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THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS CUI

EST—WHAT ALWAYS, AND EVERYWHERE, 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 .

HAMILTON, [GORE DISTRICT] MARCH 6, 1844.

NUMBER 24.

TO THE SISTERS OF CHARITY.

She once was a lady of honour and wealth,
Bright glow'd on her features the roses of health;
Her vesture was blended of silk and of gold.
And her motion shook perfume from every fold:
Joy revell'd around her—love shone at her side,
And gay was her smile, as the glance of a bride;
And light was her step, in the mirth-sounding hall,
When she heard of the daughters of Vincent de Paul.

She felt, in her spirit, the summons of grace,
That call'd her to live for the suffering race;
And heedless of pleasure, of comfort, of home,
Rose quickly like Mary, and answer'd, "I come;"
She put from her person the trappings of pride,
And passed from her home, with the joy of a bride,
Nor wept at the threshold, as onward she moved,—
For her heart was on fire, in the cause it approved.

Lost ever to fashion—to vanity lost.
'Tis beauty that once was the song and the toast—
No more in the ball-room, that figure we meet,
But gliding at dusk to the wretch's retreat.
Forgot in the halls is that high-sounding name,
For the Sister of Charity blushes at fame;
Forgot are the claims of her riches and birth,
For she barter for heaven, the glory of earth.

Those feet that to music, could gracefully move,
Now bear her alone on the mission of love;
Those hands that once dangled the perfume and gem,
Are tending the helpless, or lifted for them;
That voice that once echo'd the song of the vain,
Now whispers relief to the bosom of pain;
And the hair that was shining with diadem and pearl,
Is wet with the tears of the penitent girl.

Her down-bed a pallet—her trinkets a bead,
Her lustre—one taper that serves her to read;
Her sculpture—the crucifix nail'd by her bed,
Her painting—one print of the thorn-crowned head;
Her cushion—the pavement, that wears her knees.
Her music the psalm, or the sigh of disease;
The delicate lady lives mortified there,
And the feast is forsaken for fasting and prayer.

Yet not to the service of heart and of mind,
Are the cares of that heaven-minded virgin confined,
Like him whom she loves, to the mansions of grief,
She hastes with the tidings of joy and relief.
She strengthens the weary—she comforts the weak,
And soft is her voice in the ear of the sick;
Where want and affliction on morals attend,
The Sisters of Charity there is a friend.

Unshrinking where pestilence scatters his breath,
Like an angel she moves, 'mid the vapour of death,
Where rings the loud musket, and flashes the sword,
Unfearing she walks, for she follows the Lord.
How sweetly she bends o'er each plague-tainted face,
With looks that are lighted, with holiest grace;
How kindly she dresses each suffering limb,
For she sees in the wounded the image of Him.

Behold her, ye worldly! behold her, ye vain!
Who shrink from the pathway of virtue and pain;
Who yield up to pleasure, your nights and your days,
Forgetful of service, to gulf of praise,
Ye lazy philosophers—self-seeking men,—
Ye fireside philanthropists, great at the pen,
How stands in the balance your eloquence weighed,
With the life and the deeds of that high-born maid?

THE SISTERS OF CHARITY.

David Paul Brown, Esq., (whose lecture on Shakspeare, we shall never forget) has recently delivered a lecture before the Carroll Institute of Philadelphia, on the Sisters of Charity. The Philadelphia Mercury says:

"The lecturer entered into a statistical detail of the origin and organization of the society in Europe under St. Vincent of Paul in 1614, and also of its establishment in the United States; eulogized in the most glowing and beautiful language, the devotion and charity of the Sisterhood on all occasions, but especially during the pre-

valence of the Asiatic Cholera in the most moving and powerful manner, and the humanity of the Order in the degradation and misery, of the disease of its natural mentioned in connection to many, viz: that they nor are they allowed until they have served the expiration of that year only, renewing twelve months, and at any time they see

The Picayune gives the following statistics of the Charity Hospital in New Orleans, under the charge of the benevolent Yearly Report of the

Whole No. of admissions	5012
" Foreigners	3859
" United States	1074
" Unknown	79
No. resident in this city 2 years	1150
" " " under 3 years	8784
Whole No. admitted of yellow fever	1053
" discharged	606
" died	487
" that occurred in hospital	53
Whole number of patients remaining in the hospital 1st Jan., 1844	429

Of which 67 are in the Insane Department.

In reference to this institution the Editor of the Concordia Intelligencer says:

"When we take into consideration the fact that it is sustained alone by charitable donations, etc., the amount of good dispensed to the poor, friendless and unfortunate, seems truly wonderful. During a recent trip to the city, we had the pleasure of visiting the institution, in company with one of the gentlemen alluded to, and were much gratified to find the sick wards throughout, most admirably adapted for the comfort of those within its walls. There was an air of neat cheeriness about the whole establishment which gave it rather the appearance of a house where health reigned supreme; and but for the long drawn breath, the hurried groans of the unfortunate sufferers, such indeed it might seem to the stranger."

And such is the concurring testimony, of sects and denominations, in every city blessed by the ministrations of these devoted women, to their zeal through the most trying scenes, and their perseverance even unto death.—*Abriel.*

FIRST REFORMERS, THEIR VIOLENCE.

BY REV. DR. FLETCHER.

During the first struggles of the revolution which the reformation very naturally excited, it is reasonable to look for violence and animosity. The introduction and growth of the reformation did not, in any respect, resemble the introduction and growth of Christianity. Both were conducted on very opposite plans and by very opposite principles. While Christianity was ushered in, and acquired the influences by the arts of meekness, the reformation was begun and increased by the arms of violence, while the former attracted proselytes by the gentle eloquence of truth, the latter excited followers of the more powerful vociferations of calumny and insult. The powerful object of both, it is true, was the same, the reformation of error and the establishment of virtue.

the year 1832; and never pictured the coming from vice, left destitute by no fact which he object, may be new rity are not bound, lves by any vow, three years; after themselves for one expiration of every to leave the society

ing statistics of the which is under the is order,

ospital for 1843.

But while the apostles of Christianity reformed error and established virtue, every amiable quality which could recommend or enforce either, shone conspicuous, both in their character and their conduct.—Mild, modest, chaste, humble, patient, and beneficent, they earned the triumphs of truth by the triumphs of holiness. They reformed the universe, by exhibiting in their own conduct the pattern of true perfection. Far different from this, was the conduct of the first reformers, Setting out, like the infuriate Jacobins of France, with the subversion of law, decency and order, their victories were sedition, plunder and excess.—Professing to correct vice, they spread disorder; affecting to recall truth, they gave birth to every form of falsehood. The reformation, in effect, was the contest of party against power; or effort of fanaticism labouring to pull down what its leaders were pleased to term superstition and idolatry.—These leaders were men who would have figured in any revolution. They had the passions which opposition but enflames; and they possessed that rough kind of eloquence, which is calculated to awake enthusiasm, and impose on ignorance. Some of them if we dread only the accounts which themselves have furnished to each other, were fanatics in the mantle of religion; some of them hypocrites, under the veil of piety; some of them plunderers, under the mask of zeal; some of them monsters, without mask, mantle or any veil whatever. From men of such characters, armed with such principles, it is only consistent to expect all those great excesses which attend on great revolutions; the injurious artifices by which violence procures abettors, and the low expedients by which party insures its victories. As for these latter circumstances, they were not merely consistent, but necessary: because, if it were necessary to destroy popery, it was necessary to prove it guilty; if necessary to plunder the Church, it was necessary to demonstrate its idolatry; if necessary to abolish continence, fasts, penance, confessions, it was necessary to vilify and arm the public animosity against them. This, Erasmus observes; the leaders did most effectually, in their harangues and addresses to the populace. "In these harangues," says he, "they inflame their fury and madness; they inspire such rage that they seem ever possessed by an evil spirit."

After the establishment of the reformation, it might have been expected, or hoped at least, that the violence which had formed it would abate, and those ignoble auxiliaries be dismissed, which had contributed so powerfully to its successes. But such was not the case. The springs of too many passions had been put in motion to subside easily; and the impulse was too strong for the vibration to cease at once. Violence and illiberality still continued to support the reformation, which violence and illiberality had established. The fanaticism, ambition, interest, or jealousy, of its leading members, still thought it wise to retain those means for its preservation, which had assisted so nobly in its erection. These, therefore, with occasional pauses and abatement, have continued to be employed in every Protestant government in Europe, until the late happy dawn of liberality and benevolence. It is only within the short interval of a few years, that the sword of persecution has been hung up in the temple of concord, and that the Catholic can say I do not tremble, to-day, for my life, my property or my freedom.

From the Catholic Advocate.

HISTORY

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

THE APOSTOLIC LADIES.—CONTINUED.

