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THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD A DOMINIS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

Very Rev. W. P. MacDonald, V. G., Editor.

OFFICE—CORNER OF KING & HUGHSON STREETS.

J. Robertson, Printer and Publisher.

VOLUME IV.

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DUBLIN REVIEW FOR JANUARY.

One article (says the *Tablet*) in the January number of this Magazine, is a hasty but eloquent vindication of O'Connell from some recent slanders of Lord Brougham. Are we wrong in guessing that this article is to be set down to the accomplished author of "Rome under Paganism," &c.? At all events we quote from him the following enthusiastic tribute to Mr. O'Connell. Lord Brougham has been speaking of the "voluble and versatile Irish," and a certain unnamed gentleman who deceives them "grossly, clumsily, openly, and impudently." The Reviewer thus pursues the subject:—

For forty years has this gross, clumsy, open, impudent deceiver been living among them, mingling in their festivities, presiding at their assemblies, kneeling at their altars; instructing, advising, guiding, impelling, restraining; standing upon an eminence, with the searching gaze of a mighty empire fixed for ever upon him; every word and every gesture, every action and every omission recorded and canvassed; in the high courts of law; in the high court of parliament, in the high court of public opinion, in the high court of the press—the most powerful press in the world; by eloquent men, by learned men, by acute men; by the lower orders of society, by the middle orders, by the upper orders; by artists, by merchants, by lawyers, by parsons, by proud barons, by mighty kings;—in all these, by all these, has this being without a name been accused and tried. For forty years has this trial been going on, and the first generation of accusers and witnesses and judges has passed away, and left room for another and another; and, after all this, the conviction is not yet come. His bitterest enemies have borne testimony in his favour; and they who would grind him as wheat, or burn him in a furnace, have admitted and maintained that he is a sincere man, an honest man, and all—all proclaim that he is a great man. They who know him best, whose interests are chiefly identified with his incorruptible virtue,—one of the purest hierarchies in the world, one of the most laborious, virtuous, simple-minded priesthoods in the world, and seven millions of the Irish people, have placed in his hands, without a shadow of misgiving, their dearest earthly hopes. Nor have they done so precipitately, blindly. They have tried him long, they have trusted him long, and he has never once betrayed them, and therefore they trust him again. He has the blessing of the Church, he has the prayers of the people, he has the confidence of both. Profane history has no example of this kind. This is the picture which jaundices Lord Brougham's eyes to look upon. He cannot bear the clear and golden light of such a fame, contrasted with the smoke and glare of his own doubtful notoriety.

No—no, O'Connell, whose one public sin—his duel—has been for him (if we may use a phrase consecrated to a most awful subject) "a happy fault," happy to himself, by having been the means of preventing many another; happy to others, through the influence which the strains of his eloquent contrition have exercised over them by putting a crime, which men like Lord Brougham has ennobled, in its true light; O'Connell, from whose lips has never fallen a word that might not be uttered in a virgin's ear; O'Connell, who has never counselled or tolerated, in all his public life, a single crime against God or man; O'Connell, whose domestic affections (one

of the surest tests of a good heart) are well known to be of the warmest kind; who is loved to adoration by the members of his own family; O'Connell, who, after moving in a thick atmosphere of religious indifference, has always held fast by "the rock of Peter," has never been ashamed to avow, in the teeth of scorn, ridicule, abuse, his faith in all its integrity; O'Connell, who gives a bright example to all the youth of Ireland (which would to God they did all imitate!) by receiving the holy communion once every week, and frequently oftener—but where should we stop in our enumeration? O'Connell, who, when he departs to a better world (distant may that day be!) will be mourned for, not only by his own, but by every civilised nation in the world, and for the repose of whose soul the solemn dirge of the Church will be chaunted, and the "clean oblation" offered up on a thousand altars from the rising to the setting sun. O no, this man, good as great, whom bishops love to bless and priests to pray for, whom statesmen look to for counsel, and the poor for protection, and the afflicted for consolation, and the slave for freedom, and the joyous for mirth, and the grave for wisdom, and all men for an example—him it would be an outrage upon our own feelings, an insult to himself, an insult to the people of Ireland, an insult to every honest man in the world, to name for the purpose of proving that he is not to be numbered among those whom Lord Brougham so graphically describes, and whose character may be summed up by saying that the whole human race, men of all countries, of all creeds, of all grades of intellect, of all political parties, have agreed in denouncing as below humanity in all the worst attributes of human nature in its worst condition, "the very scum of the earth's scum."

From the Southport Telegraph, Wisconsin.

ANTIQUITY OF THE CATHOLIC CHURCH IN WISCONSIN.

It was remarked by Dean Swift that "the Spaniards always commenced the settlement of a new country by the erection of a Church; the English by building a Tavern, and the French by erecting a Fort." In justice to the latter, however, it should be remarked that in taking possession of a new country, they were not unmindful of the duties they owed to religion. Accompanying every French military expedition in the early settlement of the American wilderness, (where almost intolerable sufferings were to be borne,) was always to be found a Catholic priest who, when a military post was established or a fort erected, acted not only as a chaplain to the army, but also a missionary to the Indian tribes in the district. The expedition to the Green bay country, in the 17th century, was like similar expeditions, accompanied by a chaplain who was probably the first Catholic clergyman regularly stationed in that country; but the Jesuit missionaries, at an early period, had successfully undertaken the conversion of the Indians to the flock of Christ. These pious ministers of the gospel usually set out on a voyage from Quebec during the spring and arrived in Mackinaw, where they would winter, and from whence they would proceed in the spring, to Green Bay, the Mississippi and New Orleans.

The first church in the Territory was erected by the Jesuits at the "Rapides Des Peres" six miles above the head of Green Bay, sometime in the middle of the 17th century, and was dedicated to St. Francis Xavier. In

digging a foundation for a house a short time ago on the site of that church, a splendid silver Ostensorium was found, which I have lately seen in the possession of the very Rev. F. T. Bonduel, the late Catholic pastor of Green Bay, and which has the following inscription engraved thereon:

"† Ce Soleil a este donne par Mr. Nicholas Perrot a la Mission de St. Francis Xavier en lay Baye Des Pvounts 1656—"

TRANSLATION.

"This sun was given by Mr. Nicholas Perrot to the mission of St. Francis Xavier at Stinking Bay, 1656."

The French orthography of the above inscription corresponds with the orthography of the age in which it was written, and the very inappropriate name then given to the delightful and salubrious bay now called "Green Bay," was derived from a tribe of filthy Indians styled "Pvounts" or stinking, who inhabited that neighbourhood and who lived chiefly on fish.

The Jesuits remained at "Rapides Des Peres" (Rapids of the Fathers;) until they were removed from the field of their labors by the illustrious Pope Ganganelli, in consequence of some political difficulties then existing between the French and English governments in relation to this country.

Subsequent to the departure of the Jesuits but one priest was successfully stationed at Detroit then called Pontchartrain, to administer to the spiritual wants of the Catholics all over Michigan and Wisconsin. And at one time the Catholics of Green Bay had been thirty years without seeing a clergyman.

In 1822 the very Rev. Gabriel Richard, V. G., pastor of the St. Anns Detroit, and delegate to Congress, visited Green Bay, and between that period and the year 1831, the Catholic congregations in Wisconsin were visited by American, French, and German clergymen, including the Right Rev. Bishops Fenwick of Cincinnati, and Rese of Detroit, and the Rev. Messrs. Dezan and Badin of Michigan. In 1831, the very Rev. Mr. Mazuchelli (an Italian,) took charge of the mission at Green Bay, and erected the large church of St. John the Evangelist at Monomoneeville, between Green Bay and the Rapids Des Peres; and in 1834, he built the spacious college attached to the church, which is not yet completely finished. In 1834 the Rev. T. J. Van Den Brook (a native of Holland,) commenced his mission at Green Bay, and in 1838, the Rev. Mr. F. T. Bonduel, the late, universally esteemed, learned and exemplary pastor, commenced his spiritual labours at that place.

Formerly the Catholic church of Wisconsin, as well as that of Michigan, was under the spiritual jurisdiction of the Bishop of Quebec; subsequently, however, Michigan and Wisconsin were annexed to the Diocese of Cincinnati, and in 1834 was erected into a separate Diocese styled the Diocese of Detroit. In the fall of 1843, Wisconsin was erected into a new diocese, named the Diocese of Milwaukee, and the Right Rev. Dr. Henri, late of Cincinnati, appointed its first Bishop.

The number of Catholic churches now in Wisconsin is 24, number building 20, and the number of Catholics in the Territory may be estimated at over 22,000 souls.

