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THE CATHOLIC.

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

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

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From the Catholic Advocate.

FOUNDATION OF PROTESTANT FAITH.

We have seen that Protestants cannot consistently ground their faith upon the authority of the particular church to which they may profess to belong, because, in their separation from the Catholic church, they expressly maintained that the authoritative teaching of the church could not be the ground or basis of faith, and in effect, they contemned the authority of the church, as erroneous, corrupt, and contrary to the word of God, and therefore on their own individual responsibility departed from her communion. Their leaders taught that the scriptures, read by the right of private interpretation, constitute the only rule and foundation of faith. At first they endeavored to prove, that the scriptures are plain, simple, clear, and easily to be understood by the most humble capacity—that every article of christian faith is there plainly, clearly, and unequivocally taught. But it was soon evident, that such is not the fact; but on the contrary, that the scriptures are “hard to be understood,” and may, by many, “be wrested to their own destruction.” This fact caused a new modification of Protestant Theology, and it was next asserted, that men are not obliged to believe anything, which is not clearly taught in the scriptures; and thus, a great portion, of what is declared to be the word of God, is virtually set aside, and rendered nugatory, by Protestants.

With such a principle moreover, it was easy for Protestants to narrow down the symbol of faith to the dimensions which might best please the investigator. When he had an aversion to any of the received dogmas of doctrines, he could exclude it by the ingenuity of interpretation, which is skilful to overspread the most plain and evident texts with obscurity and difficulty.

No language can be so explicit, detailed and comprehensive, as to defy ingenious discussion. And although it may, to the docile pupil, clearly express the doctrines designed, and the signification intended, it is nevertheless liable to be mystified, perverted, or wrested to a sense not intended by the writer. The scriptures are sufficiently plain, when read in submission to the unalterable teaching of the church, to which, of right, they belong, because with her deposited by the sacred penman; but they, more perhaps than any writings besides, can be disfigured, obscured, tortured, and perverted by ingenious and learned interpretation.

The church had the scriptures from the moment of their first existence, but she had the doctrines of Christ before she had the scriptures. It was her duty to preserve and promulgate these doctrines. She was expressly ordered to teach to “all nations, all things whatsoever” Christ had commanded her to teach, but she was never ordered to disseminate the scriptures, as a book for the instruction of the people, to be by these understood in every sense, which private interpretation can “wrest” from them.

When the church was commanded to “teach to all nations all things,” which Christ had himself delivered, it was for the purpose of bringing “all nations to believe all things” with the same faith. Hence the body of doctrines to be taught were called “the truth,” and the belief of “the truth,” constituted “faith,” and this faith was to be one, not manifold. St. Paul expressly declares that there is “one Lord, one faith.” And the divine Saviour, prayed to his father that his disciples—that is to

say, all taught by him whether directly, as when he spoke to them, or indirectly, as when his church fulfilled the commission which he gave her—should be one, and by their unity of faith, convince an infidel world of the divine nature of his mission; That they may be one in us, that the world may know that thou hast sent me.” He further manifested his wish on this subject by declaring that he regarded himself as the good shepherd, who would lay down his life for his sheep, who would search after the sheep that were astray, and who would gather all into the same fold; “other sheep I have which are not of this fold, them also must I bring, and there shall be but one fold and one shepherd.” If any refuse to enter this fold it is a sign that they do not belong to him. “My sheep will hear my voice;” and hearing his voice they will come into the fold. If they come not, as a consequence, they are not his sheep, for they do not obey the voice of the shepherd.

Evidently, Christ here speaks of his church, under the figure of a fold. He wishes that all who hear his voice, should obediently receive the faith, and enter his church. In the fold, we must expect to find “sheep and lambs.” And Christ designates the members of his church by these terms, for he says to St. Peter “feed my sheep,” “feed my lambs,” thus giving to him, in charge the whole fold, and fulfilling what he declared he would do; “There shall be but one fold and one Shepherd.”

What a beautiful provision does the Saviour thus make for the perpetual existence of his church! And how melancholy and ruinous a step was taken by protestants, when severing the bonds of unity, they wandered forth, singly or in herds, in search of forbidden pastures, where craggy precipices, and hidden sinks at every step caused their ruin.

The church had her doctrines well ascertained, her seven sacraments of universal observance, and centuries had already passed over her while she still faithfully discharged her high and most sacred office. But as soon as the protestant rule was reduced to practice, what was the consequence? Immediately five of the seven sacraments were destroyed. Five of the seven sacred channels, instituted by Jesus Christ for the purpose of ministering grace to the souls of men, were removed, and although it had been the undisputed teaching of the church, that the sacraments conferred grace, it was declared, that the two not destroyed had no power to confer grace, but were the mere seals thereof. Thus were men at once virtually deprived of these sacred institutions, and by human pride robbed of the merciful provision which had been made for their souls in the various circumstances of the merciful provision which had been made for their souls in the various circumstances of their earthly probation.

The Saviour had said “suffer little children to come to me and forbid them not,” and as, without act of their own, they had been made children of wrath because of original sin, so, without any act of their own they were mercifully admitted to become children of God by “the lover of regeneration;” and in pursuance of the intention of Jesus Christ, who would have them “come to him,” the church caused them to be brought early to the sacred font to be baptised, but protestants came forward “to forbid these children to come to Christ,” refused them the rite of baptism, and allowed them to die unregenerated, in spite of the declaration of scripture “that

unless any one be born again of water and the Holy Ghost he cannot enter into the kingdom of heaven.” Cruel fruit of the new principle of protestant faith, the private interpretation of the holy scriptures, by which children, dying before the age of reason, are robbed of that provision which a most affectionate Redeemer had made for them!

The Saviour had said, “unless you eat the flesh of the Son of Man and drink his blood, you shall not have life in you;” and that you may be able to do what I require of you; that is, “to eat my flesh and drink my blood,” I, by my power, make my flesh and blood present in the Sacrament under the form and appearance of bread and wine—and that generations after you, may have the same opportunity to eat my flesh and drink my blood, to you, I give the power “to do in commemoration of me” what I have done for you. As I say that “this is my body, this is my blood,” so shall you declare to those whom you will invite to partake of this holy sacrament, and give it to them as “my flesh and blood.” for “my flesh is meat indeed, my blood is drink indeed.”

The church understood that in this most holy and mysterious institution, Jesus Christ had devised a means of giving his body, blood, soul and divinity, to his disciples and followers that they may be branches of the living vine, and be supported by the very substance of Him upon whom they were engrafted. Therefore, with St. Paul, after blessing the bread and wine, said, “The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?” But by the protestant rule, it was discovered that this was not a reality, but a figure. It was found out that we cannot “eat the flesh of Jesus Christ, or drink his blood,” because his flesh and blood are not present in the sacrament. The means which Jesus had affectionately devised for making himself one with men, “to abide in them, and they in him,” was rejected as absurdity and impossibility. The sacrifice of the New Law, a foresight of which had given joy to the prophet Malachi, in his vision, and which was designed to the end of time, to show forth the death of the Saviour in his great Sacrifice on Calvary, was abolished, and religion was left without an altar, without a sacrifice; and without the necessity for a priesthood. Thus did men, in the pride of their interpretation of the Scriptures, reject one after the other, the consolations, the blessings, the sacred dogmas, which had for centuries been received and cherished.

But the principle of private interpretation is an active, operative and limitless one. It must continue to work until it reaches its last possible consequences.

(Continued next week.)

The enormous sum of £12,000,000 sterling in England and Wales, is annually imposed in the shape of local taxation; upwards of 150,000 officers, who are annually changed, have the application of this amount for which they are responsible. The temptations to which they are exposed, and the opportunities afforded for abuse, lead of course, to a great deal of dishonesty and extravagance.

A sawling-piece, or gun of any other description, cannot legally be imported from England to Ireland without a license from the privy council, the fee on which amounts to £2 12s. 6d

From the Catholic Advocate.

HISTORY

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

(CONTINUED.)

