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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.

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PROTESTANTISM IN THE WEST.

"Churches," at the era of the Searching, if by a church is meant, according to certain syllogisms in school logic, "a building of stone," did no grace our capital. But if by church we understand "a congregation," then churches were about as plenty as private houses. We numbered five hundred citizens, and these all belonged to some one or more of our ten religious sects—hence almost every house-keeper had a "meeting" of his own and in his own dwelling. I fear we were in all things too superstitious, and that some of us worshipped an unknown God. Indeed, most that was done at most of our meetings, was to revile others and glorify ourselves. Judge, however, reader, of the nature of our fanaticism by an instance or two that occurred when I resided afterward in Woodville. I had a neighbour who conducted private prayer, not by entering his closet and shutting the door, but by opening his doors and windows, and praying so awfully loud, that we could distinctly see and hear him too, from our house distant from his a full half-furlong. But again, some extra saints, wishing to worship on a high place, used to resort to the top of the court house steeple! A peculiar grumble repeatedly heard thence, several evenings in succession, just after sunset, induced several profane persons to clamber up, to ascertain the cause—and there, sure enough, were the steeple saints away up towards heaven, at their devotions! pity they ever came down to earth again—they fell away from grace afterwards, and died I fear, and made no sign!

Household churches are sometimes very unfavourable to devotion and elocution, especially if children belong to the establishment. If such, indeed, are of the class *manilla*, they may be nursed into order; but no apples, cookies, maple sugar, little tin cups and hardware dregs of milk or pure spring water, can quiescent those that are independent of the milky-way. True, they are at last captured, after eluding a dozen hands, and laughing at nods, frowns, and twisted faces, and are then hurried out, kicking away at the air and knocking off a bonnet or two near the doorway—but then the "screamer"—and this followed by the clamour between the belligerents outside—she administering a stopping dose of the wise man's prescription, and it exclaiming, "dignant and outrageous at the medicine!"

In one house where we often went to meeting, the owner annoyed in the week, by customers leaving an inner door open, posted up within the room and on that door, the following, and in large letters:

"If you please, shut the door, and if you don't please—shut it any how."

The preacher did not seem greatly disturbed at the first glance—but alas! my weak thoughts wandered away to the apostolical churches somewhere, and fancied the surprise of clergy and laity, if by any modern miracle, this ingenious caution had, late on Saturday night, taken the place of certain golden inscriptions!

The universal address on entering a house, after a peremptory rap or kick at the door, was—"Well! who keeps house?" It was a kind of visiting *apogiatura*. Once in a domestic meeting, we were listening devoutly to the preacher, when a neighbor came, for the first time invited, but by our express invitation, to our meeting; and after tying his horse, putting the stirrups over the saddle, and pulling down his tow linen trousers, he ad-

vanced to the house, and startled both minister and people by administering a smart preparatory rap to the door check, and drawing out in a slow, but very loud tone, the usual formula: "W-e-l-l—who-keeps-house?" when he squeezed in among us, and took a seat innocent as a babe! Query for casuists: Is it *always* sinful to laugh in meeting?

One more dear reader, from our string of onions, and we suspend at present the ecclesiastical history. A hostess who had a church in her house, found her dinner often delayed by the length of the services, and therefore insisted that a friend of mine, who was the preacher, should shorten the exercises, which occasioned the following colloquy:

"Sister Nancy, we must not starve our souls."

"Well, I allow we'll starve our bodies then."

"By no means, sister, is that necessary—"

"Well—how in creation is a body to have dinner, if a body aint time to cook it?"

"Why, sister, as soon as you hear *Amen* to the sermon—clap on the pot!"

Sister Nancy ever after obeyed; and so the pork, cabbage, and all that constitute a regular Sunday mess, were bubbling away in the prophet's pot about the time the final hymns prayers, exhortations and other appendices to the regular worship were ended; a beautiful verification of the remark, that "some things can be done as well as others," and, as may be added, at the very same time too."—[THE NEW PURCHASE, &c.]

From the Tablet.

PROTESTANT MISSIONS IN THE EAST.

DEAR MR. LUCAS—As you have often spoken about Protestant missions, I send you the following extract from a very interesting work just published. "Formby's Visit to the East." Burns, 1843. Should you think it valuable, perhaps you would insert the passage. The writer is a Protestant clergyman. J. DALTON.

"It is a subject of a very painful reflection with many thoughtful Christians, that after all the display of zeal the last fifty years have evinced towards the subject of missions, comparatively little has been effected. Numbers of amiable, patient, industrious, single-minded men have left their homes, chosen a sphere of duty in the midst of hardships and difficulties, and, unknown to the world, have nobly done their part in the Christian cause; and yet what has been gained? The heathen have seen them come, have heard the sound of their discourses, have benefited by their charities, have learned to regard them as kind and benevolent friends, but on their death all is gone. The heathen multitude have been touched, as it were, but not gained, moulded, settled, and grafted into the religion. That this is a plain and set matter of fact, I think scarce even an enthusiast will be hardy enough to deny; indeed, it is what is mournfully enough confessed—as a perplexing and disheartening truth, by many who wish it were otherwise, and pray that the heathen might become partakers of the same mercy with themselves. Is there not some fatal flaw in our present mode of carrying on the work? In a word, is the system and method adopted—the true one? Let a missionary, for instance, leave this country upon the present system, earnest and resolved, knowing to what labours he is called; let him select his own station; let him establish himself—with his printing-press and

assistants; let him continue his whole life faithfully labouring; and what after all, is gained? Take the instance of Schwartz. The chief missionary dies; the few converts and subordinate lose their only bond of union; the establishment comes to nothing; the whole falls to pieces, as a piece of burned lime on being exposed to the air. And supposing his life to be long spared—which it seldom is, his success consists only in forming personal friendships rather than converts; and it is a question whether he could transfer his flock to a stranger, with whom they were not personally acquainted, without putting their faith to a very serious risk. In all this there must be some deep-seated cause or causes; for Christ's word is with power, and His name was not wont to be used in vain by his servants who formerly spread His religion; neither is His holy name now less powerful than it used to be, for with Him a thousand years are but as one day. There must, therefore, be some fatal flaw in our system; for although they have wanted neither patience, labour, nor zeal, missionary labours of modern times amongst us have proved barren—to an extent truly deplorable." (Formby's Visit to the East, p. 160. Burns. 1843)

OBITUARY.—We learn from the *Propagateur Catholique*, the death of Madame ELIZABETH GALLIZIN, which took place at St. Michael's, in Louisiana, on the 8th inst. She was born in Russia in 1795 and belonged to the illustrious family of Gallizin, being a near relative of the Prince who died a Catholic Missionary on the Alleghany mountains in this State, a few years ago; and closely allied with the Czars. In her 26th year she forsok the Greek schism, to embrace the Catholic communion; and by her reasoning and example induced many of her family to do in like manner. The consequences was the forfeiture of their estates by all the converts; and their exile. In her 31st year she entered into the Society of Ladies of the Sacred Heart, and continued until her death to edify all by her fervor, whilst she contributed by her superior talents and acquisitions to extend and consolidate this edifying order. A few years since she came to America as Provincial of the Society, and visited the various establishments, even one among the Indians, to whose instructions some of those accomplished ladies had devoted themselves. Having established a house of the Order in New York, and made arrangements for a Noviciate in McSherry town, Pa., she returned to Europe, and thence about a year ago revisited America. Since that time she made some establishments in Canada, and visited anew the various houses in the States. She has fallen a victim to a fever prevailing on the borders of the river. She was Secretary of the whole Society, and one of the Council for its government at the time of her death, so that her loss will be deeply felt in Europe, as well as in this country. R. I. P.

IRELAND AND SIR ROBERT PEEL.—It is said that Peel, seeing the protracted time of the trials, has determined on measures of conciliation. The commission which will commence its sitting in Dublin immediately, to inquire into and sift the workings of the landlord and tenant question, is, in its appointment, a proof that the government means to do something in the way of redressing all practical grievances.

From the London Tablet.

REVIEW.

Notes on the Ministry of Cardinal B. Pacca, Secretary of State to his Holiness Pope Pius VII. Translated from the Italian of Cardinal Pacca, Dublin. Cumming. London: Dolman. 1843.

