

THE CATHOLIC

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

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THE REAL MONSTER EVIL OF IRELAND.

It would be a very hard and very unusual case if, with regard to a country so disturbed, so miserable, and so divided as Ireland, every political quack had not his nostrum, as well as every wise man his notions, more or less definite, as to the nature of the disorder, and the chances of a cure. In disease of the body natural, a quack may generally be known by the use of specifics. A complication of disorders arising from the most opposite causes, local and general, he will undertake to cure by one simple remedy, equally and impartially efficacious with them all. Gout, gravel, rheumatism, diseased liver, deformed spine, apoplexy, consumption, paralysis, old age—these, and, if it were possible, a hundred other distempers afflicting the natural man, the quack medical will dislodge and annihilate by the same remedy, by some peremptory pill, or counter irritation, or cold-water cure. As the law books tell you (most falsely) that there is a remedy for every grievance, so the quack tells you that he has a nostrum for every complaint. It is much the same in the body politic. There the quack traces up a most complex disorganization to some simple cause, and is for changing Babel or Bedlam into a Paradise by the application of some one measure of relief. This passion for nostrums is of old standing, and we may fairly say that it is uneradicable. Of course, Ireland has its share & even more than its share of nostrum-mongers, who all treat you with a different diagnosis of the disorder, and to a different succedaneum for its cure; but all are equally confident that in a case which has baffled the skill of all their predecessors, they only are in possession of the secret which is to replace turbulence and famine by heavenly peace and plenty. Blessed are the quacks, for they shall be filled with self-complacency!

In treating of English miseries, we have had constant occasion to rebuke this class of practitioners. The distempers of England, as well as those of Ireland, are the prey of unlicensed pretenders, who are all for making her young again, each after his own fashion. It has been our fortune to believe that these dealers in specifics are fundamentally in error; and that for a country broken up as this is by distress and disaffection, there is no single remedy, no royal road to restoration, no hope of a cure but by a long, laborious, and distasteful process. Something in the same manner do we judge of the grievances of Ireland. Particular measures may be right or wrong; but for a country so sunk down in wretchedness there is not, there cannot be, any single, speedy and pleasant mode of redress. Certain definite grievances stand out and stare us in the face. Certain badges of iniquity and marks of oppression are palpable to the very senses. Certain legislative measures are absolutely requisite either for policy or for justice. Repeal, as it has for it omens of success and victory, may or may not be a desirable measure. But for a perfect cure, for any approach to a perfect cure, it is our duty to say we see no chance of any such blessing within a reasonable or moderate space of time. This measure or the other measure may be an indispensable preliminary. It may be impossible to enter on a judicious course of treatment until this or that obstacle is removed. It may be necessary to put the patient in such a posture before the surgeon can operate upon him at all. We will not now dispute about the propriety of any particular mode of treatment; but we say

that, under the best treatment, the case is a very sad and mournful one to think of.

Let us get rid, in our minds at least, of the great question that now agitates Ireland. Let us suppose that a prosperous settlement of it has taken place. Let us imagine that Ireland is a free nation, independent of all foreign claims, and unshackled from difficulties from without. Take Ireland as she is with herself. Consider the discordant elements not so much mixed up within her as placed side by side in hostile juxtaposition; and then let any sane man put his hand upon his heart, and tell us whether he does not think that there are in that kingdom the materials—to say the least—for many political and social problems, right hard of solution, many most knotty points of difference, the end of which is not quite so easy to foresee. And yet we have here a man who tells us that he has found out a scheme for curing the radical and parent evil of evils in afflicted Ireland within the compass of eight years, and his speculations—not deficient in ingenuity, and a certain narrow earnestness—have found a good deal of favour among the best of all possible instructors—the guides and guardians of the press. Surely, any Pagan nation to whom he had brought so speedy a solution of such a problem would have made a god of him after his death. Unhappy Stapleton, to live in these Christian times when the road to Heaven is rather more steep and thorny than it was then. What an apotheosis has the man missed by being born in these degenerate days. A scheme for setting Ireland at rest, and rooting out the causes of disturbance in eight years! The calamities and the crimes of centuries boxed up in a nutshell! Truly it is an edifying subject for reflection!

In the French colony of St. Domingo, when the rebel negro was sentenced to death, he took some black seeds in the hollow of his hand, and sprinkled some white seeds on the top. He then held out his hand to his judges, and shaking it, exclaimed, "Where are the Whites now? They were all swallowed up and had disappeared: and in this disappearance he typified the coming revolution of St. Domingo. Of course, we do not mean to compare the prospects of Ireland with those of St. Domingo. The cases are widely different. But yet in Ireland there are two hostile races, separated by property, rank, connexions, and long-descended traditions of animosity. Will eight years—or eighteen years—see these races, so long separated, blend harmoniously into portions of one sound and healthy community? Somehow or other, this blending must be brought about; but by what methods, and with what speed? The man who can look this problem in the face with total unconcern must be either very bold or very blind.

We have not room to follow up this subject as we should wish, otherwise we might add a long catalogue of ills which materially affect the future welfare of Ireland, and which no single remedy will touch or eradicate. We come to the grand evil admitted by the pamphlet now before us; and not merely admitted, but insisted on as "the monster evil of Ireland,"—we mean the two millions of starving peasantry. This is the evil which our author—our miraculous author—would cure in eight years. And how, think you? Why, by a contribution

The Real Monster Evil of Ireland." By Augustus G. Stapleton, Esq. London, Hatchard, 1843.

from the Government of a sum of sixteen millions of pounds sterling, to be spent and re-spent during the period above named. By this means, quoth Mr. Stapleton, the "turbulence" of Ireland would all be bought out of Mr. O'Connell's market; for eight years there would be ample employment, and ample wages; and during the whole of that period English capital would voluntarily fly into the country, attracted by its repose, and as much more would be kept in readiness to fill up the gap made by the sudden cessation of the sixteen millions at the end of the eight years. Truly a most miraculous contrivance; the best answer to which is, to state it, and let it speak for itself.

But Mr. Stapleton is most sadly mistaken if he thinks that the grievance connected with famine is a question of money alone. It is in Ireland, as in every other country, most true, that where the wealthier classes, the natural guardians of the poor, have allowed them to grow up side by side with Famine, they have neglected every other department of their duty along with this. They are endowed with property to watch over the physical and moral prosperity of the poor to the best of their ability. Where they have neglected the one duty, you may be sure they have neglected the other also. In Ireland, this is most palpably the case. Where the moral duty had not been wholly neglected, a worse element has been introduced. It has been perverted. Popery has been carefully and zealously made the foundation of an immoral influence, tending to ruin and convulsion, just as certainly as the worst physical destitution.

The case of Lord Lorton and Lady Ventry, with their Protestant Tenantry Association schemes and their new Reformation Societies, are worn threadbare. But, unhappily, these cases are multiplied all over the surface of the land; and it is not easy to see how these efforts to abuse power to an immoral and irreligious purpose, would be very much checked by any conceivable grant of money, even if it were sixty millions instead of sixteen.

We have an instance of this abuse of power in to-day's TABLET, in a case that has recently occurred in Ballinasloe. In this instance the unworthy exercise of power was rebuked publicly by the indefatigable Bishop of Clonsfert—Dr. Cuen. But, even in this instance, we have nothing but the old story repeated; a repetition, for the ten thousandth time, of conduct which is hastening, and will bitterly evenom, the social revolution that is now knocking at our doors. Catholic children, it seems, are starved, or otherwise compelled to attend Protestant schools, and learn heresy from a Protestant Bible, expounded by a Protestant teacher. And this is done at the bidding of a Protestant landlord. This is his fulfilment of his moral duty towards his dependents. How are these landlords to be converted from the error of their ways? In them the disease is inveterate. They are made drunk with tyranny, and maddened with excess of power. But how is the evil spirit to be driven out of them? We sadly fear that no grant of sixteen millions, no mere Repeal of the Union, no ordinary correction, will accomplish this necessary task. The people must be fed, it is true; but it is also true that those who have rule over them by wealth, must be treated like insane people; must be tied up in the disposition of their wealth by legislative strait-waiscoats, must by law be shorn of the power they have so grossly and so wantonly abused.—*London Tablet.*

SOUTHERN AFRICA.