Mr. De Langlade, a French Catholic, and the great grandfather of Messrs. Charles A. and Alex Grignon the intelligent and worthy proprietors of Grand Kunkahn, was the first white man who removed his family to Wisconsin. He settled at Green Bay and built the first house there on the ground now occupied by the dwelling house of John P. Arndt, Esq.—From the Notes for McCabe's Gazetteer of Wisconsin

From the Catholic Advocate.

HISTORY

Of the life, works and doctrine 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 CHRISTIAN INSTITUTIONS.

CONTINUED.

'Has not Luther just torn out the page, where Calvin, as one inspired by the evil spirit, speaks of the Eucharistic species as mere Emblems?'

'Let Professor Sarmathanus then envy Bale this christian treasure which France will never be able to rival.'

'Has not this Christianity been convicted of novelty and folly by Melancthon, Luther, and Osiander?'

'If Francis the First embraces the symbol of Calvin, Luther threatens him with reprobation.'

'If he listens to Luther, Calvin damns him irremediably, for allowing himself to be seduced by the detestable error of the "Real Presence." Apostles of the Lord agree then among yourselves! You both tell me, take and read, here is the book of life, the bread of truth, the manna of the desert. I listen to you, and your word throws my soul into an abyss of doubts—Who then will cause to shine 'that first star of the day,' as Calvin calls his gospel.'

'I will, says Osiander, but accept my essential justice.'

'I will, says Calvin, but reject the justice of the heretic Osiander, and accept my gratuitous justice.'

'I will, says Melancthon, but remain in the papacy, for the church must have a visible head.'

'I will, says Calvin, but reject the pope, the prince of darkness, the antichrist of flesh and bone.'

'I will, says Luther, but believe that with your lips you receive the body and blood of Christ.'

'I will, says Calvin, but believe that your mouth only touches the symbols of flesh and blood, and that faith alone has the power to transform them into reality.'

'Where then did the first star of day, announced by John of Noyon, stop in its course?'

'At Zurich, says Zuinglius.'

'At Bale, says Ecolampadius.'

'At Strasburg, says Bucer.'

'At Wittenberg, says Luther.'

'At Nouchatel, says Farel.'

'But in what bible shall I read the word of God?'

'In Luther's bible, says Hans Lufft, his printer.'

'In the Geneva bible, says Calvin and Theodore Beza.'

'In the Bible of Bale, answers Ecolampadius.'

* Manuscripts de Gotha.

† Aux fideles de Geneva durant la dissipation de l'eglise.

'In truth, says Beza, the translation of Bale is pitiful, and in many passages often offensive to the Holy Spirit.'

'Cursed be the Geneva translation, says the Colloquist of Hamptoncourt, it is the worst that exists.'

'Be on your guard, says Calvin, against the bible of Zuinglius, it is poison; for Zuinglius has written "that St. Paul did not recognize his epistles as holy, infallible scripture, and that immediately after they had been written, they had no authority among the Apostles."'

'What will Francis the First do? If he accept the Christian Institutions as a book of truth, behold what he must henceforward believe, and with him his court, his children, and his very Christian kingdom, in order to obtain eternal life.'

'That just as the will of God is the sole reason for the election of men, so the same will is the cause of the reprobation;'

'That the fall of the children of Adam comes from God; a horrible decree. But no one can call into doubt that God, from all eternity foresaw and sealed beforehand the end which man is to have;'

'That for certain reasons, to us unknown, God wills that man should fall;'

'That the incest of Absalom was the work of God;'

'That God sends the devil with the command to be a lying spirit in the mouth of the prophets.'

'Desolating doctrines which the reformation has not entirely abandoned, and would take away from man his liberty, chain him irremediably to evil, and make the crimes of the creature proceed from the Creator! What judge, with Calvin's gospel in his hand, could condemn the criminal who should say to him "it is written in these lines by our apostle, that the incest of Absalom is the work of God. I have not defiled his image, he has himself profaned it; I am innocent!'

Now let Beza place this work upon the brow of the reformation, as a crown of glory and exclaim: "To thee particularly, and to thy doctrine and zeal are France and Scotland indebted for the re-establishment of Christ in their midst; the other churches numerously dispersed through the whole world, confess that they owe much on this account. Let thy books be first witnesses of this, and especially the present work of the *Christian Institutions*, and which all learned and God fearing men admit to be of an understanding so excellent; an erudition so solid, a style so elegant, they should not know where to point out a man, who, up to this time has more dexterously expounded the holy scriptures; and for another band of witnesses, behold the furious maturologues, or vain babblers, sworn enemies of the truth of God, who have frothed with all the rage against thee, before and after thy death. Do they with Jesus Christ, thy master, enjoy in the meantime, the

* R. P. Dez. S. J. in reunious protest. page 450

† Zuing, t. ii. op. contr. lata bap. fol. 10.

‡ Inst. lib. 3. ch. 22. §11.

§ Ib. Sec 7.

¶ Absalom incesto contra patris suum pollens destabile sceles perpetravit; Deus tamen hoc opus suum esse pronunciat. Inst. Chri. 18, §1.

‡ Inst. Chre. ch. Sec. 1.

rewards with which he recompenses his faithful servants. And do you churches of the Son of God continue to learn from the books of this great doctor, who, although his mouth be closed, nevertheless, in spite of envy, continues to teach us to the present day?'

THE REFORMATION IN SWITZERLAND.

In 1515, a Franciscan friar, by name, Bernardin Samson, came to Zurich, to preach indulgences. Among his auditors was a young priest of Toggenbourg, whose name was Zuinglius, and who found the word of the missionary rather unseemly. Born in a Canton, whose wealth consisted of mountains of snow, glaciers, and precipices, Zuinglius could not forgive Samson for causing the Swiss to discover some alms, amid the slight revenues which they gathered from their fields. When, in justification of the zeal of the brother who made the collection, it was said to Zuinglius that these voluntary alms were destined for the completion of that Basilica, on which Bramante was labouring, Zuinglius shrugged his shoulders, and pointed to the summits of the Alps, bathed in sunlight, and presenting a thousand artistic caprices, more beautiful far, than anything which could either be conceived or produced by human imagination. The name of Bramante awakened in him no emotion; by his instincts, he resembled the vulgar reformers of Germany, and Carlsstadt especially. Only his cold soul would never have consented to employ brute force for the suppression of images in the churches. A man of thought, he had made study of the biblical books: seeking in this commerce with the inspired word to satisfy the curiosity of his pride rather than the religious cravings of his soul. He knew nothing of the created world, but the horizons of his Canton, and he thought that Catholicism, with its images made by human hands, did not suit the contemplative soul, which, to meditate upon the works of God, has a sufficiency of natural wonders in the physical world. He had blamed pilgrimages to holy places, to which at this epoch, the Swiss were accustomed to resort for prayer; he discovered that the Christian who wished to journey with advantage, should descend into his heart, to study himself there first, and from this contemplation to rise to the adoration of the Divinity. This was the most beautiful sanctuary, the others were material works. Having once entered upon this mystic way, he soon made for himself a world, wherein God was to be adored according to his spirit, as contracted as the valley where he dwelt, and of whom every emblem must be banished, a world where the priest's voice should have no more authority than it could derive from the divine word, that is from the naked letter of the text.

The declivity was perilous, and led directly to the abyss. What would he have said of the traveller, who, wishing to visit the mountains of Albis, would be content to read the Latin description of some

* Beza, in the preface of his edition of Calvin's opusculs.

old writer, and would have refused the assistance of a guide?

Thus, after having expunged from his symbol, pilgrimages, indulgences, images, purgatory, celibacy, the curate of Einsiedeln, causing ruin after ruin, came to deny the efficacy of the sacraments, and even the real presence. Enlightened by a dream, and some sort of apparition of a being without colour, he had abandoned the secular teaching of his church, for a fantastic interpretation which destroyed the very letter, whose power he came to re-establish.—Universal authority was by him contemned, and sacrificed to a narrow and gross individualism. In place of that beautiful Catholic heaven, peopled with our martyrs, ascetics, doctors, fathers, virgins, he dreamed of an Olympus, in which amid the same glory he placed Samuel, Elias, Moses, Paul, Socrates, Aristides, Hercules, Theseus,* and even Cato, who tore out his own bowels. We comprehend why Luther has damned Zuinglius. †

The reformation has some strange boasts. If we listen to it, the exposition of faith by Zuinglius, is the song of a melodious swan; it is Bullinger who affirms this. Because a mountaineer population, whose gross inclinations are stunted, allows itself to be hurried away, almost without resistance, by the voice of a priest, the reformation triumphs, cries out "a miracle!" and imagines to see the luminous light of the desert enveloping the pulpit where Zuinglius preaches, and the tongues of fire of Jerusalem descending upon the lips of the orator.

