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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.

OFFICE—CORNER OF KING & HUGHSON STREETS.

J. Robertson, Printer and Publisher.

VOLUME IV.

HAMILTON, [GORE DISTRICT] NOVEMBER 22, 1848.

NUMBER 10.

Ernest and the English Orangemen.

His dark Majesty of Hanover has availed himself of the period of his departure from England to endeavour to perpetuate those party feuds which have caused such misery throughout this land. Upon the 22d day of August he published his thanks to the grand lodge of the Orangemen of England for their address. He acknowledged their "kindly attention, and proclaims "his gratification that he possesses the undiminished regard and esteem of his brethren." He admits his perfect concurrence in the sentiments which that address contains; and he counsels them as to the course which, as subjects of "his illustrious niece," they should continue to pursue.

Now, we ask, and we hope that some one of those who sustain his Majesty's interests in this country will reply, what right he, the Sovereign of a strange people, has to receive political addresses from any portion of Queen Victoria's subjects? We ask what right he has to act as the avowed head of any confederation existing in this country? We desire to know how it is that he presumes to recommend a course of action which may be adverse to the wishes of the Sovereign of these realms, contrary to law, and to the interests of her people. Is it thus he proves his affection to his niece—is it thus he sustains her authority? Are these the means he takes to show his zeal and devotion to her person and her throne? Is it thus he intimates his appreciation of the hospitality with which he was received, and of the peculiar obligations which might, at least, purchase forbearance towards the people? Is it thus he proves his obedience to the laws of the country in which he was a dweller? He encourages an illegal confederacy—he holds communication with an illegal association—he acknowledges, nay rejoices, in a brotherhood with men who avow that they look upon a foreign monarch as their leader, and he counsels them as to their proceedings, though he must know, what they also know, that he violates by that countenance and that counsel the laws of this empire.

And what are the counsels to which King Ernest thus binds himself? The Orangemen of England attribute all the agitation—all the "rebellious proceedings" which are "distracting their sisterland" as a righteous retribution; as "unerring judgment" of the Lord for the national sin of emancipation to the Irish Catholics. They call it "a just punishment for the departure from pure Protestant legislation," which distinguished the era through which the principles of Orangeism were triumphant. Their address is a proclamation of "Protestant ascendancy" and a "pledge" not to their country or their Queen, but to a "foreign potentate"—to the King of Hanover that his "voices shall ever be uplifted against "further concessions" to the Irish nation.

Now we ask is this the period when such language should be used towards the people of this country? We ask not whether these are the opinions of the English Orangemen or of the King of Hanover. We believe they may be too injurious towards Ireland for either to prove. But we ask is this a safe and prudent time at which to publish them? If those sentiments are entered towards us by the King of Hanover—if he can give the law and encourage disaffection, while he is actually received at the court of our Sovereign and supported by the produce of our soil; is that the best mode of repaying the loyalty of the Irish people, but to perpetuate the "foreign Prince." They pronounce sentence of perpe-

tual oppression against Irishmen. They stigmatise our "proceedings as rebellious," and they declare that all future concession to our country they will oppose. The foreign Prince, the bitterest enemy of our name and country, is "rejoiced at their determination." And yet this Prince, as hateful to our people as he has ever been inimical to our interests, speaks of his "loyalty and his attachment" to our Queen! What is meant by this? Is it intended to impress the Irish people with the belief that their Sovereign participates in those vile principles and opinions, and that she, too, rejoices in the "determination" which would refuse us all redress? What is the meaning of permitting this miserable old man to come amongst us that he may revive intolerance, sow dissensions, propagate hatred, and reorganize associations which, illegal in this country, are only tolerated in England because of their presumed incapacity for mischief. But when we find that fealty is permitted to a foreign prince, that that prince is fostered, courted, and pampered, by those who govern us, and paid from the taxes contributed by those to whom he proclaims undying enmity, how can we hope for justice?—how can we expect impartiality? how can we but understand the prevalence of the sentiments which a bad prince only avows, but which inimical statesmen act upon?

This is not the way to persuade the Irish people—to subdue them by such means is as impossible as to assoilize their antiquated enemy.—*Dublin Freeman's Journal.*

We copy from the New York American an article, professing to be a true version of the interview between Bishop Onderdonk and his clergy, after their recent triumph in the convocation.

The clergy, if the writer be the true representative of their views, do not wish it understood that they received the blessing of Mr. Onderdonk, but of God, at the prayer of their Bishop and superior.

These gentlemen will begin at last to understand distinctions. Formerly, when Catholics declared that their sins were forgiven in confession by the priest, not as man, but as a minister of Christ, they were too dull to comprehend this, and still cried out, you got your forgiveness from men. When Catholics were seen kneeling before a crucifix; and said that the image brought vividly to their minds the scene of Calvary, and that all their pious thoughts were fixed upon Christ, they said, no! you adore the image itself. They would admit no distinction of this sort. And now, when they kneel before their Bishop and are blessed by him, and some laugh and taunt them, they tell us that they asked the blessing of God at the hands of the Bishop. They did not kneel to man but God.

When did they commence this pious practice? Who before in this country had heard of such things among Protestants? It is for them to answer. We do not blame them for this reverence, but we cannot help wondering at their strange inconsistencies, and at the striking manner in which their principles and practice at present, stamp censure and condemnation upon their principles and practice in the past.—*Catholic Advocate.*

The Cross.—It is well known that the ancestors of Episcopalians, once cordially reprobated the use of Crucifixes and images. Not only would they not allow them upon their Churches, but even would not in England allow Catholic families to have them in their houses. The discovery of a crucifix in a family was sufficient evidence

to convict of the grievous crime of Popery. Such a family was in consequence subjected to all the rigors of penal persecution. Nothing was more heinous in Protestant eyes than a symptom of respect and reverence for this symbol of Christianity, or for any similar representation of the passion and death of the Blessed Redeemer. To show disrespect to the portrait and cross of Christ, was esteemed good evidence of love for Christ himself.

And now, *mirabile dictu*, Protestants must place the Cross upon their pointed steeples, as has lately been done in this city.

Why such a change as this? What does it signify? Have the followers of Henry VIII, the Boy Edward, and "Good Bess," lately received some new revelation? Have they at last found in scripture some justification of this Catholic practice? Or do they usurp this symbol, as lately the Presbyterian pastors tried to usurp the title of Bishops, *ad captandum*, in order to hold out to the world the idea that they belong to the Church of primitive times?

We understand that the erection of this sign of Catholic faith on St. Paul's steeple has already led to some misadventure. Soon after it was placed there, at bright and early dawn, some wayfarers of our fold, left the steamboat which had landed during the night, and came up into the city with pious intent to assist at the holy sacrifice. Seeing the blessed sign of Faith glittering from the spire of St. Paul's church, bathed as it was, in the first hues of the rising day, they took it for granted that this was a church of their own cherished faith. Entering they piously knelt, crossed themselves, and began to pray while waiting for the hour of sacrifice. Meantime, came forth in flowing robes the priest without altar or victim, who began, according to his rubrics to rehearse, what royalty once characterized as "an ill said mass;" but which our deceived thought no mass at all. Confused, if not bewildered, they arose hastily and left the church, no doubt wondering why the Episcopalians of Louisville have thought it necessary to put a cross upon their church in order to deceive strangers.—*Id.*

ROME.—Cardinal Pacci, Dean of the Sacred College, opened the Academy of the Catholic Religion this year, by an eloquent dissertation, in which he reviewed the state of Catholicism in the principal countries of Europe, during the last sixty years, being the period of his own public career. Germany, at present, seems to him to give room for hope, the rationalism; to which the Protestant principle had led, causing many are struck by its horrors, to take refuge in the Catholic church. France affords a brighter vista, the clouds of 1682 being dissipated, and the union of the Hierarchy with the Holy See becoming daily more intimate. Poland and Russia offer matter for tears. Spain and Portugal are in a critical condition. England gives much consolation; yet too sanguine expectations should not be entertained of its immediate and entire return to unity, whilst so great temporal interests oppose formidable barriers. The King of Belgium is praised by him for his just policy, which has left the Catholic Religion free. Italy is happy in her natural advantages, and highly privileged in possessing the chair of truth, altho' some of her rulers do not sufficiently respect its rights. They have done wonders, not only in church government but for the temporal interests of the world and of civil society, by their beneficial influence and wise authority. The voice of Peter strikes terror into the hearts of those who affect to disregard it, and consoles and animates the faithful. The venerable Cardinal concludes this admirable review: "Be not surprised, beloved colleagues and illustrious hearers, at the liberty and boldness with which I address you. Reflect that a man bent down by the weight of 87 years, and ready to sink into the tomb, is usually deaf to the pusillanimous suggestions of human prudence."

From the Tablet.

LIVES OF THE QUEENS OF ENGLAND from the Norman conquest.

[CONCLUDED.]

Miss Strickland has done justice to the Catholics by pointing out how little of real fanaticism there was in the wretches who schemed the measures of St. Bartholomew's, in showing that the same Catherine de Medicis, when her son Henry was candidate for the hand of Elizabeth, rebuked him for not being compliant enough in the matter of religion; and from plain motives of worldly ambition, would have had him waive the exercise of his religion to make herself the mother of another monarch. With the St. Bartholomew of France, Miss Strickland contrasts our English ruffianism.