"In the meantime, all this noise of women, preachers, colporteurs, reached even to Paris. The Sorbonne grew angry, and threatened to end this business by a decree. The king who wished to shield the honor of Margaret, his darling, orders her to come to Paris. The Queen arrives, attended by the Lord de Buri, governor of Guyenne, and de Roussel, her almoner; an interview took place; it was stormy. Margaret laments, cries, prays; she desires that de Roussel, Coraud and Berthaud should be heard, for they preached the true doctrine. The king is melted, and consents to listen to the preachers. Roussel, Coraud, and Berthaud, by turns preach before the king and the Sorbonne: Berthaud and Coraud on leaving the church, are arrested and thrown into prison. Berthaud, effects his escape, and in his flight comes across a church, into which he enters, and there he weeps and repents; Coraud goes to Switzerland, there meets with Farel, seduces a young girl and becomes a minister: Roussel saves himself at Nerec, because Lieutenant Morin has received orders to allow him to escape. Roussel took with him his Vicar General, Aimeric, a religious of the order of St. Benedict, who after the death of his bishop, threw off his gown, and married an old woman, who caused him to die of ennui."

When ladies take any matter in hand, they do not give up easily, consequently, the advocates of the mass of seven points labored hard for the conversion of the king.

"They wished to trouble the king's conscience; and lead him gently to doubt; then they would have left him in quiet until doubt threw him into heresy. This was a skillful manœuvre."

They succeeded to involve the king in a correspondence with Melancthon, and even to induce the monarch to give to Luther's bosom friend an invitation to France. Melancthon wrote a long and cautious answer, and seemed rather to delay accepting the invitation, than to refuse it. With this letter he transmitted a treatise in Latin, *de morandis controversiis religionis ad Gallos*, wherein he frankly recognized the Pope's supremacy, and the necessity of a spiritual authority, ever living for the government and discipline of the church.

The ladies had great expectations from the expected visit of Melancthon, and doubted not that with his science, he would soon confound the Catholic Bishops.

"But a red robe, on a sudden, appeared, to break off these contemplated negotiations."

"Cardinal de Tournon, archbishop of Lyons, one day entered into the king's presence with a book under his arm.

"You have a fine book, my Lord," said the prince, casting his eyes on the gilded clasps of the book.

"Sire, you have rightly called it," replied the Archbishop, "it is one of your first Bishops in the church of Lyons.

By good fortune, I have come across this passage, which is in the third book. I now relates, that he heard from St. Paul, that his master St. John, the Apostle, on a time going into the baths, met the heretic Cerinthus, and suddenly he withdrew, saying, "let us fly; for fear we be sullied, and defiled by the water where bathes that enemy of truth."

The monarch understood the application, and countermanded the passport, which the Chancellor was about to expedite to Melancthon.

Then the reformation, baffled in its lady auxiliaries, had recourse to placards, and abusive tirades against the most sacred dogmas and mysteries of Catholic faith. These were written with great acrimony, interlarded with frequent extracts from scripture, and replete with the vilest and lowest slang against the ministry, discipline, and observances of the Catholic church.

So many of these were written in 1535, that the year in consequence, was designated and known, as "the year of the placards."

THE CHRISTIAN INSTITUTIONS.

"In the month of March, 1536, Tho's. Platter and Balthasar Lasius, concluded at Bale the printing of "The Christian Institutions," undoubtedly the finest book which has come from the hands of Calvin. A poet of that time places it immediately after the Apostolic writings.

* *Præter Apostolicas post Christi tempora chartas Hæc peperere libro sæcula nulla parent.*†

"It is the work, for which the scholar of Noyon began to collect materials at Bourges and Orleans, and at which he laboured, while travelling hither and thither through France. The reformation waited for its appearance with great expectation. Some fragments, read by the author to his friends, had been retained, transcribed and circulated at the court of Margaret. Desperriers, Marot, Roussel, all the boon companions of the Queen, declared that the institutions were destined to change the face of the Catholic world. It was known that Calvin had undertaken this work in order to prove that the reformation had found a theologian and an author. The book first appeared in Latin. In front, Calvin had placed a dedication to Francis the First, which he translated into French, as he did many years later the book itself. The dedication is one of the first monuments

* Florimond de Remond.

† *Christiani Religionis Institutio: Joanne Calvino, Noniodunensi autore, Basilee. MDXXXVI. Some pretend that the edition of 1536, was not the first, and that one appeared in 1535. Mr. Audin says that if such edition of 1535 existed, no copy has reached our times.*

‡ Paulus Thurlus.

of the language; it wants neither bouldness nor eloquence. When it appeared, the literati declared that "It was a discourse worthy of a great king, a portico worthy of a superb edifice, a composition which might be ranked by the side of De Thou's introduction to his Universal History, or that of Cassaubon, to his Polybius."

In the pages of Protestant writers, we find no more eloquent manifesto, announcing the principle of the reformation, than Christian Institutions. Bossuet, a genius, has not, in one sense, surpassed Calvin. Behold here a man of great study, destined to destroy the change in France the reformation; and to seduce Francis the First from the faith of our fathers, which he had the reputation of so many executed, which has surmounted the wickedness of so many innovators; and in the designs of providence, this very book, is the most terrible which the reformation could have produced, against its own existence. If Calvin, in this oxomologesis, have told the truth, it is necessary to burn the books of the other reformers; if he be the Apostle sent by God, the Protestants of Germany are no more than teachers of falsehood; if the Institutions were written under the inspirations of eternal wisdom, Luthers Captivity of Babylon, Melancthon's Augsburg Confession, the book of Zuinglius *De vera et falsa religione* and the *de sana* of Ecolampadius, should be cast into the fire. For the doctrines taught by Calvin in his institutions are not those taught by the German innovators. The word of the one no more resembles the word of the others, than shade resembles the sun. If God robed with his cloud the Israelites of Noyon, he must have left the doctors of Germany in darkness. Let the reformation itself inform us.

"We say," that it is Calvin who speaks, "we say that the Roman church is not the daughter of Christ, that her popes have profaned her by their impieties, have poisoned her and put her to death." "And I, says Luther, I reply, that the church is with the papists, because they have baptism, and absolution, and the gospel!" "And he adds, in another place, they have the Eucharistic sacrament, the keys of conscience, preaching, the catechism, the Holy Ghost &c." "The University of Helmstadt, consulted in the 18th century, concerning the marriage of Elizabeth, princess of Brunswick-Wolfenbittel, with the Archduke of Austria, adds—that the Catholics have the foundation and principle of faith, that the Roman Catholic Church is a true Church, which hears the word of God,

* Inst. Chret. p. 774.

† *Etsi fatemur apud eos esse ecclesiam quibus habent baptismum, absolutionem, textum evangelii. Luth. in. cap. 28. fol. 690.*

‡ *Op. Lut. t. iv. Jen. Gerim. fol. 408, 409; and Nurem. fol. 320. t. 11; and Witt. Germ. fol. 273. t. iv., Alt. fol. 275.*

and receives the Sacraments instituted by Jesus Christ."§

"Calvin continues,—I maintain that the Pope of Rome is the head and prince of the cursed kingdom of Anti-Christ."

"And the Augsburg Reformers rise up to defend Anti-Christ, and say:

"Such is the Summary of our doctrine, in which it may seem that there is nothing contrary to the Catholic Church, and to the Roman Church."

"So that, when Calvin so grossly insults the See of Rome, behold, the churches of Germany, and its censure of Doctors come forward to defend her boldly against the scholar of Noyon."

"I maintain, says Calvin, that whenever they represent God by means of images, his glory is tarnished and degraded by the impiety of falsehood; that all the statues which they carve for him, and all the pictures which they paint for him, give him infinite displeasure, as so many outrages, and opprobrium."†

"This same language was, at Wittemberg, addressed by Carlstadt to the image-breakers, when Luther, if you remember, mounts the pulpit, vindicates Catholicity against the foolish rapsodies of the Archdeacon, and causes the statues of the saints to be replaced, amid the applause of all the intelligent of Germany. Calvin invented nothing: he derives all his arguments against the use of images from the books of Carlstadt, which the Saxon monk visited with unsparing ridicule."

"Calvin goes on:—Christian, when they present you bread as a sign of the body of Jesus Christ, do thou make this comparison: as bread sustains the material life of our body, so the body of Christ should be the nourishment of our spiritual life. When they bring you wine, the symbol of blood, think that the blood of Christ should revivify you spiritually, as wine does your material body.‡ Ignorant persons! who add to the text their own conceits, and to show the subtlety of mind, imagine I know not what reality, and what substantiality, and that prodigious transubstantiation, a folly of the brain, if there ever was one.§

"The church of Wittemberg cries out, blasphemy! the voice of her apostle is full of wrath."