Gérard was poor, deriving from his office of fiscal procurator, an income of only 700 francs, and he had a wife and six children, demanding his care. In his distress, the noble family des Mommor came to his assistance. Often did this generous family throw their charitable protection over the Calvin, old and young. One of its members, the abbe Hangest, pastor of St. Eloy, became the friend of John, and afforded him a home and the means to pursue his earliest studies.

This worthy priest, a skilful man, instructed young Calvin, together with the children of the house of Mommor, and initiated him in the French, Latin, and Greek languages. Will Calvin exhibit any gratitude for such favors?

"Calvin was now twelve years of age." His body dry and attenuated, he already exhibited a green and vigorous intellect, prompt at repartee, bold in attack; a great faster, whether he did this to arrest the fumes of that megrin which continually-beseiged him, or to have the mind more unembarrassed for writing, studying, and for the amelioration of his memory. He spoke little with serious purpose, and words which told; he was never with company, but always retired."

The task of the Noyon professor was completed, and Calvin set out for Paris, at that time, the great rendezvous of choice spirits from the provinces. The chairs of professors were there filled with men, who enjoyed a European reputation. Humanists, poets, literati, artists, theologians, all had there congregated under the patronage of Francois Ist., whose court was the common asylum of all the glories of the age. The theses of Luther had already been discussed before the Sorbonne, and smitten by its censures. But among the learned, their perverse principles became the fertile cause of controversy, dispute, doubt & incredulity. Amid the contests of proud science, amid the disputations of unsound, sceptical or incredulous theologians, amid religious factions of every colour and shade, the young student from Noyon was thrown, in order to qualify himself for his future occupations. He took up his abode with a locksmith, his uncle Richard Calvin, who resided near the church St. Germain l'Auxerrois. It seems that Richard was an honest labourer, who said his prayers, and went in the morning to assist at the parochial mass. Calvin, only fourteen years of age, had already been shaken in his faith by some of Luther's works, and consequently could laugh at the pious practices of the uncle, who was feeding and lodging him at his own cost and expense. However, with the locksmith had an easy

and tranquil conscience. The young scholar was filled with doubt, disquietude, and anxiety. During the week, he went daily to the Colloge de la Marche, and on Sundays and festivals, might be found at the dinner table of some great lord, friend of the noble Mommor family, or walking in the gardens of the gymnasium, with the youthful companions of his studies:

At the Colloge de la Marche, Calvin assisted at the lessons given by Mathurin Cordier, a man "who made the Latin writers of ancient Rome his friends and gods," but also one fond of novelty and change. "Having introduced a salutary disorder into the science of instruction, he desired to treat the catechism as a rudiment." The new movement in Germany had seduced his imagination, and he believed that the language of Homer and of Virgil, "was marvellously well understood by the propagators of doctrines, which had their birth yesterday." Though great lights had already illumined the court of Leo X. and learned men throughout Italy, France, and Germany, were illustrating the sciences, the arts and literature, and giving a benign impulse to social progress, Cordier disregarded their efforts and success, which he would not recognize, but obstinately predicted a future awakening up of the human intellect.

But already Italy could boast of a Michanel, an annalist after the manner of Tacitus; an Ariosto, a poet like Homer; a Guichardin, often as glowing as Sallust; a Sanneza, whom Plato would not have had the fortitude to banish from his republic; a Michael Angelo, Raphael, Benvenuto Cellini. A beautiful heaven of poets, painters, sculptors, historians, jurists, and orators, which hourly opened on the view, and whence descended some divinity, which, under the name of Alciati, fixed its seat at Bourges, to teach the science of law, or at Paris under that of Alessandro, to spread the knowledge of the Greeks."

Calvin studied dialectics under a different professor, who in nothing resembled Cordier. He was a Spaniard, and a devoted admirer of Aristotle and his syllogisms. Beza informs us that Calvin made rapid progress in this art, and no doubt Aristotle must have greatly pleased him, considering the dispositions and character of his mind. "Luther despised syllogisms, and left them behind him "as Abraham did his ass;" but the scholar of Noyon had a cold imagination, and, while unfitted to appreciate the poetic reveries of a Plato, would no doubt delight in the mazes of dry argument and logic.

It was at this epoch, that Calvin first saw and knew Farel, his much esteemed friend and fellow preacher.

"This puritan of reform, would have wished to establish the reign of God, by fire and sword, and in vain did Ecolampadius try to tinge his lips with honey, "a lying seditious virulent soul," as described by Erasmus, who must have known him. Farel a native of Gap, and son of a notary named Fareau, came to Bale."

Lamp of the house of God, had welcomed and embraced him as brother." After parading his vagabond proselytism through Switzerland, he came to Bale and demanded a discussion."

Louis Berus a renowned theologian of the University, opposed him. The points of discussion were put up at the doors of the University. The general vicar, rector of the University, forbid persons to be present at the dispute, which caused the Senate to issue orders to all theologians, curates and scholars, to attend the religious tournament, under penalty of losing the right, to have their grain ground at the mills, or purchase food at the markets.

"Therefore every denizen of the theological world, who dreaded starvation, was at his post on the 15th of February. Farel sustained his *Theses*, insulted, calumniated, raged, and was compelled to leave the city which he cursed in his anger."

On the 15th of May, 1521, Calvin before leaving Noyon, had purchased the prebend of the Chapel of "our Lady" of Gesine, with money given him by his noble benefactors. In 1527, at the age of nineteen, he was invested with the Church of Martville, being only tonsured. On the authority of Beza and Bayle, it seems that Calvin never received any order in the church, and only belonged to the clerical body in virtue of his tonsure. By the influence of his father, the Bishop was induced, a few years later, to give him the parish of Pont l'Eveque, in place of that of Martville. The good Abbe Hangest presented him to this office.

"Now the pupil has grown up, he is a man, and dreams not of blessing the hand which secures him a livelihood. He has no other joy than that of a proud child who has been made curate of a parish; by one only thesis. Search his books and letters, and you will not find a single word of affection or gratitude, for this new benefit of the Mommor family! Cold heart, which has no memory except for injuries! Oh! how much, as regards character, do we prefer Luther to Calvin! With the Saxon monk, every thing is a passion, even gratitude itself. In the midst of his triumphs, calculated to intoxicate a youthful head, he has sweet recollections for Cora, who gave him the first alms. The image of this holy woman, which so often interposes between the Pope and the Doctor, has for me a certain charm, which seems to soften the outbreaks of the reformer. Florimond de Remond was right: "Calvin, after having lived at the expense of the Crucifix, forgot who had nourished and reared him."

"He went back to Noyon and sometimes preached at Pont l'Eveque. He tells us nothing in his letters of his adieus to his College companions, to his teacher Cordier, or to his uncle the locksmith. Here Luther would have found a scene of tenderness to describe, and the monk of Wittenberg would not have forgotten it."

THE UNIVERSITIES.

In the second chapter of his work, Mr. Audin gives an interesting *coup-d'ail* of the Universities of the sixteenth century. The students of these great schools of

learning, "constituted a society governed at the same time by canon laws, civil jurisprudence and local customs. Collected from different parts of France, they brought with them to the cities to which they came for purposes of study, manners, a language, garments whose form could not promptly be effaced. The student of that epoch bears some resemblance with the scholar of the 19th century: both careless, fond of noise, quarrelsome; good hearts, but bad heads. Religious and political opposition, which were not able to find organs in books and journals, took refuge in the school. The student then, was the living ballad, censuring throne and altar, monarch, and pontiff. In Saxony, when Luther's voice was heard at Wittenberg, the students ran to the College, brought away their books, and burnt them before the church of All Saints, thinking themselves forever liberated from the yoke of their professors. In France, with puerile joy, they received the first Lutheran missionaries who preached the abolition of abstinence on Fridays and Saturdays. The picture of these scholastic franchises, has been drawn by Peter Rebuffy, a professor at Montpellier at the time Calvin went to study at Paris."

It would be interesting to accompany the author in his examen of the chartered privileges of the society of students, as a study of morals, but our purpose will only allow an imperfect glance at this part of his work, that we may more closely follow the steps of the scholar of Noyon. Students at Paris generally congregated at the *Quartier Latin*, near to the college which they attended. On declaring his title of student, the proprietary was bound to hire him lodgings, and if need be, he could force the expulsion of an old renter of the rooms.