Not more atrocious, however, was the ruthless fanaticism, which prompted the butcher-work by which the day of St. Bartholomew was forever rendered a watchword of reproach against Catholics, than the murderous spirit of cruelty and injustice which led the professors of the reformed faith to clamour for the blood of the captive Mary Stuart, as a victim to the manes of the slaughtered Protestants. Sandys, Bishop of London, in a letter to Burleigh, enclosed a paper of measures which he deemed expedient for the good of the realm, and the security of his royal mistress at that crisis, beginning with this startling article. 'Forthwith to cut off the Scottish Queen's head.' Burleigh endeavoured to prevail on Elizabeth to follow this sanguinary counsel, telling her, 'that it was the only means of preventing her own deposition and murder.' It is easy at all times to persuade hatred that revenge is an act of justice.

Elizabeth shrunk from the idea of staining her hands with royal blood; but, like many others, had no objection to sin by deputy. A darker and more treacherous expedient than either a private or a judicial murder, in her own realm, was concocted between Burleigh, Leicester, and herself, as Mr. Tytler observes, 'of her hated and dangerous prisoner.' The Scotch had sold her fugitive rebel, the Earl of Northumberland, into her hands, that she might execute her vengeance upon him; and Elizabeth in return, proposed not to sell, but to resign their injured sovereign into the cruel hands of Morton and the Regent Marr, to be dealt with in the way of justice—words which were tantamount to Cromwell's private memorandum, 'to send such and such persons to London, to be tried and executed.' There was, indeed, to be the mockery of a trial, but then the children or near kinsfolk of Morton and Marr, were to be put into the hands of the English Queen, as hostages, that, trial or not, the execution of Mary was to take place within four hours after she was given up to their tender mercies.

The details of this iniquitous pact, are clearly and succinctly related by Mr. Tytler, and the actual documents may be seen in the State Paper Office. The in-

structions for Killigrow, to whom the arrangement of 'the great matter,' as it was significantly termed by the diplomatic accomplices, was committed, are in Burleigh's own hand. The monuments of history afford not a more disgraceful document; nor has the light of truth ever unveiled a blacker mass of evidence, than the correspondence between Killigrew and Burleigh, and Leicester, during the negotiation.

Mary had, however, ceased to be an object of alarm to the rebel lords; and even her deadly foe, Morton, the wily accomplice in Darnley's murder, would not undertake the office of the Queen of England's hangman without a fee. Why should he and the Regent Marr sell their souls for nought? They demanded money of the parsimonious Elizabeth—a yearly stipend withal, no less than the amount of the sum it cost her Majesty for the safe keeping of her royal prisoner.—The dark treaty was negotiated in the sick chamber of the guilty Morton, with the ardent approbation of the dying Knox, and, after nearly six weeks' demur, the Regent Marr gave consent, but was immediately stricken with a moral illness, and died at the end of twenty-four hours. Morton insisted on higher terms, and, more than that, an advantageous treaty, and the presence of three thousand English troops, under the command of the Earls of Huntingdon, Essex, and Bedford, to assist at the execution, otherwise he would not undertake it.

The last condition could not be conceded, for Elizabeth's share in the transaction was to be kept secret; and for the honor of the English character, it is doubtful whether three thousand men could have been found willing to assist at so revolting a tragedy. Eagerly as Burleigh thirsted for the blood of Mary Stuart, he dared not venture the experiment; but, in his bitter disappointment at the failure of his project, he wrote to Leicester that the Queen must now fall back upon her last resource, for the safety of herself and kingdom:—

'God send her Majesty,' continues he, 'strength of spirit to preserve God's cause, her own life, and the lives of millions of good subjects, all which are most manifestly in danger, and that only by her delay: and so consequently she shall be the cause of the overthrow of a noble crown and realm, which shall be a prey to all that can invade it. God be merciful to us.'

Some natural doubts must be felt by those who have traced the long-hidden mysteries of these murderous intrigues, whether the person by whom they were devised, could have believed in the existence of that all-seeing Judge, whose name he so frequently repeats to his accomplice, in this cowardly design against the life of a persecuted and defenceless woman.

A Protestant bishop, the Scotch apostle Knox, on his death-bed—a great prince the bulwark of Protestantism—the wise and sagacious Burleigh, and others his peers dabbling in common murder—backstairs assassination—trafficking in it and

huckstering about it, like the modern Burko and Hare! Of a truth, among such wretches even vice has lost all its dignity. Oh, that written advice of the Protestant Bishop of London "forthwith to cut off the Scottish Queen's head!"

ELIZABETH'S MEANNESS.

"Whether Elizabeth condescended to sell her influence in the courts of law, where matters of property were at stake, seems almost an injurious question for her biographers to ask; yet the family vice of the Tudors, covetousness, led her to receive gifts from her courtiers, under circumstances which excite suspicions derogatory to her dignity as a sovereign.

'I will adventure,' writes Harrington, in confidence to a friend, 'to give her Majesty five hundred pounds in money, and some pretty jewel, or garment, as you shall advise, only praying her Majesty to further my suit with some of her council, which I pray you to find some proper time to move in. This, some hold as a dangerous adventure, but five and twenty manors do well warrant my trying it.'

Whether the money was rejected we cannot ascertain, but that the jewel was accepted, certainly appears in the record of the gifts presented to Queen Elizabeth in the beginning of the year:—

'Item, a heart of gold garnished with sparks of rubies, and three small pearls, and a little round pearl pendant, out of which heart goeth a branch of roses, red and white, wherein are two small diamonds, three small rubies, two little emeralds, and two small pearls, three qtrs. di., and farthing gold weight, given by Mr. John Harrington, Esq.

In the present days of worse than Drakian piracy in the East, the following honorable anecdote is worth remembering:—

"In November, the celebrated navigator, Francis Drake, returned from his great voyage of discovery round the globe; and, in the following spring, the Queen did him the honor of going on board his ship at Deptford, where she partook of a collation, knighted him, and consented to share the golden fruits of his succeeding adventures. As some of Drake's enterprises were of a decidedly piratical character, and attended with circumstances of plunder and cruelty to the infant colonies of Spain, the policy of Elizabeth, in sanctioning his deeds, is doubtful; in a moral point of view, it appears unjustifiable.—The English nobles, to whom Drake offered costly presents of gold and silver plate, refused to accept them; which," says Camden, "angered him exceedingly, as it implied an intimation that they had not been honorably acquired." The Spanish court demanded restitution of the spoils, but in vain. Drake commenced his career in life as the apprentice to a pilot at Upnot, who finally bequeathed to him his little barque, which proved the foundation of his fortune."

WALE, SCOTLAND, ENGLAND, IRELAND.—While, thus blood flows in Wales, places of worship are despoiled, in Scotland, while the Church of England uses its best auxiliaries in that country,

while contumacy and insubordination put out their fangs by way of scorpions among the Protestants of Ireland, the Irish Catholic Church is alone united—its Catholic people alone peaceful—and, yet, an Arms Hall is their lot, calumny their portion, and the low notions of authority exult in rumours of arrests and proclamations.—Pilot

From the Dublin Review.

RELIGION IN ENGLAND BEFORE THE REFORMATION.

Life and time of John Reuchlin or Capron the Father of the reformation. By F. Barham, Esq. London: 1813.

[CONCLUDED.]

It was the only religion which has ever really dedicated to God what belongs to God, lavishing the richest produce both of art and nature in his service, and making all things subservient to her sacred and exalted destinies; adorning the world with temples for His worship, which, having taken centuries to erect—and as many centuries having since passed over them—still stand to excite the admiration of all lovers of the beautiful and sublime, and to attest the superior zeal and piety inspired by the ancient faith.

It was the religion under which England was governed without a standing army, a star chamber, a national debt, or poor law unions: under which all the best and proudest institutions of the country rose and flourished, and attained maturity; which freed the nation from the tyrannical exactions of the forest laws, and which won, and then consecrated by her sanction, the great charter of our liberties.

It was the only religion that ever really provided, without any state assistance, for the education of all classes—of the poor as well as of the rich—in school, in convent, or in college.

It was the only religion that has ever filled the hospitals with unpaid attendants, who, actuated solely by the charity of the Gospel with them, and supplied with a kind heart and devout zeal the best remedies for the body, because administered in conjunction with the best medicines for the soul.

It was the first religion that ever advocated the cause of the slave in the face of power and interest, which broke down the wall of separation between the singular and even antagonist diversities of the human race, and placed "the son of the stranger" upon an equality with the more favored and cherished of her children.

It was the only religion which ever established a company for the redemption of captives, even at the risk of their own liberty, and which, after an honorable existence of six hundred years, still survives the occasion, for which it was created; the only religion in which piety and humanity have united to conquer the repugnance of our nature, and to congregations of feeling hearts, and enlightened minds within the dark caverns of the earth, healthy, mingling themselves alive within the bowels of the earth, in the sublime exercise of corporal and spiritual works of mercy to the wretched inmates

of those dreary abodes, and whom the service of their fellow men had condemned to this service of privation and misery.