This book will do something to fill up the want that has often been remarked in English literature of works treating on the all-important ecclesiastical affairs of Rome and Europe in the early part of the present century; when Infidelity towered aloft in admitted supremacy: when the "Italian old man" was scoffed at and derided; when the temporal dominion of the Popes was ravished away; when the Papedom itself seemed for a time extinct—the See either being vacant, or the holder of it shut out from all communication with both his spiritual and his temporal subjects. Such an epoch is, indeed, one of high and deep interest to every one, whether of the Church or not of it. A modern writer complains bitterly of Napoleon, that being "a reality" a great man, he "wrapped his own reality in tinsel and mummery; "apostatized from his old faith, and strove to connect himself with Austrian dynasties, Popedoms, and the old false Feudalities which he once saw clearly to be false." What an unfortunate man this poor Napoleon—this creature of a day—must have been to degrade himself by connecting himself with such poor weak "Chimæras! He, the mighty Emperor, lord of invincible legions, the creator of kingdoms, the deposer of monarchs, the remodeller of vanquished Europe—he, this man to connect himself with a weak, old, Italian exile! What an insanity, judging according to the world and its notions! But, indeed, it is in this very thing that we are forced to acknowledge the shallow judgment of the modern writer, and the half true and penetrating judgment of Napoleon. If we were asked to point out the circumstance which displays most clearly Napoleon's intuitive genius, we should refer to this very circumstance which the anti-Catholic derides. Putting down half worn out insurrections by artillery, gaining battles, conquering empires, are comparatively, vulgar exploits, achieved in a vulgar direction. This was the course marked out for him in the opinion of the world; this was the direction in which every man's understanding, even the shallowest, heralded him on to common and ordinary greatness. But when, with eagle eye, he looked back into the past, seeking to find in it some element of performance and stability, and discerned it not in anything that was saluted by the applauses of the world, the sound of trumpets and drums, the roar of artillery, and the waving of banners, but in a poor, weak, despised, old man, whom all the world had been despising, and ridiculing, and execrating, and longing to get destroyed and abolished—then; indeed, all the clever, little vulgar men exclaimed that he was losing his head and mistaking his position; and of his consecration and coronation at Notre Dame; a Marshal of the Empire could exclaim "that nothing

was wanting to complete the pomp of it but the half-million of men who had died to put an end to all that! So said Augereau at the time; and we rather wonder to find this exceedingly small saying repeated with acceptance forty years afterwards. Of a truth, the "half a million of men who have died to put an end to all that," have died in a rotten cause. They have gone to their account: to answer why it was they threw away their lives "to put an end to all that;" but "all that" lives still with an immortal life, and though seeming dead when it amazed men to find a Napoleon patronizing it, it has out lived his life, and his dynasty, and another dynasty; and is now, amidst many elements of disorganization in France, the most powerful thing now alive there; is, indeed, the only vital organic thing there extant.

How this thing so strangely vital, was able, in its utmost feebleness, to struggle with the imperial mightiness of Napoleon, and to tire it out, watching patiently till his downfall, this volume shows us in a very interesting and instructive manner. The book itself is too well known (though as yet untranslated) to need much detailed analysis, but we shall make a few extracts, to show those of our readers to whom the book may be unknown the value which attaches to it. The following description will be read with interest of

ROME DURING THE FRENCH OCCUPATION.

I at all times inculcated to them in my despatches to watch over the preservation of the peace and tranquility of the people; and I therefore forbade, in the year of my ministry, bull-fights, fireworks, and different fairs outside the city of Rome. I forbade several solemn processions, and chiefly those at night, and I took all the precautions possible to repress, at Assisium, all tumult at the feast of the Porzincula, and to prevent a great concourse of people, whence generally strifes and fights arise, which might be the beginning of greater disorders. I did the same in Rome, and the good people of that capital, during the whole time of the imprisonment of the pope (notwithstanding the daily vexations given by command of the French military to the pontiff and the Sacred College), maintained an attitude and a conduct really admirable, keeping themselves as much as possible at a distance from the French, to evince their affection to the government, without however, showing any want of civility or offering any insult, and blindly obeying not only the orders, but even the wishes of the pope; a conduct ascribed by many to the special protection of the blessed Virgin, to whom the Romans pay a particular devotion, and which tended much to preserve the honour of the pontifical government unstained; a conduct, in fine, which filled strangers then residing in Rome with astonishment, as well as those who in distant countries heard the true and faithful account from people of their own nation. A Russian nobleman, who was in Rome at that time, said one day with bitterness, that he delighted being in the capital to witness so rare a phenomenon; that there were in

Rome two governments, one opposed to the other; one, having at command the troops, the police, the citadel and prisons, in fine, all the means to make themselves obeyed, to make regulations and give orders to which nobody listened, and in the execution of which it was necessary always to employ force; the other government, on the contrary, deprived of all these means, and of the armed force, shut up in a palace, in reality a prison, surrounded by troops of the enemy, still by means of short manuscript notifications acquainted the public with its wishes, and remark, that whatever she commanded was on the instant voluntarily executed. Beautiful and consoling proof, that even without numerous and expensive troops, and often an insecure police, there are means for a government to make itself respected and obeyed. This admirable conduct of the good Roman people in these calamitous times, deserves to be handed down to the latest posterity.

One lesson, very forcibly inculcated by many parts of this volume, is the immense value to the Holy See of a bold unyielding policy in all times, whether times of crisis, or not. This lesson, applicable to our times as strongly as to those of the preceding generation, is recognized in the fullest manner by this admirable cardinal, who leaves it as a legacy to us from his own troubles and imprisonments.

On the announcement of the violent expulsion from Rome of the popes, Pius VI. and VII., nations became enraged, and the good complained, but no remonstrance, no voice issued from the thrones of the Catholic princes in favour of these sacred and august personages. Providence permitted this, to confirm more and more the Divine lecture given to the popes and ministers of the Church, often repeated in the sacred Scripture, not to repose their trust in the princes of the earth; and to render it palpable, and give evident proof, even to the unbeliever, that all happy events befalling the Holy See and the Church, proceed directly from the supreme dispositions of Providence. Too much, alas! had the Divine counsel been sinned against at Rome for many years; and what was afterwards the reward thereof? Throwing a veil over the events of a more ancient date, which prudence suggests should be passed over in silence, what happened with the French Government in the pontificate of Pius VII., suffices as proof of this. Every decree, I will not say even every request of Buonaparte, first consul, afterwards emperor, became at once law for Rome. The same pontiff allowed himself to be persuaded, that he had found a protector and a friend in that man; but when locked up in a carriage, surrounded by gendarmes, we were carried off to France like two malefactors, he then held a very different language.

Our readers will be amused with the following unsophisticated.

SPECULATIONS ON POPES.

I continued my journey, and arrived at Lansborough, where we passed the night.

The arrival of the pope was already known in the Savoy, and his passage by

the post road, whence the whole population was in movement, and a crowd was collected in the country through which he was to pass. Seeing three carriages, and one of them with the arms of the pope, they all ran, thinking they saw him, one knelt, another cried, and all implored his blessing. We told them that the pope was to pass the next day, and they did not believe what we told them. In one part of Savoy, and if I remember rightly it was at Modona, whilst we were changing horses at the post house, a crowd of people collected round my carriage, and began to question whether or no I was the pope. One said, "He is the pope, and I saw him plainly the time he passed before, and I recognise his countenance." Another answered, "No, it is not he; I saw him also the last time, and he was older than the person who is now in the carriage," pointing me out. A third added, "Must certainly it is not the pope; see, he is dressed like a cardinal." The first answered, "They have dressed him like a cardinal, in order that he may not be recognised." During this debate, a venerable old man came out of an adjoining house, made his way through the crowd, and come up to the carriage. All then looked on, and listening attentively, stood in silence. The old man looked at me, and then turning to the bystanders, "This," says he, "is not the pope, because the popes wear beards." This good man had seen in some house the portrait of some one of the pontiffs of the gone-by ages, and was not aware that the popes had not changed the customs of their illustrious predecessors in other things less frivolous than this.

A great deal of needless cant has been and still is often uttered about the harsh treatment received by Napoleon at the hands of England. If any one is infected with this cant, the best remedy for the disease is to read in this volume the treatment to which Napoleon, in the height of his prosperity subjected two old men both priests, one the deposed possessor of the oldest throne in Christendom—the Pope—the other a Cardinal and Secretary of State.

NAPOLEON'S INHUMANITY TO THE POPE.

All the following winter, and in the spring of 1812, the holy father was left tranquil in his prison at Savona, Napoleon having then turned all his thoughts to the so celebrated, and to him fatal expedition to Russia. But the evening of the 9th of June, towards seven o'clock, the pope suddenly received orders to prepare to return to France, and having made him change those clothes which might cause him to be recognized on the road, he was forced to leave towards ten o'clock in the morning. After a long and painful journey, in the hottest part of the day, he arrived at a very late hour of the night at the hospice of the Christian monks, at Mons' Cenis.

They took Monsignore Bartazzoli up into the pope's carriage, at Stupinigi, in the neighborhood of Turin, and he from that day never left his side. The holy father fell alarmingly ill at the hospice, &

such a degree that the officers who escorted him thought it their duty to forward the news to the Government at Turin, and to ask for instructions if they ought to remain there, or continue their journey. The answer given them was to execute whatever orders they had received; whence, though the pope had on the morning of the 14th received the holy viaticum, he was forced to begin his journey again on the following night, and to continue it night and day until the morning of the 20th, when he arrived at Fontainebleau. He never left his carriage the whole of the road, and when he required any food or repose, his carriage (as already mentioned) was driven into the courtyard of the post-house in the least populous towns. The prior at the imperial palace of Fontainebleau having no orders, as yet, from the minister at Paris, could not admit him, and he was brought to a house of his not far distant from the palace. A few hours afterwards the order came to admit the holy father into the palace, where some of the emperor's ministers came from the capital to pay their compliments to him.