On giving sufficient security, he could force his habitual *jockey* to hire him a horse.

If the master asked too much for his rooms, the student could call in the college rector to fix the price.

When must the scholar pay his lease? If there was an agreement, the articles held good and obliged; in default of agreement custom was the rule.

If the owner needed his whole house, he could not eject the student, because the time of the student was too precious to be lost in searching for lodgings; always difficult to be found in cities where there were universities.

If the hammer of some son of Vulcan, or the song of some toiling labourer, disturbed the student in his literary labours, he had the privilege to have the nuisance abated.

In the commencement of the scholastic year, the father of the scholar was obliged to pay the price of one month's board, and, in case of the father's death, the son could not be bound to restore the books he had used, nor to allow the price to be made a burden upon his inheritance.

If, during his studies, he contracted debts in the interest of science, he was not bound, on his father's death, to pay the same from his part of the succession, but

only to satisfy the creditor at the expense of the community.

The student must listen in silence to the lectures of his professor, and not make noises with his feet, hands, mouth, as turbulent students did at Toulouse and Orleans, according to the testimony of Peter Rebuffy:

Although fathers had a right to chastise their refractory sons, and for twenty hours put them in prison, teachers, the fathers of students, could not box them, because for one blow the pupil would return four, and mild treatment would more successfully bring them back to a sense of duty.

The state could not for its service interfere with students or withdraw them from their studies. This immunity was secured to them by an ordinance of Philip VI.

The student could refuse to be examined by a suspected doctor. The examination must be conscientious rather than severe.

Provisions were made to prevent professors and officers of the college, from accepting dinners at the expense of students, and in some Universities, from receiving salaries from poor students.

At Bourges, if a poor student had a law process with the crown, the king must employ a lawyer for the student as well as for himself, that the process might not be a fiction."

In 1295, Philip the fair, exempted masters and pupils of the University of Paris, from all state imposts, even for defraying the expenses of war.

Students had a right to wear short garments, *vestes breves*, and of colours to suit their fancy. While travelling they could wear arms at their side.

We professors, says Rebuffy, judge of the intellect of our pupils by their costume.

Plume in the hat—sign of levity.

Grave dress—sign of semi-wisdom.

Brilliant dress—sign of folly.

Soiled dress—sign of gluttony."

"Would you know the proper toilette of the student? Ask Simachus, the philosopher, and he will tell you—that his robe should not sweep the dust, and if it trails on the ground the mud should not be seen upon it. You should choose a gray colour—gray denotes hope."

St. Louis in 1229, passed an ordinance for protecting students who had committed some offence. Unless the nature of his offence demanded prompt redress he could not be seized and imprisoned. Unless he should defend himself he must be arrested without being struck. He must be entrusted to the ecclesiastical authority and kept till satisfaction be made to the crown.

The scholars' books, like the soldiers' arms, could not be seized by creditors.

The Jews, who in several cities, might keep stolen articles sold to them, until claimed by the lawful owners who must pay expenses, could not keep the stolen books of students.

As wives, by law of dower, had privileged right to the goods of their husbands in preference over other creditors, so students, for the interest of professors and college directors, had a similar right.

(To be Continued.)

Peter Rebuffy, "Quia forte ipsi, cum sint jam magni, redderent suis doctoribus quadrum, plus."

From the Dublin Review.
**Charitable Institutions of Italy—
Naples.**

[CONTINUED.]

With these, we must be content though but a scanty specimen of the Neapolitan confraternities. We have stated that their number exceeds a hundred and seventy; and indeed it is scarcely possible to conceive a pious or charitable object for the furtherance of which some association has not been formed. To visit the prisoner, to attend the sick, to assist the dying, to bury the dead, to protect the widow and be a father to the orphan, to guard the honour of the virtuous, to reclaim the fallen from the way of sin, to strengthen the dying Christian in his last agony by prayer, and assist the suffering soul in purgatory by pious suffrage, form the great and striking objects to which they devote themselves: but there are a thousand minor offices of charity, which can only be known in the actual working of the system. Every class in society, from the highest to the lowest, has its own institute; and all vie with each other in the zeal the tenderness with which they minister to the necessities of their less happy fellow creatures. Each labours in his own department, from the benevolent physicians who attend the sick gratuitously, the lawyers who undertake the defence of the poor, the noble ladies (a) who perform the most menial offices in the *Spedale degli Incurabili*, or that of the *Pace*, down to the humble pizzicaroli, who according to their little means, supply on stated days a portion of the patients' dinner, or the barbers, who contribute their professional mite of charity, by shaving or cutting the hair of the poorest and most helpless inmates of the hospital.

From the brief sketch of the confraternities of Naples, it will be seen, that the mode of attendance in the hospitals and other institutions, or rather the spirit by which it is actuated, is very different from that to which we are accustomed in these countries. The hospitals themselves are among the noblest in Europe. The great *Spedale degli Incurabili* was founded by Maria Longo, wife of one of the regents, in the beginning of the sixteenth century; and the Institute was approved by a bull of Leo X, dated March 11th, 1519. This benevolent lady, having exhausted all her private property in the work was not ashamed to beg from door to door the funds necessary for its completion. Having expended her entire fortune upon the hospital, she entered into a religious order, and devoted the rest of her life to the care of the sick. The present building, however, has grown out of numberless subsequent additions made at different times; and by bequests, donations of money, and grants of land and other property, its funds increased in proportion to the increasing dimensions of the building, and the growing number of patients received within its walls. Although, in common with those of the other pious

(a) Of these there are two congregations which visit the great hospital twice each week, clad in the sacco which they use, partly as a uniform, partly as a disguise.

foundations, of the city, the revenues have suffered, from the encroachments of the French Government, they at present amount to about 250,000 crowns; and even still the spirit of charity is as active as in former times. Many charitable individuals support by their annual contributions, one or more patients in the hospital. In 1821, Cotugno, the celebrated physician, bequeathed 80,000 dollars; in 1824, Signor Marchetti, a native of Messina, no less than 160,000.

It would be a mistake to imagine, that, as the name seems to import, the *Spedale degli Incurabili* was exclusively for incurables. It is in fact, to open every species of disease except fever, for which there are several other hospitals. The number usually received, varies from a thousand to twelve hundred; but the building has frequently accommodated fifteen hundred individuals. All these are not only gratuitously attended and maintained during illness, but, with a charitable foresight which is worthy of imitation, are well believed, supplied, if necessary, at leaving the hospital, with a sum of money, sufficient for their maintenance, till they shall be able, without danger of relapse, to resume their ordinary occupations.

The patients are distributed into seven wards,—those of the first floor being assigned to the men, and of the second to the women. In both, the stranger will be surprised to find a separate ward for consumptive cases, but this is done, not because the medical directors of the institution entertain the popular Italian prejudice of the contagiousness of the disease, but because as long as this notion subsists, they deem it unwise and cruel, as well as unsafe, to expose the other patients to the constant apprehension of catching the contagion. With the same consideration for the feelings of the sick, and also to secure more efficient spiritual assistance, the dying and those whose cases are utterly beyond hope are removed to a separate ward. This practice is contrary to ours, and has some inconveniences as regards the dying patients themselves; but, we believe, all things considered, it is the more judicious and more humane.

The *Spedale degli Incurabili* is open to all nations, and to every creed, without distinction. A patient once received is never dismissed until he has been perfectly cured. There is at present in the hospital a bed-ridden patient (a paralytic), who has spent thirty five years within its walls; and another died lately who had been an inmate for forty years.