It was the only religion that ever threw her mantle over the persecuted, the forlorn, and the unfortunate. Her voice was ever raised in their defence, and her laws were ever devised for their protection. She never failed to provide shelter and hospitality for the houseless traveller; the wayfaring man of business, the prince, the prelate, and the pilgrim; all equally partook of the charity which the pious care of the faithful of old, had so munificently placed at the disposal of men bound by the most solemn compact to do good service to all comers; while the house of God, which they tenanted and served more especially, stood open to yield its consolations where more was lacked than mere bodily rest and refreshment—that which might satisfy the cravings of the soul, heal the scattered spirit, and ease the burdened conscience. Even the most bold and indifferent, in those "ages of faith," muttered a hasty *Pater* and *Ave*, and crossed themselves before they left the hospitable roof, and set forth upon their perilous way; while the sober and thoughtful made their more fervent orisons at the altar of God, offered up their griefs and their repentance, their hopes and their supplications, to the avenger of evil and the rewarder of good, the refuge of the weak and the comforter of the afflicted, that their pangs might be assuaged and their fears dispelled, claiming the protection of heaven, in the true feeling of a Christian, against the wiles of Satan and the machinations of wicked men; but more especially against the hazards with which those times too often beset the path of the wanderer in this wilderness of sin and sorrow. There was a community of sentiment also between the casual guest and his hospitable hosts, which imparted such a consciousness of sympathy in all his feelings as infinitely to heighten the boon conferred upon him—which indeed seemed to be rather the immediate providence of heaven than the extorted charity of man,—and sent the pilgrim on his way with a hymn of gratitude to the giver of all good gifts, and of increased confidence in his favor.

It was the only religion that ever consecrated matrimony with a sacrament, or honored celibacy as one of the first of virtues, remembering that the throne of the Lamb is surrounded by spotless virgins, who enjoy the privilege of waiting on Him wherever he goeth.

It was the only religion that ever peopled the desert with anchorites, or filled the cloister with penitents from among the gay and dissolute;—the only one that ever gained a barbarous people to civilization and Christianity; the only one that ever sent a tide of devoted warriors to stem the torrent of an infidel fanaticism which threatened to devastate the whole inheritance of Christ; the only one that ever converted a romantic lover into a true knight, or of a fanatic made a saint.

It was the religion that made Godfrey de Bouillon exclaim, in the gratitude of his

triumph, that "he would never wear a crown of gold in that city wherein the Saviour of the world had worn a crown of thorns;" which induced Rodolphe of Hapsburg, the sceptre not being at hand, to seize the crucifix, saying, "This is my sceptre, I'll have no other;" and when Gregory VII thus expressed himself on his death-bed, surrounded as he was by every worldly sorrow, "because I loved justice, and hated iniquity, therefore do I die in exile," that inspired a bystander to comfort him by the reply, "Sir, there is no place of exile for you, for the Lord hath given you the nations for your inheritance, and the boundaries of the earth for the limits of your dominion."

It was the only religion that ever knit all hearts together in blessed unity, which restrained the unlawful wanderings of the human mind, stifled schism in its birth, repressed error, reduced the loftiest spirits as well as the meanest understandings to a just obedience, established a happy sympathy between the greatest and the least, placed the prince and the peasant side by side on the bare pavement of her splendid temples, elevating the hopes of the one and depressing the pride of the other, and instructing both in that wholesome truth, that they worshipped a God who was no respecter of persons. It was the only religion, that, by sound of anointed bell, has ever invited the poor husbandman to prayer before the rising of the sun, and has assembled him again at the termination of his labors, when crowds of pious and believing souls come to sanction the declining day by filling the house of God with their holy chant, and proffering their supplication to heaven for protection till the coming morning.

It was the only religion that ever respected the censures of the Church, and exhibited to the Christian world the spectacle of a sovereign prince remaining for three hundred years without sepulture—as did Raymond of Toulouse—because he died under the ban of a spiritual attainer, the open enemy of God; the only one that ever produced a prelate bold enough to close the doors of the sanctuary against imperial majesty, considering even the presence of an emperor—the fountain of honour, the anointed of God, and the depository of his power—as a profane intrusion, when excluded, by his crimes, from the communion of the faithful.

It was the only religion which, at the voice of outraged virtue, ever shut her temples, hushed her bells, and made a whole people mourn in sackcloth and ashes, till the sins of their brethren were expiated in repentance; the only one that ever brought an offending sovereign to kneel in sorrow and humiliation as a suppliant for pardon at the feet of the common father of the faithful, the common protector of afflicted humanity.

It was the only religion in which the rights of the people were ever respected, and in which, for ten centuries and more, the canonical law, or at least imprescriptible usage, required their consent and cooperation in the election of bishops to govern the Church of God, and even in the

appointment of the sovereign pontiff himself; and such was the confidence reposed in their decision, that *vox populi, vox Dei*, became a proverb; and this honorable privilege might have remained in their possession to this day, had not the vices with which they became infected, and the new order of things which grew up within the republic of Christendom, justly deprived them of it.

It was the only religion that could ever boast of the miraculous attestations of heaven in its favor, and which, in every age, has gone forth, and the signs have followed, casting out devils, speaking strange tongues, healing the sick, curing the lame, giving sight to the blind, and raising the dead to life.

It was the only religion that has ever sung the song of triumph over the solitary grave of a martyred missionary among the trackless deserts of the new world; and which, imparting fresh energies to their zeal, has carried the messengers of God with an heroic perseverance onwards in their enterprise, till, after incredible efforts and sacrifices, they at length reduced within the boundaries of civilization whole tribes of savage wanderers, almost as impatient of control as the wild beasts of the forests in which they dwelt, and converted them into a Christian republic, the most perfect that ever graced the annals of the human race.

It was the only religion that has ever carried the glad tidings of a crucified Redeemer among the empires of the east; among a people as singular for their civilization, as for their obstinate repugnance to the light of the Gospel, and where religion, after struggling under alternate destinies for three hundred years, fertilizing the fields of Christianity with the blood of one hundred thousand martyrs,—numbers of them immolated under the most excruciating torments,—still presents attractions to the pious zeal of the missionaries, who, at the peril of his life, brings succor to the persecuted and dispersed remnant of what were once so many flourishing provinces of the kingdom of God upon earth.*

It was the only religion, which by its love of labor, and its patient industry, has ever converted an arid desert into a fruitful garden, and reared the standard of the cross among the mountain tops,—that cross, "whose breadth is charity, whose length is eternity, whose height is almighty power, and whose depth is unsearchable wisdom," hallowing even the rugged summits of some desolate rock, transforming it into the abode of piety and virtue; or, which planting the sacred emblem of our redemption along the common thoroughfare, invited the weary pilgrim to offer up his sorrows on the altar of Calvary, to drop a tear of compunction for his share in that tragedy of woe, to slake his thirst at that fountain of life, and gather strength and joy through

* In 1536, there were in China about half a million of Christians, with more than two hundred and fifty churches, and in Japan, in 1715, three hundred thousand Christians, and three hundred churches, all through the indefatigable labors of the Dominicans, Franciscans, and Jesuits.

the merits and sufferings of his Saviour.—It was the only religion that ever enlisted a society of volunteers in the cause of charity, to do daily duty amidst the dreary regions of the Alps, within the limits of eternal snows and incessant storm, beyond the habitation of man and the boundary line of vegetation—a society which a thousand years of ceaseless labor, has not robbed of the fresh vigor of its youth, and which still affords shelter and protection from the dangers of those inhospitable climes to all who need it, let their creed or color be what it may.

It was the religion which alone has adorned the calendar with its thousand saints,—with an Anthony, a Benedict, a Bruno, a Bernard, a Dominic, a Francis, an Ignatius, a Xavier, a Vincent, of Paula, a Borromeo, a Francis of Sales, and Philip Neri—men who are despised and dishonored by the world, but who, if we estimate greatness by the only true criterion, the benefits conferred upon mankind, are infinitely superior to those who contemn them; so that well may we apply to them and to ourselves, those prophetic words of wisdom, "We fools esteemed their life madness, and their end without honor: behold how they are numbered amongst the children of God, and their lot is among the saints!"