"Imbecile! that thou art, who hast never understood the scriptures: didst thou understand the Greek, the text would blind thee, it would leap into thy eyes: read, then, simpleton; in virtue of my title of Doctor, I say to thee, that thou art an ass.¶

"We have beheld Luther at Marbourg, at the colloquy, imagined by Philip of Hesse, refuse to give the kiss of peace to the sacramentarians, whom Calvin represents, and devote them, in leaving Wittemberg, to the wrath of God and men."

"Let the Hungarian Poet then sing the Institutions, as the most splendid gift which heaven has bestowed upon the Christian world since the Apostolic times!"

TO BE CONTINUED.

* Inst. Chret. p. 51.

† Ib.

‡ *Christ. Relig. Insti. p. 233.*

§ Ib. 240.

¶ *Luther's Tisch-Reden, or Table-Talk, § Memoirs pour servir a l'Histoire Ecclesiastique pendant le huitieme siecle. T. 1.*

The Kirk of Scotland Not Holy.

[The following Extracts are taken from the Rev. Nicholas Gilbert's enquiry, whether "the Works of the True Church be applicable to Presbyterian Churches?"]

Presbyterian. I always understood that our first reformers were men of an irreproachable life, full of the Spirit of God, who had nothing in view but his glory, and the salvation of souls.

Catholic. It is with these fond, but deceitful notions, we have been amused from our infancy. But if you would look into the history of those times, you would soon be forced to acknowledge, that our first reformers were the most profligate characters in the world, men of whom any congregation or parish at present would be ashamed, and whom they would even banish from their society. But you will judge of it yourself from the following facts:—1. They began their work of the reformation by an act of revenge, and of the most shocking barbarity, viz, the murder of Beaton, archbishop of St. Andrews. I do not mean to excuse the excessive severities he had previously exercised against some of their friends. But if every Christian ought to forgive an enemy, and stifle in his heart the motions of anger, much more should those reformers have done it, who pretended to be under the immediate impulse of the Spirit of God, and to have been set up by him to reform his church. When, therefore, we see them transported with rage, break into the room of that old man, and, with savage fury, imbrue their hands in his blood, what can we infer from such anti-christian and barbarous conduct, but that they were rather under the influence of that hellish fiend, who was a murderer from the beginning. John viii. 44. Yet this is not all. 2. After the perpetration of this horrid deed, they exposed the mangled body of the Archbishop over the walls of the castle, wherein his palace stood, as a signal of their revolt; and being now joined by Knox himself, and several others of their party, and supplied from England with every thing that was necessary, they for many months stood in open rebellion against the regent of the kingdom, who in vain exhorted them to submit. Hear now how they went on. 3. Whilst they were yet in the castle, and the conditions on which they were to obtain their pardon were already agreed upon, Buchanan, a presbyterian writer, and himself a most zealous promoter of the reformation, informs us, that "they made a very bad use of this respite, which this temporary accommodation procured them; and that, notwithstanding the admonitions of Knox, they spent their time in whoredom and adultery, and all the vices of idleness."* Yet this edifying assembly may be looked upon as the first presbyterian congregation or parish in Scotland, being a hundred and forty in number, with John Knox himself at their head. 4. But what were the terms of their accommodation with the regent? It was agreed, "that the government

should procure unto them a sufficient absolution from the Pope, and that themselves should give pledges for surrendering the castle, how soon the absolution was brought from Rome, and delivered unto them."† A manifest instance of their hypocrisy! For, as Mr. Guthrie observes, "We cannot imagine that a garrison, in which John Knox was an active leader, would have seriously accepted of an absolution from the Pope." 5. At last, after a long siege, during which we are told that the plague broke out among them as a punishment of their infamous excesses, being forced to surrender, they were all banished from the country. But they soon returned, and then continued to correspond with the enemy, to inflame the minds of the people against the government, and to raise insurrections. And after Mary, Queen of Scots, had returned from France, because she would not embrace the upstart religion, though she gave full liberty of conscience to her subjects, Knox and his fellow-Reformers preached up rebellion against her, though their lawful sovereign, loaded her with invectives and reproaches, both in their writings and from the pulpit; invented and circulated against her the blackest calumnies, and at last compelled her to flee into a neighbouring kingdom; where, instead of protection and comfort, she met with an aggravation of sorrows, and a cruel death. Such was shortly the true spirit and temper of our first Reformers, drawn, not from the accusations of their enemies, but from undeniable facts. And now, do you think, that murderers, fornicators, adulterers, conspirators, and hypocrites, were likely to be the men whom Almighty God would choose to reform his church? *Do men gather grapes of thorns, or figs of thistles?* Mat. vii. 16.

P. If the character you give here of John Knox, our chief Reformer, and the principal architect of our kirk, be true, it is difficult to imagine he has any thing but a seditious and turbulent spirit, and not such an instrument as the Almighty makes use of, in the ordinary ways of his Providence, for promoting his glory, and the salvation of mankind.

C. It is the character given him by all historians. Those of his party, no doubt, praise him for his piety, integrity, and indefatigable zeal. But you know these fine qualifications are of an equivocal nature. The Pharisees also had all the appearances of zeal, piety, and disinterestedness, and yet were no better than *whitened sepulchres*. It is from his actions, and the whole tenor of his life, his character must be drawn. "The glory of God, says Dr. Stuart, stimulated this Reformer to cruel devastations and outrages. Charity, moderation, the love of peace, patience, and humanity, were not in the number of his virtues. Papists, as well as popery, were the objects of his detestation; and though he had risen to eminence by exclaiming against the persecution of priests, he was himself a persecutor. His suspicions that the Queen was determined to re-establish the popish religion, were rooted and uniform; and

upon the most frivolous pretences, he was strenuous to break that chain of cordiality which ought to bind together the prince and the people. He inveighed against her government, and insulted her person with virulence and indecency. It flattered his pride to violate the duties of the subject, and to scatter sedition. His advices were pressed with heat, his admonitions were pronounced with anger; and whether his theme was a topic of polity or of faith, his knowledge appeared to be equally infallible. He wished to be considered as the organ of the divine will. Contradiction inflamed him with hostility, and his resentments took a deep and lasting foundation. The pride of success, the spirit of adulation, the awe with which he struck the gaping and ignorant multitude, inspired him with a superlative conception of his own merits. He mistook, for a prophetic impulse, the illusions of a heated fancy; and with an intemperate and giddy vanity, he ventured at times to penetrate into the future, and to reveal the mysteries of providence."* So far Dr. Stuart. If this be not the complete character of the most egregious impostor, I am at a loss where to find it.

P. Was not George Buchanan a man of great parts and irreproachable life; in short, one who reflected great honour upon our Reformation?

C. The superiority of his literary talents cannot be questioned. But, says Dr. Stuart, "while his genius and ability adorned the time in which he lived, and must draw to him the admiration of the most distant posterity; it is not to be forgotten that his political conduct was disgraceful to the greatest degree, and must excite its regrets, and provoke its indignation. His zeal for the Earl of Murray overturned altogether his allegiance as a subject, and his integrity as a man. His activity against Mary in the conferences in England was a strain of the most shameless corruption; and the virulence with which he endeavoured to defame her by his writings was most audacious and criminal. They involve the charge of ingratitude, rebellion, and perjury."† "Mary had invited her to Scotland with a view that she should take the charge of the education of her son; and till James should be of a proper age to be chief master, she appointed him in the university of St. Leonard's college, and St. Leonard's college in St. Andrews. Her liberality was such, that she granted him a year's stipend of five hundred pounds."‡ "The man, who, with the most perfect malice, persecuted her and detested her; and by his forgeries and falsehoods, contributed more than any other in defaming her character, and bringing her at last to the scaffold. He wrote against her a work, entitled, *The Detection of Mary, doings*, wherein, says Dr. Stuart, "in the place of information and truth, he substitutes a most poisonous facility of assertion, and the malignancy of rancour. An admirable but pernicious consequence, misrepresentations, and the business of calumny, characterize

his work; and it remains an illustrious monument of the wickedness of faction, and the prostitution of wit."* "It was by his aid that those letters were framed, which the regent (Murray) and his cabal were to impute to Mary, and by the operation of which they thought finally to accomplish her ruin;† as in them they represented her to the public as an infamous adulteress, and the murderer of her husband. For he was "an original genius in lying," according to the character given him by Whitaker, in his *Vindication of Mary*. "He felt his mind impregnated with a peculiar portion of that spirit of falsehood, which is so largely possessed by the great father of lies, and which he so liberally communicates to some of his chosen children. And he exerted this spirit," both in his *detection of Mary's doings*, and in the *letters* just alluded to, "with the grand view, which he uniformly pursued in both, that of abusing Mary, his patroness and benefactress; of branding her forehead with the hottest iron of infamy which his understanding could provide, and of breaking down all the fences and guards of truth, in the eagerness of his knavery against her. But Mary herself has told us a circumstance concerning him, that serves sufficiently to account for his flagitious conduct. Buchanan, she said, *is known to be a lewd man, and an Atheist*. He was one of those wretched men, therefore, who suffer their passions to beguile their understandings; who plunge into scepticism to escape from sensibility; who destroy the tone of their minds, while they are blunting the force of their feelings; and at last become devoid equally of principle and of shame, and capable of any operation of falsehood, Thus far Mr. Whitaker in *villainy*."