Those who are acquainted with the condition of Hevetic society during the middle ages, have no great difficulty in responding to Bullinger. During that period, feudal Switzerland was at the same time governed by her bishops and her barons. To the first she paid tythes, to the last annual rents. Her grain, her fruits did not belong to her: she could only dispose of them according to the good pleasure of her lords. When her sons came forth from her fields, they had to take up the lance and sword, and assume place among the retainers of the Suzerains. Switzerland has, at the price of her blood, conquered her freedom, but it was only to fall back under the yoke of sovereigns, more unmanageable than the Austrian. Those iron hands revenge themselves, by wringing from the mountaineer population the pre ended exactions of the Roman Chancery. Delivered by the arms of their vassals from foreign despotism, they would be glad to be rescued from the yoke of the Roman Court. Who will free them? It will not be the people who have so many reasons to hate their new masters. Nor would the sword be of much use to them, even should the people be willing to unsheath it in their defence. The word is, then, the new Arminius whom the lord waits for in his castle.

TO BE CONTINUED.

* Exposition de la foi Chretienne, dedice, a Francois, 1er.

† Op. Luth. t. viii. Jen. fol. 102, p. 103.

ON SEEING WILKIE'S PICTURE OF JOHN KNOX.

Would that thy muse had been inspired to paint
Some holy father, martyr, or a saint—
A theme more fitting such bright tints as thine
A more profound, more orthodox divine,
More meek disciple of his heavenly master,
Than he who brought his country such disaster
No the rude fanatic of modern ages
Wresting new doctrines from the sacred pages.
The roaring wolf that laid Christ's vineyard waste,
His flock dispersed, his sanctuary defaced,
Whose erring foot was marked by devastation.
The Knoxian "ruffian of the Reformation."
EMILY.
Catholic Telegraph.

The Kirk of Scotland Not Holy. Continued.

Protestant. But these unchristian dispositions of revenge, cruelty, ambition, revolt, and such like, which make up the character of those Reformers you have just described, were perhaps peculiar to the leaders; whilst the multitude that followed them confined themselves to the reformation of their manners and superstitions, without sharing in their crimes.

Catholic. No; these crimes were common to the leaders and those that followed them. Duplicity, violence, ferocity, and fanaticism, became general in Scotland, as soon as the Reformation broke out. The whole nation was impregnated with the same spirit; and the history of that awful period does not present to the reader a single character, among those who left the ancient religion, and can reflect honour upon the new which they embraced. It is even remarkable, that they who were the warmest in the cause of the Reformation, and most imperious in forcing it upon others, were also the persons whose profligacy, in every respect, was most scandalous. They were active in their exertions as Reformers, in proportion as they were remiss in their duties as Christians; professing that they knew God, in works denouncing him; abominable, disobedient, unto every good work reprobate. Tit. i. 16.

Protestant. I allow there prevailed a general profligacy of manners among our first Reformers, as well as among the Reformers in other countries; but you should recollect, what you have told me so often, that they had been all brought up in the church of Rome. It was there then they contracted those vicious habits, which they retained for some time, even after they had embraced the Reformation. Indeed, these habits of revenge, cruelty, and lust, were so deeply rooted in their hearts, that it is no wonder if they did not renounce them immediately upon their conversion.

Catholic. But then what kind of conversion and reformation was theirs? Is not the renouncing of sin, especially of sins of so heinous a nature, the first step towards a true Reformation? It is true, your Reformers, at least many of them were wicked already, when they embraced the Reformation; and that was, we think, the very reason why they embraced it. When the fan is violently agitated, the chaff is thrown up to the surface, being

lighter than the wheat, and then is blown away. When a strong wind tosses the waves of the sea, it drives the foam and all impure matters to the shore. But you seem to suppose, that those apostates from the Catholic church, either in Scotland or other countries in Europe, came afterwards to a better sense of their duties; and that after having begun with the works of the flesh, they shewed forth at last the fruits of the Spirit. If this had been the case, it would be much to the credit of the Reformation; but unhappily it was quite the reverse. They that were bad already, became worse; and those that had been the worst before, sunk still deeper into the abyss of vice.

P. If you can make good that assertion, you will carry the point which you have undertaken to demonstrate, viz, that our kirk is not the holy church of God. But I want clear and incontestible authorities.

C. I shall produce such as you cannot possibly disallow. I mean the express testimony of the two great heads of the Reformation, Luther and Calvin; of several of their own friends, and even of your own divines, who all, in a bitter tone of lamentation complained that their followers, instead of being bettered by the change of religion, rather turned worse. "The world," says Luther, "grows every day worse and worse. It is plain that men are much more covetous, malicious, and resentful, much more unruly, shameless, and full of vice, than they were in the time of Popery."* Formerly, when we were seduced by the Pope, men willingly followed good works; but now all their study is to get every thing to themselves by exactions, pillage, theft, lying, and usury.† "It is a wonderful thing, and full of scandal, that from the time when the pure doctrine was first called to light, the world should daily grow worse and worse."‡ Calvin, the first patriarch of the Presbyterians, bears testimony to the same truth. "Of so many thousands, seemingly eager in embracing the gospel, how few have since amended their lives? Nay, to what else do the greater part pretend, except by shaking off the yoke of superstition, to launch out more freely into every kind of lasciviousness."§ To the testimony of the masters, I must join that of their disciples. "The greater part of the people," says Bucer, "seem only to have embraced the gospel, in order to shake off the yoke of discipline, and the obligation of fasting and penance, which lay upon them in the time of Popery; and to live at their pleasure, enjoying their lusts and lawless appetites without control. They therefore lent a willing ear to the doctrine, that we are justified by faith alone, and not by good works, having no relish for them."|| "All is lost," says Capito, a Calvinist minister of Stratsburg, "all goes to ruin; there is not one church among us, not so much as one where there is any discipline.—Almighty God gives me light to know

what it is to be a pastor; and the wrong we have done to the church, by our injudicious rashness, and indiscreet vehemence, in rejecting the Pope. For our people, now accustomed, and as it were brought up in licentiousness, have thrown off all subordination, as if, by overturning the authority of the popish pastors, we had also destroyed the virtue of the sacraments, and the vigour of the ministry. They cry out to us, I know enough of the gospel. What occasion have I for your help to find out Christ? Go and preach to those who are disposed to hear you."* The general assembly of your divines, in the year 1648, about a hundred years after their first Reformation, at a time, therefore, when your kirk, if it had been a good tree, had sufficient time to yield good fruits, acknowledged that "Ignorance of God, and of his Son Jesus Christ, prevailed exceedingly in the land—that it were impossible to reckon up all the abominations that were in the land, and that the blaspheming of the name of God, swearing by the creatures, profanation of the Lord's day, uncleanness, excess, and rioting, vanity of apparel, lying and deceit, railing and cursing, arbitrary and uncontrolled oppression, and grinding of the faces of the poor, were become ordinary and common sins."† But is your kirk now in a more flourishing state than it was at that period we are speaking of? "It is surprising to think (say your Divines in the Associate Synod in 1778) what gross ignorance of the meaning and authority of the truths they profess to believe, prevails at present among many."‡ "A general unbelief of revealed religion (prevails) among the higher orders of our countrymen, which hath, by a necessary consequence, produced, in vast numbers, an absolute indifference as to what they believe, either concerning truth or duty, any farther than it may comport with their worldly views."|| And then, speaking of the country at large, they lament it is now, "through the prevalence of infidelity, ignorance, luxury, and venality, so much despoiled of all religion, and feeling the want of it."§ Thus far your divines, from whose testimony you may infer that your kirk is not the tree from which figs and grapes can be gathered. But let me add the opinion of the celebrated Erasmus. "What an evangelical generation is this? Nothing was ever seen more licentious and more scditionous. Nothing is less evangelical than these pretended evangelics."¶ Take notice of this evangelical people, and shew me an individual among them all who, from being a drunkard, has become sober; from being a libertine, has become chaste. I, on the other hand, can shew you many who have become worse by the change."** Those whom I once knew to have been chaste, sincere, and without fraud, I found, after they had embraced this sect, to be licentious in their conversation, gamblers, neglectful of prayer, passionate, vain, as spiteful as serpents,

and lost to the feelings of human nature. I speak from experience."* You see now what fruits the Reformation has produced in Scotland and other countries of Europe,

P. What then do you think of the long prayers of our reformers, their fasts, their frequent quotations of scripture, their zeal in reproofing sinners, &c. Were not these manifest proofs of their sanctity and apostolic spirit?

