. xvi. v. 13.

* Luke, c. x. v. 16.

† Math. c. xiii. v. 17.

Q. In other cases, then, may you decide this question for yourselves? A. No; we should apply to our clergymen.

Q. How do Christians in general keep the week days in Lent?—A. Throughout the western church Christians are universally allowed during Lent to eat meat on two days in the week besides the Sundays; but even on those days full meat only is allowed.

Transubstantiation

Q. Is the holy eucharist a sacrifice?—A. Yes, it is a sacrifice commemorative of the one sacrifice upon the cross, or, as the fathers call it, the unbloody sacrifice of the body and blood of Christ.

Q. Is it not also a propitiatory sacrifice?—A. It is; it renders God propitious to us when rightly used, and it is a mode in which the great sacrifice upon the cross is applied to ourselves and to others.

SCOTLAND.

The Free Church men are making most free with the Presbyteries and authorities who attempt to induct new ministers into the old churches. In Cromartyshire, at a place called Resolis, last week, a case infinitely more aggravated than that at Ross Kean, described in our last, occurred. The Presbytery and their friends were obliged to fire on the Free Church party, and even then could not effect an entrance into the church, but were debarred and compelled to make the induction in a common dwelling house.

We understand that the Free Church congregation of Aberfeldy have elected the Marquis of Breadalbane to be their representative elder at the ensuing meeting of the General Assembly which is to be held at Glasgow, and that his lordship, in the frankest and kindest spirit, has consented to undertake the duty. Mr. Fox Maule has been chosen to a similar office by the Free Church at Dunkeld.—Calcutta Mercury.

Again the Ross-shire Advertiser tells us the Rev. Mr. Mackenzie having been inducted by the Presbytery at Dinwall, proceeded to preach at Logie on Sunday last; but found a vast collection of people congregated at the church in the utmost state of excitement. The entrance was barricaded, and a lawless, desperate mob hovered round it, resolved to prevent any person whatever from going into the church. Lady Ross, Balmagown, drove up to the church, and was assailed with the most virulent Billingsgate. Not only so, but a woman actually struck at her ladyship with a stick, and she received a blow on the arm. Lady Ross then withdrew, amidst a shower of stones and blackguard abuse. Shortly after this Mr. Ross, of Cromarty, accompanied by his son, Mr. George Ross arrived at the church. Access was denied them, and the most scandalous and impious language uttered. The church bell was tolling, and to the noise and clamour of the crowd were at that pitch as to threaten the most awful consequences. Mr. Ross retired to Tain for Sheriff Cameron, who accompanied him to Logie. The Rev. Mr. Mackenzie had by this time gone away; but the sheriff used the utmost exertion to restore quiet. We understand that some of the people said, if a site were given them for a church they would desist from further annoyance. In place of spending the holy Sabbath in quietness and peace in these two parishes, there was nothing but turmoil and confusion. The duty which these people owe to their neighbor was no less violated than what was due to their Lord and Saviour.

We have more news of the Ross-shire riots. One of the most active of the assailants in the late affair at Resolis, of the name Margaret Cameron, having been captured, was sent to Cromarty prison, under the charge of Mr. Dingwall, sheriff's officer, & lodged in goal. On Friday afternoon a large collection of people from Resolis, armed with sticks, went to Cromarty, entered the yard that surrounds the goal, and commenced throwing immense stones at the outer door of the prison. The panels of the door having been soon demolished by such appliances, an entrance was effected, and the passage door, as well as the door of the apartment in which Cameron was confined, shared the same fate. The prisoner was then taken out of the prison, and triumphantly carried away by the mob, who left Cromarty without doing further mischief. On Thursday evening, as the officer returned from

Cromarty, after securing the woman Cameron in prison, he was attacked at Jannimavillo by a mob, who broke his gig to atoms, and cut the harness, he himself making a narrow escape from their fury. Pieces of the broken gig were carried by the rabble that invaded Cromarty, on the succeeding day, as trophies of their prowess. Eighteen horsemen, the tenantry of the Laird of Tulloch, and fifty of Sir J. Mackenzie's tenants, were sworn in special constables at Invergordon on Thursday, and on the following day a party of the 87th Regiment arrived from Fort George. There was (says the Inverness Herald) a large assemblage of spectators, and many of them swelling with curses, "not loud but deep," while the most riotous proceedings have decamped, or taken off to their hiding places.

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 the first of every month—each number will contain thirty-four pages, with 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 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 lowest price at which the work is furnished, renders the payment in advance indispensable.

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

All letters must be post paid, for they will not be taken from the office, and directed to JOHN MURPHY, Publisher, 146 Market street, Baltimore, Md.