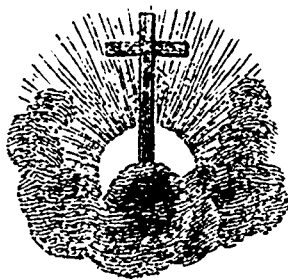
It was the religion in which "the covenant of the priesthood" has alone remained for ever in one unbroken line, verifying the promises of God to Peter, and through Peter, to Peter's successors, "Thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it; and to thee will I give the keys of the Kingdom of heaven, whatever ye shall bind on earth, shall be bound in heaven, whatever ye shall loose on earth, shall be loosed in heaven," and then confirming the everlasting compact by the assurance, "that heaven and earth should pass away, but that His word should not pass." Look at the singular verification of this great covenant in that eternal and mysterious city, which, serving for a thousand years as the capital of the last and most powerful of the five great empires, was appointed also as the spot wherein the grain of mustard-seed was to take root and grow into a tree, which, nourished by the blood of martyrs, soon covered with its shadow all the limits of the earth; a capital, which, after a lapse of a few ages, in which the rising religion had to struggle for its ascendancy with all the powers and principalities of this world of pomp and vanity, and of the world of darkness and of Satan, was transferred to the sovereignty of him whose only claim was his rightful heritage from the poor fisherman, Peter, who, in the pride of her imperial sway, had been barbarously and ignominiously crucified as a worthless and ignorant impostor. The heir of Peter he was the only lawful depository of the "perpetual covenant," and which, for its blessed fulfilment under an over-ruling and Almighty Providence, he has faithfully transmitted to every succeeding generation; while the covenant itself, in eternal memorial of its divine origin, like that to

which had succeeded, written, as it were, upon the tablets of heaven by the finger of God in the great cathedral of Christendom, "the house of prayer for all nations!" (Isaiah lvi, 7)—hung suspended over the tomb of Peter,—over the very relics of the simple, unlettered fisherman, to whom that covenant was made, with all the splendor of art and nature collected around to honor and adorn the most gorgeous temple ever erected to God, or the most superb monument ever raised over the remains of man! Can any one doubt then of the accomplishment of the prophetic pledge? Behold it verified to the letter in the material Church; while history, and the attesting faith of one hundred and fifty millions of Christians dispersed throughout the universe, yet all professing allegiance to this same successor of Peter,—with those who first afflicted her bowing down to her, and those who slandered her worshipping the steps of her feet and calling the city of Peter, the city of the Lord—all proclaim its verification in the spiritual! (See Isaiah lv, 14.)

Such being the characteristics of the religion which prevailed in these islands previous to their fatal separation from the centre of Christendom, it is clear that we must look to other causes for the miseries which, even then, too frequently afflicted the land: nor need we go far in our investigation for the discovery. For it was not the Lord who had "deceived this people, saying: you shall have peace: and behold the sword reacheth even to the soul." (Jeremias iv, 10.) Sin alone will account for all. It had driven our first parents from a paradise of happiness into a wilderness of sorrow; had so dimmed the knowledge of good and evil, that it was with difficulty discerned by a generation now become the children of wrath, and whose corruption at length was such, that only a universal deluge could cleanse the earth from the foul pollution. Notwithstanding this signal vengeance of a repenting Maker upon a whole world, sin again recommenced its ravages, and the depravity was so soon spread that the chosen people of God were too often infected with the leprosy, and too often became obnoxious to the devastating scourge of heaven. Levi himself was "a vessel of iniquity;"—from him descended Aaron and the priesthood, which, in the end, crowned the measure of their crimes by condemning and crucifying the Messiah, who had won a title to their faith by the most stupendous miracles, and whom it was their duty to acknowledge and proclaim as their king and Saviour.

So it was that had so hardened the heart of Pharaoh that the signs and wonders wrought for his conversion but rendered him the more perverse and obdurate,—that had driven even the race most favored by God into bondage, delivered them into the hands of the spoilers, and cut them off to a mere remnant,—that had all but reduced man to the condition of the brute beast,—that had called down fire and brimstone from heaven to, make a smoking column of whole cities to appear the excited vengeance of the Most High,—that had caused innumerable wars,

and all their attendant miseries,—that had raised the vanity of one man to be expiated by the destruction of seventy thousand of his people,—that for three thousand years had denied rain to the earth, so that there was a grievous famine,—that had destroyed the temple of God, and profaned the sacred vessels in the service of Baal,—and which, after immolating the Son of God in its impious fury as a blasphemer against heaven, adored an idol of Jupiter on the very spot on which he rose from the dead, and erected a statue of Venus on the site on which the Creator of mankind was crucified for the sins of men! Neither did the expiation of past sins check the multiplication of new ones; and, ever since the birth of Christianity, the history of the world has still been a succession of offences against heaven, and a series of just chastisements from God. We have still seen "in the place of judgment, wickedness, and in the place of justice iniquity; we have still walked in the way of the nations which the Lord had destroyed; we have still been an obdurate and stiff-necked people, turning our hearts and deceiving ourselves with error; we have still seen the people of God oppressed, and good men fall before the children of iniquity;" we have ever been the friends of this world, and the enemies of Christ, and the obedient servants of sin unto death—so that there has been no cessation from crime, but for ever the same abundant cause for that beautiful and pathetic prayer of Tobias and Sara: "O Lord, take, not vengeance of our sins, neither remember our offences, nor those of our parents." What marvel then, that from time to time the hand of God fell heavy on us, and that evils and afflictions found us? It would indeed have been an undeserved mercy if they had not.



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, NOVEMBER 22, 1843.

ON THE ANTICHRIST.

[CONCLUDED.]

Now to make application of the things which we have spoken of Antichrist in general; as St. John introduces two beasts to complete the body of Antichrist, even so there are two horrible beasts acknowledged by the Church of God over the whole world for remarkable persecutors of the Church of Christ: the one is Mahomet in the Greek, the other Martin Luther, in the Latin Empire. For just as the letters of each of the names of these complete exactly the number of An-

ticrist: so it is most easy to apply to each of them the properties of Antichrist which I have before mentioned; this will be seen by comparing the name of Mahomet, with the number of Antichrist as follows—

M	.	.	40
A	.	.	1
O	.	.	70
M	.	.	40
E	.	.	5
T	.	.	300
I	.	.	10
S	.	.	200
			666

Martin Luther is another beast in whose name also the number is complete: and lest any one should doubt of his being a beast, by the providence of God he stiles himself a beast, saying, *Vos Papistae ab anteriori parte, vos tumultuosi a posteriori. Vos Diaboli ab omni parte incitote. Venamini, exagitate alacriter, veram habetis feram ante vos, jacente Lauters salvistis et victoriam obtinistis.* "Ye Papists, ye troublesome men, ye Devils, before me, behind me, and on all sides of me, set on me, drive me forward and hunt me down: ye have before you a real beast; if Luther be overcome ye are safe, and have obtained the victory." What beast means Luther in this place unless that serpent by which Antichrist is designated in scripture as Luther, declared most plainly of himself when he first began to oppose the faith; that the Catholic Church should find him an Adder in the way and a serpent in the path biting the horses hoofs that the rider may fall backwards. *Gen. 49.*—From which we may conclude that as God moved Caiphas to speak prophecy which he understood not, so did he move Martin Luther although in general terms and obscurely to apply this prophecy to himself.

The author, Nicol Burne, a cotemporary of Luther, asserts, that his real family name was *Lauter*, a word signifying filth, which he, on taking up his public character, thought proper to change into *Luther* like most of his fellow Reformers, who took to themselves classical names when entering their reforming career.

Thus, then, his natural name completes the number of Antichrist, 666, as follows:

M	.	.	30
A	.	.	1
R	.	.	80
T	.	.	100
L	.	.	9
N	.	.	40
L	.	.	20
A	.	.	1
U	.	.	200
T	.	.	100
E	.	.	5
R	.	.	30
			666

From the London and Dublin Orthodox Journal.

The reviewer of *Todd on Antichrist; or Mother Goose a Prophet of Contingencies.*

Sir,—Every teacher must either prove his position by demonstration or by acknowledged authority: and if he profess to be an appointed teacher of divine truths, he must prove that what he teach-

es is divine truth, and his authority from God to teach it. If a man come to teach me facts which I do not know, I ask for his authority; if he claim to command my obedience I ask for his authority; if he brings me a message from heaven, I have much more reason to demand his authority. There must be a divine authority on earth, Mr. Editor, and this can only be one, and uniformly so, unless a fresh commission, demonstrated by fresh unequivocal miracles, be established, which will never more be done. The Catholic church around its centre of unity is this authority; and a divine revelation, *per se*, allows no logical faculty to be umpire of its decisions, but demands of all to hear and obey its appointed authoritative teachers under pain of condemnation. Popery, then, is consistent and just in demanding the submission of reason of her authority in matters of faith and morals: but if reason is to be umpire, then divine truth must be thrown upon the reason of every man, for no man can monopolize reason without irrational and unjust despotism: and then truth is merged in a multitude of ever changing opinions: it is man that speaks alone, and no longer God by his mouth. But our author sees anti-Christ in this, under various transmutations. An old adage says, "what is one man's meat is another man's poison." But what may be poison to our author may be matter of preference for food to any other person. Nature herself, the laws of which are the laws of God, does not adopt the same food to every man, nor use it for the same purposes. Mind is far from being uniform in its capacity for, and choice of, scientific pursuits. One man's forte is mathematics, another's astronomy, another's theology, or moral ethics. So the same food, which in one man would create fatness, in another keeps him spare of flesh, but gives energy of mind; in one that which is a tonic, in another creates sickness, flatulency, or bile. So one person's devotion and help to perfection is drawn from one mystery of religion, though not neglecting the rest; one truth of religion affects the mind more, not indifferent to any; and another person finds his soul more refreshed, elevated, and drawn closer to God by contemplating certain spiritual objects, which the other enjoys in a secondary degree; or he finds the cultivation of certain virtues more conducive to self-conquest and Christian perfection, and these he labors by rule to acquire. I shall not enter upon other holy motives in this place; but from such motives as I have named spring various orders in the Catholic church. All must hold the common faith, and be examples of it and of morality; all must be in the communion of the church, and subject to her general discipline; but, in addition to this, a society is formed under such special rules as the founder feels himself called of God to ordain for acquiring greater perfection, but subject to the approbation and recognition of the church. Almost universally the members with their founders bind themselves by vows to poverty, chastity, and implicit obedience. Some dedicate themselves specially to fasting, prayer, silence, and