C. In men, like our reformers, who came in their own name, without a lawful mission from God or his church, I consider these exterior demonstrations of zeal and piety, as the *cleansing of the outside of the cup*, when the inside is left unclean; as *the sheep's clothing*, which wolves never fail to put on, in order to get admittance into the sheep-fold; and as a *form of godliness*, which is always studiously affected by imposters, at the same time that they *deny the power thereof*. 2 Tim. iii. 5. Our Reformers, you say, were most zealous in reproofing sinners? And so were the Pharisees. But when we consider their pride, cruelty, lasciviousness, and other notorious vices, which form the character of these Reformers, have we not good reason to apply to them this reproof of our blessed Saviour to the Pharisees: *Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye*. Mat. vii. 5. They fasted, and made long extemporary prayers. True, and so did the Pharisees. But were they saints for that? *Not every one that saith to me Lord, Lord, shall enter into the kingdom of heaven*. Mat. vii. 21. Mary, Queen of Scots, used to say, "She was more afraid of a fast of the ministers, than of an army of soldiers," because their fasts, were commonly the signal of some new insurrection against her: Ye fast for strife and debate: It is not such a fast I have chosen. Isa. lviii. 4. They quoted scripture, no doubt. All heretics pretend to build their opposite systems upon the word of God. They never fight against the church, and among themselves, but with the bible in their hands. "It is a peculiar property of false teachers," says a famous writer of the fifth century, "to wrap themselves all over with sentences of scripture, as it were with sheep's fleeces; that whilst any one feels the softness of the wool, they may not fear or suspect the sharpness of their teeth. Thus they readily fly through all the volumes of scripture, from Genesis to the Revelation, both privately and in the public, in conversation and writing, at table and in the streets. They seldom bring out any thing even of their own, but they endeavour to express it in scripture phrases. But so much the more are they to be dreaded, and cautiously read, as they lie lurking and concealed under the cover of the divine law."‡ The devil himself quoted scripture to lay a snare for our Saviour: *It is written, said he,—it is written again. But what did our Saviour answer? Get thee hence, Satan*. Mat. iv. 10.

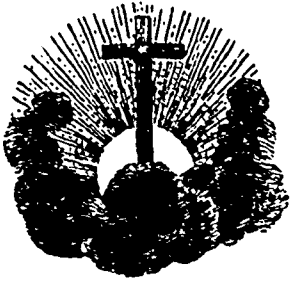
To be Continued.

* Ad. Frat. Infer. Germ.
† The Presbyterian Reformers abolished all the fasts and days of abstinence that were practised in the catholic church; but upon extraordinary emergencies, proclaimed a fast, or a solemn day of humiliation and prayer, in which they used to beg God's pardon for being too remiss in persecuting catholics and others who did not approve of their doctrines.
‡ Vincent Lerin's admon. adv. Her.

* Sermons in Postill. Evang. I. adv.
† Sermon. Dom. 26. post. Trin.
‡ In Sermon. Conviv.
§ Calv. L. iv. de Scand.
|| De Regno Christi. L. I. c. 4.

* Ep. ad Farel, among Calvin's Lett.
† An acknowledgment of Sins
‡ Warning, p. 52. || Warning, p. 54.
§ Warning, p. 64. ¶ Ep. L. vi. 4.
** Spong. advers. Hutton.

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, MARCH 13, 1844.

We did intend this week commencing the publication of MR. SHIEL'S SPEECH in defence of the younger O'Connell, but considered it best to defer it till next number, when we shall then endeavour to publish it entire.

The inevitable consequences of the indirect approbation of Orangeism, given by Sir Charles Metcalfe, in withholding the Royal assent from the Secret Societies Bill, are developing themselves in a manner gratifying, no doubt, to a large class of his Excellency's supporters, but painful to those who really desire to maintain tranquillity and order, and preserve unsevered the connecting link between Canada and the parent state.—Long and unresistingly have Orange abuses been borne, and at the very moment when it was hoped that through the exertions of Mr. Baldwin and his colleagues their brutal proceedings would be arrested with the strong arm of the law, his Excellency discovers that it would be an "extraordinary" thing to do so, and consigns the enactment for that purpose to a lasting repose in the Colonial Office. That a desire to put down a riotous league of persons, combined for no earthly good, notorious as disturbers of the public peace, resolved in carrying their measures on all occasions by the sole power of brute force, and in every way inimical to good order and the distribution of equal rights—that a desire to check the proceedings of such a body of men should be deemed extraordinary, appears to us extraordinary indeed.—Sir Charles Metcalfe's course has contributed not a little to turn the minds of many from their proper channels, and is reviving to an unhappy extent the irritable spirit of '38—so happily allayed by Lord Sydenham. Responsible Government, which was to dispel all grounds of discontent, virtually put a stop to—the constitution suspended, the affairs of this vast country in the hands of a governor and his clerks—factious mobs resuming, unheeded, their former wicked doings, and all supported and approved of by the Imperial Government—confidence in the integrity and justice of purpose of that Government towards us, daily on the wane,—the question forces itself upon us, when is such a state of things forever to cease? When will Canada be raised from a condition so unsatisfactory, uncongenial, and productive only of vexation, both to its inhabitants and to the Kingdom to which, under a mild, just, and respectable government, it would be their pride to belong.—*Long Point Advocate.*

IRREGULARITY IN THE ARRIVAL OF ENGLISH PAPERS.—It is a matter of loud and general complaint, that papers from England are transmitted through the Canadian Post-offices with such extreme tardiness and irregularity as to render them comparatively useless. This is one of the effects of overwrought economy; there being no postage on them, there is no remuneration for this part of the labours of Post-masters; and of course the duty is in many instances either entirely neglected, or carelessly performed. The absurdity of this transmission of newspapers between places so remote as England and Canada cannot be placed in a stronger light than by referring to the fact, that while nothing is charged for a paper received here from a distance of 4000 miles, the people of Beachville, only five miles distant, are obliged to pay a half penny postage for the *Woodstock Herald*. No one who wants English papers would grudge to pay a small postage on them. A half-penny itself, to be paid in all cases, on the delivery of a newspaper, would secure that delivery. As it is, we do not believe that one half of the papers mailed across the Atlantic either way ever reach their destination.—*Woodstock Herald.*

Another act of incendiarism has occurred in Hamilton, by which the building erected for the use of emigrants has been destroyed. There is a difference of opinion as to whether Hamilton is a *Reform* town or not; but there does not seem to be much ground for calling it a *reformed* one.—*Id.*

SELF.

Gentle Reader, I hail thee! The morning is propitious and promises a pleasant ramble. Onward, then, to the Palace of St. James.

It is a maxim of English jurisprudence, that "the King can do no wrong;" with much more semblance of reason, then, must we admit that our gracious Queen is impeccable. Unfortunately, however, English jurisprudence extends not beyond the grave; and few, I think, would be willing to risk their hopes of future bliss on so doubtful an issue. But, if ever reigning sovereign were entitled to such a privilege, we might hope to throw the shield of irresponsibility over our well-meaning, moral, and illustrious Victoria. Truth seldom finds its way to the ears of the great; still fewer are the avenues through which it can wend its way to a throne; and these few are obstructed by mistaken interests. Self, under the misrule of passion, seems to have taken possession of the councils of England; and—whether Tory or Whig wield the destinies of our unhappy country—when Truth ought to speak, and Justice raise her voice, Faction alone is permitted to whisper its treachery into the ears of the Sovereign. Does Victoria know the wrongs and sufferings of her people? The first she might—the second, perhaps, she could not entirely remedy. Oh! could but the scenes daily witnessed in the *Bastilles*, now provided in England for honest and unavoidable poverty; could but the cries for bread proceeding from the thousands of victims of distressed poverty, and the naked, trembling limbs which daily besiege our doors, and with difficulty drag their emaciated frames along our highways, force their way into the *Presence Chamber*, it would have required still more seasoning in the high-seasoned dishes—which the public prints inform us have been so copiously supplied to her Majesty during her recent tours—to have made them tasteful to her palate. Oh! did but the fumes arising from the streams of

Irish blood, warm from the sword of injustice and oppression, ascend before her throne, as they do before the throne of Omnipotence, her crown would weigh heavy on her forehead; and she would tremble at the thought of retributive justice hovering over her land? Ought Ireland to sit quietly down under these accumulated oppressions? No! Did she do so, she would only prove herself worthy of those outrages under which she has been so long groaning; but which—unless averted by, now, too tardy justice—must recoil on the head of her oppressor. Let Ireland agitate, and may heaven protect that spirit which is so humanely working out her moral regeneration, and her liberty! Englishmen are proverbially short-sighted; our brethren in Scotland are more calculating; and Glasgow has set us an example which we cannot too speedily imitate. It has long been to me a source of astonishment that Englishmen—with all our natural prejudices and animosities against Ireland—can quietly look on whilst our sister is robbed of her liberties and her rights. Cannot England see through the gauzy veil which conceals such shallow policy! The chains are only rivetted, for a while on the rougher limbs of the Irish, to rub off the rust and polish them for the English. The dart is ostensibly shot at Ireland, and England and Scotland receive the wound. The injustices of England have made her a byword to surrounding nations; already has she outstripped the autocrat of Russia: Ireland is her Poland. Can the Minister who plans such policy believe in, or reflect that an over-ruling Providence watches the actions and writes down the doings of little man!