McB 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 Packham. 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. Single copies at \$9, twelve copies for \$20.

All communications must be post paid, for they are not taken from the post office, and directed to the publishers of the Catholic Expositor, 151 Fulton Street, New York.

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

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.

DR. SPOHN'S SICK-HEADACHE 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 observe 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 recurring 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 RAFFERTSON, 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

KOLMSTOCK'S VERMIFUGE.

THIS remedy for worms is one of the most extraordinary ever used. It effectually eradicates worms of all sorts, from children and adults.

THOUSANDS perish by worms without the real cause being known. Some other reason is assigned for this sickness until too late to cure the real cause.

What an immense responsibility then rests upon the parent who does not know, and the doctor who does not understand the complaint which is destroying those precious powers of life—children.

What should be done? The answer is plain. Give this vermifuge, which will be sure to do good, if they have no worms; and if they have, it will destroy and eradicate them with a certainty and precision truly astonishing.

It cannot harm the smallest infant or the strongest adult. There is no mercury or mineral in it. Mercury is the basis of most worm remedies; and the remedy is sometimes worse than the disease. So never use lozenges, but rely on this. Every person will be convinced on one trial, that it is the most perfect cure ever invented.

The immense sale that this vermifuge has, is a sure test of its value and the estimation in which it is held by families. It would be quite too expensive to publish the volumes of certificates that have been given for this article, and the users of it are requested to spread the name to all persons whom they think may be benefited by it.

Speak of it in all families, and you will do your duty to your fellow creatures, and feel assured of the approbation of all good men, and will receive your reward in heaven.

We call on all good citizens to make known the effects of this wonderful remedy.

Remember and ask for Kolmstock's Vermifuge.

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

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

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.

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

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's & Hughson Streets. Hamilton, Sept. 6, 1843.

Stationery.

THE Subscribers are now receiving by the late arrival of Montreal a new supply of Plain and Fancy STATIONERY, including Account books of every description—full and half bound.

A. H. ARMOUR, & Co. Hamilton, June 31, 1843.

SANCTITY AND MORALITY.—Archdeacon Manning on the Unity of the Church, makes the following just distinction between sanctity and that integrity of life, to which the world is wont to award the praise of perfect virtue.

"Among those that are severed from the unity of the Church may often be found a rigid morality, but little of the unearthly temper which marks the Catholic Saints. We often see strict truth, integrity, and benevolence, but little of the conscious awe of God's invisible presence, the subjugation of passion and denial of self, which distinguishes a Saint from a Philosophic Moralist. We shall often see, likewise, much zeal, forwardness, and energy in action, but little of the meekness, self-withdrawal, and devout humility which is the crowning glory of Christ's example. In fact, out of the unity of the Church we see the commoner virtues, which the world in part knew before Christ's coming, carried higher by the strength of Christianity; but of the higher graces, which the world never dreamed of, and which were manifested in Christ only, we can trace but faint lines anywhere, except in the Church alone. The reason of this seems evident. In no other body is there the divinely adjusted discipline for the will of man. The plastic energy by which the character of Christ is remoulded in the organic structure through which the fitness and harmony of moral truth prescribe its action; just as the animal life fails of throwing out the highest forms of health where the bodily organization is maimed or wanting."

PAYMENTS RECEIVED.

Wellington Square.—Mr John O'Donnell, £s. 9d. London—Rev Mr O'Dwyer, 30s; being Mrs Cronin's subscription for two years. Peterboro'—Rev Mr Butler, 12s 6d.; also for Thomas Burke, 15s. Patrick Young, 15s. and Michael Hanlon, 7s. 6d.

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.

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.

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

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

This medicine can be had at Beckett's Medical Hall, and at the Drug-st shops of C. H. Webster and J. Winer Hamilton.

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 favors. HENRY GIROUD. Hamilton Livery Stable, July 21, 1843.

NOTICE, THE CO-PARTNERSHIP

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

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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

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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.

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

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CURE FOR WORMS. WINER'S Canadian Vermifuge. Warranted in all cases.

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

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

- G. O'REILLY, Licentiate of the Royal College of Surgeons, in Ireland, &c &c. W. G. DICKINSON, Member of the Royal College of Surgeons, London, &c &c. Hamilton, C. W., 11th Oct., 1843.

I certify that, in all cases in which I have administered J. Winer's Canadian Vermifuge, I have invariably found it a safe and an effectual remedy for the expulsion of Worms from the alimentary canal. And would recommend it to the public as such. J. KELLOGG, Surgeon. Hamilton, Oct. 11th, 1843.

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