tion, manual labor, mortifications and the choir. Others pursue learning, with prayer, mortifications, &c. Some dedicate themselves to the missions, others to education, or the secret solitude of the cloister, where heaven alone records their sacrifice; others to visit the sick and the hospitals, to relieve the distressed, feed the hungry, harbor the harborless, instruct the poor, teach the little ones, and be angels of charity to the imprisoned, and those whose lives are forfeited to the laws. Indeed, there is no evil to which flesh is heir to that is not multiplied and removed by these maligned men of the monastic state. The value of these orders was felt, and sorely too in this nation, after the destruction of the monasteries; and to the loss of them is due much of the ignorance, vice and poverty of the people in our days. As to the Jesuits (but I am no Jesuit or monk), of which such hard things are said, they take the vows before mentioned, devote themselves to education and the missions, and bind themselves to go wherever their superior and the head of the church command them, to preach the gospel and instruct the people. They fear not seas, nor burning sands, nor savage nations; in the heart of China, in the regions of Hindostan, in the far west of the American continent, as well as in the north and south. Nor do they shrink from the arid waste and scorching climes, or brutal horde of Africa. And why do they go? Not to get acres of land by hundreds, but to preach the gospel of Christ; not to hold an iron sway, which a little more, not better than savage intelligence gives over to the natives; but to be the fathers, the friends and instructors of the people in the highest of all sciences, true religion, and the best of all human knowledge, for which they are proverbial, even on the lips of their enemies, when the padlock of national prejudice and fear of human remonstrance are removed. They are called fathers in every country, because they have merited to be so called, for *sua* a cognomen will never take root among any people till it is found congenial to their soil; and the very Indians of Paraguay and its neighboring wilds kept up a grateful tradition in our time of these black-gowned fathers—a term by which they distinguished these ambassadors of truth and benevolence from all black-coated pretenders whatsoever. But how do they go? Not under the protection of England except where England chooses to protect them: not to enter on the domain of male and female bishops and parsons; for there is no established church; but alone, to make their own missions, and take charge of their own people throughout the world's domain, which heaven has given them: not with the exchequer on their backs, or Queen Ann's bounty in their pockets; but, like their prototype, St. Francis Xavier, without purse or scrip, depending on the charity of the faithful: not with sword, or staff, or government patronage; but depending solely on the blessing of God on their zeal and labors. It is not long since I had a letter from a poor, Franciscan monk of Mount St. Bernard, on the howling desert

of Charwood, every word of which was fire, every breath a flame to go to the uppermost boundaries of the globe. What for? To lie on a downy bed, and live in ease and splendour? To be called his reverence with a bow and crushing mien? To eat good dinners, sit in ball rooms and halls of state, and dandle my lady hither and thither?—No! To lie in the bush, to tend the forlorn, to help the wretched and the miserable, to preach the gospel of the ever blessed God to those that sit in darkness and the shadow of death; straightened with poverty and bound in irons. To labour all the day "in journeying often, in fasting often in cold and nakedness." Rising at midnight from his blanket and cold hard earth, to cheer the wilderness with matin, song never to taste, I say not the savoury dish or choicest viand, but never flesh of any kind, but grain and herbs the coarsest dressing, nor wine, nor ale, nor spirits to mingle it with. And is this what thou art on fire about, and after which thy breath is flame, Oh! thou choicest one (at least to some) among the sons of men? Yes. Then take thy stand by yonder velvet gentleman; he is a missionary too, and let high heaven make its welcome choice.

These monks, these Jesuits, these religious orders of all kinds are not merely plained and spokeshaved by religion; they are galvanised by it, and full of the electric fire,—'tis heaven's fire, not earth's; 'tis taken with angel's tongues from off that flaming altar that ever burns before the Great Eternal. 'Tis that of the patriarchs, the apostles of the Lamb that has set the nations on a blaze; not the hidden lamp in the bosom, or heated stone in the pockets to keep the minister's hands a little warm; or dram of brandy for the chest, while all is freezing cold without. No! Those men, old Goody two shoes; have got faith—the faith, depend upon it. Nor is it in transition on the declining plane towards infidelity. You have mistaken, good mother: it is your confraternity, your dear pincinnies that are sliding down, down to that interminable gulf. If there be any transition in them it is upwards, and forwards, and sideways: they are communicating their fire to others in great multitudes, who, like a furnace, send their flame to heaven, which, in return, sends down a supernatural supply in greater abundance. You may lay your wood in order, and your victim on the wood, and cry; but there will be neither voice nor hearing. You may pour water on the sacrifice of these Elias; but the fire will not descend in your sight, and drink up your water and consume the victim of approval. I have now vindicated the just ones from the slander of unbelief, and we can now afford to listen to the detractor.

He considers that the anti-Christian character of Popery "is shown in its general neglect of truth, and of the human understanding." Yet Popery stood up for truth when nearly all the nations had fallen from it; and the understandings of its children are so cultivated now that no one can withstand them. "But it is exhibited more fatally by the state of society in countries

where it prevails, exhibiting a remarkable tendency to infidelity & scepticism." If the springing up of infidelity in countries where the faith of Rome prevails proves the tendency of that faith to produce the infidelity, then the teaching of Christ himself had the same tendency; for when he had propounded the doctrine of the real presence St. John, chap. vi.), many went away and walked no more with him: Judas also grew up a traitor among the apostles. In England, under the fostering care of the established church, have grown up thousands of infidels who would destroy Christianity if they could; and besides these are the Socialists in vast numbers, who denounce Christianity, and the church, by law established, especially, as a vile imposture, the author of all the evils in society. Moreover, almost all the sects deny vehemently the Christianity and apostolicity of this church, and wish its downfall. Surely, then, the church has produced this infidelity which only watches its opportunity to do what infidels in some Catholic countries have succeeded in doing. Were I to follow this man through all his wanderings, his strange incongruities, his misrepresentations, wilful distortions, bold falsehoods, and a tissue of the most depraved and revolting sophistry that fills almost every line; I should never have done. The most charitable construction that we can put upon his rabid extravagances is, that they are the aberrations of a disordered mind, in all the wildness of desperation. We must now enter on the doctrine of metempsychosis showing the transmigation of the anti-Christian spirit through the various ascetic, or monastic bodies. It is an heirloom, he thinks, of the Catholic church. It was received and nourished in the apostles' days: for though they cried out against it, the faithful cherished it and delivered it down to their successors. It is true that then it was in its infancy and not fully formed, but it assumed a number of abortive shapes, and under this guise contrived to live *incog* till happier times; for "what sprung up in the first centuries in heresy or fanaticism underwent in its growth the most varied organization, till it passed into, and has thriven later in another soil in the form of an ecclesiastical usurpation." What these varied forms and organizations were through which the anti-Christian spirit passed deponent doth not say; but of course the "grievous corruptions of Rome," when she was pure, when she alone preserved the truth, and kept the lamp of the gospel burning: these corruptions were one or more of the forms of Anti-Christ. Then, however, this Roman Anti-Christ coerced the heresies and fanaticisms that troubled the church. But what did this heretical and fanatical Anti-Christ do? for there were two Anti-Christ—one in the corruption of pure Rome, and the other in the eastern, I suppose, heresies and fanaticisms. What did this latter Jewish one do? Why off he made to Rome; and, to conciliate the old simple bishop who had given him so much trouble, offered to make him pope, the first of a long succession, if he would receive him to his embraces. The good old

man winked his eyes for a few moments, and then, opening them and stretching forth his arms, said: "Is it thou, heretical and fanatical Anti-Christ? Come to my embraces, for the earth is too little for two: henceforth we twain are one, and will reign under an ecclesiastical usurpation. This is the best marriage I ever solemnized." said the new pontiff: "I am now pope, thou all Christendom knows the Bishop of Rome was never pope before; but I and though will easily persuade the world to acknowledge me, contrary to their convictions, for the successor of St. Peter and the primate of the world.

And now for the good deed thou hast done, Heresy, I give thee leave to corrupt all mankind. It matters not what heresies are born and prevail—what enthusiasts and fanatics rise and form societies: thou hast made me a throne; that throne I fill, and will fill; and all are and shall be welcome to my embraces, providing they bow to my authority; otherwise death is at their door.