But if the conduct of our rulers has earned for us the enviable distinction of oppressors, as a nation, what are we as individuals? What is the general rule adopted by the rich in their dealings with the poor? Is it not to obtain the maximum of labor for the minimum of wages? And, should the pressure of the times increase the number of hands, or any possible circumstance, place the victim of helplessness still more under their iron sway, do they not immediately avail themselves of that excuse for still further reducing the pittance already scarcely sufficient to protract a lingering and miserable existence! There is a crime called oppression of the poor; and that crime calls to Heaven for vengeance. Tell me what is oppression of the poor if this be not.—Look at that superb structure where the inmates are revelling in every luxury; where every art is ransacked to whet the appetite, which satiety, indulgence and repletion have long since exhausted.—Within the circuit of a morning's walk, perhaps upon the very domains of the owner, reside hundreds of fellow-beings eking out their days in sorrow and want; unsupplied with clothing sufficient to protect them from shame; subsisting upon food which he would not cast to his dogs; and who would willingly pick up the crumbs which fall from his table, but no one will give them. These, too, probably the very persons by whose labours and oils he is enabled to riot in pleasure, and

banish from his abode all the evils of fallen nature but two—remorse of conscience and death. If this be not oppression, tell me what is.

There was a time when workhouses and poor laws were unknown and unheeded in this land: these are the natural children of Protestantism. There was a time when two maxims were sufficient to banish sorrow from affliction, and distress from the habitations of the poor: 1st.—"Thou shalt love thy neighbour as thyself. By this shall I know that you are my disciples, if you have love for one another." 2nd. "Do unto others even as you would that they should do unto you." But those were the days of Catholicity; the days of scriptural ignorance and superstition! A new light, the gospel light of Protestantism, has overspread our Country, and banished such cloudy maxims from amongst us! But why quote texts of scripture? It is with reluctance I appeal to them. In these days of Bible reading, and private interpretation, scripture is at a discount; and in the estimation of too many, instead of adding strength to an argument, only weakens that which it was intended to establish.—Produce a text, clear as the sun in meridian splendour, if its suit not the inclinations or passions of the person to whom it is addressed, he has another signification of his own; or if that be impossible, he has two more texts at his finger's end to demonstrate that yours is not to be taken in a natural but figurative sense. Thus wrenched from their true meaning, the sacred scriptures are no longer the word of God, but wrested to man's destruction; and I shrewdly suspect, that could the clergy of the Establishment, retrace their steps, they would willingly again cast around them the Catholic shield of respect, and thus make them once more the interpreter of God's will to man. But they have thrown down the die, and must win or lose by the cast. Already have they begun to smart under the effects of their ill-judged but designing folly, and find themselves the dupes of their own duplicity. The days of the Church of England have been numbered. "She has been weighed in the scales and found wanting." "A house divided against itself cannot stand." What is the Oxford movement? It is an inexplicable something: a neoteric, that wills and wills not; a finger-post, that points the way to Catholicity; but whilst it sees and points the way to others, does not, dares not follow. The Puseyites are in troubled waters, "tossed to and fro by every wind of doctrine;" themselves without resolve. Did they ask me how to find rest to their souls, I would tell them frankly; I would give them a *nepenthe* composed of two ingredients—sincerity, and a disengagement of the heart from the love of self. This would restore them to a perfect calm.—They would fain advance, but the good things of the Church by law established are too adhesive. They cannot carry them with them; and they are unwilling to leave them behind. The tide, however, has set in at Oxford, and already overspreads the land; nor will the cunningly designed Royal visit to a rival university stay its onward flow. Onward, friends of Oxford! an eternal is better than a temporary Crown.—*Dioc. Id.* [*London Tablet.*

From the London Tablet.

THE CHURCH AND THE UNIVERSITY IN FRANCE.

In France, the University, governed by board of Pantheists, and working throughout the whole kingdom by the agency of Pantheistic professors, enjoys an unwieldy monopoly over the entire field of secular education. No school can be opened throughout the length and breadth of France, unsubject to the jurisdiction of Pantheism, or without a license from its authorities. All the lay scholars throughout the kingdom are (in fact) bound to go through the course of studies followed in its colleges, inasmuch as no one can be admitted to practise in law or in medicine without the disgrace of its Bachelor's degree. The only exception to this intolerable monopoly is to be found in the ecclesiastical schools. Young men intended for the priesthood may be educated in the Episcopal seminaries. But they do it at their own risk; and if it should turn out that they have mistaken their vocation, their prospects in life are blasted. Their course of study will avail them nothing for either of the other learned professions. They must go back like children to the commencement of the University course, and pay with years of obscurity and poverty for the conscientiousness which made them abstain from inflicting dishonor on the priesthood.

With this exception, clogged with an insulting condition, and with the exception of such private schoolmasters as receive their license to teach religion or irreligion indiscriminately from the Pantheistic board, the education of French children is in the hands of the imperial colleges, in whose halls, it is avowed by the advocates of the system, infidelity is taught publicly and with applause by the ablest intellects of France. That this is not a very satisfactory system will be readily admitted by every candid person who is not either a Deist, an Atheist, or a Pantheist. It is far from giving satisfaction in France; nor is the dissatisfaction confined to the ranks of the Pious and the Catholic. The bishops it is true, protest publicly against it; but their complaints are endorsed (as we shall see) by the organs of French Protestantism, and, on several occasions, even the hard hearts of Administrative Ministerialism, have labored (or pretend to labor,) to find a remedy for the abuse. About every other year for the last six years have we had the programmes of a ministerial measure of educational reform. In 1837, in 1840, in 1841, such attempts were commenced with a good deal of parade and ostentation; and negotiations were entered into with the bishops with the object of devising some scheme of accommodation. A scheme of this kind was, in effect, drawn up by Mgr. Affre, of Paris, with the sanction of two other archbishops and six bishops, and presented to M. Villemain on the part of the French clergy. This scheme was indeed, deemed by many far too liberal in its concessions, and as such it was publicly denounced by the Bishop of Chartres and many other ecclesiastics. The plan, however, proved abortive, and the question still remains to be adjusted.

But though the University Colleges are avowedly on this irreligious footing, the government which, like most governments now-a-days, is besotted enough to see in religion a good instrument of police, and nothing more, must have the sanction of religion for these establishments. Accordingly, part of the staff of every college is an almoner or chaplain—a state functionary who is resident at the college—receives State alms (whence, we should imagine, his name;) and is employed in what we should call in this country a sort of French polish upon the students' minds—an artificial external plastering of religion over the surface of the soul—while the grain and substance of it is trained, moulded, and fashioned by unbelievers. However, the sacraments are administered to the scholars by these chaplains. Confession and communion—so often as respectability demands—are given them by contract; and so long as the bishop consents to wink at the courses of spiritualized sensualism, which are nicknamed philosophy, every thing goes on well and creditably. The students are trained up for damnation; and the administration has the credit of patronising religion. Can anything be imagined more comfortable on both sides?

However, during the last two years (as before) the clergy have exhibited many inconvenient symptoms of recalcitration. It is true that a short time ago the Archbishop of Paris published a statement of the case, in which he reproached the more warm advocates of religious independence for their over-zeal, and declared that the church and the crown were never more disposed than at the present moment to deal out a large measure of justice to the church. The events of the recent weeks show how inaccurately his grace then judged the matter.