The government of the institution is vested in a committee of three laymen assisted by a rector, who is always an ecclesiastic, all of whom devote themselves without remuneration to this office of charity. The medical and surgical superintendence is entrusted to a numerous staff, divided into three classes,—primary physicians, physicians in ordinary, and physicians of the day. Of the latter class, two, appointed in rotation, are always in attendance to watch the condition of the patients, and to secure the strict fulfilment of the prescription of the physicians in ordinary; the rector lives in the house, and

oversees the details of the internal management. The neatness, order, and regularity of the arrangements, as well as the solicitude manifested to provide for all the wants of the patients, cannot fail to strike a visitor even at the first moment of entrance. We should add, that the hospital has a convalescent house at *Torre del Greco*, to which dropsical patients and convalescents are sent for the purer air which this delightful situation affords. This branch contains about sixty beds.

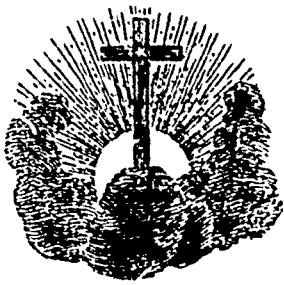
Gratifying, however, as is this charitable solicitude for the physical wants of the sick, the still more tender concern for the spiritual necessities, and the spirit of religion which breathes through all their arrangements, constitute the great charm of a Neapolitan hospital. That of the incurables, in order to secure the undivided attention of the clergy, is a distinct parish, under the independent jurisdiction of its own superior. It is attended by eight confessors, together with twelve chaplains, whose duty it is to watch by the sick, and assist the dying. Besides the stated attendance of the confessors at fixed hours, when they are assisted by the members of the clerical confraternity of the hospitals, already alluded to, and by many other pious clergymen of the city, it is an indispensable statute that there shall be constantly in attendance at least one confessor and two chaplains, whose duty it is, not alone to attend to any case where the assistance is solicited, but literally to take up their abode, day and night, in the different wards, comforting the desponding, suggesting pious thoughts to the fervent, and rousing the indifferent to a sense of religion. Altars are placed at the convenient points throughout the wards, so that each patient from his bed may have the consolation of assisting at the adorable sacrifice, which is daily celebrated. Nor are these charitable duties confined to the clergy. They are powerfully seconded by the members of the confraternities, both male and female, who visit the hospital by turns. The female wards are under the care of the Sisters of Charity, two of whom, with six nurses, remain night and day in unrelaxing attendance on the sick. They are sixty in number, and reside in a convent annexed to the hospital.

To be Continued.

FLORA'S CLOCK.—This is a term used to denote the periodical opening of flowers, whereby the hours of the day are indicated. Thus the yellow star of Jerusalem, *Tagoposon pratensis*, as well as the purple star of Jerusalem, *T. porrifolius*, close their flowers exactly at noon. The syngeneious Plants in general have periods independent of the variations of the weather. The four o'clock flower in Jamaica is well known, and so are many others. The evening primrose, *Oenothera Biennis*, opens at sunset, and closes at daybreak. The flower of the garden lettuce, which is in a vertical plane, opens at seven o'clock, and shuts about ten. The flower of the dandelion possesses very peculiar means of sheltering itself from the heat of the sun, as it closes entirely whenever the heat becomes excessive. It has been observed to open in summer at half an hour after five in the morning, and to collect its petals towards the centre about nine o'clock. The goatsbeard closes at noon; the catstar at three; the mouseear at half-past three. The prince's leaf opens at four.

The Right Hon: the Lord Mayor of London gave a splendid entertainment at the Mansion House, to the leading dissenting (from the Protestant Episcopal persuasion) Clergymen of the British metropolis on the 7th November last.

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 31, 1844.

BIBLIOMANIA.

According to the Protestant's *Rule of Faith, the Bible, without note or comment*, the whole Christian Religion is consigned to the Printer's trust, to be manufactured by him, and brought forth for sale, like any other staple commodity. His press once acquired, with paper, ink and type, and having no copyright to pay for, his business is a pretty profitable one; especially as his productions, (however incorrect in the opinion of the learned, but sanctioned by an act of our unerring British Parliament,) are in such request among all Protestants of the Anglo-Saxon race; and hawking evangelicals, male and female, (these last being the surest catch penny, catpaw tools of the newest fashioned orthodoxy), are every where met with, circulating their printed wares, and keeping up with zeal the publisher's type-driving business, under the direction and patronage of our scripture-monopolists; the cash craving managers of the *Bible Society*; whose only God is mammon, at whose shrine they fondly worship; and fling forth before him, as their acceptable offering, the desecrated and corrupted word of God; the mutilated Bible, in return for all his golden favours.

Such, then, is the new form which Protestants have given to the Saviour's revealed religion. It is all consigned by them to the Printer's care, keeping and delivering; that which was committed only to the teaching of his Church and her lawful pastors; to whom he said, "He, who hears you, hears me." Luke x. 16. "And he who will not hear the Church, let him be to thee as a heathen and a publican." Matthew xviii 17.

To be resumed.

We are very happy to learn that our Rev. friend, JOHN CANNON, has recovered his health, and that he is just now residing at Cornwall. We are sure his people will be delighted at having for their pastor, one of his known zeal and abilities.

We thank the Rev. JOHN CANNON, for so kindly offering to act as our Agent for the *Catholic* in Cornwall.

Note.—We have all along considered every brother Clergyman an authorised

Agent for our paper, knowing the interest they do and should take in the defence of our holy religion. Where two or more of our Clergy, however, happen to be stationed in or near the same place, either all or each as agreed upon by them, may act as Agent.

To the Editor of the Catholic.

VERY REV. SIR,—Your correspondent "Xronus," I think, evinces very little charity in his communication of the 27th towards the person who rings the town Bell. Had he taken pains to enquire of any of the Police Magistrates, he would have learned that the Board of Police have it in contemplation to take down a part of and extend the Cupola on the Market House early in the spring, preparatory to the introduction therein of a Clock, which is already purchased—one that took the premium for workmanship and correct time at the late New York Mechanic and Scientific exhibition.

Xronus should know, that the Town Bailiff has his instructions from the Board where to apply for the correct time; and if any discrepancy occurs between the ringing of the bell and "Xronus's" watch, the fault must rest with the party who undertake to keep the time, and not the bailiff; for it is generally admitted throughout the town, that the bell, since it came into the present incumbent's hands, has been rung punctually according to the chronometer he is authorised to follow.

HOROLOGER.

Hamilton, Jan. 29, 1844.

REMARKS BY THE EDITOR.—We are happy to learn, that according to our wishes, a public Clock is to be placed on the Market House of Hamilton, of which circumstance we had no previous knowledge, otherwise we would not have remarked on the irregularity, as we thought we found it, of the Hamilton time. The Town Bailiff has explained to us, and surely to the satisfaction of all our readers, that there was no fault on his part, whatever irregularity there might have been elsewhere.

Arrival of the Britannia.

By the above arrival, London papers have been received to Jan. 1st. The news is not of a very important character, a summary of the most interesting items will be found below.

The result of Mr. PRICE's motion in the House of Assembly, has been announced in the London papers, and the state of affairs generally, has created considerable sensation. The *Times* has devoted a column to the discussion of Responsible Government, the concession of which, that paper admits, but disapproves of the concession. With regard to Ireland, there is nothing of importance, the time fixed for the State Trials not having arrived. O'CONNELL and the Repeal Association continue their activity with their usual animation and energy.

The accounts from the metropolis and the interior of England, are distressing in the extreme, as to the suffering state of thousands of the poor, and the prevalence of incendiarism in the rural districts. The great appalling fact, that the poor are

still getting poorer, begins to present its unwelcome but inevitable results, and induce the most painful forebodings as to the final consequences. *Kingston Constitution*

There is no general change in the state of the markets.

The four French steamers, to ply between Havre and New York—the *Caribe*, *Phoque*, *Espadon*, and *Cuvier*—are all in a state of forwardness, and will be completed in the spring, in the order that we have given their names.

Very cold weather has been experienced in Great Britain this winter, particularly in Scotland.

The *Acalia*, Captain Byrie, arrived out at Liverpool on Saturday Dec. 30.

On the afternoon of the 22d, at a few minutes before four o'clock, the shock of an earthquake was felt throughout the whole of the islands of Guernsey and Sark.

IRELAND.