Now the pope is the great Anti-Christ, enthroned in the temple of God; and from his eyes darts a fire—from his breath the energies of life—and from his magic sceptre rise up orders in succession, each shadowing forth in its parturient form and mien the part he is to act in the tragic drama of introducing by degrees the Gog or Magog of the latter times. Anti-Christ lived in the pope and in all his subjects under different forms, till the Pope and Popish church, denominated Popery, got old and weak; and then he let it slip from himself into simple "Monastism," so that the pope, evidently now could not be Anti-Christ: he had given it up.—Well, from Monastism it passed into the mendicant orders. Pshaw! I wonder it did not find better quarters than beggary! It did not like its quarters, however, but stay in them long, but off it skipped into Jesuitism. One would think that now it had found a home, for what could be so good a guise, or so safe a compact as that it had now formed? Jesuits, as represented, did all in their power to please their guest, and, to do honor to him and gratify him, they consented to become the pope's life-guards. Nay, they went farther, and humbled themselves to become his policemen in plain clothes, that they might be spies on all other religious orders and clergy and laity of Christendom. On their smiles trembled life and death: they could say, *pax vobis*, or *Deu vindex a nobis!* This and all that it implies is designed by this assassin of the character of the mildest, most modest and unobtrusive, least inquisitive and meddling in the affairs of others, and who as I have said, not only bear, but have every where gained the voluntary appellation of fathers by their flocks. One thing is quite evident. This man, however he may like to see spies among the poor Irish, does not like spies over himself, much less spies in plain clothes; and so fearful is he of a sly peep, that he shuns every unfamiliar face as a pope's policeman out of uniform.

'T WAS YESTERDAY.

"'T was yesterday" familiar sound,
Heard of as idle breath;
Yet prophet-like to all around,
It spoke of woe and death!
A mourner by the past it stands,
In mystic mantle of decay,
Shrouds in the night of years its hands,
And grasps all life away!

High from the boundless vault of time
The stars of empire veer;
"'T was yesterday" they beamed sublime,
The nightier in their sphere.
"'T was yesterday" revealed to Fate
The rival crowns of centuries flown.
Show'd where a phantom sat in state
Upon the Caesar's throne.

Sceptre and robe were cast aside!
The ghastly bones stood bare;
The rust fed on the gauds of pride,
The worm held council there.
Nor answer would the phantom give,
But to our constant prayer replied—
"Thus 'twill be said of all that live,
'That 'yesterday' they died."

Ah! where are Greece's conquests now,
The triumphs of her lute!
Dust rests on the Homeric brow,
Her genius now is mute.
Where are the glorious hearts that fought
For freedom in the "pass of Gore?"
Gone—where the mightiest names are sought—
With 'yesterday' of yore!

We hope—but what we hope, the shroud
Wraps from our weeping sight;
We aim at stars and clasp the cloud,
Seek day, and find but night.
Ah! who with life's dread cares would cope,
If 'twere not for the Faith sublime,
Which sees the Arrarat of Hope
Above the floods of Time!

What, then, is "Yesterday!" A key
To wisdom most divine!
It is the hall of Memory,
Where Fame's bright trophies shine;
The spiritual home of things,
Where intellect immortal beams,
Which lends to Thought its holiest wings,
Inspires the noblest themes!

A drop that mirrors forth a world,
Then mingles with the earth;
A star from Time's vast empire har'd,
Slow falling from its birth;
A presence with the sacred past
To warn our spirits of delay,
Which saith, "proud man, to-day thou hast—
Uae well thy little day!"

From the Catholic Advocate.

THE TRUE CHURCH.

[CONTINUED.]

It is the boast of Protestants to admit nothing but what the scriptures teach, and hence to convict them on the ground they select themselves, and, as it were, to foil them with the very weapons in which they confide for victory. Catholic writers are accused to say to them "you admit the scriptures to be the word of God; we know that you cannot prove the divine inspiration of these books, because you obtained them from our Church, and the testimony of our Church is necessary to establish the fact that they are divinely inspired. But inasmuch as you admit this fact, we will confute you from the very testimony of these sacred writings, and

prove that the church of Christ, which you oppose, received from her Divine Founder a promise of infallibility while accomplishing the great work which she was appointed and commissioned to perform." "Take care," cry out our opponents in alarm, "you are about to be involved in your famous vicious circle; you will prove the Church to be infallible by the scriptures, and prove the divine inspiration of the scriptures by the testimony of an infallible Church."

This specious sophism may be dissolved by the simple statement, that the existence of the Church; its organization, its constitution, and its authoritative and successful operation in fulfilling the work for which it was commissioned by its Divine Founder can be proved to him who denies the scriptures to be *divinely inspired*; but who will necessarily admit the historical antiquity and authenticity of these writings. Like other facts, it can be proved by historical evidence, that an extraordinary personage, Jesus Christ, preached Christianity, and founded the Church in which Christianity has been taught and professed; and that the writings, preserved by this Church, were written at the time and by the persons specified, and are truly authentic documents. The fact of their authenticity is distinct from that of their Divine inspiration. It is on these grounds that we meet and convince the infidel. If then this Church, which has existed perpetually since the time of its foundation by Christ, teach that the scriptures are inspired by God, and are testimonials of her attributes, prerogatives, and doctrines, and contain the history of the works performed by her Divine Founder, as well as of the first events of her own existence; where is the vicious circle? The rational and liberal of mankind, who look to the evidence of history, and are not blinded by prejudice, do not hesitate to acknowledge, that upon the character and testimony of the Catholic Church, as upon the foundation stone, reposes the character of the bible and the true titles of the christian system. From the Catholic church, they admit that the scriptures have been received, and if she be proved a corrupt and incredible witness, there can be no religious certitude. Hence it was with portentous meaning that the Apostle called the Church "the pillar and ground of truth." If the pillar be shattered, or the ground become a treacherous marsh, what will be the fate of truth? And even if there be, between the Church and the Scriptures, a mutual testimony, and the one uphold the other, does this constitute a vicious circle? When the Redeemer referred to the scriptures, saying: "These are they which give testimony of me," in order that he might confound the unbelieving Jews, who admitted the scriptures while they rejected Christ, was he too guilty of arguing in a vicious circle? But enough concerning this subterfuge of error, which is held up as a blind to conceal the confusion of defeat.

We might retort upon Protestants the charge of using a vicious circle. They are asked to prove the divine inspiration of the scripture, they tell us that the scrip-

tures prove themselves to be divinely inspired. When this is denied, they endeavour to make out that the Holy Spirit enlightens men to perceive that the scriptures are of divine inspiration. They prove the illumination of the Holy Spirit by the scriptures, and prove the scriptures by the illumination of the Holy Spirit. They know nothing of the Holy Spirit except from the scriptures, and by the Holy Spirit they know the scriptures. That is, they take for granted what they are required to prove. Upon this point Protestantism must be always at fault.

Availing ourselves therefore, of the admission of Protestants that the scriptures are divinely inspired, we have the right to prove to them by the scriptures, the infallible authority of the Church, and when the demonstration is complete and impregnable, they have no right to evade its force, by asking us, how we show that the scriptures are divinely inspired. The force of our demonstration, grows up out of the mutual admission of the first position, that the scriptures are to be consulted as God's word.

In the scriptures, and particularly in the New Testament, we find proofs direct, clear and conclusive to establish the fact, that the Church of Christ was constituted the unerring, infallible guide of mankind in the concerns of salvation. Jesus Christ selected from his followers twelve men whom he invested with high powers and commissioned as his Apostles. Of these twelve, he appointed one, St. Peter, as the chief of the rest. When the names of these twelve are mentioned, St. Matthew emphatically says of the one appointed as the chief, "The first, Simon, who is called Peter."* And we find, from St. John, that Simon was not called Peter, until he was chosen by Christ as an Apostle, and he then received this name, because he was to be "the first," and because upon him, as upon a rock, Christ declared that he would build his Church. "And Jesus looking upon him, said: thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter."† "Thou art Peter; and upon this rock I will build my Church."‡

It was then with great significance, that St. Matthew, in naming the twelve divinely commissioned ministers of Christ who were chosen to propagate the faith and plant the Church, states that Simon, who is called Peter, is *the first*, for his name was changed from Simon to Peter, by Christ, to indicate his supremacy, and to show the important place which he should occupy in the Church.

Consistently with this view, we find the name of Peter, at all times brought forward prominently by the sacred writers, when the other Apostles are merely referred to, in general terms, as being with Peter. Thus we read "Peter and the eleven," "Peter and those with him," &c. Also, when the Saviour paid tribute, he did so for himself and Peter.

No person, who has examined the scripture with attention, can deny that the

*Matth. c. x, v. 2.

†John, c. i, v. 42.

‡Matth. c. xvi. 22.

Apostle Peter was chosen by Christ, in a particular manner, to act him in the great work of man's salvation. A French writer* has taken the pains to collate the passages wherein the name Peter is introduced into the New Testament, and has found this Apostle named in thirty-two passages. He says "that of these 32 passages, there are 27, where Peter is named first, 3, where he is named last, but where evidently the last rank is the most worthy, and only two in which he is not brought forward first. Of these two, one is the passage where St. John says, that "Philip was of Bethsaida, the city of Andrew, and Peter," but at this time neither Andrew nor Peter had been chosen Apostles.

The other place, in which Peter is not first named, is this of St. Paul: "And when they had known the grace that was given to me, James, and Cephas and John, who seemed to be pillars," &c.