(From the Tablet's Correspondent.)

Cape Town, September 10th, 1843.—I am now able to send you the full Particulars of the Torture of the Kaffro, by the great "Christian" Chief, Maqcomo, to which I alluded briefly in my last.—The *Cape Frontier Times*, of the 31st ult., contains a long Letter from an Inmate of Fort Beaufort,—that Fort into which, if it be possible to prevent it, no Popish Priest, according to the Whig Lord John Russell, ought to enter;—and beneath the Guns of which the infamous scene took place. The *Cape Frontier Times* makes some forcible and just observations, on the infamy redounding to the patrons and instructors of the murderers, as well as to the authorities at Fort Beaufort, from the transaction. But, then, with a lop-sided logic—not unsuited to the present day, at which Afghan and Chinese Wars, Anglo-Spanish Legions, Texian Independence, Circassian and Polish Conquest, and other such violations of international and domestic laws, are all the fashion—the Journal invokes the armed intervention of the British, to restrain the Kaffres from putting into effect these Kaffro laws; of which, "the British Government have guaranteed, by treaty, the Administration;" and thereby, "to smooth the Way for the gradual introduction of moral and religious Truth, amongst the benighted and barbarous inhabitants." So that it now seems, that these poor People, far from being Christianised, as has hitherto been pretended, are not as yet prepared for even the gradual introduction of truth of any kind, but need to have the way smoothed for it! By the way, the "Moral Truth" of the *Cape Frontier Times* itself is in some need of enlightenment, as will be seen from what has been said already. Not that the Editor will attach overmuch importance to my judgment in the matter. "Should there be," he says, "a single human being in this colony, or in the world, who, after perusing the treaties, which, in a moment of insane folly, we made with them [the Kaffres] should be preserved inviolate, we say he is a fallen spirit; his mind is diseased; his heart-strings are ajar; and he is without a soul to enjoy what is beautiful and bright and holy." I subjoin the narrative in Question:—

"It appears that Maqcomo's son, Kona, was sick: the usual course was pursued in such cases, and a witch doctor was consulted, to ascertain the individual from whose evil influence he was suffering; and, as is also usual under such circumstances, a man of property, and by reputation a courageous man, of Maqcomo's tribe, was selected, and condemned to forfeit his life for alleged crime—unheard, and without the slightest opportunity being afforded him of asserting, still less proving, his innocence; it was sufficient that the doctor had said he was guilty—he must die! Accordingly, to prevent his being made acquainted by his friends of his awful situation, a party of men left for his kraal, early in the

morning, to secure the recovery of the sick young chief, by murdering one of his father's subjects. The day selected for the immolation appears to have been a sort of gala day with the unconscious victim; he was in his kraal, had just accomplished the slaughter of one of his cattle, and was merrily contemplating the convivial duties of the day before him, over which he thought himself about to preside; the arrival, therefore, of a party of men from the "great place," gave him no other concern than what part of the slaughtered animal he should give them—he looked upon them as his guests!—but, alas! he was too soon undeceived! The party seized him in his kraal, whither he had gone, of course, unarmed; when he found he was secured, and felt the rein round his neck, he calmly said, "It is my misfortune to be caught unarmed, or it should not be so." He was then ordered to produce the matter with which he had bewitched his chief's son. He replied, "I have no bewitching matter that I know of, other than the body you have seized—I have been twice smelt out before—no bewitching matter has been found, and I am not conscious of having secreted any—my person alone can possess the evil influence, therefore destroy it, but do it quickly, if my chief has already consented to my death." His executioners expressed their determination to torture him until he produced it; he replied, "Save yourselves the trouble for torture me as you will I can never produce what I do not possess." He was then held to the ground, and several men now pierced his body all over with Kaffro needles, two or three inches deep—the victim bore this with extraordinary resolution. His tormenters tired, complaining of the pain it gave their hands, and of the needles, or skewers, bending. By this time a large fire was kindled, into which large square stones were placed to heat. The sufferer was then ordered to stand up. He complied. They pointed out to him the fire, telling him it was for his further torture, unless he produced the bewitching matter. He replied, "I told you the truth when I said, 'save yourselves such trouble; it is my misfortune, not my crime.' As regards the hot stones, I can bear them, for I am innocent. I feel no more apprehension than I should at sitting comfortable in my house" (here he described a particular position Kaffres are fond of sitting in).—"I would beseech you to strangle me at once, but that you will say I shrink at what you are about to do to me. If, however, your object is merely that of extorting confession from me, save yourselves the trouble, and kill me outright, for your hot stones do not scare me."—Here, his wife, who had also been seized, was stripped perfectly naked, and most cruelly beaten, and otherwise ill-treated. The victim was then led to the fire, where he was laid on his back, with his feet and arms tied to pegs driven into the ground for the purpose. The stones being by this time as hot as they could be made, were taken out of the fire and placed upon his groin, stomach, and chest.—

These were supported by others on each side, also heated, and pressed against his body. It is impossible to describe the awful effect of this process. I must leave the scorching and broiling of the body—the fumes of smoke, and occasional flashes of flame arising therefrom, to the imagination of your readers—the very stones, as if refusing to be made further instruments of such cruelty, slip off the body, in consequence of the unctuous matter they have drawn from it, and are kept on by being pressed down with sticks by the fendish executioners. With all this, the sufferer still remained sensible. He was asked whether he wished to be released, to discover his hidden charm. He replied, "Release me."—They did so, fully expecting that they had vanquished his resolution. To the amazement of all, he stood up—but what a sight—a human being broiled alive—his flesh hanging in large pieces from his body, like the seared hide of an ox! He composedly asked his tormentors, "What do you wish me to do now?" They repeated their original demand: He resolutely adhered to his declaration of innocence, and begged of them, now that they appeared tired of their labour, to shorten it, and put him out of his misery. The noose of the rein round his neck, which had been hitherto secured from slipping by a knot, was released, and while the heroic sufferer was still standing, it was violently jerked by several men until he fell, when he was dragged about the ground until they were satiated; and, finally, placing their feet on the back of his neck, they drew the noose so tight as to complete the strangulation.—Then, as if not satisfied so brave a man had ceased to be, he was taken into his own house, tied to one of the supporting poles of it, the house set on fire, and the body burnt to ashes. Thus died a man whose extraordinary fortitude and endurance deserved a better fate. His sufferings commenced about 10 A.M., and terminated with his existence a little before sunset."

In reply to these facts and comments, the *Commercial Advertiser* of yesterday has come forward on the side of its Missionary Pets, [by endeavouring to show that the Anglicans and Puritans, under Charles I. and Archbishop Laud, were no better than the Kaffres are now under Protestant Missionaries! Now far these many-erred men will feel flattered, by this wholesome compliment to Protestantism of all times, Countries, and Sects, I, of course cannot pretend to say; but I wish them joy of their advocate. By way of set-off to Maqcomo's case, his pious organ quotes those of Leighton and James Naylor; and then enquires:—"How have the English People, as a Community, been delivered from the influence of this gloomy and dangerous spirit? Find that out;—and you will see how the Kaffres may be delivered from it!—It was," he concludes, "by faithful Preaching, by faithful Teaching, by unwearied Rebuke, and good Example, on the part of true Christians; that this grand Transformation was effected?—

described below, kindle zeal to enlighten How much should such a scene, as that the dark places of the Earth!" &c. &c.

Look now to the extract I gave in my last from this same *Advertiser*, boasting to us about the numbers of his Missionaries, in and about Kaffreland, and many of them in the territory or domicile of this Maqcomo;—and about the wonders they perform there; and then say, if their conversions must not have been all lies, their "Preaching" (in the language of the above extract) not "Faithful" any more than their "Teaching;"—their "Rebuke" and good "Example," a nonentity; and the Kaffres, accordingly under the influence, not merely of Missionaries, but of "the gloomy and ferocious spirit!"