This brutal conduct to a dying old man is well matched by the reception of Cardinal Pacca in his three years' prison at Fenestrelles.

I had scarcely entered my room, than I ran instantly to my window to observe if I should have even the benefit of the fine view, if it were possible in this horrid prison, but I found that it looked upon a flight of steps in the interior of the fortress, and had in front a high wall, which in fact excluded all view. I went to the other window of the room, and saw a very high alpine mountain, the Aberjan, of which the summit only was visible; and in several places the snow was to be seen in the summer season, which I left master of the field in the same place, after three years and a half's imprisonment. The apartment in which I passed almost all that time, was on the ground floor; the roof was cracked and rent in several places, from the shocks of an earthquake of the year before; the walls, black and smoked, resembled those of kitchens and blacksmiths' shops, and from the flooring to the height of the cornice, the walls were covered with disgusting remains of those dirty writings, which Monsignore Giovanni della Casca forbids even the mention of. The flooring was composed of boards, half rotten, covered with dirt, and fit only to be, as they were, the receptacle of mice. I found no other furniture in the room than what I had hired at first at my own expense, consisting of a bed, four old broken cane-bottomed chairs, and a wooden table roughly made, exactly like a shoemaker's bench. Whatever I saw around me, and what I had heard from the commandant on my first arrival in the fortress, caused a terror in my mind which increased when I saw that my servant did not return from the village where he had remained with my clothes. The thought of being left alone, totally abandoned, in the hands of the governor, excited other painful ideas in my mind, upon which I had recourse to the means of consolation

which religion administers, and recited some devout prayers on my knees. On a sudden my mind became serene, and a short time after, my faithful servant returned, and I had the assurance that he was to remain with me. The Major Jamas, who inhabited the fort, came in the evening to visit me, and learn if I wanted any thing, and how I found myself. Having thanked him for his attention to me, I told him that being a priest, and also an archbishop, I wished to say mass in the chapel of the fortress, which I considered certainly would not be denied me; and I begged him to have a priest brought by the commandant as a confessor, many days having elapsed since my last confessor. The Major answered me, that he believed there would be no difficulty with the commandant as to the celebration of mass, but that it appeared difficult that a confessor should be assigned to me after the strict orders from the government not to permit any one to speak to me. "But you can," said he, "say mass when you wish." I replied, "I have not the good fortune of being without sin, and if a confessor is not allowed me, I must to my great regret, abstain from celebrating mass." He then concluded by saying he would report my request to the commandant, and afterwards give me the answer.

The wind, which rose that night, produced immediately a great cold in the atmosphere, unusual at this season, and made a great impression on me, not being well provided with winter clothing. I wished to make a fire in the grate, but was obliged to put it out immediately, from the great smoke which filled the room, and nearly took away my breath; and forced to close the opening of the chimney, because the wind shook and threw down the few articles of furniture I had.

To these sufferings of the body were added the afflictions of the mind. I had the night before asked for some book to occupy my time, and distract me a little, and was sent a volume of Voltaire by an officer. I heard a bell ring in the corridor in front of my room, and learnt that a priest, a prisoner, was going to say mass in the chapel. I immediately desired my servant to ask Major Jamas if I could go with the other prisoners to hear it. He sent me the word that he had not had any instruction from the commandant on this point; that he would ask, and let me have an answer for my satisfaction the next day. This rigorous conduct began to tire me, and was, indeed, extraordinary towards a cardinal archbishop. He asks for a confessor, and the answer is, that it cannot be granted; he asks for a book, and they send him a volume of Voltaire; he expresses his desire of hearing mass, and does not obtain the permission, and is even answered that they will ask instructions, whether they will grant it or not in future. How could one not be stung to the quick at such harsh treatment?

Everything appeared directed to take away that comfort which religion can only administer under such painful circumstances. I held my tongue, and suf-

fered with patience, "hoping the good, and tolerating the evil." The commandant came to pay me a visit, with Major Gazan, and I instantly introduced the subject of the mass and confessor, praying him to comply with my request on these two important points. He answered me that he would give orders to the gaoler to come and let me know in the morning, when mass was to be celebrated, and to accompany me to the chapel, but that it was not in his power to grant me a confessor, from the express order given to him by the Government not to allow me to speak with any one whomsoever.

But, enough of this. We conclude with a characteristic anecdote of Cardinal Maury, which does something towards settling any doubts that may have existed as to this personage's character. We do not recollect to have met it before.

CARDINAL MAURY.

This worthy ecclesiastic found the means one day of entering my room, and we held a long conversation on the religious affairs of France. He talked much about the Cardinal Maury, and I remember well what was said about this member of our body. Towards the end of our conversation, I said to him, "Signor Hanon, I have heard great eulogiums of a panegyric in praise of St. Vincent of Paul, composed many years since by the Abbe, now Cardinal Maury. I am persuaded you must have heard it; it is really a master-piece of sacred eloquence." To which he replied, "Yes, your eminence, that praise may be given it." Why, then, did not Maury publish it, as he has his other literary productions?" "I suspect," he added, "your eminence, that he has not done so, nor will he at any time, that he may not be given the lie as to a fact he states." "What does this mean?" I answered. "Know," said he, "that we, the community of St. Lazarus, were surprised on hearing a fact stated in that panegyric, which is not mentioned in the life of the saint nor in any of the memoirs preserved by us. We, consequently, ask the Abbe Maury where he had found so important a fact of the saint's life, which was unknown to us all. He answered, he had found and extracted it from the proceedings of his canonization. We, who had the originals, made researches, and could not find it. It is, therefore, to be suspected that he invented it; and talking of Cardinal Maury, I will mention a curious anecdote. We had the custom at the convent of St. Lazarus, of inviting the preacher to dinner with us, and acquainting him, at the same time, that he might bring with him any other confidential friends. The Abbe Maury accepted the invitation, and brought three literary friends to dinner that day, belonging to the Academy, and noted in Paris for their incredulity and the irreligious writings they had published. Your eminence may well imagine that this was highly displeasing to the whole community, and some of our oldest members would not appear in the refectory, refusing to sit at the same table with these pretended philosophers." We conclude with recommending this

volume to our readers, merely adding that this is a translation from the original edition, unpruned by the scissors of the censors. The consequence is that the names of persons in authority are given in every instance. The translator closes his short preface by informing us "that whatever trifling sum may accrue after the expenses of the publisher are paid, will be handed over for the benefit of that excellent institution, established and conducted by the Sisters of Charity, the Hospital of St. Vincent Stephen's Green, Dublin, where patients are admitted and attended without religious distinction."

NATURAL HISTORY.—The Menagerie—Animals and their Instincts, &c.

I have, though on the wrong side of fifty, been, to-night, to the MENAGERIE, on Walnut street. I saw there, a thousand times more of animal instincts, and of their claims upon man to be kind to their species, than I witnessed, when a boy, in Ricket's Circus.—There (in that Circus) I saw, only, the horse tamed, and educated. Here (in the Menagerie) I saw lions, tigers, leopards, elephants, camels, &c., all performing parts, at the will of their keepers, which brought them almost within the circle of human intelligence! The very Millenium would seem to have come—for there the lion and the lamb lie down together; the young child puts its hand upon the creature's den, and receives no hurt—and none from the serpent but only the

"Homage of its arrowy tongue."

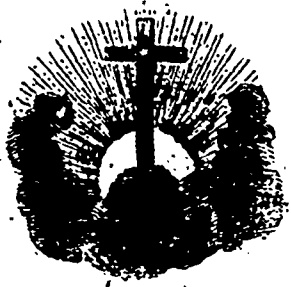
DRIESBACH, the necromancer, as he would seem to be, the subduer of lions, leopards, tigers, more than divided my astonishment with those voracious beasts that he had tamed. His will, is their will. They lie down, and get up, at his bidding, caress him, embrace him, one lies down and submits to be handled, as the chambermaid handles the bed; another furnishes a pillow; and when he reclines upon these, a third comes at his bidding, and serves for a covering. The infant, in the mother's arms is not more subject to her will, than are these caged lions, tigers, leopards, &c., to Driesbach's.

In all his performance with these terrific animals, he employs pantomime, which is language to them. His finely developed form, and sparkling and penetrating black eye, combine to bring the lions to his purpose; while his splendid attitudes astonish and delight his audience. A sculptor might profit by an attendance upon these postures. Sometimes with one knee bent forward, and one leg sent backward, one hand finding a pedestal on a lion's head, whilst the other points into the air, where his eye seems to be reading the lessons he has taught these Sybian monsters. But it is when he opens his intercourse with the beasts, and walks the platform, raised some six feet from the pit, that we see the terror of his near connection with the "beasts in their lairs"—A hopelessness overcomes him—he yields—falls!—When, through the tops of a tree, six or eight feet above, we see peering, a tiger's head. For a moment the beast surveys the prostrate man—then

with a bound, falls upon him, opens his jaws, and throttles the victim. A growl is heard, the beast drags its victim down a slope of some ten or twelve feet, when a contest begins—*Driesbach* is victorious. The beast crouches! He puts his foot upon it, then seizes it by its neck, and then drags it, subdued, into an opening, beneath the cage. No one can witness this without a shudder. And yet *Driesbach* and the beast perfectly understand one another. Not a tooth is pressed upon the man; not a nail protruded. It is all play and pastime, yet it seems a terrible reality.