Here we find the name of Cephas second, but, first, there is a doubt among the learned, whether or not the Cephas here mentioned, was the Apostle Cephas or Peter.

Among others of the ancients, Clement of Alexandria, thought it was not St. Peter. 2ndly. It is shown from some ancient manuscripts, that the reading has been altered, and in place of "James, Cephas, and John," we should read "Cephas, James, and John." "Mamachius proves from ancient copies, that in this text Peter was first named." Sabbathier maintains that he was first named in the ancient Italian version. And Grotius, though a Protestant, testifies that this is the reading in the version of Alexandria.‡

Cardinal Perronius, in his response to the King of England, also proves this fact from the Greek edition of Compluta. He and Liberman also show that St. John Chrysostom, St. Augustine, and St. Jerome in their comments on the epistle to Galatians, used the copies referred to by Mamachius, and gave the reading "Cephas, James, and John." Theodoret does the same in his 15th chapter on the epistle to the Romans.

The scriptures, therefore, make Peter invariably to give to Peter the most prominent and important place.

Moreover it is undeniable that our Saviour gave up to Peter the care of his whole spiritual flock. After exacting from this Apostle by name and in express terms, a profession of love, he says to him, "Feed my sheep, feed my lambs."*

But if Peter was the first, and was particularly selected to be chief ruler, or shepherd, the rest were commissioned to cooperate with him in the high and holy duties of the pastoral charge. And though Christ professedly "built his Church on Peter," the rest were placed with him in the foundation of the mighty temple of the Lord, of which "Jesus Christ was himself the chief corner stone."†

*The Bishop of Bayonne in his demonstration of Catholic truth.

†John, c. 1, v. 44.

‡Gallatus, c. 2, v. 2.

§See Liberman, Theol. 2 tom. p. 104.

*Acts, c. xx, v. 28.

†John, c. xxi, v. 15.

‡Ephesians, c. 2, v. 20.

We have now before us, from scripture testimony, the first elements of the constitution of the Church. We behold it founded by Christ its great invisible head. We see it receive from Christ a visible head or ruler, with a Body of Bishops to act in conjunction with him. The head, and the Bishops are well acquainted with the powers & prerogatives of their respective offices, and are well aware of the end for which they have received them. All this has been made known to them during the time that they were listening to the instructions of their Divine Master. We discover on further examination, that these Apostles selected subordinate and inferior ministers, to co-operate with them in the fulfilment of their mission. St. Paul writes to Titus "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee."

In another part of scripture we find them establishing an order still inferior to that of the Priesthood, viz: the order of Deacons. Yet they acted thus, not of their own authority, but, undoubtedly, after the express direction of their Divine Master. For it is said that Christ "gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, until we all meet in the unity of faith." &c:

And to the clergy of Ephesus, it was said by St. Paul that "the holy Ghost had placed them" in the office which they filled and appointed them "Bishops to rule the Church of God." The Bishops, Priests, &c. which they selected, ordained, and appointed, to be co-operators with them "in the building up of the Church, the body of Christ," and in bringing "all to meet in unity of faith," were represented, as "given by Christ," and as "placed in their office by the Holy Ghost." And here we behold the constituents, of the ecclesiastical hierarchy, instituted by Christ, for the government of his Church. There is a head pastor; there are Bishops, priests and subordinate ministers. They are different officers of the spiritual government and different grades, but all from one body under one head, and all are designed to combine their energies to establish one faith and one church, through the whole world, and through all ages.

We will now turn to contemplate the promises which Jesus Christ made to this Sacred Hierarchy, to insure its success in the accomplishment of the important object for which it was instituted. Peter, the first of the Apostles, on occasion of his direct profession of faith, that his master "was Christ, the son of the living God," was called "blessed," because this foundation truth of Christian faith, had been revealed to him by "the Father who is in heaven." The fact that it was thus revealed, was declared to Peter, by Christ himself, in the presence of the rest of the Apostles, and combined with much other testimony, to show the superior part assigned to Peter. After this testimony to Peter, Christ proceeds to speak concerning the establishment of his Church: "And I say to thee thou art Peter; and upon this rock I will build my Church, and the gates of Hell shall not prevail against it."

The enemies of the Church, have endeavored to explain away the force of these terms, they have tortured language, and done violence to the most palpable suggestion of common sense, in order to invalidate this most clear and direct testimony of scripture. Although the name Peter was given by Christ to this Apostle, precisely with a view to indicate the important place he should hold in the Church, and although the Saviour, in speaking of the establishment of this Church, addressed Peter by name, and even mentioned the name of his father, saying in express terms, that he designed, upon "him to build his Church," as upon a rock, which was signified by his very name; in the face of these facts an attempt is made, by torturing plain language, to prove that the Church was not built upon Peter, the rock, but upon Christ himself the rock.

Will any one, who impartially considers what the words of scripture in this place naturally signify, ever for a moment imagine that Christ, giving to this Apostle a name to signify a rock, and after bearing such a solemn testimony, that God had made to him a particular revelation concerning his own divine character, as the eternal Son of the living God, would say "thou art Peter, that is, a rock; and upon this rock, that is, upon myself, I will build my church?" If Christ did not intend to build his Church upon the rock, Peter, why would he here make reference to this Apostle by name, and in a manner so pointed? Surely, we have a right to assume, as self-evident, that if the scriptures, as is pretended by Protestants, are designed to teach us the will of God, and the means which he has prepared for our salvation, the language is not itself a snare to entrap us, and the truth is not designedly buried beneath false and unnatural constructions, but rises up to view, according to the plain import of the words. The violence, therefore, which is done to this text, by those who protest against the Pope's supremacy, only proves, that the plainest passages of scripture are not sufficiently plain to confound the ingenious subtlety of private interpretation, and have no voice, except from the Church of Christ, to complain of the manner in which they are abused. However pregnant the scriptures are with a living spirit and meaning, yet as writings they are inert and passive in the hands of men, and allow themselves to be properly used, or grossly abused, as may happen, neither smiling approbation nor uttering groans of complaint. Had they a voice of their own, how often would they rebuke the rash speculator and presumptuous theorist who forces them to give unwilling testimony to his crude, inconsistent, and even blasphemous conceits and opinions!

The passage of scripture here under consideration, literally and naturally refers to Peter in his relation to the Church, and in it we behold four important truths:

1. The choice made of Peter, as the first visible head of the Church of Christ.
2. The stability of the Church of Christ, because it is a house built upon a rock, upon which the rains will fall, and around which the storms and waves will rage in vain. "It will stand, because built upon a rock"
3. We behold a clear prediction, here made by Christ, of the fact that "the gates of Hell," that is, the powers of Hell, will try to prevail against this Church. The prince of the lower world, will come up from the bottomless pit, and with all his forces, with the seductions of error; with schism, heresy, and persecution; struggle to subvert this Church.
4. We have also a clear, express, unambiguous promise, that the fury of the powers of Hell shall never be able to subvert this divinely founded Church;

"The gates of Hell shall not prevail against it," &c.

The progressive history of ages, which have elapsed since the prediction and promise were made by the Saviour, as stated in this passage by the Evangelist, shows how perfectly they have been verified.—The Church has stood permanently upon its solid foundation, in defiance of the storms and tempests of passing centuries. Persecutions raged, the children of the Church, flying before the kindled wrath and unsheathed swords of pagan princes and governors, were driven into the catacombs, into deserts, into hiding places of every sort. They were seized, tortured and put to death, by tens, hundreds, and even thousands, in every part of the world, and still the Church stood, prospered, and was extended. Centuries rolled on, and with occasional intermissions, the storms of persecution continued to rage. Hell groaned to see its idols broken; its oracles silenced; the monuments of its power destroyed, and more fiercely waged its war against the Church, but still in vain. The citadel of faith was impregnable, the armies of Christ, the soldiers of the Cross, were multiplied on every side.

To be Continued.

CATHOLIC CHILDREN EDUCATED IN PROTESTANT SCHOOLS.

A correspondent, whose adopted signature we append, adverts in a note, dated July 5, to a letter in the Tablet, from the late pious and venerable prelate of the Western District, Doctor Baines, on the organization of the kingdom for the general purpose of religion. "It is time," he says, "that something was done for religion in these parts, for the slaying of that apostacy which has been so sightfully prevalent in times past. I am sorry to say that there are many living instances of this evil in these country localities. What else can we expect when the children of the poor have been; and are being educated according to the regimen of Protestant schools. They are taught the Protestant Bible, Protestant Prayers, and in every respect are being educated in heretical principles. Who is to be responsible for these defections? Is it not a bishop's duty to look after such matters, to see that his clergy prevent such evils. Can a priest admit to the sacraments a parent who permits his children to be trained in such erroneous principles, which in maturer years lead to apostacy? Moreover, can a Catholic person contribute to the support of a school where Catholic children are educated in the manner aforesaid? Yet such is the case, and they might easily prevent it. I have put these queries in order to show that there is need of a common fund, for the common good, and, moreover, that there is a great need for the advice of our venerable pastors on the subjects alluded to.