Neither by the *Advertiser's* Congregationalist Missionaries, nor by their Wesleyan rivals, nor by the French Calvinist Missionaries, who, with the others, infest Kaffreland, can "the grand Transformation" be "effected." Blessed be God, we are in daily expectation of "true Christian" Missionaries, whose "good Example," "unwearied Rebuke," "faithful Teaching," and "faithful Preaching" will, we trust, be "effective" as "faithful."

If our respected Correspondent had had the Fortune to peruse Mr. Missionary Moffat's late Book, about his Missionary career at the Cape, he would have wondered less at these doings of Maqcomo. Swaddling Kaffres are not the only people in Southern Africa, who make use of judicial torture to elicit hidden Testimony. We quote the following, from the first of two recent articles in the *Catholic Magazine*, reviewing Mr. Moffat's Book. "A Bushman had entered Griquatown," to "spy the place;" as the Missionaries thought. He was put to the Torture; or, as our Author prefers to describe it, "in order to make him tell the Truth, received a severe Castigation, and was put in Irons." To escape from this infliction he did tell "a fine Tale indeed." Unhappily, this afterwards proved to be "a perfect Falschood." (Moffat, p. 476.) [This reminds one, by the way, of the methods of Torture employed by Protestant Loyalists, upon the Irish of 1798!—Ed. TABLET.]

Mr. Wharton, United States minister at Berlin, in a long and interesting letter lately published on the contemplated connection of the Atlantic and Pacific oceans, says that a Spanish Catholic priest has long since accomplished the task, with the aid of the Indians under his spiritual care! The communication thus opened may not be the easiest, or the most direct, but at any rate the humble priest has the merit of having first achieved this great work, with the feeble means at his control, while the great nations on this and the other side of the Atlantic, are discussing its practicability. It is thus that in every age of the world, our clergy have been the pioneers of every great improvement in the world in matter of mind. They do not always, as in the case of Copernicus, obtain credit for it.—*Catholic Telegraph*.

MALTA.

Pastoral of the Archbishop of Rhodes against Secret Societies.

We, Don Francis Xavier Caruana, by the grace of God and favour of the Holy See, Archbishop of Rhodes and Bishop of Malta, Domestic Prelate of our most Holy Lord, Gregory, by Divine Providence Pope, and assisting at his pontifical throne, &c., &c., &c.,

To our Venerable Brethren and Beloved Children, the Chapter, Clergy, and the People of the Diocese of Malta, perpetual health in the Lord.

According to our obligation, the special obligation of our pastoral ministry, to conceal where it is possible a crime committed secretly and by few persons, lest by its publication we might induce others to follow the wicked example, we have persuaded ourselves hitherto to act upon the precept involved in those words of Ecclesiastes, wherein the Holy Spirit instructs us to bear with the wicked for a season, withholding public rebuke, but in the meanwhile searching diligently into the matter, "audi tacens; simul et quaerens." (Eccles. chap. xxxiii. v. 12.) Thus have we acted towards those iniquitous congregations and detestable "lodges" lately established among us, we know not exactly by what name, and especially towards one of these installed in a certain house in the city of Senglea; but, after the very painful experience of finding useless all the various measures which we have considered it consistent with evangelical prudence to employ in order to put down these pernicious unions, we now feel imperatively obliged to lift up our voice publicly, with the view, firstly, to exhort, with all possible energy in the Lord, all our beloved diocesans to hold far from them this infernal Sashedrim, the scope and tendency of which are no other than to shake off every tie of duty, human or divine, and to destroy, as far as it may be possible, all the foundations of the Catholic religion; and, secondly, to set forth the ecclesiastical censures fulminated by the Church against every one who, unhappily for himself, is connected with any secret society, whether as mingling with them, or ministering to them, or favouring even indirectly their assemblies or any of their operations whatsoever. Having with the greatest bitterness of heart ascertained, almost immediately after their earliest meetings, the diabolical origin of these lodges, we were desirous that the whole extent of our diocese, and especially the Isle of Gozo, should continue ignorant that in a corner of the city Senglea, in the darkness of the night, among a few ill-advised individuals, such a society held its meetings. We were induced to this silence in order that no one of that, the larger portion of our flock, should, either through perverseness, or for self-interest, or from any motive whatever, be tempted to approach that pestiferous chair of iniquity and error. We have up to this day adopted and followed the evangelical counsel to seek out diligently, to

hoping from on high the desired annihilation of these societies, which it is attempted, in contempt of every law, divine and human, to establish among us. But, seeing now that, in spite of the measure taken by us in secret, these lodges continue their meetings, in obscure places, we, with all that apostolic frankness which characterises the Catholic Episcopate, in the name of the Omnipotent God and of his only true Roman Catholic Apostolic Church, thereto authorised and expressly commanded by the Pontifical constitutions, to detect, proscribe, and in the most open and public manner condemn the installation, assembly, aggregation, and every operation whatsoever of these lodges, as diametrically opposed to our most holy Catholic religion, destructive of every bond of heavenly as well as of earthly authority, contradictory to all the maxims of the Gospel, and tending solely, under the fraudulent veil of a deceitfully-pleasing novelty, an ill-understood philanthropy, and in a spurious liberty, to disorganize, to overthrow, and to destroy all that is religious, honourable, or beneficial, not only to the Catholic as such, but to the simplest citizen, in his social position; we therefore prohibit, & absolutely forbid, all and every our diocesans, of whatever rank or condition, from entering the said lodges; from co-operating, even indirectly, in their meetings, or their propagation; from inducing, by example or advice, any one to frequent them; from permitting them to occupy even a place for their gatherings, under any pretext whatever: making it obligatory on every one to denounce to us as soon as known any one attempting to establish or support these lodges, under whatsoever name, whether as members or supporters: and such prohibition and obligation to denounce, we now make public, under the very grave pains of excommunication to be incurred *ipso facto*, without any declaration, the absolution from which stands of sin and suffering is specially reserved by the pontifical constitutions established against all secret societies to the supreme pontiff alone.

The above-named lodges, societies, or unions, belong, in spite of all equivocation, to those classes of secret societies which the Supreme Pontiffs—Clement the Twelfth, Benedict the Fourteenth, Pius the Seventh, Leo the Twelfth of happy memory, and also the now reigning Hierarch Gregory the Sixteenth, have in their various constitutions condemned; nor do we now make any novel rule, or propound any new law, but only publish to our diocese the condemnation, with the penalties, which the infallible mistress of truth, the Holy Roman Catholic Church, has sanctioned and laid down implicitly and explicitly in a variety of cases and circumstances.

Clement the Twelfth, in his "Constitutions," which begin "*Le Eminentis*" of the year 1768, and Benedict the Fourth in that of his, which begins "*Providas Romanorum Pontificum*," of the year 1757, having condemned precisely, under pain of excommunication, with reservation of the Roman Pontificate, the Society of Freemasons; and Pope Pius the Seventh,

in his "Constitutions," which begin "*Ecclesiam a Jesu Christo*," of the year 1821, having specially proscribed, under the same pain of excommunication, the Society of the Carbonari; there can be no question that these Constitutions apply equally to all secret societies, of the like character with the Freemasons or the Carbonari, tending like them to shake off the easy yoke of religion, and to interrupt the exercise of legitimate authority; for every such society thrown upon earth from the abyss beneath, attempts to deceive the simple; its favourers protesting that it is not condemned by the Holy See. The immortal Pontiff Leo the Twelfth, in his "Constitutions," commencing "*Quo graviora mala*," of the year 1825, having confirmed what his predecessors, Clement the Twelfth, Benedict the Fourteenth, and Pius the Seventh, had sanctioned, and having repeated the substance of their Constitutions, not only condemned in the most solemn manner all secret societies then existing, under whatsoever denomination, but gave the Apostolic anathema this further extension, that they are to apply to all other secret societies that might be formed under any name whatever, "*Societates occultas omnes*," are the words of his Constitutions, "*tam quae nunc sunt, tam quae fortasse deinceps erumpent, et quae Potestates civiles proponunt, quae superius commemoravimus quocumque tandem nomine appellentur, Nos perpetua prohibemus sub eisdem poenis, quae continentur Praedecessorum Nostrorum literis in Hac Nostra Constitutione jam allatis, quas expresse confirmamus!*" Wherefore, the lodge in the city of Senglea, and its every branch, is, as a secret society, already condemned by the Holy See; and in condemning it this day, we do no more than publish these Constitutions to which the pain of excommunication is already attached, with reservation of the power of absolution (except in the case of approaching death) to the Roman Pontiff. One after another, till the supreme pontiffs have sanctioned, ratified, and validated these Constitutions, and these pains and penalties.