If lions, tigers, leopards, &c., can be thus tamed, what ought to be our sympathies for our domestic animals—the horse, the dog, the cat? This whole affair is one great lesson of HUMANITY—it humanizes the heart. Had I a hundred children, I would send them all to the Menagerie. They would all, I am sure, come away improved, and made kinder and better. Man is too much inclined to be cruel to brutes. Every lesson that softens this propensity is a good one.—*Philadelphia Daily Chronicle.*

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



THE CATHOLIC.

Hamilton, C. D.

WEDNESDAY, JANUARY 10, 1844.

We have been under the necessity of imitating some of our contemporaries, by omitting our paper for last week—partly through indisposition, and partly through our additional duties during the holidays.

Our readers will the more readily excuse us, as this being leap year, they will receive the same annual number as formerly.

ON THE MYSTERY OF THE INCARNATION.—The subject proposed by the Church to the consideration of her children, at this holy season of the year, is that stupendous mystery of divine justice and love, manifested in the incarnation of the second person of the adorable Trinity: the Deity, as it were, stepping forth from his own eternity to be born a child of time; by his human nature a descendant of Adam: the Almighty becomes a frail mortal, a helpless babe; and, according to the Psalmist, *as a worm and no man: the reproach of men and the outcast of the people: his palace but a stable; his bed of state a manger; his only courtier attendants his Virgin Mother and her oblate guardian spouse Saint Joseph, an ox and an ass; his royal robes some swaddling bands; his first invited visitors,*

some humble shepherds from their night watch, over their flocks. We thus behold Him, the word omnipotent, who at the beginning bade all that is to be; who poured out all over the firmament those numberless and innumerable luminous and illuminated orbs; appointing their relative distances, and regulating their course; clothing the whole of his stupendous creation in the glory of his light; and providing so abundantly for the order, harmony and well-being of all his creatures. This infinitely majestic and independently existing Being has not disdain to stoop down from his transcendent throne to such lowly wretchedness, privations and sufferings, for the sake of man, the last, the least and lowliest of his rational creatures: in order to raise him up from his fallen state to a higher and more dignified one than that from which he fell; and, as man had been created to his divine image and likeness, he deigns to make himself to man's image and likeness, in order, not only to repair in that image what had been darkened and disfigured by sin, but even to enhance its beauty and render it more like his own; for where God interferes to remedy the evil caused by man's fall, he renders the creature's condition, by making it a more meritorious and dignified, and hence a far more desirable one than it had been from the very beginning. And thus, as St. Paul declares, "where sin has abounded grace has abounded more."

In this mystery, and in all the labours, and sufferings even unto death of the Deity incarnate, we contemplate revealed two hitherto undisputed attributes of the Godhead; the rigour of God's infinite justice, and the goodness of his infinite mercy. The rigour of his justice, in requiring of man, as man, an adequate atonement for his offence, which, in its object, was infinite; and therefore must be an infinite one; such as neither man, nor all the creatures together, could ever fully make; yet of man, as the offender, and before his perfect reconciliation with God, that full atonement was required; then, as God in his mercy has resolved to pardon man, he must render that creature capable of making that perfect atonement; and this is done by the filial Deity, not disdain to take upon himself the human nature, and, as man, to make the satisfaction so indispensably required; for his every act, though the act of man, is at the same time the act of that God who had made himself man, and is thereby infinitely satisfactory to the Deity. Thus is verified the saying of the Psalmist;—*mercy and truth have met each other, justice and peace have kissed.*

TO SUBSCRIBERS.—The new Post Office arrangement commenced on the 5th, whereby one half-penny of postage will be charged upon each paper to the person taking it from the office. Since we began our paper, we have made no extra charge to mail Subscribers, [as almost every paper in the Province did and which they will now be obliged to take off] but pre-paid them all; and surely we can expect no less than a similar return from our Patrons.

Being compelled to pay postage both ways on our American exchanges, we shall be obliged to return several of them.

TO CORRESPONDENTS.—On looking over the number alluded to by our Montreal Agent, we find the omission of five shillings, which should have been credited to the Rev. Mr. Manscan of Industry Village. Errors will occur at times in spite of the greatest attention. We imagine, however, that our Agent forgets the expense he entails upon us in his correspondence—his two last brief epistles cost the full amount of the dollar in question.

For our Rev. Friend in Cornwall, we have to say, that the dollar mark [S] attached to the name of Mr. J. F. fell out of the form.

REPEAL ASSOCIATION OF HAMILTON.

Wednesday, the 3rd of January, being the day appointed for the simultaneous meeting of all the Repeal Associations in Europe and America, the Hamilton Association met on that evening, the President in the Chair; who stated, that the object of the simultaneous meetings was to show to the world that the friends of Ireland were neither few nor far between; and that here, although we might in a manner be considered exiles, yet we still cherish a love for the land that bore us; and he thought he spoke the sentiments of this large meeting, when he emphatically declared, that so long as Ireland was unjustly dealt with, this Association should continue its exertions in endeavouring to obtain justice for our despised and trodden down countrymen.

The President then introduced Mr. Matthews, the Secretary of the Brantford Repeal Association, and a number of gentlemen from Dundas. The President having called on Mr. Matthews for information regarding the progress of Repeal in Brantford,—

MR. MATTHEWS rose and addressed the meeting at some length. He stated that the Repealers of Brantford had held two meetings, and now numbered upwards of sixty members; that the friends of Repeal in that vicinity were every day becoming more numerous; and as they were all of opinion that a junction of the different Repeal Associations of this District should take place, he hoped that plan would now be adopted. He wished to impress on Irishmen in this country the necessity of their joining in one universal cry for Repeal, as it was evident no hope was left them of having justice done their countrymen by an English Legislature. Is it possible that Irishmen are forever to carry the mark of Cain? Are they never to have a nation and a name? Is it the climate or their nature that has unfitted them for making laws to govern themselves?—I would ask, (Mr. M. continued) what does the great majority of the English Parliament know of the local wants of Ireland? They come to the House of Commons and vote at the beck of the minister for the time being, especially if that vote be to rivet the iron fetters of oppression on poor old Ireland. Let them give Ireland back her Parliament, and then mark her prosperity. The union has been tried long enough, and proved a curse to Irishmen. Well might Moore exclaim, that

Unprized are her sons till they learned to betray,
Undistinguished they live if they shame not their sires;
And the torch that would light them through dignity's way,
Must be caught from the pile where their country expires!

Let them give Ireland her Parliament.—What possibility is there of Irishmen making bad laws to govern themselves? Are they less fit for self-legislation than the people of Canada and other British Colonies? The act of union, gentlemen, was carried by bribery, intimidation and the vilest corruption; why not, then,

firmly and perseveringly call for the Repeal of that odious statute after being carried by such means? Believe me, gentlemen, many of you will live to see that happy event, if those who desire it only give "a long pull, a strong pull, and a pull altogether."

Be wise, be firm, be cautious; yet be bold,
Be brothers true—be one.
I teach but what the Phrygian taught of old,
Divide and be undone.

Mr. Matthews resumed his seat amidst great cheering.

MR. CLARKE then moved, seconded by G. J. FITZGIBBON,

That from the statement made by Mr. Matthews, of the desire of the Repealers of Brantford to be incorporated with those of Hamilton and Dundas; and the Repealers of Dundas having expressed a like desire;—be it therefore

Resolved,—That the name of this Association be changed from the "*Loyal Repeal Association of Hamilton*," to that of the "*LOYAL REPEAL ASSOCIATION OF HAMILTON, DUNDAS AND BRANTFORD*."

Moved by JOHN BRICK, seconded by EDWARD ALTON,

Resolved,—That the thanks of this Association are due to, and hereby tendered, to the patriotic Repealers of Brantford for their praiseworthy exertions to aid the great constitutional struggle now going forward in the much oppressed land of our birth.

Moved by G. J. FITZGIBBON, seconded by CHARLES LANGFORD;

Resolved,—That the Secretary be instructed to communicate the foregoing resolutions to the Repealers of Dundas and Brantford.

After which, a number of new members were admitted, and most of the members paid in their second monthly subscription. It was also agreed that the next meeting of the Association would take place at Dundas, on Monday Evening the 15th instant, and at Hamilton, on Tuesday the 16th.

The meeting then adjourned, giving three cheers for O'CONNELL and REPEAL.

IRELAND.

Loyal National Repeal Association.

TENURE OF LAND COMMISSION.