In accordance with the motion of Mr Smyley, counsel for the Crown last term, notices have been served on the traversers to the effect, that the special jury in their case would be struck on Wednesday, on which day the sheriffs would attend with the jurors' book, as the act directs, and also with the special jurors' book, signed by the high or deputy sheriff.

A verdict of wilful murder against some person or persons unknown, has been returned by the coroner's jury in the case of unfortunate Ardill.

The great agitator is to dine with the Tipperary repealers on the 4th of January, on his return to take his trial. There is no other news of the slightest importance.

Lieut. Gen. Lord Downes has been employed by the government to make the circuit of Ireland, and inspect all the fortifications, &c.

The *Penelope* steam frigate has landed in Kingstown harbor a large number of gun-boats. They are intended for the Upper Shannon and the large lakes formed by that river in its progress towards the lower branch. They are immense boats, with great beam capable of carrying two guns, and accommodating a large body of men.

SPAIN.

AN EMBURSE IN MADRID, Dec. 4th. Last night as the clock was striking ten, a volley was heard in La Calle Mayor, and soon after another, and another, and another. The troops and the people were firing on each other in front of La Villa (the town house of Madrid;) and thus terminated the third and most festive of the three days appointed to celebrate the Queen's accession to power. The origin of this sudden change from festivity to warfare was related to me by an eye-witness. Four well dressed men were walking along the Calle Mayor, amusing themselves by compelling those whom they met to cry "Viva la Reina," and "Muera Espartero," with various success—the majority avoiding or tolerating them as a drunken party—an exhibition exceedingly rare in Madrid, where the street population is exemplary on the score of sobriety, and the observance of that cardinal point of politeness, non-interference, with each other.

They at last met with one poor fellow who was quite as sturdy as polite, and took their request very seriously. He insisted on crying "Viva la Reina Constitucional," and not crying "Muera Espartero!" whereupon they fell upon him and thrashed him. He resisted and returned the blows, when canes and swords were drawn upon him by the party, and he prudently ran away towards La Villa, calling for assistance. The four aggressors pursued him, and one discharged a pistol, whereupon the dance broke up and plenty of *paisanos* came to the rescue. The offenders were pronounced to be officers in disguise, intent on getting up a riot, as an excuse for calling out the troops, and perhaps declaring a state of siege in the city. Peaceful people, women and children instantly ran home by back streets; the hardier stayed and awaited the conflict.

The result I only know by general report; that troops hurried to the spot from the post-office, and charged on the people, that fire-arms were discharged on both sides, and that individuals were killed and wounded in the crowd.

The Cortes is now sitting, and a message has been delivered by the Members to the Queen who has returned a gracious answer, but both parties alluded to the alleged coercion in very general terms.

From the Wesleyan Chronicle.

THE RIGHT OF PUBLIC MEETINGS.

"Much depends on which side of the hedge the cattle break through into the neighbour lands. In your agitation, you tell the man learned in the law that you are very unlucky. Your cows have broken the fence and destroyed his crops. The matter is soon arranged. The amount of damage done by you is ascertained, the amount of cash requisite to set all right is soon determined, all is on the eve of most amicable arrangement, when you recover your presence of mind, and inform him, what a mistake you have made. 'Tis his cows have trespassed on your lands. And the man learned in the law finds that the affair assumes a very different aspect indeed.

"Were a Government Proclamation issued on this side of the Channel, to prevent the assembling of citizens to discuss public affairs and to take measures for the redress of the public grievances, would the Liberals in Great Britain make no effort to secure the undoubted right which Englishmen have, to express their opinion on national affairs, and to obtain what they deem the people's rights? If when the agitation of Reform aroused the nation from one end of the land to the other, bringing together the largest masses of the people that had been witnessed in the memory of man, would not the Liberals have taken care to memorialize the Sovereign and to demand that the Royal authority should preserve, untouched by the arbitrary powers of the Ministry of the day, the sacred rights and liberties of the people? Or if now the patriotic and spiritual efforts of the Anti-Corn Law League were attempted to be put down by a Government Proclamation, making it illegal for crowds

to assemble; to the great terror of aristocratic landlords, in Covent-Garden, would the Liberal party in this country acquiesce in the assumed right of the fleeting Ministry of the day to put a gag upon the expression of public opinion?

"If the Liberal party in England be silent and passive when the gag is upon their brethren in Ireland—If treason be committed against the people there, by an unconstitutional attempt to deprive them of the noblest prerogative of freemen—may not the same arbitrary and unconstitutional powers be exercised here? May not attempts, with equal right, be made to put down all public meetings, the spirit and objects of which may not be palatable to our aristocratic legislators? If the Government is not only to legislate for us, but also to think for us, (which is the same thing with their determining when we may be allowed to express our thoughts,) who becomes of British liberty? Where, and what, are our rights as free citizens?

"The cause of Ireland is the cause of England. If the Peel Ministry may keep people's mouths shut by artillery and steel there, they will not be long in employing the same powerful arguments here, to silence those who are not content that a small class do almost as they please with the interests and rights of millions of Englishmen. Few, indeed, in this country will be in favour of Repeal. But few of the Liberals will deny that O'Connell has a right to agitate the question. This act of Government involves the freedom of public opinion—How, then, is it, that in so few towns—only three—have meetings been called to assert the rights of Englishmen? Is it right? Is it patriotic? Is it politic in the Liberal party, in England, to look on so quietly when their neighbour's thatch is on fire? It is not too late now to call public meetings on the subject. These are not the times in which public spirited men should remain with arms folded. The game now playing by Government in Ireland may soon be attempted in England. And are we willing that Englishmen should hold public meetings only when the Government sees fit to allow us? Are Englishmen content to have their towns surrounded by thousands of useless but expensive soldiery, in order that public grievances may not be expressed with a view to their being redressed! Are we content to receive bit by bit, some redress, just when, and as, it may suit the whim or aristocratic Governors? If we would have our claims acknowledged and revered, we must make common cause with our Irish brethren in maintaining the right of every citizen who bears a share of the taxation, to express in the public assembly his opinion of public affairs; nor suffer a Ministry, having in Graham, who, in 1831, threatened the House of Commons with the presence of a body of citizens 200,000 strong, to dissolve by Proclamation, lawful assemblies of freemen. If Ireland be allowed to suffer, England will pay for its indifference by being led forth as a victim to the same spirit of Tory insolence and despotism. True, the prosecutions in Ireland are likely enough to fail most ridiculously; but the Proclamation! the Proclamation!

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

CHAPTER THE SECOND.

Question. Is the dogma of Transubstantiation a different one from that of the Real Presence?

Answer. It is; because Transubstantiation relates to the change of the substances of bread and wine, and supposes the Real Presence; whereas the Real Presence simply regards the presence of Christ's body and blood in the Eucharist.

Q. Is there any Scripture evidence for Transubstantiation.

A. There is. Christ has said, "this is my body," and these words must mean, supposing the Real Presence as granted, either bread changed into the body of Christ, or mere bread alone, or bread not changed. But it would be nonsense to say that a bit of bread is Christ's body, and to assert that bread *not changed* is Christ's body, would be an abuse of words; and hence we must understand Christ to have changed the elements of the bread, and to have made true his own words, "this is my body." God can verify his own words.

Q. But has not Christ said "I am the vine," and yet these words are true, and cannot be understood of any change of Christ into a vine?

A. The two forms of expression "this is my body," "I am the vine," are not of equal weight. They are not parallel. There can be no parity of reasoning from one to the other, the nominative cases are different. "This," both in Greek and Latin, are of the *neuter* gender, and cannot refer to the word, *bread*, which in both languages is of the *masculine* gender. Besides, it is a mere *adjective* subject, and must receive its whole force and meaning from the words that follow it, which are "my body;" but the word "I" is a *substantive* subject, and its force and meaning are self-evident. In one text Christ is instituting a sacrament—a *positive* institution; and in the other, he is speaking in parables. Christ did not point to any particular vine, and say I am *this* vine; or this (vine) is my body. Grammar, and common sense, are opposed to the texts being in any sense parallel.