It having, then, become a part of our pastoral solicitude to condemn, proscribe, and detest the said lodges and all their unions, &c.; to denounce the terrible penalty of excommunication, to be incurred *ipso facto*, without any declaration, in terms of the Constitution of Leo, the Twelfth, against persons, of whatever condition or rank, who shall be bold enough to belong to the said lodges, unions, aggregations, societies, or whatsoever may be their denominations, to propagate their principles, to frequent their assemblies, to persuade any other person to frequent them, to afford them any favor or co-operation, public or private, to speak well of them, to receive them into their houses, to support them, directly or indirectly, either in person or by means of others;—the commission of all or any of these offences, will incur the pain of the above-mentioned excommunication, yea, even the slightest exertion of influence or participa-

tion in anything that regards these lodges, societies, unions, or aggregations. It becomes to us, then, an absolutely indispensable duty to address to you, our much-beloved diocesans, a few words in these deplorable circumstances, that you may entertain the deepest horror and the most profound indignation for these lodges, unions, &c. by us now publicly condemned, that you may regard them as the sink and sewer of all uncleanness, vomiting forth the substance of its foul abyss against the purity of the most holy Catholic religion, with a view to overthrow all order upon earth, fomenting the rage for an unbridled liberty or license to do what each sees best, unrestrained by any law, and guided only by the most fierce and inordinate passions. The favourers of these lodges, or societies, labour industriously to conceal their malign intentions under specious promises and the most fallacious deceptions: allow not yourselves to be blinded by their seductive language, that seems with "humanity," and "fraternity," and "reform," in appearance; while it tends directly to discord, universal disorder, and the ruin of whatsoever is religious or truly philanthropic in existing establishments. The immense pains they take to conceal their proceedings should lead you to distrust their words. Honourable enterprises always seek the light with security, and only crime and iniquity are accustomed to bury themselves under the shadow of secrecy. Fathers of families, and you who preside over the education of youth, watch with the extreme diligence that these precious deposits entrusted to your care shall not become contaminated by this pestilence; which, confined and concealed at present in one house, threatens to spread itself openly among us. Be wary as to the character of the companions with whom they associate. It is the well-known art of these secret societies to deceive youth; seducing them under the specious pretext of literature, and communicating to them, with the artful appearance of indifference, some scientific information. Fly ye all, O beloved diocesans, as from the face of a venomous serpent, the society, the neighbourhood, and every connection of those masters of impiety; who attempt to confound light with darkness, as far as they have the power, obscuring the former, and securing favour and following to the latter. Not being able to offer you any good thing, these men, disturbers of all order, who show no true veneration for God or religion, preserve no respect for authority, ecclesiastical or civil, are yet accomplished and deceitful, and while they pretend to exhibit a social probity, and fervid love of their fellow-creatures, excite and carry on the most atrocious war against whatever is qualified to make society honoured, peaceful and happy. You are to consider such perilous individuals like those of whom Pope Leo the Twelfth makes mention in his oft-referred Constitutions; men towards whom, the Apostle St. John says, hospitality ought not to be practised, denying to them even salvation, and in their places, endeavour to draw

around you honest and upright men, who know their duty to God, and "render unto Caesar the things that are Caesar's," endeavouring to discharge their obligations both to God and man.

Finally, we, being ministers of that most merciful God, who desireth not the death of a sinner, but rather that he should be converted and live; and governing, as pastor, this Catholic flock, in the name of that Eternal Shepherd, who runs to seek out the lost sheep, and having found, embraces it most lovingly, and joyfully bears it on his shoulders to bring it again into the sheepfold—we, with a heart full of emotion, beating with pastoral and fraternal commiseration, and with tears in our eyes, paternally exhort all persons, without exception, who, living in this eminently Catholic country, are yet contemners of truth and justice, and running in the ways of error and iniquity, by uniting themselves to these secret societies, of which the bond of union is the principle of darkness alone, a union which the God of Light and Truth absolutely wills to be dissolved, and which all good men desire to see destroyed from this moment for ever; we pray fervently in this, the latest hour, and ardently conjure them, in the Lord, to confide in the pitifulness of the God of Mercy, to obtain from Him grace to cast away the chains with which, through the love of a mistaken liberty, they have become willingly bound, returning to the bosom of our best-beloved Saviour, JESUS CHRIST, who, having redeemed them with his own blood, will not cease to direct them to the bosom of the Catholic religion, from which alone can follow the fruits of redemption—eternal life, and a blessed immortality—to which every man who has not entirely renounced his reason ought to the first place, and above all, to aspire. Let them labour to respond to calls of that God who has placed them in a country specially dedicated to the true religion; where with a hospitality the most peaceful, they have under their eyes the most edifying examples of Catholic piety, which, while it gives the lie to their false systems, invites them continually to a course which can alone effect that reform in their ideas and habits which is necessary to their happiness; not desiring them to ask pardon of the most pitying God for the enormity of their misdeeds until they have experienced in this most merciful God the tender Father, who through us, invites them to penitence; detesting any society prescribed and condemned by his Church, loving only the assembly of the just, on whom the heavens cease not to scatter their beneficence; let them come to us, and be secure that we will receive them with a fighting good-will, that we will intercede for them with the father of all the faithful, the Vicar on the earth of that God that can pardon them, the most excellent-reigning Hierarch, GASPAR VAN SIXTENTIA, from whom they may obtain absoluion from the excommunication they have incurred, and be restored to the communion of that Roman Catholic Church,

to which, being the only true Church of JESUS CHRIST, we will not cease to exhort all to remain faithfully attached, condemning always what the Church condemns, and so we give you our pastoral benediction.

Given at Valetta, in our Archiepiscopal Palace, on the 14th of October, 1843.

Mr. W. H. Butt, of Stonyhurst College, and, some few years since, in partnership with his brother, Mr. J. Butt, of Salt-hill (Baylis House), has been, by Lord Stanley, appointed to the rectorship of the University of Malta.—*Correspondent.*

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



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JANUARY 17, 1844.

We regret much the necessity we are under of declining the valuable communications of so many of our correspondents, owing to the new Post Office regulations, which would entail upon us an expence greater than our receipts could afford.

From the Woodstock Herald.

THE NEW SCHOOL ACT.

From some incomprehensible neglect no copy of the new School Act, or any explanations of its provisions as they applied to the township elections held on last Monday, had reached in time to furnish any guide to the electors on the subject of schools; and consequently nothing regarding them could be done. The following communication, however, addressed from the Education Office to the Kingston 'Chronicle,' supplies, though something at the latest, the necessary information. It will be seen that Tuesday next is the time appointed for proceeding to business in the premises. Let the people, therefore, look out for properly qualified Superintendents especially.

SIR,—

As there are daily applications made to this Office by those interested in the working of the new School Bill, with the view of ascertaining what the people should do at the beginning of the year, in order to carry the provisions of the Bill into full effect,—May I, therefore, request that you will give an early insertion in your paper to the following general answer to such queries, from which I trust it will be copied into all the Newspapers in Canada West, for the information of the public.

I conceive the meaning of the Statute to

be, that, in each School district already formed, the freeholders and the householders are required to hold a School District Meeting on the Second Tuesday of January next, to appoint a chairman to preside at such Meeting, and afterwards to elect from amongst themselves three Trustees for the Common School of such School district.

The Trustees have the power to contract with and employ the Teacher, and to raise the funds to pay the stipulated salary. But until the County and Townships' Superintendents are appointed, the contracts with Teachers should be made conditional upon their qualifications being approved of by the Township, or County Superintendent when appointed, which cannot be before the Meeting of the District Councils in February next.