Several of the bishops, as we have hinted, recently appeared disposed to withdraw the chaplains from colleges, where irreligion was notoriously taught. One of the first cases that occurred on this subject was that of the Coadjutor Bishop of Nancy. Under the pretext of having preached an objectionable sermon, the famous Abbe Lacordaire, the reviver of the illustrious Dominican order in France, was denied access to the chaplain of the college at Nancy (M. Lemblin,) at least through the gates of the establishment. The Coadjutor Bishop (Mgr. Menjaud) took affront at this insult, and threatened to withdraw the chaplain from the college. This threat was disregarded. At length his lordship proceeded to put it in execution, M. Lemblin was directed to take up his residence with the bishop outside the college; to continue his sacerdotal duties provisionally, up to a certain day: and then, if the Rector proved obstinate, to cease his functions altogether. The day is yet future, but the Rector has given no signs of concession. The Bishop has been to Paris, and has had several interviews with the minister, in order to bring about an amicable adjustment. In this he has had little success; nay, his efforts have been turned into ridicule, and garbled accounts of his private and official conversation have been published by the organs of the Uni-

versity, who have thereupon jeered and calumniated him, and have wound up their ribaldry by the stale and musty outcry of—"Jesuit!" So stands this case, which is yet only the beginning of troubles.

A new and well directed assault upon the Infidel University was directed by the hand of the Cardinal de Bonald, Archbishop of Lyons, in a letter directed to the Rector of the Academy there, from which we published a long extract three weeks ago. In this letter his Eminence professes no hostility to the University, so long as it fulfils its proper functions. On the contrary he desires its stability. But along with it he desires also the execution of the 69th clause of the fundamental law, which secures to the French citizen liberty of education as an inalienable right. Lutheran education for the Lutheran, Calvinistic education for the Calvinist, and for the Catholic child an entirely Catholic education. A philosophy (continues his Eminence) which may be Pantheistical, Deistical, Theistical, or Protestant, will not suit him. He thus proceeds:

"I do not know whether or not it enters into the project of the Minister of Public Instruction to make any changes this year in the personnel of the University colleges of the diocese of Lyons. As, however, it is possible that some such changes may take place, I consider it my duty to address you some frank and temperate remarks on the subject.

If the University have admitted professors whose principles cause alarm to Catholic families, it is certain that there are, as the Bishop of Belley has said, numerous very honorable exceptions. The diocese of Lyons has the happiness of being, at present, peculiarly favored in this respect. We find in its colleges men who unite the cultivation of letters with the strict observance of religious duties. Would not this happy state of things be seriously affected by the arrival of a professor who would mingle error with instruction? I indulge myself with the hope that it will not be so. But, Mr. Rector, as certain nominations may be imposed upon you, and as it may happen that a professor who enjoys the confidence of his pupils' parents may be compelled to give place to a colleague who, with respect to doctrine, may not merit that confidence in an equal degree, I think I might, in order to free myself from responsibility, throw off all reserve, and show you in advance the line of conduct which I should pursue in such a case.

Let Catholic students listen to Catholic lessons only, and I shall applaud the instruction of your schools; but if a professor, with a mind infected by a sceptical or materialist philosophy should come among you to insinuate into your hearts the poison of his doctrines—if he should profit by his position to undermine the authority of Revelation, and sap the foundations of the Catholic religion, silence would not become either the ministry by which I am honored, or the position I occupy. I forewarn you, Mr. Rector, and if the faith of my Catholic diocesans be not speedily placed beyond all reach of danger, I shall from that moment regard the presence of

an almoner in your colleges as a bitter mockery, and I shall not hesitate a moment as to the measures to be adopted;—I trust that I shall not be constrained to come to extremities so painful, but as we do not know what changes the superior authorities may make in the University establishments, I beg you, Mr. Rector, to make known to the Minister of Public Instruction the part that I intend to take if my young Catholic diocesans should be called on to receive a philosophical teaching in opposition to the symbols of our faith,—the doctrines of the Catholic Church."

The letter naturally caused some alarm—and a reply to it, in the *Journal des Debats*—it is said, from the pen of the Minister of Public Instruction—was speedily forthcoming, to threaten the bishops with the loss of their salaries if they persevered. But alas! this Ministerial thunder did not serve to allay the storm.

On the 26th of October there appeared another Episcopal letter from his Lordship of Chalons, in which, after discribing the farce of a religious education in the University colleges, he thus proceeds to treat of the remedy:

"We may do as the Cardinal Archbishop of Lyons proposes, we may suppress the almoner, who is a priest only in name; we may take away his powers, or so reduce them as to prevent his abusing them to any body's injury. The spiritual and religious direction of the pupils may be entirely remitted to the Cure of the parish, to whom responsibility and all duty belong, as the proper pastor of the place. By this means all will be legal; the principal may continue, since he likes it, and no one can prevent him (which is a great misfortune) to profess his Pantheism.—The Cure, on his side, may do his duty, and parents may be informed, for that is very necessary, that instructed and educated in this manner, their children have little chance of admission to their first communion at the parish church. For those of the college of which we have had a specimen last year, there is no longer any doubt upon the matter. This case, Mr. editor, is not chimerical. It is one that has been witnessed in a district that I know, but which I name not. Consequently nothing can be more wise than the advice of the Lord Archbishop of Lyons, in whose sentiments and affections I entirely agree. We say to the Minister as he has said—"It does not please you to be Catholic, and does not please us to set foot in your establishments. Wherefore two kinds of teaching in one house? If yours ought to prevail why do you not say so? Why ask us to act in your colleges a part that does not at all become us? It is to render us ridiculous, and it is making you say clearly enough; 'We are all hypocrites, men who want your money.' These are noble titles! I know, however, that there are exceptions."

In three years, in England, 361,864 marriages took place; consequently no fewer than 723,728 individuals entered into wedlock, and of the parties 304,836 could not sign their names!

From the Episcopal Recorder.

Mr. NEWMAN.

In our last number we inserted a letter from a senior member of the University of Oxford respecting a volume of sermons recently published by Mr. Newman. A few extracts from the work itself will serve to exhibit his advocacy of the doctrine of transubstantiation, the mediatorial character of the Virgin Mary, works of merit, the monastic system, sacramental confession and the celibacy of the clergy, and the necessity of reunion with Rome.

1. Transubstantiation.

Comparing the marriage feast at Cana of Galilee with the Last Supper, Mr. Newman observes:

"What was that first miracle by which he manifested his glory in the former, but the strange and awful change of the element of water into wine? And what did he in the latter but change the Paschal Supper and the typical lamb into the sacrament of his atoning sacrifice, and the creatures of bread and wine into the verities of his most precious body and blood? He began his ministry with a miracle: he ended with a greater."—P. 43.

2. The mediatorial character of the Virgin Mary.

"As at his first feast, he had refused to listen to his mother's prayer, because of the time, so as to his apostles he foretold, at his second feast, what the power of their prayers should be, by way of cheering them on his departure. 'Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he shall give it you.' In the gifts promised to the apostles after the resurrection we may learn the present influence and power of the Mother of God."—Pp. 42-43.

3. Works of merit.

"Those great surrenders which Scripture speaks of (e. g. such as those of the first converts at Jerusalem who 'having lands, sold them,' and had all things common) are not incumbent on all Christians. They could not be voluntary if they were duties; they could not be meritorious if they were not voluntary. But though they are not duties at all, they may be duties to you; and though they are voluntary, you may have a call to them. It may be a duty to pursue merit."—Pp. 329, 330.

4. The monastic system.

"If the truth must be spoken, what are the humble monk, and the holy nun, and other regulars, as they are called, but Christians after the very patterns given us in Scripture?"

5. Sacramental confession, and the celibacy of the clergy.

"What though we grant that sacramental confession and the celibacy of the clergy do tend to consolidate the body politic in the relation of rulers and subjects, or in other words, to aggrandize the priesthood, for how can the Church be one body without such relation, and why should not he, who has decreed that there should be unity, take measures to secure it?"—P. 46.

6. The necessity of reunion with Rome.

"We cannot hope for the recovery of Dissenting bodies, while we are ourselves alienated from the great body of Christians. We cannot hope for unity of faith,

if we, of our own private will, make a faith for ourselves in this, our small corner of the earth. We cannot hope for the success among the heathen of St. Boniface or St. Augustine, unless like them we go forth with the apostolical benediction," i. e., the Pope's blessing.—P. 150.

So deeply seated is Prejudice among even the intelligent portion of our Protestant community, that we have often been gravely asked, 'Whether the Italians are not downright idolaters?' In answer, we have often related the following incident of an old peasant woman in Italy.