Q. But are these words, "The word became flesh," true, though there are *two distinct* natures in Christ? What hinders two natures to be in the Eucharist?

A. Many reasons hinder it. The scriptures do not say, "The word became bread," or "My body has become bread," or simply, "I am become bread," or simpler still, "I am bread." Besides, the nominative cases are wholly different. And common sense tells us that Christ was really in the flesh, or became flesh; but no sense will admit of Christ becoming bread, or of Christ being bread, or of Christ being united to brute, meat, matter.—There are not two hypostatical unions.

Q. But when we say, "this is wine," when pointing to a vessel of wine, we do not mean that the substance of the vessel is changed into the substance of the wine, or vice versa?

A. It is a most notorious figure of speech to say, when looking at a cask, this is this, or that sort, of liquor; for the thing containing is called by the name of the thing contained—a thing common to all nations. Besides when, we do speak in this way, we do not take time to analyze the powers of the mind. We mistake *words* for *ideas*. 'The *mind* attends to the liquor, whilst the *eye* rests on the vessel. But up to the time of the Eucharistic Institution, such a figure as that of calling flesh a piece of bread, was never known. To the Lutherans, fifteen hundred years after the Institution, belong the glory of the invention.

Q. But does not St. Paul call the Eucharistic bread, simply *bread*, no less than six different times?

A. He does not so call it even *once*. St. Paul invariably uses such qualifying words as these—"the partaking of the Lord—discerning the Lord's body—guilty of the body of the Lord—this is my body." And though he did call the bread, *bread* simply, yet it would not follow from any scripture canon, that the substance of the bread was not absolutely changed; for when we say, that "Aaron's Rod devoured the magician's rods," we do not mean to say that they were *rod*s at all, but that they were *once* rods. When we call the Eucharistic sacrament bread, we do not mean that it is bread, but it was *once* bread. Q. But does not St. Matthew call the Eucharistic cup "the fruit of the vine?"

A. Granting that he did, it would not, therefore, follow, that the substance of wine was in the cup after the words of consecration were uttered by Christ. But it is denied that Christ, whilst using the objected words, referred in any sense to the *Eucharistic* cup; for he spoke of two cups—the Paschal, and the Eucharistic. In St. Luke's Gospel, chap. 22., Christ speaks in the 17th verse of the cup taken with the paschal supper; and in the 20th verse, He speaks of the sacramental cup—the chalice in his own blood.

Q. Can the words, "this is my body," be not equally true, supposing the substance, as well as the appearances, of bread, to remain unchanged?

A. They could not be true in any sense, for the word "this" does not refer either to the accidents of bread, or its substance, as there could be no truth in calling either of them the body of Christ. The word takes its meaning from these words, "is my body." But this adorable body is neither accidents nor substance of bread.

Q. But cannot the word "this" refer to what was lying on the table—to what Christ took, and blessed—which was most certainly, bread? And then the sense will be this bread contains my body.

A. We can easily grant such reasoning to be correct, if a similar way of arguing will hold good in other passages. Let us try. The Lord took a *rib* out of Adam's side, and made of it a wife for Adam, as he was alone; and when Adam saw her, he said, *this* is bone of my bone, and flesh of my flesh; but the word "this" does not refer to *Eve*, but to the *rib*, the

bone! Again, when we speak of Aaron's *rod* being converted, we are to understand the word as referring to what it was before its conversion—the substance of a rod! Can any shuffling be more wretched? How could Adam say that his rib contained Eve? How could Moses say that the rod contained a serpent? How could the Evangelists say that bread contained the flesh of Christ? Or, that his flesh contained the substance of bread?

Q. But as every sacrament must consist of two things, matter and form, an earthly, and a celestial, thing, it is clear that if you take away the substances of the bread and wine, you destroy the very essence of the sacrament.

A. The earthly things, after the consecration, are the appearances of bread and wine—which remain unchanged. Whether bread be transubstantiated, or not, no mortal eye can rest upon the substance. The eye judges of the outward qualities alone.—There is, therefore, after the consecration, a *sensible* sign of *inward* grace.

Q. Are not sacraments instituted to confirm by visible signs our faith in heavenly things; but if you take away the substances do you not take away the visible signs?

A. Sacraments are so instituted; but the visible signs, or the appearances, of bread and wine, are not taken away. Transubstantiation takes away nothing that can be seen, or affected by, the vulgar senses.

Q. But the testimony of the senses is certainly true; and we are not to suppose that God would sport with them. But if the substances be not in the Eucharist, does not God mock our senses?

A. The testimony of the senses is good, so long as it deposes to visible qualities—to such things as it has any power to judge. But God requires the testimony of the reason, the will, and all the powers of the soul. A brute judges by the vulgar senses alone, but man is not degraded by God to the level of the brute. But man may so degrade himself.—God says that "this is my body," and man's understanding must believe, and his will must bend, and all the powers of his soul adore, at his peril.

Q. But do the very *same* accidents that *absolutely* adhered to the substances just changed, remain in the sacrament?

A. The question is a mere philosophical one, and as such, does not require a theological answer.—The Catholic answer is, that the very same appearances are in the Eucharist, as were in the bread and wine before consecration.—*Catholic Telegraph.*

PAYMENTS RECEIVED.

Amherstburg.—From Color Serjeant John Phelan, 10s. and on account of Serjeant Collins 5s.

Adelaide.—Mr. Joseph Brady, 15s.

Kingston.—The Rev. Mr. Dollard, 15s. on account of Mr. F. Donoghue, 10s., Capt. Coleman, 7s. 6d. Mr. C. Donoghue, sen'r 15s. Mrs. Brown, 10s. and Capt. Burns, Messrs. Garret Cummerfort, Jas. O'Rielly, Patrick Curtis, and John Kane, each 7s. 6d. also, on account of Touchstone 5s.

Three Rivers.—Rev. J. Cook, 15s. also for the Rev's. C. & J. Harper, and Cal. Coffin, each 15s.

From the London Tablet.
**THE REV. DR. FLETCHER ON
 THE ANGLICAN CHURCH.**

This is a work* to which the attention of all ought to be directed, whether clergy or laity. The signs of the times demand it; the subject itself demands it; and last, though not least, the very name of its learned and venerable author, demands it; for the name of Dr. Fletcher is a guarantee for the production being what it professes to be. It is certainly a compendium, but a compendium, systematic in its arrangement, comprehensive in its contents (it embraces the whole of the subject,) and lucid and logical throughout. There is but one desideratum, and that is a want of reference to the various documents and authorities, which are copiously adduced in its pages. We regret that the Dr. has not given us chapter and verse for his quotations; not that we question for one moment the accuracy and research of the author, but because nothing but the thing in black and white (and hardly that) is capable of meeting the critical and sceptical age in which we live. The Anglican Church has had countless volumes written in its favour, and many in its disfavour; it has had its eulogists, its critics, and its canvassers; and it promises to exhaust as much of pen, ink, and letter-press as ever; for from the days when Luther "bellowed in bad Latin," as Hallam happily expresses it, and boasted that he stood alone (*solus eram*) to the present moment, when the disciples of Pusey and Newman are breathing forth their quasi-yearning for a junction with Rome in their "Tracts for the Times," and through their organs the *British Critic* and the *English Churchman*, never was there, it would seem, such a troubling of the religious waters, such animosities, such hopes and fears, as to the two antagonistic systems, viz: that of Rome, and that of the Thirty-nine Articles. In the forthcoming struggle it behoves each one to buckle on his armour afresh, and hold himself in readiness for the contest; it behoves the advocates of time-honoured Rome to examine again the substractions of the modern Anglican Establishment; for if religion is one, if Peter be the rock, and Rome the centre of unity; if salvation be of her as it was of the Jews, then separatists from her are certainly schismatics, and we may assuredly moot the question, whether a religion merely of yesterday is to be a religion of to-morrow. In this contest on the one hand, we must insist, in spite of centuries of calumnies, on the stability of the Catholic Church; a stability as certain and immovable as the rock on which she is founded; and on the other, we must urge the instability, the sandy foundation of the Anglican Establishment. To dissipate the visionary and lingering notions of those who manifest a longing for a union with Rome, we most boldly inform them that between truth and error there can be no compromise, no resting place; there must be the confession of the one and the abjuration of the other.