It is also of great importance that the inhabitants of each Township should fix upon some person within the same, qualified by his education for discharging the duties of Superintendent therein, and recommend him to the support of their District Councillor or Councillors.

A copy of the School Bill for the Trustees of each School District, and also for the District Councillors in each Township, shall be forwarded early in January to all the District Clerks where they may on application be obtained previous to the appointment of the County Superintendents, in whose hands they will be transferred.

I have the honor to be,

Sir,

Your most obed't Serv't,
ROBERT MURRAY.

Education Office Kingston,
December 26th, 1843.

State Payments to Religious Denominations.

A parliamentary return has recently been published, "On the amount applied by parliament, during each year since 1800, in aid of the religious worship of the Church of England, of the Church of Scotland, of the Church of Rome, and of the Protestant Dissenters, in England, Scotland, and Ireland, respectively; whether by way of augmentation of the income of the ministers of each religious persuasion, or for the erection and endowment of churches and chapels, or for any other purposes connected with the religious instruction of each such section of the population of the United Kingdom, with a summary of the whole amount applied during the above period in aid of the religious worship of each of the above classes." From this return it appears that the amount paid since 1800, to the Church of England, is, £2,953,646, of which £1,500,000, has been issued to the commissioners for the building of churches; £1,100,000 was granted as Queen Anne's Bounty, from 1800 to 1820 inclusive, and £124,196 was drawn back on materials used in building churches.

The amount paid to the Church of Scotland was £752,082, including the 50,000 parliamentary grant, in 1825, for churches in the Highlands and Islands; £428,113 augmentation of ministers' stipends out of 1st revenue; and £47,218

drawback on materials used in building churches. The amount paid to the church, in Ireland, was £1,749,818; of which £1,000,000 was for the relief of tithes arrears; and £749,818 for the endowment, erection, and repair of the churches. There has been little church building in Ireland during the period referred to, as the amount of drawback on materials used for such purpose is only £227. The total aggregate amount of these payments to the Established Church throughout the Kingdom is £5,207,546. The total amount paid to the Church of Rome, in the forty-two years, is £365,007 all of which was in augmentation of incomes (including Maynooth College,) except £2113 for the erection and repairs of chapels in 1801 and 1802. The yearly sum so paid for many years past is £8920. The amount paid to the Protestant Dissenters in the same period is £1,019,647, of which £108,911 is for England, and £878,736 for Ireland.—The latter amount is wholly in augmentation of income, the yearly amounts fluctuating; but increasing from £8000 or £10,000 at the beginning of the period, to from £30,000 to £35,000 towards its close. The amount in 1842, was £35,166 which was £1200 less than in 1841. Of course, the payments to Protestant Dissenters of Ireland, include the *regium donum* to the Presbyterians. As regards Ireland alone, the payments in the forty-two years have been, to the Church of England, £749,561; to the Church of Rome, £365,007; and to the Protestant Dissenters, £864,568. The aggregate payments in the United Kingdom, during that period, have been to

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|------------------------|------------|
| Established Church, | £5,207,546 |
| Church of Rome, | 365,007 |
| Protestant Dissenters, | 1,019,647 |
| Total, | £6,592,200 |

ORIGIN OF CIVIL POWER.—"Although the Christian Religion teaches us that the temporal power of princes and rulers comes from God, who is the source of all power; yet it is manifestly false that this same power derives its origin immediately from God alone in the same manner as the power of the church is directly derived from Him: for this proceeds from God alone in such a way that it cannot be instituted by men: whilst the civil power being founded in human institutions, is thereby derived from God from whom the nations have received the power and right to establish republics and principalities. Wherefore in no other sense can the temporal power be truly said to proceed from God, unless in that order of natural providence, whereby governing and directing human things He confirms and approves of the popular consent in the substitution of magistrates." The Apostle having this order of things in view said: "He that resisteth the power, resisteth the ordinance of God; since it is the order of divine providence that there should be principalities and kingdoms in the world." *Blasphemia della Pollitia della chiesa cattolica.* No. 2. p. 6.

ARCHBISHOP CRANMER.

The following appreciation (says the *Catholic Cabinet*.) of one of the actors in the English Reformation may not be entirely new to many of our readers; but as it contains the best portrait of Archbishop Cranmer that has ever been sketched by Protestant hands, we insert it in the *Cabinet*.

"They (i. e. the English Reformers) were—a king, whose character may be best described, by saying, that he was despotism itself personified; unprincipled ministers; a rapacious aristocracy; a servile parliament. Such were the instruments by which England was delivered from the yoke of Rome. The work, which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother; and completed by Elizabeth the murderer of her guest.

"If we consider Cranmer merely as a statesman, he will not appear a much worse man than Wolsey, Gardiner, Cromwell, or Somerset; but when an attempt is made to set him up as a Saint, it is scarcely possible for any man of sense who knows the history of the times well, to preserve his gravity. The shameful origin of his history, common enough in the scandalous chronicles of courts, seems strangely out of place in a hagiology. Cranmer rose into favor by serving Henry in the disgraceful affair of his first divorce. He promoted the marriage of Ann Boleyn with the king. On a frivolous pretence, he pronounced it null and void. On pretence, if possible, still more frivolous, he dissolved the ties which bound the shameless tyrant to Anne of Cleves. He attached himself to Cromwell, while the fortunes of Cromwell flourished; he voted for cutting off his head without a trial, when the tide of royal favor turned. He conformed backwards and forwards, as the king changed his mind. While Henry lived, he assisted in condemning to the flames those who denied the doctrine of transubstantiation; when Henry died, he found out that the doctrine was false. He was, however, not at a loss for people to burn. The authority of his station, and of his grey hairs, was employed to overcome the disgust, with which an intelligent and virtuous child regarded persecution.

"Intolerance is always bad; but the sanguinary intolerance of a man who thus wavered in his creed, excites a loathing by which it is difficult to give vent, without calling foul names. Equally false to political and religious obligations, he was first the tool of Somerset, and then the tool of Northumberland. When the latter wished to put his own brother to death, without even the form of a trial, he found a ready instrument in Cranmer. In spite of the canon law, which forbade a churchman to take any part in matters of blood, the archbishop signed the warrant for the atrocious sentence. When Somerset had been, in his turn, destroyed, his destroyer received the support of Cranmer in his attempt to change the course of the succession.

"The apology made for him by his admirers, only renders his conduct more contemptible. He complied, it is said, against his better judgment, because he could not withstand the entreaties of Edward! A holy prelate of sixty, one would think, might be better employed by the bed side of a dying child, than in committing crimes at the request of his disciple. If he had shown half as much firmness when Edward requested him not to commit murder, he might have saved the country from one of the greatest misfortunes that it ever underwent. He became, from whatever motive, the accomplice of the worthless Dudley. The virtuous scruples of another young and amiable mind were to be overcome. As Edward had been forced into persecution, Jane was to be seduced into usurpation.—No transaction in our annals is more unjustifiable than this. To the part which Cranmer, and unfortunately some better men than Cranmer, took in this most reprehensible scheme, much of the severity with which Protestants were afterwards treated, must, in fairness, be ascribed.

"The plot failed." Popery triumphed, and Cranmer recanted. Most people look upon his recantation as a single blemish on an honourable life,—the frailty of an unguarded moment. But, in fact, it was in strict accordance with the system on which he had constantly acted. It was a part of a regular habit. It was not the first recantation that he had made; and in all probability, if it had answered his purpose, it would not have been the last. We do not blame him for not choosing to be burnt alive. It is no very severe reproach to any person, that he does not possess heroic fortitude. But, surely a man who liked the fires so little, should have had some sympathy for others. A persecutor who inflicts nothing that he is not ready to endure, deserves some respect; but, when a man who loves his doctrine more than the lives of his neighbors, loves his own little finger better than his doctrines, a very simple argument, *a fortiori*, will enable us to estimate the amount of his benevolence.