MR. O'CONNELL—I wish to call the attention of the association to a subject of great public interest—it is the commission appointed by the government to inquire into the state of landed tenure. It is much more than a year ago since the greatest clamour was raised by the Tory party, because the late lamented Mr. Drummond—one of the noblest spirits that ever adorned human nature—said, in a correspondence with some country magistrates, that "property had its duties as well as its rights." He was abused with the greatest scurrillity in the Tory papers, and assailed in parliament with the utmost violence and animosity, on account of that sentiment, to such an extent as to render his after life unhappy. But what has happened now? A commission has been actually appointed by the present government, with Lord Devon, at the head,

of it, to inquire into those very duties, and why has that been done? I will tell you, if you promise not to carry it further. (Laughter.) It is on account of the exertions of the Repealers; and whatever becomes of us and the Repeal (and I believe both will be triumphant), we have this consolation, that we have set the stagnant mass in motion, and that we have, at all events, made what would otherwise be mephitic and stagnant flow over the land, and impart to it a moral irrigation. (Hear.) I wish that every individual in the land would give all possible assistance to this commission; and though we may not be altogether satisfied with the persons appointed, still that is not the fault of the government, as they applied to Mr. More O'Farrall to become the chairman of the commission, but he declined on account of ill health. But whoever the members of that commission may be, it is the duty of every body to assist them; and to give them perhaps more of evidence than they may like. I am quite ready to be examined before them, if required, and I trust every one in Ireland will be ready to follow my example. I move that the standing order be suspended, and that it be the opinion of the association that every possible assistance should be given to the government commission appointed to inquire into the state of landed tenure in Ireland.

Mr. JOHN O'CONNELL seconded the motion, which was put from the chair and carried unanimously.

The LIBERATOR again rose and said— I have one subject more to bring forward before we go into the pecuniary part of the business of the day. A proposition has been now brought forward, also resulting, I believe, a good deal from the exertions of the Repealers, and it is no less than a proposition from one of the leading organs of the government for pensioning the Catholic clergy of Ireland. I am not, however, much afraid that that attempt will succeed. They say that they are ready to give £600,000 a year for the purpose, but I do not think that John Bull will be very well satisfied to give such a sum to the Popish priests who are asking for nothing, while he has too many others asking him for more than he can give.

But we are quite safe from the danger of such an offer being accepted. The Catholic clergy of Ireland have over and over again refused to agree to any such proposition, and they will, if necessary, do so again. (Loud cheers.) But see how they have been complimented. The paper that suggests that this sum of £600,000 should be given to the Catholic clergy of Ireland pays them the compliment of saying that they are to be paid, not for preaching religion, but for preaching rebellion. That is rather a handsome compliment to pay them. For my own part I would wish to see for the clergy of every persuasion that the pastor of every flock should have a domesne in the nature of a glebe house, to descend from one pastor to another, but such a system has nothing whatever to do with the government plan. It is money they offer, and nothing but money, whereas I do not think there are two things in the world more clearly placed in antagonism than money and religion, and I have not the least apprehension that the religion of the Irish people would be ever affected by

the taint of sordid lucre and gain.—In short, I do not think it necessary to express any opinion on the subject more than that it is in the safest hands; and as for the £600,000, I have to tell the promoters of this plan that it would not be enough by £400,000. They should make it a million in order to have it efficient, and I just tell them that for their satisfaction. (Hear.) The paper that brings forward that proposition is exceedingly indignant with me for calling the people of England Saxons, though I have given up the use of that term; but see how it speaks of the Irish people. It says:—"In 1793 the minister might have gained over the Catholic gentlemen, and might have formed, in the shape of a healthful constituency, an effective barrier against a superstitious and demoralized mob." There is a description of the people of Ireland for you, and a description, too, coming from the very persons who abuse me for calling the people of England "Saxons." (Hear, hear.) Those same persons use the term "a superstitious and demoralized mob" as the best names in their vocabulary to describe the moral and religious people of Ireland. But I have the evidence of Lord Morpeth in the House of Commons when he declared that the most moral people in the relations of private life on the face of the earth were the Irish people. He quoted thirteen or fourteen reports of committees in the House of Commons where evidence was given on the Irish people, and all admitting their superiority in domestic morality over every other people on the face of the earth, and therefore this base scoundrel lies in his teeth when he calls the Irish people a superstitious and demoralized mob. I have read this extract merely for the purpose of showing the civility with which we are treated; and I now turn to another passage. It is this. "Let us then look about us a little. Mr. Pitt, it is known, contemplated fifty years ago a provision for the Roman Catholic clergy—a provision which would make them more satisfied with the state which contributed to feed them; and less dependent on, and less at the mercy of a savage multitude, engaged in schemes of turbulence or plunder." These are the compliments we are paid in England, and yet they are exceedingly angry with us, and think us most ill-conducted boys if we call them Saxon. Why "Saxon" is too good a term to apply to any one who could use such language towards the Irish people. (Hear, hear.) I wished to make these remarks before going into the financial business of the day.

ANOTHER COMMUNICATION FROM JOSEPH STURGE.

The LIBERATOR rose and said—I have now to call the attention of the association to a few moments to a subject which I deem of very considerable importance; and, indeed the importance of it will strike every one in the mere recital. I recently called the attention of the Association to a communication from Joseph Sturge, a most respectable gentleman, and a most amiable individual, who spends his life in endeavouring to promote the happiness of mankind, of every creed, class, and colour. He risked his life in making a voyage, at his own expense, to the West Indies, during the apprenticeship, as it was termed, of the negroes, and was most instrumental in getting them entirely emancipated. He wrote to us, stating that the people of England were indisposed to the Repeal of the Union for two reasons. First, on the ground that it tended, in their opinion, to separation between the two countries; and secondly, that they were

afraid of religious ascendancy in Ireland of an anti-Protestant description. The association will recollect that we answered that letter, stating our thorough conviction, that instead of the Repeal tending to a dismemberment of the empire, it was the certain mode of continuing the connection between the two countries; and in reply to the second objection, we expressed our readiness to consent to the adoption of an article in the construction of the Irish parliament, that it should not have power to adopt any law of a bigoted or exclusive nature. (Hear, hear.) He also stated in his letter that he thought the arrangement between the two countries should be of a federal nature—that there should be a parliament in England to do business exclusively English, and a parliament in Ireland to do exclusively Irish business; & that there should be a federal parliament besides for both countries to transact what he termed imperial questions. In replying to that letter we endeavoured, or as I prepared to reply myself, I may use the first person, I endeavoured to show that what he termed imperial questions were solved at once by stating that they belonged to the prerogative of the crown, and that all we required was an Irish parliament to transact exclusive Irish questions, leaving the British parliament to transact questions of great burden, as it did before the Union. I stated that all colonial questions belonged to the privileges of the crown, and I called on him to point out a single question which would require a federal parliament to transact. To that letter he has sent the following reply:—

"To T. M. Ray, Secretary to the Loyal National Repeal Association, Dublin.

"I am this morning favoured with thy letter of the 9th instant, containing a copy of resolutions passed by your association on the 30th ultimo, and calling my attention particularly to the fourth, in which I am requested to specify what the questions are involving the interests of the United Kingdom, exclusive of those which come within the range of the royal prerogative."

"Before giving a reply, I would respectfully submit that the advocates of Repeal should clearly define who is to advise the Sovereign in the exercise of that power.

"You permit that the prerogative of the crown includes within its operation all, or nearly all, the matters for which what was designated 'imperial legislation' is thought to be necessary; but as it is a maxim of the British constitution that 'the Sovereign can do no wrong,' the ministers of the crown, who are controlled by a majority of the House of Commons, give or refuse the royal assent to what measures they think fit, and it is held by many true friends of Ireland that as long as we are one kingdom there must be some one body to whom the ministers of the crown are responsible, and that this body should be representatives of the whole nation.

"If all who require equal justice to Ireland agree upon great and well-defined principles, minor details will not, I trust, keep them long separate, and your full recognition of an equality of civil and

religious rights is eminently calculated to remove the prejudices of the honest-minded, the fears of the timid, and to show to the world at large that you seek only impartial justice for all your fellow subjects.

Very respectfully,
"JOSEPH STURGE."

"Birmingham, 1th of the 11th Mo. 1844."
The letter was received with loud cheers.

MR. O'DONNELL'S REMARKS.