* "A short Historical View of the Rise, Progress, and Establishment of the Anglican Church."

To become acquainted with the real history of the Anglican Church, may be deemed by some, no easy achievement; but let them peruse with only common attention the *multum in parvo* production of Dr. Fletcher, and from the very clear, able, and chronological way, in which he has anatomised the subject, they may make themselves masters of the question, at a comparatively trifling cost. As to extracts, we must confine ourselves to one, on the all engrossing topic of the day, viz. the Oxford movement towards the City of the seven Hills. We select this, because it conveys, in our judgment, a safe and sound view of what has been facetiously termed by some, the *new mania*, and by others has been enthusiastically pronounced the first step to the re-conversion of England. Before we give our readers the extract on Puseyism, from the concluding chapter of the Doctor's work, we would just inform them that the work consists of twelve chapters. The first treats of the origin &c. of the Anglican Church, under Henry VII; second, of its progress under Edward VI; third, of its interruption under Mary; fourth, of the progress of the new hierarchy under Elizabeth; fifth, of Parker's Consecration; sixth, seventh, and eighth, of its continued progress under Elizabeth; ninth, of the effects produced by the Establishment of the Anglican Church; tenth, treats of the schismatical character of the said Church; eleventh, an excellent chapter on the name "Anglo-Catholic," and the twelfth, the most opportune and useful perhaps of all, presents us with some judicious remarks on the proposed union of the Oxford movement, which is now impregnating with its spirit the adherents of the Anglican Establishment, in whatever quarter of the globe they are found. Now for our extract from the concluding chapter.

"It is often asked, and this more generally by the Protestants than by the Catholics, why the learned writers, (the Puseyites,) considering their affection for the Catholic Church, and their slender respect for their own—why they do not at once give up the latter, and embrace the Catholic? These are questions which themselves alone can answer. Their conduct is, certainly, a subject of surprise to the public; and a mystery which no one can explain. It is on account of the incoherency of their language—alternately praising and abusing the Catholic Church; to-day, studying to promote the union; to-morrow labouring to counteract it;—that they are so severely treated by the writers and members of their own establishment, accusing them of duplicity, and imputing to them motives alike dishonourable and ungenerous. Very different from all this is my opinion of them. I consider them as persons even more estimable for their virtues than they are remarkable for their learning and their talents. At the same time, I do think this:—that there is an incoherency in their writings, a waywardness in their conduct, for which it is impossible to account. Thus the reader has just seen, with what love and fervour they speak of the Church of

Rome. And yet it is true, that there are not a set of men, not even the mountebanks and heroes of Exeter Hall, that have abused the Church of Rome, more insolently than they have done. I could cite, but out of respect for their characters I will not, I could cite endless extracts from their works to show this. This, then certainly is true, that if the learned writers do really wish, as they profess they do, for a reconciliation with the Parent Church, their plan, or method of bringing this about is, of all others, the most singular.

"With regard to the proposed and wished-for union, there is, of course, nothing that the Catholic more ardently and more anxiously longs for. Its blessings to religion, and its benefits to the kingdom, would be infinite. So, for example, we have just seen, exhibited by the benevolent Lord Ashley, of spectacle of the moral state of this kingdom—a spectacle of vice, ignorance, and depravity, such as disgraces no other Christian nation. Even Sir James Graham, although the staunch defender of his Church, admitted, on the occasion of his lordship's motion, that "It may be safely asserted that the important subject of religious education has been neglected in this country in a greater degree than in any other civilized nation." This fact, or concession, accounts at once for the evils depicted by his lordship. For without religious instruction it is vain to expect either virtue or good morals. Well, but what, then, is the remedy? The remedy is obvious.—Recal and re-establish these means by which, in ancient days, the aforesaid evils were prevented. Recal *Catholicity*, and she will bring back with her those same principles and practices which long rendered England the model of Christian nations. She will speedily rebuild those mounds and restore those fences which answered the twofold purpose of stemming the tide of vice and of sheltering the exercise of virtue. We shall then no longer hear or read, as we now do incessantly, of that countless number of disgusting crimes which disgrace the nation, much less of those constant tragedies which every day afflict it; men seeking for consolation in the horrors of self destruction. (Suicide is a completely Protestant crime, unheard of and unnoticed in the annals of this country before the Reformation.) Then, too, instead of those numberless sects and that religious anarchy which divide and distract the kingdom, we should form *one* family harmoniously united in *one* faith, and *one* order of worship.

"And neither would these be the only blessings that would result from the happy reconciliation. Then those immense revenues of the church, which are now devoted to the enrichment of the present body of the clergy, with their wives, children, families, and so on, would be, in great part, consecrated, as anciently, to the relief of the poor, and the comfort of the distressed. (It is, again, to Protestantism that we owe the oppression of poor rates, and the grievances of poor laws.) Catholicity restored, we shall soon again behold, rising up from their ruins and

adorning the landscape, those sanctified asylums, where innocence, far purer than vestal, was wont to bloom, and where virtue was prepared for heaven; those magnificent abodes where benevolence and generosity used to dwell in every possible shape of tenderness and charity; where the poor found relief; the sick met with care; the traveller, at home; the broken-hearted, comfort. Then we should see restored to their ancient splendour, those now neglected monuments of ancient piety, the few churches which the barbarism of the Reformers has not destroyed, but which, even in their present shamefully neglected state, are still the noblest monuments that adorn the nation. These would early be re-established in their former beauty; and in them, instead of the dull, cold service which they now witness, we should again behold offered up, amid hosannas of joy and gladness, that divine sacrifice of love, which is the soul of devotion and the essence of Christian worship. In short, only renew the blessed alliance, and soon a new order of things will reign. The present wilderness will become an Eden, smiling in flowers, and rich in fruits; and England be once more what it was in its olden days, *Britannia Sancta*.

"Ecco venturo lætatur omni sæculo."

"But, alas! I feel it; I feel that I have been describing but the visions of a pleasing dream. The obstacles which oppose the blessed union are numberless, as they are powerful. The dark, blind, ignorance of our religion, which pervades every rank and order of society in this country, not excepting its clergy—their hostility, rancour, and inveterate prejudices against it, all deeply burnt into the public mind by the bigotry of the pulpit and the injustice of the press—these are obstacles to the compact which nothing short of the Divine interference can remove. Then comes the stern and united opposition of the entire Dissenting sects. To all these the renewal of the reconciliation would be deemed ruinous. It would spoil their trade and deprive their ministers of the main source of their livelihood; for it is by the promotion of disunion that they live. But abstracting even from these considerations the spirit and temper of the times, the general indifference to all religion, the prevalence of incredulity—above all, in the higher and more literary circles the rage for pleasure and dissipation, and the almost universal reign of vice, are themselves circumstances which defeat every well founded hope of an approaching return to Catholicity."

We have not even attempted to do justice to Dr. Fletcher's little work; the best justice that can be done it, and ourselves, is to procure it and make its contents our own. It will amply repay a careful perusal. In parting with the learned Doctor and his excellent production, we would urge him, on its reaching a second edition, to supply the reference to the authors quoted in his pages.

Reader! art thou in prosperity? be grateful to Him from whom all earthly good proceeds. Art thou in adversity? remember that He who rules the thunder, is all-powerful to cast from thee the bitter cup.

Change in the Puseyite Tactics.