"But his martyrdom, it is said, redeemed every thing. It is extraordinary, that so much ignorance should exist on this subject. The fact is, if a martyr be a man who chooses to die rather than renounce his opinions, Cranmer was no more a martyr than Dr. Dodd. He died solely because he could not help it. He never retracted his recantation, till he found he had made it in vain. If Mary had suffered him to live, we suspect that he would have heard Mass, and received absolution like a good Catholic till the accession of Elizabeth; and that he would then have purchased, by another apostacy, the power of burning men better and braver than himself."—*Macaulay*.

CORONATION OF THE BLESSED VIRGIN.—The North State Whig published at Washington, N. C., has come to us adorned with a wood-cut of what it styles the Trinity picture, in the Jesuit College, Georgetown, D. C. It presents it to its readers

in compliance with the request of a young Presbyterian minister Edm. C. Bittinger, who charges Rev. E. Quigley with the denial of the existence of such a picture. As we are not acquainted with the facts of the case, we can only marvel at the occasion taken from such a picture to calumniate the Catholic church, since it is no more than an exhibition to the eye of that which no Christian can doubt of, the beauty of Her whom all generations shall call BLESSED. Every representation of the adorable Trinity must necessarily be different from reality, repugnant to the spiritual conception of faith; but what we presume is chiefly objected to in the picture, viz., the concurrence of the three Divine Persons to crown the Virgin, is most conformable to the statements of Scripture and dictates of faith. God is said by the Psalmist to crown the just man with glory and honor, and to place on his head a crown studded with precious gems—by which modes of speech it is aptly insinuated that He is the Giver of Glory as well as of Grace, and that the happiness of the blessed is the pure gift of His bounty. The Father, the Son, and the Holy Ghost are this one God, who renders the crown of justice to all His saints. What has confused the censor is his imagining that the Three Divine Persons must be thought to render homage to the Virgin, because they are represented as engaged in crowning her. This proceeds from his not understanding the Scriptures. The crowning by the Deity is the completion of His gifts, by bestowing the glory for which His bounteous communications of grace prepared His elect. Doubtless the glory of Mary is greater than that of other saints, but it is the gift of Divine bounty, and redounds the more to the glory of God, whose perfections are strikingly displayed in Her. When will the carnal mind cease to judge of heavenly things according to its earthly sense!—*Cath. Herald*.

GASLIGHT SUPERSEDED BY ELECTRICITY.

—A letter from Paris, dated Oct. 21, gives the following interesting account of the first public trial of an experiment which has been more than four years in preparation, for fixing at a given point, the electric fluid, and making it applicable to the purpose of lighting the streets and private houses:—On one of the bases of the statues called the Pavillon de Lille, on the Place de la Concorde, a glass globe of apparently 12 or 13 inches in diameter, with a moveable reflector was fixed in connexion with a voltaic battery, and at a little before nine o'clock the electric fluid was thrown into it by a conductor. At this time all the gas lights of the Place, about 160 in number, were burning. As soon as the electric light appeared, the nearest gas lights had the same dull, thick, and heavy appearance, as oil lamps have by the side of gas.—soon afterwards the gas lights were extinguished, and the electric light shone forth in all its brilliancy. Within 100 yards of the light it was easy to read the smallest print, it was in fact as light as day. The astonishment of the assembled multitude was very great, and their delight

as strong as their astonishment. The estimate made by the scientific persons who were present, was, that the electric light was equal to twenty of the gas lamps, and consequently, that five of those lights would suffice to light the whole Place most brilliantly.—As regards the expense of production, nothing positive has transpired, but I think I may safely assume that it would be considerably less than that of the generation of gas, whilst the first outlay for machinery and conductors would not amount to a twentieth part of that required for gas works. There would also be another great advantage in the electric light. It gives out no bad smell; it emits none of those elements which, in the burning of gas, are so injurious to health, and explosion would be impossible. The only danger that would arise would be at the battery itself, but that would be at the control of competent persons; and even in this respect there would be no danger, even to unskilful persons, with an apparatus of moderate size. Internal lighting would be as practicable as external lighting, for by conductors the fluid would be conveyed to every part of the house. The experiment performed last night was with a voltaic battery of two hundred pairs composed as follows:—1st, an outer globe of glass; 2dly, in this globe a cylinder of charcoal, open at both ends, and plunged in the nitric acid contained in the outer globe; 3dly, in the cylinder of charcoal a porous porcelain vase, a cylinder of amalgam of zinc plunged in acidulated water (with sulphuric acid.) This replaces the cloth in the common battery; 4thly, in the porcelain vase a cylinder of amalgam of zinc plunged in acidulated water. The pile was on the Pavillon de Lille; the two copper conductors from the two poles, are pointed with charcoal, lead to an empty globe from which the air has been exhausted. The two fluids on meeting produce a soft but most intense light. I understand that the experiment was considered highly successful by the authorities who were present, and that it is to be repeated on a large scale. Should the thing work as well in a general way as it did last night, and the cost be less than that of gas, which it must be, there will be a dreadful revolution in gas-works. I have heard it asserted by persons who are acquainted with M. Achereau, the gentleman who performed the experiment last night, that a company for the supply of the electric light would realize a handsome profit on charging only a sixth of what is now paid for gas. The strength of the electric light did not appear to me to exceed that of the hydro-oxygen; but it is much more simple in the apparatus required, and much less costly in the expense of production.—The hydro-oxygen light requires a double and most expensive apparatus, and is only applicable to a few localities; the electric light may be applied externally and internally in any place.

Who it is said that the saints cannot hear our prayers unless God reveals them to them, we are certainly using an unrent because an unscriptural argument.—*Tract 71*.

PAYMENTS RECEIVED.

London—Deuis O'Brien, 20s.

From the U.S. Catholic Miscellany.

THE LIFE AND CHARACTER OF CALVIN.

The *Presbyterian* of the 26th ult., contains a reprint (the references and authorities being omitted) of the Rev. Thomas Smyth's "Discourse in Vindication of Calvin." Our townsman has evinced his usual industry in the preparation of his Essay; and although the subject is pretty well worn, he has presented an interesting epitome of that reformer's biography. Of course there is a sufficient quantity of the seasoning of anti-papery declamation; and we are neither surprised nor pained at it. Could a Presbyterian Parson address the alumni of a Presbyterian Seminary upon such a theme, without ranting about "the long reign of ignorance and superstition—the extreme corruption of the Romish clergy—the gibbet, the stake, the cell, and various modes of torture—and Te deums resounding through cloistered walls in commemoration of the death of infamous heretics" &c.—he could not—and we freely admit that Mr. Smyth has conformed to the necessity of his position, as mildly as we could have expected, and with far more regard to decency than a certain Professor would have manifested in the like circumstances. As we said, the subject is nearly exhausted, and it is not to be supposed that Smyth's reputation will be much increased by handling it. He seems to have pursued the beaten track, without hoping to start any new points of discussion: and this forms the first charge that we make against his performance—he has followed too closely, and made too much use of Waterman. He might have done better. A few parts of Calvin's life require to be more satisfactorily cleared of doubts; for example, whether he was ever admitted to the sacerdotal office, and by whom—and whether it was by his informing that Servetus was detected, in Vienna, as the author of the *Christianismi Restitutio*, and therefore imprisoned. The first of those queries is one of much moment to his followers: and we are surprised that a professed apologist should have refrained from discussing it, at a time when Episcopalians are challenging proofs of Calvin's ordination and he (the apologist) published a work in defence of Presbyterianism. The second inquiry also concerns Calvin's reputation very nearly. The allegation was made during his lifetime, and denied by him, rather feebly, I think. And whilst we do not make the charge, we avow our doubts respecting it. Our wish to see it more distinctly removed. Mr. Smyth desires to diminish to the smallest possible degree, the responsibility of Calvin for the execution of Servetus. On this topic he has not exhibited much fairness as we were prepared to expect from him. He insinuates that this treason is falsely imputed by Calvin's "agency, although consummated by the civil authorities of the Republic." We have Calvin's own declarations that he caused Servetus (who was trying to escape through Geneva) to be arrested—then the accuser (who was his friend or servant) proceeded at his request—that he caused the formulary against

the prisoner—prepared the proofs from his writings—argued against his opinions and explanations—and expressed the hope, that the sentence would be capital, but wished the kind of death, *genus mortis*, to be changed. These admissions are all contained in Waterman's Life of Calvin. He caused the arrest, and procured the condemnation—their inevitable consequences must always be charged to his account. Mr. Smyth's disposition to extenuate Calvin's criminality is further apparent in the statement, that Calvin had given Servetus "previous notice that if he came to the city he should be under the necessity of prosecuting him." Mr. Smyth knows the importance of a word—*prosecute*, *foresooth!* Calvin had avowed his predetermination, if Servetus came to Geneva, *not to let him escape alive*. We would be pleased to hear Mr. Smyth's distinction between *prosecute* and *execute*. Hallam's view of this event is probably as impartial as any that will be published for a long time to come. He affirms that "Servetus, in fact, was burned, not so much for his heresies as for some personal offence, he had several years given to Calvin." The latter wrote, to Bolsec in 1545, Servetus cupit huc venire, sed a me accersitus. Ego an tem nunquam committant, ut fidem meam eatens obstrictam habeat. Jam enim constitutum habeo, si veniat, nunquam pati ut salvus exeat.—*Ailoroerden*, p. 48.