It is, Sir, but a small compliment to this important document to move that it be inserted on our minutes, and that the grateful thanks of the association be given to Mr. Sturge for his communication, and to further move that the letter be referred to the committee to report on by this day week; but think that, as an answer to the difficulty which he suggests will be very plain and simple, I may give it at present without waiting for the reply that will be prepared by the committee, and without binding the association with anything I may now say. The question which he puts forwards this—The prerogative of the crown embodying in it all imperial questions—what parliament is it that shall dictate the ministry that wields the prerogative to be thrown. I put the question in the strongest light, but, in reply, I beg to remind him that we require an Irish parliament over Irish affairs. We do not want a parliament to legislate for any people in the world except for people being resident in Ireland. All we require is to give protection to Ireland, and, in short, we use our parliament only as an object of defence. Let us look to Canada at the present moment where the British Government has created that the local government shall enjoy the confidence of the Canadian parliament. In the same manner we want it the Irish government shall have the confidence of the Irish parliament—that the Irish parliament shall have a control over the executive here, but that control should extend only to the employment of an instrument of power in Ireland, and would be limited entirely to that. We would leave to the British parliament the entire control of the administration. The British parliament would control the ministry near the crown, and the Irish parliament would not have the means or the power to interfere in that control, no more than before the Union. (Hear, hear.) In answer to the question is, that for Irish administrative functions, the Irish parliament should have control within Ireland, and that for all other administrative functions the British parliament would have the control, and that the prerogative of the crown being in the hands of the ministry, influenced by the British parliament, would solve every difficulty of an imperial nature.

PAYMENTS RECEIVED.

- Hamilton—Mr. Hohecy, 15s.
- Oakville—Capt. Boylan, 22s. 6d.
- Cornwall—Rev. Eneas McDonald for Dr. McDonald, 15s. (Mr. Fianagan paid \$8 last remittance.)
- Williamstown, Mr. Dan Heenan Miller, 15s.
- Cornwall—Mr. J. S. McDougall, 10s.

BIRTH.

At Hamilton, C.W., on the 2nd January, 1844, the Lady of Mr. G. THORNTON, Commissariat Department, of Twin Sons.

From the N. Y. Freeman's Journal.

THE 'CHRISTIAN ALLIANCE.'

A few weeks since, I addressed to you a hurried notice of a Society or Alliance, recently formed in our metropolis, called by its founders the "Christian Alliance."—Deeming the professed objects and intended measures of that Alliance, of a very incendiary, or to use the mildest term, equivocal character, I feel desirous of calling attention more directly to the subject and must therefore do so, for the second time, the indulgence of a place in your columns.

We have been, time and again, called upon to lament the intense religious intolerance and bigotry manifested in the formation and practical workings of almost all of the strictly Protestant or anti-Catholic societies of the day. But in the case of the "Christian Alliance" we notice a violent political tendency, visible in few, if any, of these Societies. I will proceed, briefly, to illustrate the nature of the political tendency of the "Christian Alliance."

The public ear has been incessantly assailed during the last thirty years, by details of constant conspiracies and secret societies, aiming at violent political changes in various States of Italy; particularly the States of the Church. These secret and treasonable projects, conceived of none of the features or characteristics of just revolution, have originated, for the most part, from the incultion and spread of French revolutionary and I may add, irreligious sentiments; Italy, during the period of French ascendancy. The aim of no one of these several unseemly movements has been liberal reform, the redress of political grievances, or legislation for political rights; nor has any one movement been saved by the prerequisite of universal consent; but have, on the contrary, been entirely of a seditious character to revolutionise and utterly demolish in violent manner and by forcible means, the prevailing political systems of Italy. These movements, revealed from amidst the mystery with which they have been uniformly enveloped, have long ceased to be deemed, in public estimation, of a patriotic character; except by fanciful tourists and political tractarians possessed more of imagination than either good sense or sound political judgment.

The governments of Italy, for their own preservation, have been compelled to render more numerous and scrutinizing their systems of police and political surveillance. Again and again, persons engaged in, or justly suspected of, these treasonable and incendiary projects, have been expelled or dismissed their various states. These exiled revolutionists, whose name is almost "Legion," have spread themselves throughout the larger cities of Europe, in as immediate vicinity as possible to Italy, or wherever congenial spirits ready to profit by revolution, could be found, and have continued, in their exile or banishment, the active agitation of their favorite seditious and incendiary projects, by secret juntas, incultion of the most unjustifiable revolutionary doc-

trines, and by circulation of the most inflammatory political, as well as anti-Christian, publications and tracts; introduced in violation of municipal laws by smuggling and illicit means, into even the heart of Italy itself.

Every means have been used to ward off or nullify the effects of these incendiary attempts, and thus far with happy success. In the language of the "Address" appended to the articles of association of the "Alliance":—"The abortive attempts at political revolution, which have occurred within the past twenty-five years, and which have been put down immediately by Austrian bayonets, have taught Italian patriotism one valuable lesson. The patriotic minds of that glorious land, whether in exile or on their native soil, are understood to have abandoned the hope of liberating their country by insurrection and the sword. They see that there can be no hope of a new Italy, otherwise than by an intellectual and moral revolution that shall make the people new."

"With such views, movements are already organized by Italians themselves, to diffuse among their countrymen such knowledge as will tend to that intellectual and moral renovation, without which all political changes will be of little value."

It seems, from the same Address, that we have among us and in our own city, a host of these samples of Italian patriotism; upon whom, together with their brethren throughout Europe, leagued in the same intentions, the "Christian Alliance" relies, as staunch allies in its peculiar enterprise. Not to accuse the "Alliance" unjustly, let the Address speak:—"With reference to the field thus opened among the Italians, both in and out of Italy, the 'Philo-Italian Society' was founded a few months ago, in the city of New York. The correspondence of that society, and the consultations which it has held with friends of the cause in other parts of the country, have resulted in some modification and enlargement of the plan; and thus has arisen the organization which now presents itself to the Christian public. Our great object is the promotion of religious freedom; but still, as before, we propose to labor for that object, particularly and chiefly by the diffusion of useful and religious knowledge among the Italians. It is upon Italy, with all its ancient and enduring influence upon the doctrines of the world, it is upon the metropolis of that great spiritual despotism which has for ages overshadowed the nations, that our eyes are fixed. Our prayer, shall be, and our hope, that the great Babylon may fall; and that the banner of primitive Christian truth and freedom may float over the Vatican itself."

It seems then the Alliance originated in consultations and correspondences, not confined to American zeal and research, but commenced and promoted by expatriated Italians among ourselves, formed into a politico-religious society. These last mentioned persons, desirous to carry out and succeed in their hitherto unsuccessful enterprise, under new names and

with the aid of new and specious pretences, have either inveigled the Christian members of the alliance into their places, or have formed a strict coalition with them under the title "The Christian Alliance." The allies are upon the horns of a very pretty dilemma. In charity we would adopt the first supposition; the second not flattering the presence of sincerity put forth in their publication.

Let us briefly examine whether the "Alliance" from its own standards, the constitution, address and proposed measures, is of the immutable character.

First. The object of the Society is, what the "patriotic minds" of Italy, whether in exile or on their native soil, after a "twenty-six" years struggle, have failed in provoking—a revolution. Neutrality in the strictest sense, is proposed in the face of words of an adverse and most pungent meaning. They repudiate the motive of interference with "questions properly patriotic," and at the same time, in the language of the address, aim at "an intellectual and moral revolution;" also the overthrow of that "Empire which the Roman Pontiff holds in the world of thought and faith, in the most intimate alliance, offensive and defensive, with systems of secular misgovernment;" also "an emancipation of the minds of the masses there," in Italy; also "the promotion" of what they call "religious freedom," and the fall of "the Great Babylon;" terms which we are prepared to understand in their true meaning.

Secondly. The means and specific efforts by which those objects are to be accomplished, are 1st. "To send to London, Paris, Lyons, Switzerland, Marseilles, Corsica, Malta, Corfu, Constantinople, Smyrna, Alexandria, Algiers, Barcelona and other parts of Europe, resorted to by large bodies of Italians, a judicious agent to establish a correspondence and depositories for the sale of Bibles and other books, as well as other arrangements. 2d. The publication of tracts and books in the Italian language, selected and original; to be revised, selected, or composed by the above mentioned Italians, among us. 3d. The introduction into Italy of papers, tracts, and books by secret and illicit means, in the face of a "rigid censorship over the press, and the importation of books," despite "an Austrian artillery and a police swarming in every quarter." 4th. A coalition and union of effort with the Bible Society, The Tract Societies, and the various Missionary Societies, when requisite or advisable. 5th. The employment of Ministers as missionaries. And 6th.—The "prosecution of enquiries," and the collection and publication of facts connected with the intended effects.

In the third place, the above mentioned "specific efforts" are to be carried on, in violation of the laws and by avoiding the police regulations of the threatened governments. In addition to what I have already said, the following extract from the address will be sufficient under this head:—"A door is open for the access of truth to the minds of the Italian people,

notwithstanding the most rigid censorship over the press and the importation of books; notwithstanding the terror of the Austrian artillery, and the inconveniences of a police swarming in every quarter; it is ascertained that to some extent, papers, tracts, books, the Bible itself, can be introduced into Italy, and can be placed in the hands of those who will hardly fail to read and profit by the reading."

There are other circumstances connected with the origin and formation of the "Alliance" worthy of consideration. It consists of intellectual members of all denominations, the most adverse, only united in their anti-Catholic hostility.—It was secret in its formation, and its existence even now is scarcely known by the Protestant institutions of the day. It seeks a coalition with Tract, Bible, and Missionary Societies in its projects, many of which I have shown to be illegal and in violation of law. Its roots extend throughout the entire Union, and among its officers are the most influential members of the other Societies alluded to. I have reason to suppose the organization is very perfect and extended.