P. What kind of man was that Earl of Murray, who seems to have been the principal support of our kirk when she was yet to struggle against the combined efforts of her enemies?

C. Like Knox, Buchanan, and indeed all the rest of our Reformers, he was an apostate from the church of Rome. He had been a clergyman, under the name of the Prior of St. Andrews. But "when the Reformation broke out in all its wildness and strength, he put on," says Whitaker, "the sanctified air of a Reformer; he wrapped himself up in a long cloak of puritanism, he attached all the popular leaders among the (reformed) clergy to him, and he prepared to make them his useful steps to the throne."‡ For he had formed the ambitious and criminal project of dethroning Mary; who was his sister, being himself a bastard to James V. "He had the address to make the most cunning and most ambitious of his contemporaries to be subservient to his cunning; to make them commit the enormities themselves, which were necessary to his purposes; and even to dip their hands in murder, that he might enjoy the sovereignty. But he displayed an address still greater than this. Though he had not one principle of religion within him, though he had not one grain of honour in his soul, and though he was guilty of those more monstrous crimes, against which God has peculiarly denounc-

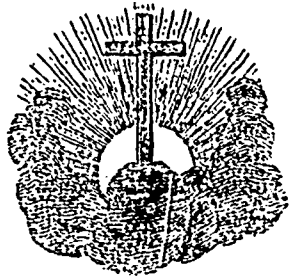
* Guthrie's Hist. of Scot. V. p. 397. † Ibid; p. 306. * I. p. 415. † I. p. 289. ‡ Mary Q. of Scots Vindicated, II. p. 82. II. Hist. of Scot. I. 24.

ed damnation, yet he was denominated a good man by the Reformers at the time, and he has been considered as an honest man, by numbers, to our own days.* The colours in which Dr. Stuart has drawn his picture, are not more favourable—"A selfish and insatiable ambition was his ruling appetite, and he pursued his dictates with an unshaken perseverance. His inclination, to aspire beyond the rank of a subject, was encouraged by the turbulence of the age; and his connections with Elizabeth overturned in him altogether the virtuous restraints of allegiance and duty. He became an enemy to his sister and his sovereign—his obligations to her were excessive; his ingratitude was monstrous; and no language has any terms of reproach that are sufficiently powerful to characterise his perfidiousness and cruelty to her. Uncommon pretensions to sanctity, and to the love of his country, with the perpetual affectation of acting under the impulse of honourable motives, concealed his purposes, and recommended him to popular favour. His manners were grave, even to sadness; by a composed and severe deportment, and by ostentatious habits of devotion, he awakened and secured the admiration of his contemporaries. His house had a greater resemblance to a church than a palace. A dark solemnity reigned within its walls; and his domestics were precise, pragmatical, and mortified. The more zealous of the clergy were proud of resorting to him, and while he invited them to join with him in the exercises of religion, he paid a flattering respect to their expositions of Scriptures, which he hypocritically considered as the sacred rule of his life.—To the interests of science and learning he was favourable in an uncommon degree; and Buchanan, who had tasted his bounty gives a varnish to his crimes. The glory of having achieved the Reformation afforded him a fame that was most seducing and brilliant. With a cold and perfidious heart he conferred favours without being generous, and received them without being grateful. His enmity was implacable, his friendship dangerous, and his caresses, oftener than his anger, preceded the stroke of his resentment. The standard of his private interest directed all his actions, and was the measure by which he judged of those of other men. To the necessities of his ambition he was ready to sacrifice every duty and every virtue, and in the paroxysms of his selfishness, he feared not the commission of any crime or cruelty, however enormous or detestable."—To the great body of the Scottish nobles, whose consequence he had humbled, his death was a matter of stern indifference, or of secret joy; but to the common people, it was an object of sincere grief; and they lamented him long, under the appellation of the godly regent. Elizabeth bewailed in him a strenuous partizan, and a chosen instrument, by which she might subvert the independency of Scotland; and Mary, tender and devout, wept over a brother, a heretic, and an enemy, whom a sudden and violent destiny had overtaken in his guilty career, with his full load of unrepented crimes." So far Dr. Stuart.†

To be Continued:

* Hist. of Scot. I. p. 22.
† Hist. of Scot. II. p. 52.

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



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MARCH 6, 1811.

We this week lay before our readers a few more interesting articles on Irish affairs, from English and American papers.

THE STATE TRIALS.

The expenses of those Trials to the Traversers—in other words to the Irish people—is enormous.—Mr. O'Connell said in the L. N. R. Association, Jan. 29th, "ruinous." A London Journal, which professes to be well-informed, states them at no less than *Five Hundred Pounds per day!* Each Queen's Counsel (and there are nine such) had 100 guineas retainer, and receives daily a 30 guinea 'refresher.' The junior Counsel (six in number) have 70 guineas each for their trips to collect testimony in different counties in Ireland, and 10 guineas a-day. There are also eight or nine attorneys constantly employed, and the costs of court are very great. Besides all this, there is in Dublin from all parts of the country, an immense number of witnesses for the defence, all of whom are supported at the cost of the Traversers, and will in addition, expect remuneration for loss of time, business, &c.

This is what the Government counted on from the beginning,—to crush the Traversers; with expenses, and compel them to bring the trials to a speedy close.

The object of the latter is on the contrary, to protract them.

Who will succeed in this struggle?

It is for the Repealers in Ireland, and out of Ireland, to say.

It is in which the cause of Justice and Freedom, to overcome Unjust Power,—to give to Ireland what she needs to defeat her Tyranny and its Monster Prosecution, the money she must have.

If no one will, Ireland will of herself, of her own strength, of her wretchedness, furnish with a free heart, the means wherewith to fight her battles. But she must not be suffered to do it alone.

We in America insist on a share in the good work. We think we can speak of New York. We write now on Thursday morning, the 22d inst., (Washington's birth day) and we call upon them to be at their post.

TO-MORROW EVENING (FRIDAY),

in Washington Hall. Let every man give what he can, that has but a little, a mite—and he that has much, more.—There must be a general and grand "lift" to Ireland's Treasury. Money is dross,

says the moralist, but it is on such dross that the cause of seven millions of brave and good men depends for present triumph.

What we say for New York is equally applicable elsewhere. Prompt aid is what is required at this moment. Every sixpence in the hands of a Repeal Association should go forward at once; it will be time enough to talk of National Funds and Three per cent. stocks, hereafter.—New York leads off with £500, at least, by the first packet. Who follows?—*N. Y. Freeman's Journal.*

The Catholics of England against the State Trials.

We find in the Second Edition of *The Tablet* of January 27th, the following important announcement. The Catholics of England are in their true position when they side with their fellows across the Channel in repudiating the insult cast upon their common faith by the Irish Crown Officers; and the Earl of Shrewsbury is in his fitting place, at the head of such a demonstration.

"AGGREGATE MEETING OF THE CATHOLICS OF ENGLAND.

We are glad to announce that a requisition for a public meeting of the Catholics of England, in reference to the gross insult offered to the Catholic body, in striking off every Catholic from the special jury list, at Dublin, is now in course of signature. It has already received the signatures of the Earl of Shrewsbury, Lord Stourton, Bishop Briggs, the Hon. Charles Langdale, the Hon. Sir Edward Vavasour, and Peter Middleton, Esq. The requisition is as follows:

We the undersigned, professing the Roman Catholic religion, deeply impressed with the important principle established at the passing of the Emancipation Act, that differences of religion were no longer to be considered grounds of civil disqualifications, cannot but view with the greatest alarm the proceedings lately adopted by the law officers of the Crown in the Court of Queen's Bench in Ireland.—The odious, and, we had fondly hoped, for ever abandoned charge, that the Catholic does not consider himself bound by his oath, would seem to be revived even in the court of justice itself; and we thereby, as Catholics, feel ourselves branded by the officers of the Crown with unfitness for the enjoyment of the most important privilege of a British subject—trial by jury. We therefore, at this crisis, when our rights as citizens, and our principles as Christians, are impugned in so high a quarter, call on our fellow-subjects, professing our common religion, to record our solemn protest, with one accord throughout the empire, to address our revered Sovereign.—(Here follow the signatures.)

From *The Tablet* of the following week, Feb. 3d, we learn further that on that day (Saturday) a preliminary meeting of the Requisitionists was to be held, when the time, &c., of the meeting would be settled.—*It*

MOST REV. DR. CROLY AGAINST THE STATE TRIALS!—Catholic meetings to

petition the Queen on the subject of the Special Jury have been held at Drogheda—where Dr. Crolly, the Catholic Primate of all Ireland, presided—in Kilkenny, Tralee, Clare, and Cork.