A similar letter to Farel differs in some phrases, and especially by the word *vivus* for *salvus*. The latter was published by Wittenbogart, in an ecclesiastical history written in Dutch. Servetus had, in some printed letters, charged Calvin with many errors, which seems to have exasperated the great reformer's temper, so as to make him resolve on what he afterward executed. The death of Servetus has perhaps as many circumstances of aggravation as any execution for heresy that ever took place. One of these, and among the most striking, is that he was not the subject of Geneva, nor domiciled in the city, nor had the *Christianismi Restitutio* been published there, but a Vienne. According to our laws, and those, I believe, of civilized nations, he was not amenable to the tribunals of the republic.* Mr. Smyth would, finally, persuade his readers, that "the Romish Church, in short, as has been truly said, is answerable for the execution of Servetus." As how?—Why Calvin and the other reformers, who advocated and practised persecution, "drew the milk of intolerance from her breasts." This reasoning, which as an excuse for their conduct, does not deserve consideration, suggests a remark relative to Calvin's literary merits. Mr. Smyth justly extols his labor and his skill as a writer. Yet he would at the same time keep up the belief that education was then at a low ebb, the study of languages neglected, and the Latin of that day "a jargon bearing all the blemishes of eleven centuries of corruption and bad taste." Calvin wrote purely and clearly in Latin; and we claim

* *Literature of Europe*, N. Y. Edition, vol. 1, p. 280.

for the seminaries and masters of his youth, a large share of the praise which, as a linguist, he is entitled. And we are prepared to show, that the charge of "monkish ignorance" which Protestants continue to bring against the era of which we are writing, has a far more limited application than they are willing to admit.—The age that produced Alciandro, Aseolti, Emser, Erasmus, Sadoleto, and a host of other literati, cannot properly be styled ignorant or barbarous. Calvin wrote in Latin, if you so please, 'as well as possible in a dead language,' but he did not excel, conceding that he equalled those whom we have specified, in the higher characteristics of style and composition.*

As we approach to the close of our remarks, we feel a sentiment of sadness stealing over us. We have spent some moments in recollecting the character and career of a man who is revered as the Father of several numerous divisions of Protestants. He is regarded as an Apostle; and his opinion has been received as true, if not authoritative interpretations of the revelations of God. Yet he was uncommissioned to preach a new gospel—neither the old. He set his single judgment in opposition to the voice of God's appointed ministers—he preferred, & persuaded many to prefer, his speculations to the facts of Christianity,—and risked his own salvation, and caused others to trust theirs, upon the chance, that he could be right and the church of Christ's institution wrong. And strange to say, some of those who presumptuously act upon this principle, nevertheless declare, as Mr. Smyth does, that in some particulars, "Calvin certainly erred, and is not by any to be believed or followed." He who makes this admission, has no assurance that the reformer did not as certainly and fatally err in other of his opinions, besides those that he has specified; nor has he any assurance that his own suppositions about the meaning of the Divine Word, are nearer the truth, than those of the great prophet of the Mormons. "Calvin certainly erred"—and the church is the pillar and ground of truth! Yet Mr. Smyth chooses to be a Calvinist rather than a Catholic!

PETER DENS.—The public press generally condemns the notorious Sperry, for having circulated excerpts from Dens made into English, and illustrated with obscene notes. We have not seen the foul production, but we never met in Dens anything that need offend any person fit to read Leviticus, Ezekiel, and St. Paul. Whatever may be thought of his principles on repressing heresy, he is an excellent moralist, and the serious study of his work would tend greatly to the improvement of Sperry, Berg, and their compeers. Our friend, the *Churchman*, would doubtless withdraw his conditional vote for its suppression. We had prepared to compliment him on his apology

* "Who would compare, as a literary work, this magnificent composition [the Bull of 1520 against Luther] with any thing that ever came from the Reformers?" *Audin, Life of Luther*, c. 15.

for Dens, when we read his caution not to mistake it for an apology. 'Be just, and fear not.'

We may apply to Dens what Dr. Pusey, in his proface to the Confessions of St. Augustine, has observed concerning them: "There is then no gratuitous mention of sin, nor will any one here learn any thing of sin: and while modern descriptions of penitence, veiled in language, are calculated to produce an unhealthy excitement, and may rather prepare people to imitate the sin, with the hope that they may afterwards imitate the repentance, St. Augustine, in unveiled language, creates the loathing which himself felt at the sin. Moderns have an outward purity of language; the ancient church, with the Bible, a fearless plainness of speech, which belongs to inward purity. This has been here and there modified in the translation, in consequence of our present condition; yet it must be, with the protest, that the purity of modern times is not the purity of the Gospel; it is the purity of those who know and have delighted in evil as well as good; it is often the hypocritical purity, which would willingly dwell upon things which ought not to be named, so that it does but not name them; it is veiled impurity; and what is in itself pure and speaks purely of things impure, is associated with its own impurity and calls impure because it thinks impurely. And so the very Bible has been to them, what they call improper, i.e. unbecoming them, verifying herein the awful Apostolic saying, 'unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled.' Thus much must be said, because it is easy to foresee that an age of spurious delicacy, i.e. of real indelicacy, will raise charges of indelicacy against passages in the Fathers, (as it does, though in a lower murmuring tone against the Bible) when the fault is in itself."—*Cath. Herald*.

Symbolism: By John Adam Mochler, D. D. New York: Published by Edward Dunigan.

The enterprise of Mr. Dunigan in publishing this most valuable work deserves to be sustained by the Catholic community; and is likely to be encouraged by a large portion of Episcopalians. The high character of the work is well known to our readers. It is judged to be the most profound and complete view of controversy that has been taken since the days of Bossuet. The Oxford Divines have freely used and quoted Mochler. Mr. Dunigan has compressed the two volumes of the English edition into one large octavo, containing near 600 pages. The work is preceded by a memoir of the lamented author, whose premature death gives a melancholy interest to this immortal production of his pen. Intellectual readers of every religious hue will peruse the work with pleasure and advantage.—*Id.*

The Garden of Roses, and Valley of Lilies. This beautiful work of the devout A Kempis will serve to lead souls in the

ray of perfection. The American edition, from the press of Messrs. Casserly & Sons, New York, is elegantly got up, and deserves extensive circulation. It is a good sign of the times that the taste for useful works is increasing. They are useful not only for advancing Catholics in piety, but for gaining converts. Many who resist argument, yield to the attractions of piety.—*lb.*