She was very poor; was as ignorant, at least, as most of her class, and was stooped down with age. Upon being asked—'whether she did not adore pictures and the statues of the Virgin Mary?' She answered: 'adore them!! E chi ve l'ade to?—Who told you so?' Upon being assured that the people of America really thought so, her eye kindled, her whole countenance glowed with silent indignation, and she exclaimed in a shrill, loud voice: 'eh!! devono essere selvaggi la!'—'They must be a set of savages over there!!'

The old lady, it may be thought, jumped to the conclusion; but her simple mind could afford no other way of explaining so curious a phenomenon. At least, many a strange, modern theory that has been broached, has rested upon a less probable hypothesis. We would recommend those wisecracks who prate forever about the stupid ignorance and superstition of Italy, and who form 'holy alliances' for enlightening the Italians to ponder well the logic of this old peasant woman.—Extracted from an article signed *Vindex* in *Cath Ad.*

SACRIFICE FOR THE DEPARTED.—St. Cyprian informs us of an ancient ecclesiastical law forbidding the oblation of the Holy Sacrifice for any one who had appointed a priest executor of his Will, thus to prevent the ministers of religion being distracted from their sacred duties. "The bishops our predecessors religiously considering this, (the becoming devotedness of the priesthood) and taking salutary precautions, decreed that no brother at his death should name a clergyman, as tutor or guardian, and that in case of his doing so, no offering should be made for him, nor the Sacrifice celebrated for his rest. For he does not deserve to be named at the altar of God in the prayer of the priests who attempted to estrange the priests and ministers of God from the altar."—Ep. 1. *alias lxxvi. alias lxx.*—*Cath. Herald.*

SUBSTITUTE FOR STEAM.—La Reforme announces that an operative at Ruel has discovered a substitute for steam. The experiment is to be made in a few days on the Versailles railroad. Figure to yourself, says the Reforme, an enormous wheel, five yards in the diameter, between the spokes of which you place a horse with his rider.—This large wheel being fixed on four ordinary wheels, placed on the rails of a railroad, it is sufficient to turn the large wheel to make the carriage advance. But what motive force does the inventor employ? It is the horse placed in the interior of the wheel, and yoked, by means of two bars of iron placed perpendicularly under the axle. The horse, by drawing, causes the wheel to turn in the same manner as a mouse or a squirrel in a cage. In order to permit the horse to enter into this singular wheel it has been found necessary to dig an excavation near the station of the railroad, into which the horse is let down. The inventor pretends that he can modify his wheel so as to admit three horses, and in that case, the heaviest train may be propelled along a railroad with a velocity more rapid than that caused by steam.

SCOTLAND.

GLASGOW.—GREAT MEETING OF THE CATHOLICS TO ADDRESS THE QUEEN.—On Sunday the 14th inst., notice was given in the Catholic Church and chapels of Glasgow, that a meeting of the male Catholics of the city would be held in the City Hall on Monday evening, the 15th, to express their sentiments and address her Majesty as mentioned above, and that the Bishop of Castala had kindly consented to take the chair. The singularity of the Bishop's coming forward on such an occasion, as well as the importance attached to the object of the meeting, excited the highest interest. His lordship is well known to have a peculiar aversion to appearing before the public in any affair not purely religious, and the occasions of doing so have been few indeed. One of these was his addressing, a few years ago, through the newspapers, certain parties in the Mining districts of Lanarkshire, to inculcate the duty of forgiveness, and restore peace, which had been frightfully broken by the exertions of certain ramifications of the Society of Orangemen. Outrages on an extensive scale were the consequence of the administrations of this diabolical secret society, in a quarter previously most peaceable. Their proceedings came before the High Court of judicature, and attracted the notice of Government, whose commissioner, Mr. Cosmo Innes, Lord Advocate-depute, made an able report on the causes of the disturbance. The subsequent restoration of harmony was in no small degree attributed to the Bishop's exertions. For his services his lordship received the thanks of the Secretary of State, Lord John Russell, in a letter from the Lord Advocate (Sir John Murray)—*de facto* Secretary of State, for Scotland—who expressed his delight in the medium of communication. Again it is the Orange Society that calls out an admirable prelate from his retirement. The dignified personal appearance of his lordship, even apart from the veneration paid to his sacred character, was sufficient to command order and decorum throughout the whole proceedings of this meeting, in the vast thoroughly densely filled (very part of the City Hall—the largest in Glasgow. Having taken the chair amidst the warmest greetings of his people, the Right Rev. Dr. Murdoch said—Fellow Catholics, the moment I was waited upon, on Friday last, by two respectable and worthy members of the congregation, and requested, in the name of the body, to call this public meeting and to take the chair, I acquiesced without any hesitation; departing, in this instance from my general rule, which is to keep aloof from assemblies of this nature, and attend closely to the multifarious duties that belong to my station. Before I go further, I deem it right firmly, but respectfully, to state that the present is not a "Repeal" meeting. The affair to be discussed here to-night, no doubt sprung from the Repeal movement, but with the forwarding or retarding of that question this meeting has nothing to do. I dare say this plain and distinct statement will not recommend me to you; but this I cannot help. It is a considera-

ble time since I considered well and seriously how I ought to act publicly in respect of the measure, which has so much engrossed the attention of our Irish brethren lay and clerical, and in the success of which I know you all to a man feel deeply interested. The result of my consideration was, that all circumstances weighed, I ought not to take public part in the question. The reasons that brought me to this conclusion, appeared to me not only satisfactory, but urgent and commanding. After this distinct declaration, that the line of conduct I have hitherto pursued, and mean to pursue, was dictated to me both by my judgment and conscience, I hope not one among you will respect me the less because in this matter he may differ from me in opinion. I expect also—and after the explanation I have given, I have a right to expect—that however much a favorite the Repeal question may be with you, nothing will be done or said here to-night to obstruct it upon the meeting. Having made this preface, I proceed now to call your attention to the business of the evening. As chairman, I conceive that I have a twofold duty to perform. It is my province, in the first place, to give a statement of the object of the meeting; and, in the second, to preserve order and decorum throughout its proceedings. As to this second part of my duty, I am confident that the post I fill will be a complete security. Were it to turn out otherwise, I should certainly be much chagrined, and ashamed of you as Catholics. The first part of my duty is also one of easy performance. The history of the transaction that has given occasion to this meeting is briefly told. The first week of this year, 1844, it became necessary to strike the special jury to serve, on occasion of the State Trials, that are probably proceeding in Dublin at this moment. About six weeks or two months ago, an attempt was made to hurry on those trials at a time when, owing to the shockingly imperfect state of the Dublin Jury Lists, the jury-box of necessity behoved to be filled with persons of the strongest political, religious, and party bias. This attempt was, with no little difficulty, successfully resisted, and the trials were put off till this present day, that the traversers might have the benefit of the revised Jury lists. On some day of the week I have mentioned, 48 persons were, according to the prescription of the law, drawn by ballot from the general panel. Of those 48, 11 gentlemen chanced to be Catholics. On a subsequent day, these 48 persons had to be reduced to 24, the Crown having a right to challenge 12 and the parties accused other 12. Of the remaining 24, the requisite number, first answering to their names when called, were to try the case in question. The hour of challenge arrived, when the officers of the Crown coolly and deliberately struck off the 11 Catholics, just because they were Catholics, and one Liberal Protestant gentleman, who, it seems, is by birth an Englishman, and thus left the jury composed, without a single exception, of Conservatives, or