THE REPORTERS.—Some reporters of Irish and London papers having been summoned as witnesses by the Crown, there has been a general meeting of the reporters in Dublin, to protest against being compelled to give evidence in judicial proceedings, as calculated to compromise their neutrality, embarrass them in their vocation, and impair the public confidence in them.

THE IRISH ATTORNEY GENERAL SUPERSEDED.—The *Times* of yesterday regard this as a settled matter, and talks of Mr. happy Smith as the person who was Attorney General. Of course, if he be superseded, there is at once an end to the monster trials and their monstrous accompaniments.

"The Churchman" Newspaper

"NO MAN CAN SERVE TWO MASTERS."

This inspired saying was forcibly brought to our mind by the last effort of *Churchman*, to claim the title of "Catholic," as belonging to the Protestant Episcopal denomination, of which it is the organ. We can understand what it is to be both, at the same, is more than we can comprehend. We are sure that *Churchman's* mind is too well accustomed to detect fallacies in the reasoning of others, to have been satisfied with his article of last Saturday, under the title of "Catholic, not Roman." Not has it passed over the most important objections of our former remarks on this subject, but it has broached other principles as subversive of order in the Protestant Church itself, as they are destitute of precedent in the whole annals of Catholic communion—principles, which would be hostile to unity, and destructive of well-regulated society. We showed that his idea of a Catholic church novel and incorrect, as well as maintaining to one tree—not belonging to species, and having very little in common except that they were branches, showed him that the branches could be separated from the tree and still the life essential to their bearing fruit. We pointed out to him that the tree is even scripturally designated as a vine—that it is visible, and that the members would be incomplete, if the body were without the head, or the head itself invisible. We told him that the success of St. Peter in the Apostolic See had always been regarded as the head of the Church on earth, and communion with that See was essential as indispensable for those who claimed the glorious name of Catholic.

The Churchman, on the other hand, thinks national or provincial so

Christians, having or claiming Episcopal power, are so many branches of an imaginary Catholic Church. But he forgets that these local establishments have not, and cannot have, communion with each other. The Greek Church looks upon the Anglican heresy, just as the Roman Church does, except as regards the single question of the Pope's supremacy. The Church of England returns this judgment by joining the Pope against the Greek schismatics, on the question of the procession of the holy Ghost from the Father and the Son. Both of them have bishops, so called; but both bear the stamp of the province in which they originated, for which they were designed, and beyond which they are incapable of development. One may be the ecclesiastical slave of the Russian, and the other of the British monarch; but union or communion between them is utterly impossible. In what part of the world, then, can the prelates of the English establishment, or those of the same order in this country, expect to be recognized on the grounds of Catholicity, except in the secular province to which they belong?

Our contemporary in his last article, regards the Church as a corporation, or "corporate body, the powers of which have been equally vested in all the apostles, and their successors in office." Even then, there should be some representation of the head, for the purpose of order and subordination. But has our contemporary forgotten his New Testament? To which of the Apostles did Christ say, "to thee I will give the keys of the Kingdom of Heaven," except to Peter alone? To which one besides did he say, "I have prayed for thee, that thy faith fail not, and thou being once converted, confirm thy brethren?" To which of them did he say, "feed my sheep?" These were privileges conferred on Peter alone. Either then, they were applicable to all the apostles, or they conferred on Peter personal and singular prerogatives which destroyed the imaginary equality of the *Churchman's* Episcopal corporation.—Which of the Episcopal bishops can discharge the office of St Peter in confirming his brethren? In fact they all feel the necessity, without having the authority, for the exercise of such power. Hence, the irregular interference of certain roving bishops in the internal affairs of diocesan administrations, over which they have no jurisdiction. By this equality, which the words of our Saviour to St. Peter proved him never to have intended, our Protestant Episcopal prelates claim to teach in opposition to each other; and exhibit to the world the spectacle of a house divided in itself and which must therefore, fall.

Our contemporary had stated, that even Catholic writers acknowledged the possibility of a Catholic Church in the absence of communion with the holy See. This of course we denied, and called for his authority. He refers to two, taking them second hand from Mr. Palmer—the one Delahogue, and the other, Dupin. It is difficult to conceive how any one could give a quotation to prove a proposition, then he himself must know that the quotation proves no such thing. Delahogue

merely states that during the great western schism, whilst all adhered to the principle of communion with the Holy See, some identified that principle with one competitor, and some, with another—presenting one form of those *physical* hindrances to which we had referred; inasmuch as they could not know which individual was the true successor of St. Peter. Delahogue himself, in the very quotation which the *Churchman* introduces, remarks that none of these obediences were involved even in schism. How then can the *Churchman* pretend to prove from this quotation, that Catholicity is possible where communion with Rome has been broken? The other witness, Dupin, does not pretend in the passage cited, to write as an historian, but only as a casuist. His unsoundness, both in faith and morals, should render him in the eyes of the *Churchman*, as of all honest men, a suspected authority on Catholic doctrine. His intercourse with Archbishop Wake of Canterbury, showed but too clearly how ready he was to betray Catholic truth for sake of the advantages which he anticipated from the spurious union of the two creeds. Neither does he bear the *Churchman* out. He does not give any facts, but merely expresses an opinion of his own, which, even if it were correct, would not be to the purpose in hand. But we have had no opportunity of verifying the quotation as it stands.

Again we repeat, therefore, that to imagine a part of the Catholic Church not in communion with the Holy See, has ever been, and is now, a contradiction. Take any period of the Church, from the beginning down to the commencement of the Anglican schism, and our statement is borne out by universal testimony. The Arians called themselves Catholics in their day, as the Protestant Episcopalians do in ours. Will the *Churchman* agree that they were Catholics? And if not, how can he claim the title for his own contracted and modern denomination?

But he says that our doctrine is held only in those churches which are in communion with Rome. So this we reply, that it was held by all Churches at the beginning of the sixteenth century—that it was true, then, and that the apostasy of Geneva, or Canterbury, has not rendered it false since. Those who have revolted against the Church, and violated her unity, may enjoy the advantages of such a course, but as an offset, they must remember the privileges they have forfeited by the act; of those privileges every just claim to the title of Catholic may be placed at the head.

He says next, that if all Catholic churches were in communion with Rome, the communion might be merely voluntary, and that hence our argument would not prove it to be necessary. We answer to this, that all Catholic churches are in communion with Rome, that the communion is voluntary, though founded on the conviction of its being necessary, in order to comply with the requirements of our Saviour, in the institution and organization of His church. What we have here stated to show the necessity of communion with Rome, in order to be entitled to the

claim of being Catholic, is entirely a matter of historical fact, which the *Churchman* may confute from history if he can. In order to avoid this difficult task he turns aside to place the issue on a matter of principle, and says that it would require the See of Rome to be infallible. To this we reply, that no decision of the church has declared the Pope to be other than infallible. Neither has it declared him to be infallible. And yet, the fact of communion with that See has ever been an indispensable condition of Catholicity. In this all the Christian world had been agreed, until after the rise of each successive schism and heresy, when the universal body rejected the rebellious members and deprived them of the title which was theirs previous to their rebellion.—This, we contend, is history; and we call on the *Churchman*, to show one single exception to the rule.

Apparently comprehending the difficulty of such an undertaking, he has referred us to a correspondent, and we are sorry that the latter is not without his capacity to mislead the incautious reader. Without going at length into a review of his article, we shall mention one or two historical references, in which truth is sadly perverted for the purpose of upholding an unsound system. He says that "the African Bishops, finding that the novel pretensions of the Roman See were unsupported by ecclesiastical authority wrote a letter to Pope Celestine, in which, after alluding to the independence of the African church in the matter in question, they say," &c. &c. Then he gives a quotation from Fleury's Ecclesiastical history. Is it not strange that the *Churchman* could allow the publication of such a statement, when in fact neither the African bishops nor Fleury say one syllable about the independence of the African Church, nor about novel pretensions; but on the contrary Fleury himself intimates that the bishops of Africa had been accustomed to the exercise of the power against which they remonstrated, and "declared that they would suffer it no more." So that what is, in history and in truth, a usage "no longer," as they contend, "to be borne with," is perverted in the *Churchman* to a novel pretension. They were preparing the way for an African, instead of a Catholic Church. Where is the African Church now?—and where will the English Church be in a century from this?—whilst the Catholic Church was from the beginning, and will be to the end, universal and in communion with Peter's successors. But after all, the proceedings of the African bishops are by no means inconsistent with a full recognition of the Pope's supremacy. They had excommunicated an unworthy priest named Apollonius. He appealed to the Pope. The Pope restored him to communion, and sent him back to Africa with Faustinus, a bishop, who had been the Legate of Pope Zosimus in that country. On his arrival, the bishops assembled in council, complained of the proceeding, and during the debates the priest acknowledged his guilt; and, says Fleury, "drew sobs from the council, but remained forever deprived of

the exercise of his ministry." The council then remonstrated with the Pope on the subject, and "conjured him," (in the language of Fleury) "not to restore those whom they had excommunicated." We have known in this country a case somewhat similar. A clergyman is suspended by his bishop. He goes to Rome, and on his own representation of the case is restored. He comes back with letters of recommendation from the Holy See to his bishop, and his bishop immediately suspends him again. All this, without the slightest disrespect toward the Holy See, or the slightest censure to the bishop for what he had done. These things are understood in the Catholic Church, and perfectly consistent with a recognition of the supremacy in the successor of St. Peter, without which the idea of a Catholic Church is a pure fiction. This is the only part of the layman's communication which could be of service to the editor's argument, and we have just seen that it does no credit to either.