SUDDEN RISE AND FALL OF THE SEA.—Another of those singular phenomena, which attention has been recently called by Mr. Edmonds, of Penzance, occurred on Monday evening, the 30th ult., at Penzance and Plymouth, at the beginning of the flood tide. It appears that between four and five o'clock in the afternoon of that day, some men who had just returned from fishing, saw their boat at Penzance pier left quite dry by the sea; immediately afterwards the sea receded with great swiftness, and within six or seven minutes she was again afloat from two to three feet of water. This occurred four or five times in the course of an hour. It was observed likewise two or three times by two branch pilots of Penzance, who communicated the information. About the same time a small vessel came to the pier, and after lying aground five or ten minutes, was suddenly floated, and carried out of the pier, directly against a strong breeze from the south east, to a distance of forty or fifty yards from the spot where she lay; she was then carried in again by a second surge, and left aground, when she was secured by a hawser. Afterwards she was floated and left quite aground twice less than half an hour. In addition to these facts, it has been stated by the master of a vessel which was lying in Plymouth Pool on the day mentioned, that towards the evening, a most extraordinary flowing and ebbing of the sea occurred there, the velocity of which he estimated at eight knots an hour! "The *Charlestown*," of that port, Capt. Jenkins, was then also lying there, and her boat, with a boy on board, was whirled by the current to a considerable distance, and was caught under the bows of the vessel, so that it was with considerable difficulty that the boy was rescued from his perilous situation. It is rather remarkable that these circumstances should have occurred both at Plymouth and Penzance at nearly the same hour.—*West of England Con- servative.*

JOHN BULL'S SUPREMUM BONUM.—This is the season when, in England, the lovers of good fare may be seen congregated around the butcher's shops and stalls, feasting their eyes upon the "too, too solid flesh"—fat beef, fatter mutton, and fattest pork—to say nothing of stuffed geese and crammed turkeys! These are thy Gods, O, *exhale* Cocknies! and truly, 'tis well for you, that "Christmas comes but once a year," for "the powers of man are limited," and old Tim himself, *edax rerum*, the swallower of all things, would break down under the exhausting influence of a biennial Christmas!—*Montreal Herald.*

DOGS.—Some dogs possess a singular knack of hunting out anything that has recently been in the possession of their masters. There is one ludicrous anecdote of this faculty, which we fear is too good to be true. A gentleman made a bet that a dog would identify a franc that he had thrown down upon the Boulevards in Paris. Before the dog had discovered the money a passenger had picked it up. Presently the dog caught the scent and followed the stranger to his hotel, remain-

ed with him all day, and attended him to bed, to the great delight of his newly-constituted master, who was extremely flattered by his sudden attachment. But the moment the gentleman pulled off his small clothes, in the pocket of which he had placed the franc, the dog barked at the door, as if desirous to get out. The door was opened, the dog caught up the breeches and rushed away to his rightful master. Shortly afterwards arrived, all *deshabille*, the owner of the breeches, trembling for a purse of gold that lay in the same pocket with the important franc.—*Quarterly Review.*

A correspondent says that the Rev. Mr. Sibthorp is meditating, if he have not already decided, upon another move into the bosom of the Roman Catholic Church. Since his recent alienation, or, as some asserts, his abjuration of the errors of Popery, an active correspondence has been carried on between the rev. gentleman and Dr. Wiseman, and other priests at Oscott Colledge, where Mr. Sibthorp is expected in a few days. He denies in his letters that he ever left the Roman Catholic Church, although he pleads guilty of having been absent "without leave," and to have given cause of great scandal to the enemies of the "true faith."—*Herald.*

"Prayer should be short, without giving God Almighty reasons why he should grant this, or that, he knows best what is good for us."—*Selden Table Talk, Prayer.*

"Say what you will against tradition; we know the signification of words by nothing but by tradition. You will say the scripture was written by the Holy Spirit; but do you understand the language it was writ in? No. Then, for example, take these words: *In principio erat verbum.* How do you know those words signify, in the beginning was the word, but by tradition, because somebody has told you so."—*Selden Table Talk, Tradition.*

MAGNETIC TELEGRAPHS.—To keep our readers properly informed, they have been apprized of the Progress of magnetic telegraphs in England. They will no doubt recollect, also, that at the last session of Congress, thirty thousand dollars were appropriated to test the merit of Professor Morse's invention. The lines of wires between Washington City and Baltimore, are now nearly completed.

It is stated that great improvements have even been made since Congress authorized the experiment on its utility.—For instance, it now requires no one to be watching it at the end where the intelligence is to be received or expected. It writes down, its own story, and will jot down, alone and in the dark, messages to half a dozen different persons or bureaux, communicated to it by a touch thousands of miles away, and transmitted with the speed of thought. Professor Wheatston asserts that the electric current moves at the rate of 258,000 miles (or ten times round the earth) per second! Professor Morse states, as the result of recent experiments, that where the wires make a considerable angle or circuit, the electricity has a habit of cutting across lots.—And it is also declared that you can send messages each way on the same wire at once. Thus the people of New Orleans could inform the people of Cincinnati that pork had risen, and they could say back again that molasses was in demand. At the rate the Professor is going on with his magnetic improvements, they will prove very attractive in the way of annihilating space, very shortly.—*Philadelphia Sat. Courier.*

REMOVAL.

JNO. P. LARKIN has removed to his new Store, in Mr. J. Erwin's Brick Building, corner of King and John Streets, being a few doors west of Mr. Doveaux'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. *Gm. ex. s.*

TENDERS

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

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

JAMES RUSSELL.
Burlington Beach, Jan. 10, 1843.

REMOVAL,

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

Hamilton Nov. 1, 1843.

DENTISTRY.

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

Consultation gratis and charges moderate.

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

T. BRANIGAN

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

UPHOLSTERY AND CABINET MAKING;

Oils, Colours, Painting, Glazing & Gilding.

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

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

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

King street, Hamilton, May, 1843. 38

GENERAL GROCERY,

LIQUOR: AND PROVISION STORE.

T. BRANIGAN begs to announce to his friends and the public, that he has recommenced his old calling at his former stand, next door to Mr. Ecclestones Confectionary Shop, King Street, where he will keep a general assortment of Groceries, Liquors, & Provisions.

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

THE HAMILTON SALOON,

BY HENRY McCracken

ONE DOOR EAST OF THE PROMENADE HOUSE.

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

PARTIES

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

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

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

HENRY McCracken. Hamilton, November, 1843.

JUST PUBLISHED,

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

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

FOR SALE,

BY the Subscribers, a few copies of the following works of late publication: *A Digest of the Criminal Laws*, passed since 1833, containing also the Township Officer's Act, and some Forms for the use of Justices.—By Henry C. R. Beecher, Esquire—Price 6s.

Fame and glory of England vindicated Every Boy's Book; or a Digest of the British Constitution.—By John George Bridges, Esq.—Price 2s. 6d.

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

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. 39.

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

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

Sold wholesale or retail, by A. H. ARMOUR, & Co., King Street, Hamilton. Decemocr, 1842.

ROYAL EXCHANGE. KING STREET, HAMILTON—CANADA BY NELSON DEVEREUX.

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

N. DEVEREUX. Hamilton, 1843,

O. K. LEVINGS, UNDERTAKER,

RESPECTFULLY informs the Inhabitants of Hamilton and its vicinity, that he has opened an UNDERTAKER'S WAREROOM in Mr. H. 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.

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.

CATHOLIC BOOKS.

JUST Received, and for Sale at the Catholic Office, King Street, a few copies of the following Books and Tracts:

- Prayer Books, Catholic Piety, Flowers of Piety, Path to Paradise, The Scapular, Think Well On't., Angelical Virtue, Meditations and Prayers.

September Hamilton, 20, 1843.

Dr. BARTHOLOMEW'S PINK EXPECTORANT SYRUP.

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

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

HAMILTON IRON FOUNDRY.

JOHN STREET.

E. & C. GURNEY respectfully beg leave to inform the inhabitants of Hamilton and the country generally, that they have erected and have now in full operation the above Foundry, where they daily manufacture, at the lowest possible prices, every description of

Ploughs, Stoves, & Machinery.

E. & C. Gurney would particularly call public attention to their own make of

Cooking, Parlour, and Panel Box

STOVES,

Consisting of upwards of 20 varieties,—which, for elegance of finish, lateness of style, economy in the use of fuel, and low-ness 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

HEWE'S NERVE AND BONE LINIMENT.

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

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

ABBOTSFORD EDITION OF THE WAVERLY 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.

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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

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 near 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.

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

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

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