(as the public prints say) of Orangemen, to sit in judgment upon eight persons, to most of whom in religion, and to all of whom in politics, they are almost as opposed as light is to darkness. Such is a brief sketch of the proceeding which has caused such a deep sensation, and no wonder, throughout Ireland, and has given occasion to the present meeting. My present position, perhaps according to use and wont, forbids me to forstal the gentlemen who are about to address you, and propose for your adoption two or three resolutions indicative of the injustice and iniquity of the proceeding; but I crave the privilege, even if it should involve a slight departure from the usual practice, of saying a few words (and they shall be few) expressive of my feelings on the subject, although, indeed, my appearance here to-night may be considered a sufficient demonstration of them. Were I a Protestant, I should feel heartily ashamed of the bigoted act of the Dublin Executive. As a Catholic, I feel at once indignant and alarmed; indignant, because in the persons of the discarded gentlemen, nearly eight millions of my fellow-Catholics in Ireland have been ignominiously treated—because in those gentlemen, the whole mass of the Catholics spread over the universe have been in common stigmatised, and because a gross insult has been heaped upon the religion of Ireland which is your religion and mine, and, I say it emphatically, which is the religion of the world. I feel alarmed, because I consider that a daring inroad has been made into the Catholic Relief Bill. We have all frequently laughed at the ravings of a man named Greg, who often figures in the proceedings of the Protestant Association in Dublin, about the repeal of the Emancipation Act. But truly Greg may now laugh at us in his turn. The business of the repeal of the Act in question most certainly begins with the present year; and unless a firm but constitutional stand be made, who can tell when and where it may end? Who can tell how soon the structure of our liberties, which, after a quarter of a century's gigantic efforts, O'Connell raised, may be tumbled down into a heap of useless ruins? Who can tell how soon, in fine, we may all—English and Scotch, as well as Irish Catholics—be driven from the sphere of equality with our fellow-subjects, and again reduced to a horde of helots, to a degraded caste of serviles unworthy of the common rights of society? One word more, and I have done. If the reduced jury list has been constructed of so yellow a hue as to deserve the title of an "Orange panel" bestowed upon it by a Protestant paper, alas, for the accused parties! I conceive that Daniel has been cast into the lion's den, and his companions into the fiery furnace. If they come forth unscathed, I shall certainly be tempted to ascribe their safety to a prodigy little less wonderful than that which muzzled the mouths of Nebuchadnezzor's lions, and caused the furious flames of the seven-fold heated furnace to play fitfully and harmlessly around the heads of these Jewish youths, and without injuring a hair of their heads. [In the course of the preceding address, the right rev. chairman, whose powerful and majestic voice

completely filled the vast hall, was often most vehemently cheered, and at its close his lordship resumed his seat amidst demonstrations of applause that defy description.—*Tablet.*

NORTHERN DISTRICT.—*Sympathy with the Catholics of Ireland.*—The recent insult to the Catholics of Dublin, in their exclusion from the Jury on the state trials, is producing once again a feeling of sympathy for our brethren in Ireland, and arousing the Catholics of the North to a sense of the necessity of demanding that the Act of Emancipation shall be in deed and in truth one of perfect equality. Yes, the dry bones are once more in motion. That spirit which the genius and eloquence of O'Connell, and many other patriots, burning with an ardent desire for union amongst all the Catholics of this realm, have been unable to effect, the Irish Attorney General has successfully roused.—In this district, one unanimous feeling of indignation prevails amongst all classes of Catholics—Tories, Whigs and Radicals all agree that we are bound to repudiate the foul insinuation, that Catholics are not as capable as any other of Her Majesty's subjects to discharge the solemn duties of Jurymen. A public meeting of the Shields Congregation—Rev. T. Gillows in the chair—will be held next Sunday;—and Newcastle and Sunderland will readily follow the example.—*Tablet.*

OLD TIMES! OLD TIMES!
[The following stanzas are from the poetical works of Gerald Griffin, Esq. London, reviewed in a late number of the TABLET.—The lines—"To the Sisters of Charity," in last week's paper, are from the same source.]

Old times! old times! the gay old times
When I was young and free,
And heard the merry Easter chimes
Under the sally tree.
My Sunday palm beside me placed—
My cross upon my hand—
A heart at rest within my breast,
And sunshine on the land!

Old times! Old times!
It is not that my fortunes flee,
Nor that my cheek is pale—
I mourn whenever I think of thee,
My darling native vale?—
A wiser head I have, I know,
Than when I loitered there—
But in my wisdom there is woe,
And in my knowledge, care.

Old times! Old times!
I've lived to know my share of joy,
To feel my share of pain—
To learn that friendship's self can cloy,
To love, and love in vain—
To feel a pang and wear a smile,
To tire of other climes—
To like my own unhappy lele,
And sing the gay old times!

Old times! Old times!
And sure the land is nothing changed,
The birds are singing still;
The flowers are springing where we rang'd,
There's sunshine on the hill!
The sally, waving o'er my head,
Still sweetly shades my frame—
But ah! those happy days are fled,
And I am not the same!

Old times! Old times!
Oh! come again ye merry times!
Sweet, sunny, fresh, and calm—
And let me hear those Easter chimes,
And wear my Sunday palm.
If I could cry away mine eyes,
My tears would flow in vain—
If I could waste my heart in sighs,
They'll never come again!

SUMACH.—The milk which exudes from a branch of sumach is the best indelible ink that can be used. Break off one of the stems that support the leaves and write what may be wanted with it. In a short time it becomes a beautiful jet black, and can never be washed out.

DR. BARTHOLOMEW'S RINK 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, no 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 Druggist 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 favours.
HENRY GIROURD,
Hamilton Livery Stables,
July 21, 1843.

NOTICE.

THE CO-PARTNERSHIP heretofore 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.

O. K. LEVINGS,

RESPECTFULLY informs the Inhabitants of Hamilton and its vicinity, that he has opened an **UNDERTAKER'S WAREROOM** in Mr. H. CLARK'S Premises, John Street, where he will always have on hand every size of plain and elegantly finished Oak, Walnut, Cherry and Pine **OFFINS,** Together with every description of Funeral appendages.
Funerals attended on the most reasonable terms.
* * * The charge for the use of Hearse, with Dresses, is £1.
Hamilton, Sept. 6, 1843.

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 r residences.
Office above Oliver's Auction Room, corner of King & Hughson Streets.
Hamilton, Sept. 6, 1843.

ABBOTSFORD EDITION OF THE WAYERLY NOVELS.

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

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

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

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.

BIBLES, PRAYER AND PSALM BOOKS.

THE Subscribers have on hand a large and well selected stock of BIBLES, Prayer and Psalm Books, at very moderate prices, and in every variety of binding.
A. H. ARMOUR, & Co.
Hamilton, June, 1843.

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.

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.

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.

D. P. LE FEVRE,
CONVEYANCER & LAND AGENT,
At Mr. Curran's, Court-House Square,
Hamilton.

Deeds prepared for 5s. Cy; Memorials, 3s. 6d; for Bonds, Mortgages, Leases, Wills, or any other Writings, the most moderate and reasonable charges.

A Register is kept for registering Real Estate for sale, in Hamilton, and the Districts of Gore, Brock, Talbot, and Wellington.

Descriptions of Farms, Lands, Town Lots, &c. for sale, entered gratis;—and for one Dollar accompanying such descriptions, they will also be advertised, together with other lands for sale, in at least two of the newspapers published at Hamilton; for three months; unless sold sooner.

Commission on sales 2 1/2 per cent, on all sums above £10.

N. B. All letters to be Post paid.

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.

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

SCHOOL BOOKS.

THE Subscribers have always on hand a large stock of such School Books as are in general use throughout the Province, which they dispose of Wholesale and Retail at unusually low prices.

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

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 loose a dear child by neglecting it?

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

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

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

Stationery.

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

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 Windsor Cornices, &c. made to order, to any design, and at short notice.

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

MARSHALL SANDERS,
JOSEPH ROBINSON.

King street, Hamilton,
May, 1843. 38

BEEF!
BLACKWELL & MILLER,
BUTCHERS.

RETURN thanks for the public patronage they have received since they commenced their business in Hamilton; and they beg leave to announce that they can, (as they have always been able to do,) accommodate customers with any quantity of the best Beef, Mutton, Veal, &c., that can be offered for sale in the Town. Having taken the premium for fat Beef at the last cattle show, they take leave to speak of this fact as a guarantee that their meat shall be all prize meat, and afforded at a lower price than meat in general is sold at.

N.B. Please call and examine, and judge for yourselves, at the stall of
BLACKWELL & MILLER.
Hamilton, February 20, 1844.

CAUTION.—Whereas **PATRICK KINNING**, an indentured Apprentice to the Coopering business, has lately run away from my employment. This is therefore to give notice, that I will prosecute with the utmost rigour of the law, any person who will harbour him; or One Penny reward for information that will enable me to discover his whereabouts.

THOMAS McMANUS.

Dundas, January 30, 1844.

REMOVAL.

JNO. P. LARKIN,

Importer of

BRITISH, FRENCH, & AMERICAN STAPLE AND FANCY GOODS.

HAS REMOVED to his NEW STORE, in Mr. J. Erwin's Brick Building, corner of King and John Streets, being a few doors west of Mr. Devereux's Royal Exchange, in which he is opening a splendid assortment of **NEW and CHEAP GOODS.**

The highest price in Cash paid for Wheat
Hamilton, 2nd January, 1844 6m. ez. s

JAMES CAHILL.

BARRISTER AND ATTORNEY AT LAW,
Corner of King and Hughson Streets,
Over Mr. Bayfoot's Brick Store
HAMILTON.

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.

THE CATHOLIC.

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

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