We advise the *Churchman*, then, to give up all claim to the word Catholic, or else to qualify himself to be the thing which that word means. Let him be a Protestant if he will, and call himself by his proper appellation. In either case, although there is a great difference, yet he will be consistent. But whilst he is a Protestant in fact, his yearning after the title "Catholic" will be looked upon by persons of all denominations as a harmless but somewhat ludicrous affectation. Neither will bad reasoning, or perverted history, help the matter. It is so, by the inevitable and controlling influence of truth, which has within itself a force, and a direct bearing, that no sophistry, no talents, no perverted ingenuity, will ever be able to withstand.

"HOLY SACRED AND ROLL DIVINE AND BOOK.—Such is the blasphemous title of a book that has been produced within a few months among the Shakers, purporting to have been dictated by an angel from Heaven to one Stewart, as supplementary to the revelation of the Bible, and an improvement thereon!! A delegation from the society, in Union Village, Warren county, Ohio, waited on us with a copy during the past week. The Shakers wisely prevent to offer no evidence of the inspiration of this curiosity, but content themselves with bewailing the unhappy fate of all "in mortal clay" who when they read will not taste and see that the book's inspired! Its divinese MOTHER ANN LEE, assumes that sixty years of existence of her sect should convince the world that she was not fed with new milk through the key-hole of a prison, in England, for nothing, and denies a future judgment and the resurrection of the body. What with the books that have been torn out of the Bible, and the forced interpretations put on those that remain, by sectarians, the golden book of Mormon, or Joe Smith, and Holy Sacred and Divine Roll of the Shakers, and we shall see the necessity of some such unerring security as the wisdom of the Saviour has provided in the Catholic Church. Tell the Shakers, indeed, that Mother Ann Lee was not greater than Moses and Paul, and that the 'Roll' does not taste more divine than the Gospel?—*Catholic Telegraph*.

PAYMENTS RECEIVED.

Hamilton—Mr. McCurdy, 15s.
Petersborough.—Rev'd. Mr. Butler \$7;
being for C. Crowley, 10s., Charles McCarthy, 15s., Bernard Boyd, 7s. 6d., and balance Cr. 2s. 6d.

From the Catholic Telegraph.

Hebrews Fifth Chapter First Verse, Examined.

Ques. What is the obvious, and rational meaning of these words: "For every high priest taken from among men is appointed for men in the things that appertain to God; that he may offer up gifts and sacrifices for sins?"

Ans. The meaning is that in the church of the New Testament, as well as in that of the old, there are priestly functions, the principal of which are the offering up of the august sacrifice of the body and blood of the Lord Jesus, and the remitting and retaining of sins.

Q. But are we certain, that the term "high-priest" can be applied to any among these who are called Priests in the New Testament?

A. We are infallibly certain that it can. 1st. From the sacred author of the Epistle to the Hebrews—who compares the New Testament, Altar, and Sacrifice; and Communicants, with those of the Old Testament. "We (the Christians) have an Altar (a place for sacrifice) whereof they (the Jews) have no power to eat (of the sacrifice) who serve the Tabernacle." Heb. xiii. 10. Let the one text be compared, and there will be no ambiguity. 2nd. From the fact of the Blessed Redeemer constituting, or ordaining, his twelve Apostles, high-priests, or priests, at the Eucharistic Supper, when He gave them power to consecrate the adorable sacrament of the Eucharist. His words are "Do this." We know what Christ did; he offered for us his body and his blood in sacrifice, and told his Apostles to do the same—"do this." Luke xxii. 19. 3rd. From the case of St. Paul elevating to the Priesthood his disciple Timothy: "Neglect not the grace, that is in thee, which was given thee by prophecy, with the imposition of the hands of the Priesthood." 1 Tim. iv. 14: "Impose not hands lightly upon any man." "Against a Priest receive &c." Let the Priests that rule well." Ibid. 22, 19, 17 verses. "Stir up the grace of God, which is in thee by the imposition of my hands." 2 Tim. i. 6. In these sacred passages we have all the requisites for a sacrament: the sensible sign—the imposition of hands; the giving of grace—"the grace which is in thee by the imposition of my hands;" and divine institution—for grace is infallibly given, but none can give grace, or annex grace, to any sensible sign but God alone. 4th.—Does not the adorable sacrifice of Christ's body and blood demand a distinct Priesthood in a higher degree than did the victims of the Mosiac Dispensation? Are the body and blood of the Lord common things?

Q. But as there is no word in the Greek Testament to designate a sacrificing Priest, how can we believe that any body of men are ordained for the work of sacrifice?

A. The assertion that the word *ireus* is not applied to the New Testament Priests, is too often urged against us without our contradicting it. The assertion is emphatically false. The word "*archiereus*" is applied by St. Paul to those Priests

who are "to offer up sacrifices"—to minister at "that Altar where they have no power to eat, who serve the Tabernacle." Here we have the word "*iereus*" and we have more; for we have the compound and grand word, "*archiereus*." 2nd. In the Apocalypse v, 10, we find the word "*iereus*" applied to the four and twenty ancients, who were redeemed in the blood of the Lamb, and who were therefore Saints of the New Testament. Now if the word "*iereus*" in the plural number be applied to twenty-four who have not lost their sacerdotal character in heaven, to how many more may it not be applied? 3d. Though the words were not used in the Greek, yet it would be illogical to infer that there is no order of sacrificing Priests in the New Testament. When we find our Saviour offering up his body and blood, and commanding his Apostles to do the same thing—"Do This"—we are as certain, that we have such an order of men for offering sacrifice, as we are that Jesus can do what he says, that Christ is in the flesh, that we have the body and blood of our Redeemer in the Eucharist. 4th. All ages, all times, all places, all people, and all heresies, and schisms, declare, that from the days of Christ up to the Apostacy of the 12th century, there is such an order. 5th. The idea of a religion without the idea of a sacrificing Priesthood is an absurdity, or an abortion. 6th. Look to the splendid temples of every nation in the universe, look to their massive and grand Altars, look to the splendor of the pontifical robes, look to the silver and golden censers, and ask why were all these things consecrated! And all things in the Christian universe, whether animate or inanimate, living or dead, will proclaim, these, all these, were ordained for the Victim, and the sacrificing Priests! 7th. How could the blessed Jesus allow his body and blood to be handled indiscriminately by all? 8th. The idea of men being set apart for mere talk, singing Psalms, and distributing a piece of bread, and a cup of wine, in that Church which is the sum, the splendor, the beautiful ideal of all the ancient types, of the desires of the holy of all ages, is shocking!! Where, Oh! Where is the reality in the camps of heresy of all the noble figures of the Israel of Jehovah!

Q. But do we not find the words, "ancient," "elder," "presbyter" "ruler" frequently applied to the New Testament Priests? But none of all these words designate a sacrificing Priest!