I fear that many of us, who dream not of responsibility at all, will have a pretty good share to answer for at the bar of Divine justice on these heads.—To educate Catholic children in Catholic principles is a much higher science than the distribution of polemical tracts. For my part I confess that it would be infinitely better for these poor children to have no education, except a religious one, than thus run the risk of their eternal salvation.

I do sincerely trust that our bishops will warmly take up the matter, and that when invited by their lordships, both clergy and

loyalty will evince their solicitude by suggesting, and when adopted, by carrying out the plan for the general welfare.

I remain, your obedient servant,
A CATHOLIC PRIEST.

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.

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.

THE U. S. CATHOLIC MAGAZINE

A MONTHLY PERIODICAL, CONTAINING Chiefly selections from the best Catholic Reviews and other Publications. Published with the approbation of the Most Rev. Archbishop.

TERMS. The United States Catholic Magazine, will be published regularly, on or before the first of every month—each number will contain SIXTY FOUR PAGES, extra Royal Octavo. It will be printed in the neatest manner, on fine paper of a beautiful texture, with NEW TYPE cast expressly for the purpose. The work will be delivered in the city, and mailed regularly to subscribers, about the first of every month. Twelve numbers make a volume: each volume will commence with the January number, at which time the year's subscription commences.

The subscription is Three Dollars per year payable invariably in advance, (except for the city subscribers, who have the privilege of paying half yearly in advance, when they prefer it.) No subscriptions will be received for less than twelve months, and in no instance will the work be sent to any one, unless the order is accompanied with the cash. The very low price at which the work is furnished, renders the payment in advance indispensable.

The risk in the transmission of subscriptions by mail will be assumed by the publisher, providing the persons transmitting, send the money, regularly under the postmaster's frank.

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

Nov 11,
☞ Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR

AND LITERARY MAGAZINE. With the April number the 4th volume of the Expositor will commence. The publishers cannot but return their thanks for the very liberal patronage extended to them during the past two years, and in announcing a new volume which will far exceed any of its predecessors in the quantity of matter, the number of pages, and splendid embellishments they hope to receive a corresponding patronage. The volumes of the Expositor commence with the April and October numbers, at which times subscriptions must commence and end. The Expositor will be published on or before the first of each month; it will be printed on the very best quality of paper, with new type, cast expressly for the purpose. Each number will contain 72 pages royal octavo, stitched in a splendid cover, the design by Prudhomme, and engraved by Peckham. The embellishments will be of the highest order, by the best artists. Portraits of distinguished prelates and clergymen will appear during the year. We shall occasionally give fine lithographic views of the principal churches in the United States, of remarkable pinnacles, spires, &c. The portraits will be on steel, engraved expressly for this work by Parker, in the highest style of the art.

TERMS TO CORRESPONDING SUBSCRIBERS. One copy, \$3 per annum, payable invariably in advance in funds, current in New York. Two copies for \$5, or one copy for two years \$5 was \$6, or 50, twelve copies for \$20.

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

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

REPEAL MOVEMENT IN HAMILTON.

On Wednesday, the 15th of Nov., 1843, a Meeting of the friends of Ireland, resident in this place, was held at John Curran's, for the purpose of organizing a Repeal Association.

After some preliminary arrangements were made, Mr. T. Branigan was called on to preside, and S. McCurdy to act as Secretary.

On motion of John Brick, seconded by Edward Alton:

Resolved—That we now proceed to the election of officers to conduct the affairs of the Association for three months, from this day, and that the said officers, shall consist of a President, two Vice Presidents, a Secretary and Treasurer, and two Wardens for each of the Four Wards of this Town.

That the following persons be requested to act in their several capacities as the officers of this association, viz:—

- TERENCE BRANIGAN, President.
ALEXANDER CLARKE, 1st Vice President.
JAMES SMITH, Dundas, 2nd do. do.
TIMOTHY BRICK, Treasurer.
S. McCURDY, Secretary.
MAURICE FITZPATRICK, Repeal Warden, 1st Ward.
CHARLES LANGFORD, do. do. do.
THOMAS BRISLAN, do. do. 2nd Ward.
ROBERT FOSTER, do. do. do.
EDWARD ALTON, do. do. 3rd Ward.
PETER CRONIN, do. do. do.
JOHN BRICK, do. do. 4th Ward.
THOMAS CLOHECY, do. do. do.

The following Resolutions were submitted and seconded, by the same persons.

- 1st—That all persons of fifteen years of age, or over, shall be admitted members on paying the sum of 7½d. per month.
2nd—That no person be allowed to address the Association, unless he be a member.
3rd—That all religious and local political subjects, shall be excluded from discussion in this Association.
4th—That a standing committee of management be appointed, to consist of all the officers of this Association.
5th—That this Society shall be known as the Loyal Repeal Association of the Town of Hamilton.

On motion of G. J. Fitzgibbon, seconded by Edward Alton, it was resolved:

That it is the opinion of this meeting, confirmed by long experience and recent events, that the Repeal of the Legislative Union, between England and Ireland is indispensably necessary to the future welfare and prosperity of Ireland, and that this meeting views with the deepest concern and indignation, the injustice of the British Government, in its manifest and avowed determination neither to redress Irish grievances, nor allow the Irish themselves the right of doing so, although that right is allowed to Canada, New Brunswick, Nova Scotia, Jamaica, and Newfoundland, the whole of which, taken collectively in point of numbers, wealth and abilities, would fall far short of Ireland, and that the late tyrannical stretch of power, in virtually denying the Irish people the right of petition, as well as the arrest of Mr. O'Connell, and the other leading Repealers, entitle them to the sympathy and support of all impartial men, and that this Association individually and collectively pledge themselves to forward the cause of Repeal, by every lawful means in their power.

On the motion of Mr. Langford, seconded by Mr. Fitzgibbon, it was resolved:

That an address be circulated amongst the

friends of Ireland and Repeal, in this Town, and vicinity, founded on the foregoing resolutions.

The following Address was then submitted for the approval of the Association, and was passed unanimously.

FELLOW COUNTRYMEN.—We conceive the time has arrived when it becomes the imperative duty of every friend of Ireland, especially Irishmen, to enter his solemn unequivocal protest against the course pursued by the advisers of the Crown, regarding unhappy, unfortunate Ireland.

We do not address you for the purpose of lessening your esteem for the glorious constitution under which it is our happiness to live. We do not want to throw obstacles in the way of the powers that be, but would it become us as freemen, to stand and look silently on, when the loved land of our birth, requires of us, at least the expression of our sympathy in the day of her need.

FELLOW COUNTRYMEN.—Our object is a Repeal of the Legislative Union, between England and Ireland, our reasons for advocating that Repeal, are as follows:—For the last forty-two years, a union has been supposed to exist; that union, the British Ministry assured us, would be of great advantage to Ireland. That her commerce would be increased, her manufactures encouraged, and her elective franchise the same as that of England. We ask, have these promises been fulfilled? We can answer the question in the same breath, and distinctly proclaim, they have not. We now see, alas! her commerce, a thing that has been, and her manufactures discouraged by every means in the power of English Legislators, whose aversion to do any thing like justice to Ireland, has now become proverbial.

FELLOW COUNTRYMEN,—Is this misnamed union to last? Are Irishmen to be forever bondsmen and never even hint it to their oppressors? We answer—No! The rights of the Irishmen ought to be on a par with that of Englishmen; but are not.

Will any reasonable man object to this? Will your rulers taunt you as they have frequently done with disloyalty, when you solicit a hearing for your claims of equal justice? If they do, retort by telling them they durst not have told you of it at Badajoz—at Corunna—at Salamanca,—nor in Canada, in 1837—No! nor at Waterloo! Just tell them your loyalty can not be disputed; and as freedom nothing can or will satisfy you but a Repeal of the Union.

The reading of the address caused considerable enthusiasm; and upwards of fifty names, with their subscriptions, were handed in to the treasurer.

A list of whose names, and the places of their birth, will hereafter be published. The room was filled to overflowing, and the best of order observed by all present.

It was subsequently resolved, that the minutes of the meeting be handed to the Editors of the Journal and Express, and The Catholic, for insertion in their respective papers. After which the meeting was adjourned to Wednesday next, at the same hour and place. Signed on behalf of the association. T. BRANIGAN, President.

- PAYMENTS RECEIVED
Brantford—Wm. Murphy, Esq'r. 15s.
Paris.—Mr. Patk. Green, 7s. 6d.
Alexandria.—Mr. Alex'r. McDonell for J. B. McGillis, Esq'r, (Williamstown) 10s.
Duncan McPherson, Esq'r. (St. Raphael's) 15s. and Mr. Ewen McDonald, No. 12 2nd, Lochniel 5s.
Montreal.—Mr. McDonell, for Rev. Mr. Richards, 7s. 6s. Rev. Mr. Arrand. 7s. 6d. Rev. P. Richards, 7s. 6d. Rev. P. Larry, 7s. 6d. Rev. Mr. O'Connell, 7s. 6d. Rev. Mr. Amiot. (Napierville) 15s. Mr. Collins 7s. 6d. Mr. J. Kelly 7s. 6d.

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 cheapness 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

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

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

RECOMMENDATIONS.

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

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

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

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

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