Rumours are rife in the University that an entirely new scheme of operations is forthwith to be put up in action by the Tractarians, with the object of repairing, if possible, the breaches recently effected in the Puseyite entrenchments. Dr. Pusey's suspension, the Vice Chancellor's courageous rebuke of a factious judge, Mr. Newman's compelled resignation of St. Mary's pulpit, and the ejection of himself and his colleagues from the editorship of the *British Critic*, prompted, as it is now said, by the interposition of the more prudent adherents of the Catholic party, have all contributed to create dismay; and serious fears are beginning to be entertained that the successful agitation in favor of Catholic principles of the last ten years is likely to recoil upon the prime abettor of the "conspiracy," not without imminent danger to the temporalities of the Establishment. The unpropitious announcement that in America the laity have risen and remonstrated against the outrageous conduct of Dr. Hook's ally and correspondent, Bishop Onderdonk, of New York, in ordaining a clergyman who had denounced the Reformation, has also contributed to make some men sadder, if not more honest of purpose. The "conspiracy," however, is but scorched, not killed. The plan is now to work underground, and we are to be "un-Protestantized" by mining. The unsuspecting Protestant public is to be led to suppose that the enemy has disappeared. The Papistical tendencies of the defunct *British Critic* are to be freely commented on and condemned. Thrice are the slain to be killed—a deadly onslaught on the dust which the disappearing enemy has left behind him in his hitherto unmolested march over the field—a parody on my Lord de Grey, assailing with his better-late-than-never proclamation the positively the last monster meeting of the season. All complimentary effusions in favour of Rome are to be avoided henceforward—we mean, suspended for a time. No more allusions to the unapproachable beauty of the Romish system are to be tolerated, at least by name.—The tone of some of the earliest Tracts is to be resumed. We are to hear something said of certain unnamed, undefined, obscurely hinted *practical corruptions* of the Romish Church, quite, out of course, insufficient to justify separation or alienation, while the fundamental *principles* of the Romish Communion are to be palmed on the yet (it is hoped) half-awakened laity, as those of the English Church. Occasional hints are to be dropped about "certain high principles kept in abeyance" by the Establishment; occasional grumbings at the alleged innumerable defects in the *working* of the Church; a sigh at intervals for the Ecclesiastical discipline, (such as burying like outcasts the children of the lay dissentors,) perpetual agitation for the rubrical reforms, occasional prosecutions of recalcitrating Evangelical clergy, till, to the use of the language attributed to the political Head of the Tractarian party, a leading member of Sir Robert Peel's administration,

their position becomes intolerable, reinvigorated institutions of the Church, reminding them at every turn of the discrepancies between her essential tone and theirs!"—Such is a general outline of the extraordinary means to be applied to meet the present emergency. It is supposed that Mr. Newman's superfluous and inconvenient energy may meanwhile find a safety valve in the composition of his Lives of St. Thomas a Becket, and other saints of the Hildebrand complexion. Dr. Pusey and his £1200 a year canonry are to be presented to the Church. Tract 90 is absolutely necessary to be retained, to meet the exigencies of the party. Dr. Wynter, in the words of a meek young Tractarian tutor within our knowledge is "to be let down easy." A little patience and a little prudence it is fondly hoped may yet mend matters.—*Nous verrons.*—*Oxford Chronicle.*

VIRGINITY.—To repel the argument drawn from the testimony of the Apostles against the Manicheans who forbade marriage. (1 Tim. 4. 1.) Faustus objects that "in all the churches with you (Catholics) the number of virgins is almost greater than that of married women."

St. Augustin answers: "If you would exhort to virginity, in the terms of the Apostolic doctrine; he that giveth his virgin in marriage doth well, and he that giveth her not, doth better: (Cor. 7. 30.) so as to declare marriage good, but virginity better, as the church does which is truly the Church of Christ: the Holy Ghost would not foretell of you, as forbidding to marry: for he forbids who declares it to be evil, not he who prefers something better to what is good."—*St. Aug. contra, Faustum l. xxx.*

HIGHLY IMPORTANT MOVEMENT IN IRELAND.—THE LEGAL LEAGUE.—The whole Bar of Ireland, comprising an amount of law, learning—talent and eloquence unsurpassed by the lawyers of any country is uniting—concentrating their whole force to give protection to Repealers, to examine every movement of the Crown lawyers—and to scrutinize every step of those who, under the colour of British law, perpetrate the most infamous acts of oppression. By the next steamer we shall have full particulars.—*New York Truth Teller.*

THE RT. HON'BLE. RICHARD LALOR SHEL, has bet largely, ten to one, that the State Trials will never take place.

SUBSTITUTE FOR WHITE LEAD.—At the Paris Academy of Sciences, a substitute offered by M. de Roulz is the oxide of Antimony, commonly called the flowers of Antimony. Its advantages he enumerates as follows: In colour, it rivals the most beautiful silver white; it forms with oil an unctuous and cohesive mixture; and, as a coating to wood or any other article is superior to white lead. When dry, it preserves its brilliancy, and mixed with other colors, produces much better effect than white lead. Added to this, it is two-thirds cheaper than white lead. M. de Roulz declares that in the preparation of the flowers of Antimony there is no danger to the operator, and that in using it as a paint, none of those emanations take place which make the use of white lead so dangerous.

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

T. BRANIGA.

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, Paintings, 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.
B. BRANIGA 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 1835, containing also the Township Officer's Act, and some Forms for the use of Justices.—By Henry C. R. Boecher, Esquire—Price 5s.
Fame and glory of England vindicated Every Boy's Book; or a Digest of the British Constitution.—By John George Bridges, Esq.—Price 2s. 6d.
A. H. ARMOUR, & Co.
Hamilton, March, 1843. 27

BOOKS

THE Subscribers have on hand a large and well selected stock of BIBLES, Prayer and Psalm Books, at very moderate prices, and in every variety of binding.
A. H. ARMOUR, & Co.
Hamilton, June, 1843. 39.

THE Subscribers have received further supplies of Catholic Bibles and Prayer Books, &c: among them will be found
The Douay Bible and Testament
Key of Heaven;
Path to Paradise;
Garden of the Soul;
Key to Paradise;
Poor Man's Manual;
Catholic Catechism.
Sold wholesale or retail, by
A. H. ARMOUR, & Co.,
King Street, Hamilton.
December, 1842.

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

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

O. K. LEVINGS, UNDERTAKER,

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

Funerals attended on the most reasonable terms.

The charge for the use of Hearse, with Dresses, is £1. Hamilton, Sept. 6, 1843.

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 GIROUD. Hamilton Livery Stables, } July 21, 1843.

NOTICE.

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

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

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 dreadful a disease. This Expectant Syrup will in every case prevent the complaint. It is quite impossible for any person ever to have consumption who will use this remedy on the first approach of cough and pain in the side, and in many instances it has cured when physicians had given up the cases as incurable.

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

HAMILTON IRON FOUNDRY. JOHN STREET.

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

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

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

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

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

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 invariably, after one or two applications of the Liniment, and in chronic Rheumatism, the cases of cure are numerous. It is truly a remedy that reaches the nerve and bone with the most happy effect.

This medicine can be had at Bickle's Medical Hall; and at the Drug-gist shops of C. H. Webster and J. 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 now permanently cured. The attacks are now very seldom, & disappear almost immediately after taking the quantity directed. A hope that others may be benefited by the use of this truly invaluable medicine, has induced me to send you the above, and remain your obedient servant

JEHU PATTERSON,

Judge of the Court of C P

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

Children's Summer Complaint Specific Cordial.

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

MOTHERS should guard with their serious care the health of their children, and a little medicine always at hand in the house, may not only prevent immense pain and suffering to their tender offspring, but actually save their lives. What parents could ever forgive themselves, if for the want of a seasonable remedy they risked the life of their children till remedies were too late. The complaints of the stomach and bowels of children progress with such rapidity, that unless checked at the start, they are not only hazardous, but almost always fatal. In country places this remedy may be taken with certainty to stop all such complaints, and save the expense of calling a physician, or if a physician is sent for from a distance, this medicine will assure the safety of the child till the physician arrives.

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

ADULTS will find this cordial as useful to them as children; and its being free from all injurious drugs, &c. will be sure to please us 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 arrival at Montreal, a new supply of Plain and Fancy STATIONERY, including Account Books of every description—full and half bound.

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Devoted to the simple explanation and maintenance of ROMAN CATHOLIC DOCTRINE And containing subjects of a Religious—Moral—Political—social—and historical character together with Fasting Events, and the News of the Day.

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