A. In the version of King James' Bible we do find those words frequently used. but they are not so found in the Douay Version. What hinders a sacrificing Priest to be both an "ancient,"—and an "elder"—and a "presbyter"—and a "ruler." Is his office incompatible with the ideas conveyed with, or in, or by those words? Verily not. Why have Protestants either falsified, or rendered ambiguous, the holy Books by running to the mere etymology of a word in order to destroy its ecclesiastical, and Theological, meaning? Ask the scholar is the mere radical, or etymological meaning, of a word the key to its ecclesiastical

meaning, and he will be surprised at your ignorance. What has the primary meaning of the word martyr to do with its ecclesiastical meaning? True, in the sense of our church, it carries with it a remnant of its original acceptance, but it has been used in a wider, and nobler sense. The Psalmist, and Christ, have said "ye are Gods." Now, if you argue from the etymology of the word God how many *Eternals* will you have!—How often is the word *Christ*, or anointed, applied to others, as well as, to Christ our Lord, in the scriptures, and would it, therefore, be logical to infer that all who are thus denominated, are equal in every thing? It is painful to have to deal with such sophistry. But when did heresy blush? It is not from any one single word, or from any garbled portion, of the word of God, that a Catholic reasons. He reasons from the *universal whole*; and from the living, infallible and authoritative voice of that tribunal, that expounds *the whole*. The thousand shames on the sophist of etymology! on him that garbles to please a mob! If no man can be a Priest but an ancient—an elder—what are Protestants doing with so many juvenile dandies, so many nice young men, as they have put into their pulpits? "Jam satis est." "*Claudite jam rivos, pueri.*" "*O pueri! fugite hinc.*"

Q. But as no man is now "called by God," as the "high-priest" Aaron was, can we have any sacrificing Priests?

A. Every high-priest, that succeeded Aaron up to Annas and Caiphas, was no less divinely, authoritatively, and legitimately, called by the order of God than Aaron himself. Can any Jew deny this? Can any Christian affirm the contrary? Aaron was not ordained by God for the office of sovereign Pontiff, but was ordained by Moses. Aaron ordained his successor, and this successor was called in the ordinary way, as Aaron was. The mission of Moses was extraordinary.—The ordination of Aaron was ordinary. The ordination of the Apostles was extraordinary. The ordination of Timothy, Titus, Mathias, Clement, the seven Bishops of the churches of Asia, and other Bishops, and Priests, of the Apostolic days, was ordinary. God the Father elevated Moses to the Priesthood, God the Son elevated the Apostles. The Bishops who are now living in the church of the New Testament can show as good a title for their episcopal order, mission and jurisdiction, as being received from God, as could any of the Pontiffs of Aaron's successors. As every Pontiff who succeeded Aaron "was called by God, so has every Bishop who has succeeded the Apostles, been called by God." Deny the former, and you destroy the Old Testament Covenant when in all its glory; deny the latter, and you annihilate the grand scheme of Christianity. Blaspheme against the hierarchy of the New Testament, and you blaspheme against the Old.

Q. Does not the Epistle to the Hebrews declare that there is but one High Priest? that there is an absolute abrogation of

every Priesthood except that of the Blessed Redeemer?

A. The Epistle does declare that Christ, as the "sovereign, eternal, and unchangeable" High-Priest can have no successor vested with sovereignty, eternity, and immutability. The successors of Aaron were equal to himself in order, authority and jurisdiction. The Priests of the New Testament cannot succeed Christ in such a way. They represent the Priesthood of Christ. Their ordination, jurisdiction, are derived from, and dependent on, our sovereign High-Priest Christ Jesus. Our Priests are the visible, and instrumental, yet divinely consecrated, and duly authorized, ministers of the sacrifice of the New Law, but Christ himself is the invisible, Principal, and Eternal, Priest of the Sacrifice. The key to the sophism is easily found.

P. McL.

The Bible in Public Schools.

From the First number of the Quarterly Review of the American Protestant Association.

A pamphlet of 16 pages, with the above title, has, we are informed, been distributed in the Public Schools of this city to all the Teachers. Whether it was published at the expense of the Protestant Association, or from the School Funds, we know not, but the fact of its public distribution marks so strongly the sectarian and anti-Catholic character, which is attempted to be given to the Schools, that it cannot be mistaken. Who distributed the pamphlet we know not. If the School Directors connived at it, which we are unwilling to believe, the public must feel that they have betrayed their trust. The Schools should be free from the polluting breath of sectarian animosity. The Teachers are bound by law to respect the religious predilections of the parents of the children. But henceforth the Schools are to be the battle ground on which the Protestant Association will struggle against the rights of conscience. The Teachers and their pupils must be taught on the authority of *Jewish Rabdies*, to prize the Protestant version of the Bible; they must see how vain are the scruples which Bishop Kenrick would exhibit as to common prayers; and hymns and devotional exercises, to suit all creeds and tastes, but the sincere and enlightened Catholic. These are to be the topics, if not of public instruction, at least of private and frequent discussion.

Let the controllers of the Public Schools look to it in time; let Catholic parents, and Catholic Teachers look to it, let all citizens who value liberty of conscience, liberty of education, and the peace and charities of social life, look to it; let the friends of common schools look to it. If the fountains of public instruction be poisoned, if sectarian bigotry be allowed to bias the minds of the rising generation, it is vain to talk of rights of conscience, and of liberty. The Protestant Association will take charge of our youth, and provide them with a Bible, hymns and prayers, according to their judgment, and we shall have been prepared for the bless-

ing by means of a national Protestant education. Against this aggression on our rights as men, citizens and Christians, we must sit down contented, and be silent not grateful. They may afterwards provide us with a national religion, when we protest, and invoke the genius of our State and National constitutions: we appeal to the justice, patriotism, and honor of our fellow-citizens; and loudly and pressingly we ask that this intrusion into the sanctuary of public education should be marked by the prompt action of those who are its guardians. The controllers of the Public Schools dealt out but an imperfect measure of justice, when appealed to by Bishop Kenrick, and little care was taken to give effect to their measures—still the Catholics waited with patience, and indulged hope—but now the wild fanatics, that have found themselves rebuked by the public frowns on their efforts to spread the frenzy of religious hate throughout the nation, advance into the halls of peaceful instruction, and hiss the poison of bigotry into the guileless hearts of children!—*Catholic Herald.*

From the London Tablet.

The Church and the University in France.

It will have been seen from recent notices in this journal, that the relations of the Church and the University in France are becoming more and more complicated and assuming a more menacing attitude. The position of the church with regard to the University, is well known to our readers. In France the University—a body endowed and founded by the State—that is by an irreligious government—is all but supreme over secular education. Freedom of education, indeed, was guaranteed by the charter of 1830; but of it there is not even a shadow or a vestige in France. The whole scheme of national education is a huge monopoly in the hands of Infidels and Pantheists. It is true a recent Catholic writer in the Dublin Review (p. 184, Sept. 1843) kindly assures us that "from all he has been able to see about these matters"—(that is, apparently, from nothing, for he obviously has seen nothing, and knows nothing on the subject)—"no really intellectual being will ever embrace Pantheism; and that our good friends on the Continent (meaning all the educated Catholic laity, and the universal clergy in Italy, Germany, France, Belgium, and elsewhere), with very admirable intentions indeed, are little better than blockheads, who talk about matters they do not understand, rave about imaginary dangers, fight like Quixotte against windmills, and mistake sheep for troops of armed men. No doubt this revelation—for, if true, it is nothing but a revelation—will, when it becomes generally diffused and adopted, marvellously encourage our good friends, and do something towards allaying present discussions about these matters in France. In the meantime, the evidence of fact, and the universal consent of all persons who know how to read (except our reviewer) induce us to take for granted the notorious and avowed fact, that the popular philosophy of Germany and France is Pantheistic, and that to the discredit of Pantheistic philosophers the education of the rising generation in France is actually committed.

The rising intelligence of France is as much ruled over by a Pantheistic philosophy as the charity of England is dominated over by a Benthamite and Malthusian logic. In England, sleek, fat-brained John Bull knows nothing about transcendental philosophy—whether Pantheistic or Catholic. In France they know little about Bentham and Malthus. But for all that, it is true that a man, who in France should deny the existence of Pantheism, would be laughed at, just as in England, a man would be ridiculed for denying the existence of Benthamite charity.

TO BE CONTINUED.

WHAT HAS THE CHURCH ('OF ENGLAND') TO FEAR?—In learning, in philosophy, in faith, hope, and charity, they ("the Romanists") abound; they may be pitied for their errors, but they must be loved for their virtues. If the strength of our Church lies in the many ordinary minds that we bring to the foot of the Cross, the strength of the Church of Rome lies in the mighty minds which she first enslaves to her system and then supports and sustains. Now, it is to this class of mind, the aspirations of which the high and-dry would mock, and the low evangelical is unable even to imagine, that Romanism is holding out the lure. Let it be clearly understood what our present danger is. It is not that the mass of people will become Papists, for alas! they are more likely, through High and-dry coldness and the unchristian violence of Evangelicals, to become infidels, but that the Romish party may be rendered fearfully powerful by the accession of all that is high in intellect and devoted in piety in Young England. The Romanists have the hearts of the lower orders in Ireland, and if they gain the intellect of England so far as it is earnestly given to religion, our rulers, ecclesiastical and civil, will have more to do than they wot of, and will rue the day when, instigated by a fierce and foolish faction, or to save themselves trouble, they urge those to go over to Rome whom they ought, at almost any sacrifice, to retain in the Church of England.—Ridley, in the *Times*, of Tuesday.—*lb.*

SUTTEE.—An awful case of Sutte is described in the *Madras Athenæum*. A Bramin died leaving a wife of 19, and a funeral pyre was lighted at Lushkur. The dead body being placed therein the woman walked thrice round the pile, mounted it apparently with some reluctance by clambering up on the outside, amidst the shouts of the spectators. She took her seat on the right, and after a short ceremony, putting her arm under the neck of the corpse, with much composure stretched herself beside the body, adjusting the hair of her head and her clothes. A considerable quantity of wood was now put over the two bodies, when a tremendous shout of applause rent the air, with clapping of hands and other tokens of satisfaction. No sooner did the flame arise than the unfortunate victim, unable to endure the suffocation and pain, struggled vigorously to extricate herself from the pile, and as the flames waxed more fierce her exertions became almost supernatural, till at last with a tremendous spring she landed on her feet about ten paces from the pile, and entreated the bystanders to save her from what she felt was too great a trial. The Brahmins, however, insisted on her remounting the pile and undergoing what was her own choice. She refused, and was instantly cut down with a sword and thrown upon the flaming pile.—*lb.*

Dr. BARTHOLOMEW'S PINK EXPECTORANT SYRUP.