The extent and danger of a combination, the most reckless, of all the reckless societies of the day, of an anti-Catholic character, of the tendency as above explained, so complete in organization, so equivocal in character, can scarcely be appreciated.

With apologies for the length of this article, I remain &c.

PERSCRUTOR.

Dec. 11, 1843.

The manufacture of oaths and vows for the Jesuits employs a great number of hands at present, and is no doubt a lucrative business. Many a play, as some one said, would have been hissed from the stage, if it were not for the introduction of an Irishman who is made to father the stupid jests of some English Author; and many a newspaper in our days, would soon expire if the Editor did not cater for the depraved appetite of his subscribers with stories about Jesuits, Nuns, Popish Priests and conspiracies against the liberties of the United States.—*Cath. Telegraph.*

SIR WM. DRUMMOND STEWART, who has recently succeeded to the title of the Earl of Lorn, in consequence of the death of his uncle, has arrived in New Orleans. He will, unless recalled by her Majesty Queen Victoria, to take his seat in the House of Lords, depart in the spring for Santa Fe by the way of Independence, Missouri, at which place he left his mules and carts on his return from his Rocky Mountain expedition.—*Baltimore Saturday Visitor.*

This nobleman embraced the Catholic faith some years ago, and was received into the church by the late Bishop of St. Louis. He is, we are informed, a fervent convert.—*Cath. Mex.*

We are happy to perceive from the report of arrivals at New Orleans, that the Mary Kingsland has safely arrived after a voyage of 44 days. Very Rev. J. TIMON and his Missionary band were passengers in the vessel.—*Ibid.*

"THE CATHOLIC"

NEWS-BOYS

Address to his Patrons.

January 1st, 1844.

Permit your Printer's Carrying Boy,
On this New-Year to wish you joy;
With health and happiness complete,
And means, to help your Neighbour, meet.
I've brought you every week with pleasure,
A varied store of mental treasure;
The latest News from ev'ry Nation,
And facts, the worthiest of narration;
Whate'er seem'd curious or prodigious;
And what t' enrich the mind religious
With useful knowledge, true and sure,
Deriv'd from wisdom's source's pure:
Not like that drain'd from muddy puddles,
By preaching gangs of strolling Noodles,
But drawn forth from that Fountain seal'd
Which Christ has to his Church reveal'd;
And to her pastors did bestow
His Rod, that bids its waters flow.
As from the rock's forth gushing tide
Were Israel's thirsting hosts supplied,
While through the wilderness they pass'd
Till reach'd the promis'd Land at last.
Nay, if the muse were not so shy,
I'd bring you some sweet melody.
For all this yearly precious Budget,
I crave, (and hope you will not grudge it,)
Some Token of your approbation;
The Gift is at your own discretion.

CALENDAR FOR 1844.

MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JANUARY.	7	8	9	10	11	12	13
FEBRUARY.	4	5	6	7	8	9	10
MARCH.	3	4	5	6	7	8	9
APRIL.	7	8	9	10	11	12	13
MAY.	5	6	7	8	9	10	11
JUNE.	2	3	4	5	6	7	8
JULY.	7	8	9	10	11	12	13
AUGUST.	4	5	6	7	8	9	10
SEPT.	1	2	3	4	5	6	7
OCT.	6	7	8	9	10	11	12
NOV.	3	4	5	6	7	8	9
DECEMBER.	1	2	3	4	5	6	7

UPHOLSTERY AND CABINET MAKING:

Oils, Colours, Painting, Gilding & Glazing.

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

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

A good assortment of Looking Glasses of various descriptions and sizes kept constantly on hand, Wholesale and Retail.
**MARSHALL SANDERS,
JOSEPH ROBINSON.**
King street, Hamilton,
May, 1843. 38

MEDICAL HALL.
OPPOSITE THE PROMENADE HOUSE
King-Street, Hamilton.

C. H. WEBSTER,
CHEMIST AND DRUGGIST,
GRATEFUL for the very liberal patronage he has received since his commencement in Hamilton, begs to inform the inhabitants of Hamilton and vicinity, that he has just received a large supply of DRUGS, CHEMICALS, AND PATENT MEDICINES, which he will sell as low as any establishment in Canada; and begs further to state, that he is determined to keep none but pure and unadulterated Medicines, & trusts by strict attention, to receive a continuance of their confidence and support.
A large supply of Hair, Hat, Cloth, Tooth and Nail Brushes; also, Paley's fragrant Perfume.
Horse and Cattle Medicines of every Description.
Physician's prescriptions accurately prepared.
N. B. Cash paid for Bees Wax and clean Timothy Seed
Hamilton, Dec, 1842 35

DENTISTRY.

N. R. REED, M. D. Operating Surgeon Dentist, would respectfully announce to the Ladies and Gentlemen of Hamilton and its adjoining towns, that he has located himself permanently in the town of Hamilton where he will be happy to wait upon all who wish to avail themselves of his services.
Consultation gratis and charges moderate.
N. B. Persons or Families who desire it may be waited upon at the residences.
Office above Oliver's Auction Room, corner of King & Hughson Streets.
Hamilton, Sept. 6, 1843.

T. 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.

SCHOOL BOOKS.

THE Subscribers have always on hand a large stock of such School Books as are in general use throughout the Province, which they dispose of Wholesale and Retail at unusually low prices.
A. H. ARMOUR, & Co.
Hamilton, June, 1843. 39

Dr. SPOHN'S SICKHEADACHE REMEDY.

Read the following from Judge Patterson, for thirty years the first Judge of the County in which he lives.
Middletown, N. J., March 12, 1840.
Messrs. Comstock & Co.

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

I HEREBY CERTIFY that my daughter has been afflicted with sick headache for about 20 years—the attacks occurring once in about two weeks, frequently lasting 24 hours, during which time the paroxysms have been so severe, as apparently soon to deprive her of life. And after having tried almost all other remedies in vain, I have been induced as a last resort to try Spohn's Headache Remedy as sold by you; and to the great disappointment and joy of herself and all her friends, found very material relief from the first dose of the medicine. She has followed up the directions with the article, and in every case when an attack was threatened has found immediate relief, until she is near permanently cured. The attacks are now very seldom, & disappear almost immediately after taking the quantity directed. A hope that others may be benefited by the use of this truly invaluable medicine, has induced me to send you the above, and remain your obedient servant
JEHU PATTERSON,
Judge of the Court of C P

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

Children's Summer Complaint Specific Cordial.
Prepared and sold by Rev. Dr. Bartholomew for the wholesale dealers, Comstock & Co. N. Y.

MOTHERS should guard with their serious care the health of their children, and a little medicine always at hand in the house, may not only prevent immense pain and suffering to their tender offspring, but actually save their lives. What parents could ever forgive themselves, if for the want of a seasonable remedy they risked the life of their children till remedies were too late. The complaints of the stomach and bowels of children progress with such rapidity, that unless checked at the start, they are not only hazardous, but almost always fatal. In country places this remedy may be taken with certainty to stop all such complaints, and save the expense of calling a physician, or if a physician is sent for from a distance, this medicine will assure the safety of the child till the physician arrives.
LET, THEREFORE, NO FAMILY be without this medicine always at hand in their houses. How would they feel to lose a dear child by neglecting it?
ADULTS will find this cordial as useful to them as children; and its being free from all injurious drugs, &c. will be sure to please as well as benefit. In all sickness at stomach and bowel complaints do not fail to employ carefully this cordial.
WILL YOU, WE ASK, risk your lives and those of your children by neglecting to keep this in your house, when it only costs TWENTY-FIVE CENTS? We are sure all humane heads of families must supply themselves with this cordial without delay.
This medicine can be had at Bickle's Medical Hall; also at the Druggist shops of C. H. Webster and J. Winer's Hamilton.

Stationery.

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

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, sends the money, regularly under the postmaster's frank.

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

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 places, scenery, &c. The portraits will be on steel, engraved expressly for this work by Parker, in the highest style of the art.

TERMS TO COUNTRY 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. Twelve copies for \$20.

All communications must be post paid, (or 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.

ROYAL EXCHANGE.

KING STREET.
HAMILTON—CANADA

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

O. K. LEVINGS, UNDERTAKER,

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

CALENDAR FOR THE DIOCESE OF TORONTO. 1844.