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

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

THE SUBSCRIBER takes this opportunity of expressing his gratitude to his numerous friends, for the flattering support received during the time of his Co-partnership, and begs to inform them, that in future the establishment will be carried on by the undersigned, who begs to solicit a continuance of their favours.

HENRY GIROUD.

Hamilton Livery Stables, }
July 21, 1843. }

NOTICE,

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

HENRY GIROUD,
ROBERT MCKAY.

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

O. K. LEVINGS, UNDERTAKER,

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

Funerals attended on the most reasonable terms.
* * * The charge for the use of Hearse, with Dresses, is £1.
Hamilton, Sept. 6, 1843.

REMOVAL,

JOSEPH O'BRIEN, Boot & Shoe Maker, returns his sincere thanks to his customers and the public for the patronage he has hitherto received, and begs to inform them that he has removed from Mr. Erwin's block to the house in part occupied by Mr. Rolston, John Street, where he will be happy to attend on his patrons; and begs also to remark that his work is reduced to the lowest prices, to suit the times, for which either cash or produce will be taken.
Hamilton Nov. 1, 1843.

DENTISTRY.

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

Consultation gratis and charges moderate.

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

UPHOLSTERY AND CABINET MAKING:

Oils, Colours, Painting, Glazing & Gilding.

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

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

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

King street, Hamilton,
May, 1843.

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ROYAL EXCHANGE

KING STREET,
HAMILTON—CANADA

BY NELSON DEVEREUX.

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

Hamilton, 1843,

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

The Douay Bible and Testament

- Key of Heaven;
- Path to Paradise;
- Garden of the Soul;
- Key to Paradise;
- Poor Man's Manual;
- Catholic Catechism.

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

Decemoe, 1842.

FOR SALE,

BY the Subscribers, a few copies of the following works of late publication:
A Digest of the Criminal Laws, passed since 1835, containing also the Township Officer's Act, and some Forms for the use of Justices,—By Henry C. R. Beecher, Esquire—Price 5s.

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

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

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GENERAL GROCERY, LIQUOR,

AND PROVISION STORE

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

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

THE HAMILTON SALOON,

HENRY McCracken
ONE DOOR EAST OF THE PROMENADE HOUSE.

THE above well known Establishment is now in the possession of the Subscriber...

PARTIES

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

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

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

HENRY McCracken. Hamilton, November, 1843.

HAMILTON IRON FOUNDRY. JOHN STREET.

E. & C. GURNEY respectfully beg leave to inform the inhabitants of Hamilton and the country generally, that they have erected and have now in full operation the above Foundry...

Ploughs, Stoves, & Machinery. E. & C. Gurney would particularly call public attention to their own make of Cooking, Parlour and Panel Box STOVES.

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

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

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

Also—Barrel and a half Cauldron Kettles, 5 pail do., Road Scrapers, and all kinds of Hollow Ware.

Hamilton, September, 1843. 2

HEWE'S NERVE AND BONE LINIMENT.

This article is offered to the public as a never failing cure for the Rheumatism, and it has for a number of years sustained its reputation, and accomplished cures which had defied the power of every other article.

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

SCHOOL BOOKS.

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

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

Dr. SPOHN'S SICKHEADACHE REMEDY.

Read the following from Judge Patterson, for thirty years the first Judge of the County in which he lives.

Middletown, N. J., March 12, 1840. Messrs. Comstock & Co.

Gentlemen—You are at liberty to make such use of the following certificate as you deem will best subserve the purpose for which it is intended.

[Certificate of Judge Patterson]

I HEREBY CERTIFY that my daughter has been afflicted with sick headache for about 20 years—the attacks occurring once in about two weeks, frequently lasting 24 hours, during which time the paroxysms have been so severe, as apparently soon to deprive her of life.

Having tried almost all other remedies in vain, I have been induced as a last resort to try Spohn's Headache Remedy as sold by you: and to the great disappointment and joy of herself and all her friends, found very material relief from the first dose of the medicine.

Jehu Patterson, Judge of the Court of C P

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

Children's Summer Complaint Specific Cordial.

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

MOTHERS should guard with their serious care the health of their children, and a little medicine always at hand in the house, may not only prevent immense pain and suffering to their tender offspring, but actually save their lives.

LET, THEREFORE, NO FAMILY be without this medicine always at hand in their houses.

ADULTS will find this cordial as useful to them as children; and its being free from all injurious drugs, &c. will be sure to please as well as benefit.

WILL YOU, WE ASK, risk your lives and those of your children by neglecting to keep this in your house, when it only costs TWENTY FIVE CENTS?

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

Stationery.

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

UPHOLSTERY AND CABINET MAKING.

Orts, Colours, Painting, Glazing & Gilding.

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

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

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

King street, Hamilton, May, 1843. 38

BEEF! BLACKWELL & MILLER, BUTCHERS.

RETURN thanks for the public patronage they have received since they commenced their business in Hamilton; and they beg leave to announce that they can, (as they have always been able to do,) accommodate customers with any quantity of the best Beef, Mutton, Veal, &c., that can be offered for sale in the Town.

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

CAUTION.—WHERENS PATRICK KINNING, an indentured Apprentice to the Coopering business, has lately ran away from my employment.

THOMAS McMANUS. Dundas, January 30, 1844.

REMOVAL. JNO. P. LARKIN, Importer of

BRITISH, FRENCH, & AMERICAN STAPLE AND FANCY GOODS.

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

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

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

T. BRANIGAN Is now paying The Highest Price in CASH for

WHEAT & TIMOTHY SEED, At his General Grocery and Liquor Store King Street. Hamilton, Sept. 13, 1843.

THE CATHOLIC.

Devoted to the simple explanation and... ROMAN CATHOLIC CHURCH... and containing subjects of a Religious, Moral, Political, Social, and Instructional character, together with... Printing Events, and the News of the Day.

PUBLISHED on WEDNESDAY MORNINGS, in time for the Morning and Evening Mails, at the Catholic Office, No. 21, John Street, Hamilton, G. D. [Canada]

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms

Persons neglecting to pay on the month after subscribing, will be charged with the Postage at the rate of Four Shillings a year.

All letters and remittances must be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

PRICES OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7d each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 1 1/2d each subsequent insertion.—Over Ten Lines, 4d. per line first insertion, and 1d. per line each subsequent insertion.

Advertisements, without written directions, inserted till forbid, and charged accordingly.

Advertisements, to ensure their insertion must be sent in the evening previous to publication.

A liberal discount made to Merchants and others who advertise for three months and upwards.

All transitory Advertisements from strangers or irregular customers, must be paid for when handed in for insertion.

Produce received in payment at the Market price.

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- Rev Mr. Connelly, Dundas
Rev Mr. Fergus, Brantford
Rev Mr. Gibney, Guelph
Rev J. P. O'Dwyer, London
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburg's
Mr Kevel, P. M., do
Rev Mich. MacDonell, [Maidstone], Sandwich
Very Rev Augus McDonnell, Chatham
A. Chisholm Esq., Thorold
Rev Ed. Gordon, Niagara
Rev W. Patk. McDonough, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Rev Mr. Snyder, Wilmet, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
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Messrs. Dr. Bradley & E. McSherry, do
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Mr. Samuel Baxter, do
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Rev Mr. Brennan, Belleville
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Right Reverend Bishop Goulin, Kingston
Right Reverend Bishop Phelan, do
Rev Patrick Dollard, do
Rev Mr. Bourke, Tiendicong
Rev Mr. O'Reilly, Brockville
Rev J. Clarke, Prescott
H. McGillis, Esq., Williamstown
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Rev J. H. McDonough, Perth
Rev. George Ha., [St. Andrew's], Glengarry
Rev John MacDonald, [St Raphael], do
Rev John MacDonald, [Alexandria], do
Mr James Doyle, Aylmer
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LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

SAMUEL McCURDY, CARVER, JOHN STREET, HAMILTON