- 1. Thur.—S. Ignatius, Bishop, Martyr. Semi-double. R.
2. Frid.—Candlemas-day or Purification of the B. Virgin. Double of the 2nd class. W.
2nd prayer for the Pope, Gregory, the Sixteenth of the name. Deus omnium Adjium pastor, and being the 13th anniversary of his election. Abstinence. At Complin Ave Regina Celorum.
3. Sat.—S. Hilary, Bishop, Conf. Semi-double with com. of S. Blasius. M. (14 Jan) W.
4. Sunday—Septuagesima Sunday. Semi-double. Vespers of the following P.
5. Mon.—S. Agatha, Virgin and Martyr Double. R.
6. Tues.—S. Andrew Corsini, Bishop Conf Double. (14 Feb.) com. of S. Dorothea, M. W.
8 prayer for the Pope, Gregory XVth the 13th anniversary of his coronation.
7. Wed.—S. Romuald, Abbot. Double. H.
8. Thur.—S. John of Martha. conf. Double. W.
9. Frid.—S. Raymond of Pamaforto. conf Semi-double. Com. of S. Apollonia, V. M. Abstinence. W.
10. Sat.—S. Scholastica, Virgin Double. W.
11. Sunday—Sexagesima Sunday. Semi-double. Vespers of the following P.
12. Mon.—S. Theophorus, P. and Martyr Double. (5 January) R.
13. Tues.—Feria. 2nd prayer at Mass for the dead Fid lux. P.
14. Wed.—S. Hyginus, Pope and M. Double. (11 January,) with com. of S. Valentine. M. R.
15. Thurs.—Office of the most holy sacrament, sem dbl. with com. of SS. Faustus and Jovita. MM. W.
16. Frid.—Feria. Abstin. P.
17. Sat.—Office of the immaculate conception of the B.V.M. Semi-Double. W.
18. Sunday—Quinquagesima Sunday. s. d. com. of S. Simeon. P.
19. Mon.—Feria. 2nd prayer at Mass for the dead, Fidelux. 3d a' cunctis P.
20. Tues.—Feria P.
21. Wed.—Ash Wednesday. Fast. Vespers of the following P.
22. Thurs.—St Peter's chair at Antioch Greater double. W.
23. Frid.—S. Pe or Damian, Ep & Dr. d. H.
24. Sat.—Vigil of S. Matmas. (Nilul fit de vigilia usa in Mosa. Vespers ante prandium) P.
25. Sunday—First Sunday of Lent. Vespers of the following P.
26. Mon.—S. Mathie, Ap double of the 2nd class. [25th February.] R.
27. Tues.—Feria. 21 or. a' cunctis. 3. Pro vivis et defunctis, P.
28. Wed.—Euler Day. P.
29. Thurs.—Feria. P.
Nota.—In festo S. Theophori et S. Hygina, PP. et MM, omnia de communium minus martyris, excepta oratione. VIII. r. Domine precepsisti cum, etc.
Missa in festo S. Theophori. Sacerdotes Dei, etc. S. Hygin, Statuti de Dominus & de omni. unius matris pontificis.

REMOVAL.

JNO. P. L'ARKIN has removed to his new Store, in St. J. E. W. B. 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, 2d January, 1844 6m & 2s.

CATHOLIC BOOKS.

JUST Received for Sale at the Catholic Office, King Street, a few copies of the following Books and Tracts:
P. B. Books,
Catholic Prayer,
Familiar Prayers,
Prayers for the Sick,
The Sacraments,
The Seven Sacraments,
The Angelical Prayers,
M. & C. Prayers.
September 20, 1843.

J. WINER'S CANADIAN VERMIFUGE,

A sure, safe, and effectual remedy for the expulsion of WORMS from the alimentary canal.

Winer's Compound Syrup of Horehound & Elecampane. For the cure of all Coughs, Colds, Bronchitis, and every disease of the respiratory organs.

Camphorated Nerve and Bone LINIMENT. The best remedy ever yet discovered for Rheumatism, Gout, Sprains, &c. &c.

Chemical Pile Ointment, An infallible remedy for that most troublesome of all diseases, the Piles. Warranted to cure in all cases.

Compound Croosote Tooth-Ache Drops. Will relieve the Tooth-Ache in five minutes.

Machino-spread Strengthening Plaster A superior article, spread upon fine Kid Leather.

Dr. Hill's celebrated Tonic Mixture, For the Fever and Ague.

Gargling Oil for Horses, Cattle, &c. Cures all galled backs on Horses; fresh wounds, Old sores, Scratches, Bood and Bone Spavins, Wind Galls, Sprains, stiffness of the Joints, &c. &c.

WINER'S Universal Family Ointment Patronised by the Medical Faculty For the cure of Scrofula or King's Evil; White swellings of the Joints, Pain in the Bones; acute and chronic Inflammations; Rheumatism and Gout; all Glandular affections of the Throat and Neck; Scald Head; and an effectual remedy for the ITCH in all its forms, Ring Worms, and Salt Rheum.

The above Medicines are acknowledged by all who use them to be the best remedies now before the Public for all diseases and complaints for which they are recommended. Try them and you will be convinced. Prepared and sold by J. WINER, Druggist, Hamilton. January, 1844. 16

HAMILTON IRON FOUNDRY. JOHN STREET.

E. & C. GURNEY respectfully beg leave to inform the inhabitants of Hamilton and the country generally, that they have erected and have now in full operation the above Foundry, where they daily manufacture, at the lowest possible prices, every description of Ploughs, Stoves, & Machinery. E. & C. Gurney would particularly call public attention to their own make of Cooking, Parlour, and Panel Box STOVES, Consisting of upwards of 20 varieties, which, for elegance of finish, lateness of style, economy in the use of fuel, and lowness of price, surpass any thing of the kind hitherto manufactured in Canada. The following are some of the sizes:— Premium Cooking Stove. 3 sizes with three Boilers. 3 do with four Boilers. Parlour Cooking Stoves. 2 sizes, with elevated Oven. Parlour Stoves. 2 sizes with 4 columns 2 do with 2 do 2 do with sheet iron top. Box Stoves. 4 sizes Panel Box Stoves. Together with a new style of PLOUGH and CULTIVATOR, never before used in Canada. Also—Barrel and a half Cauldron Kettles, 5 pail do., Road Scrapers, and all kinds of Hollow Ware. Hamilton, September, 1843. 9

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.

I, E. 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.

MONTEAL, Nov. 17th, 1843.

DEAR SIR— I have much pleasure in sending you the enclosed testimonials from a Physician of this City, in favor of your Vermifuge. I can also add my testimony to its efficacy, in numerous cases that have come to my knowledge your Vermifuge has proved eminently successful; and from its daily increasing demand, is acquiring the high reputation it is so deservedly entitled to. I remain, dear Sir, Your truly, R. W. REXFORD

MR. REXFORD. Sir—Having some weeks ago [through your recent recommendation] been induced to try the effect of Winer's Canadian Vermifuge, on one of my patients, whose case had previously resisted many approved remedies for the expulsion of Worms from the intestinal canal; I have pleasure in stating to you, that Winer's Vermifuge has met my fullest expectations, as a rational cure; not only in the above mentioned case, but in many subsequent cases of the same nature. I am, Sir, your truly, H. SCOTT, M. D. Montreal, Nov 17th, 1843 P.S.—You are at liberty to make any use you please of the above.

TENDERS

WILL be received by the subscriber till the 20th inst., for furnishing four Scows complete, agreeable to plans and specifications to be seen at his residence in Hamilton, or at his office here. —ALSO— For fitting up the Horse Boat, lying at Valence's Wharf, Hamilton, for the purpose of receiving a Steam Engine. For further particulars apply to the subscriber in Hamilton, or at his office here. JAMES RUSSELL. Burlington Beach, Jan. 10, 1843.

REMOVAL.

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

THE CATHOLIC.

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

PUBLISHED on WEDNESDAY MORNING, in time for the Eastern and Western Mails, at the Catholic Office, No. 21, John Street, Hamilton, G. P. [Canada.] WORDS—THREE DOLLARS

HALF-YEARLY PAID IN ADVANCE. Half-yearly and Quarterly Subscriptions received on proportionate terms.

Persons neglecting to pay one month after Subscription 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.

PRICE OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7d each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 10d each subsequent insertion.—Over Ten Lines, 4d. per line first insertion, and 1d. per line each subsequent insertion.

Advertisements, without written directions, are sorted 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.

AGENTS.

- Rev Mr. Connelly, Hamilton
Rev Mr. Ferguson, Brantford
Rev. Mr. G. G. G., Quebec
Rev. J. P. O'Dwiler, London
Mr. Harding O'Brien, do
Rev Mr. Vorvais, Antwerp
Mr. Kovel, P. M., do
Rev Mich. McDonnell (Mandown), Sandwich
Very Rev August McDonnell, Chatham
A. Chisholm Esq., Toronto
Rev Ed. Gordon, Niagara
Rev W. Park, McDonough, St Catharines
Messrs P. Hagan & Chas Cuthbert, St Thomas
Rev. Mr. Snyder, Windsor, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev Mr. Hay, Toronto
Messrs. Dr. Bradley & E. McSherry, do
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Right Reverend Bishop Phelan, do
Rev Patrick Dollard, do
Rev Mr. Bourke, Tiendevage
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Rev. George Hay, [St. Andrews], Glenora
Rev John MacDonnell, [St. Raphael], do
Rev John MacDonald, [Alexandria], do
Mr. James Doyle, Aylmer
Mr. Martin McDonnell, Recollet Church, Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

SAMUEL McCURDY, PRINTER, JOHN STREET, HAMILTON.