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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] NOVEMBER 30, 1842.

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THE CATHOLIC

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THE VERY REVEREND WILLIAM P. MACDONALD, V. G.
EDITOR.

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY," IN
THREE CANTOS, VIZ.—ON MONEY'S PHYSICAL, MENTAL
AND MORAL REIGN.

(Continued.)

Not half so wond'rous in Arabian tale
The spell of magic ring, unlikely feign'd,
Or lamp of Aladdin, as real thine:
Which makes a fool, its owner, wise appear;
Though vile, illustrious; upright, though a knave;
Sprightly, though dull; and moral, though a rake.
It doffs deformity; to wrinkled age,
Toothless, and blear'd, and bald, and piping shrill,
Gives youthful bloom and manly sounding voice;
And turns to flowing jet the hoary locks
Of sighing suitor in the fair one's eyes:
As Hymen knows, who oft has smiling seen
Led to his altar pleas'd the buxom bride
By rich decrepitude's impalsied hand,
But ah! Not beauty's self may beauteous seem,
Not virtue virtuous; ev'n not wisdom wise;
Not noble ought; not worthy, good or great,
In all the world, unsanction'd such by thee.
Ne'er comfort and content, sweet smiling pair!
Save in thy train are seen; they shun the wretch
By thee forsaken quite, and thus undone.
Thee too, life charmer, friendship close pursues,
Attendant on thy bribe; though she was sent
By pitying Heav'n to cherish want and woe;
From sorrow's cheek to wipe the briny tear;
To calm with soothing speech the troubled mind,
Still whisp'ring comfort; and, through show'ry cloud
As Sol looks cheering, to dispel the gloom
Of moping melancholy with her smile,
That bright reflects the heart's congenial glow,
And sympathy sincere; delightful felt,
Delighting as perceiv'd, when from its sluice
The brimming tear slips sudden, and relieves
The pleasing pang, that wrings the inmost soul.

O such was friendship first, no hireling, found;
But she has play'd the truant, by thy boon
Seduc'd, and from her generous task decoy'd.
To Timon such she prov'd; ingrate, for he
Might well have claim'd from her a kind return.
Long had she feasted at his sumpt'ous board,
And in his princely fortune freely shar'd;
But all her court the while to thee was paid,
His inmate, Money! Nor, when thou withdrew'st,
Lagg'd she behind, her landlord to console,
At thy departure sad; nor us'd with thee
Her influence to prolong thy wish'd delay.

Remedy for Sea Sickness.—Take as much Cayenne
pepper as you can rightly bear in a basin of hot soup, and
all sickness, nausea, and squeamishness will disappear.

INSTITUTIONS OF PUBLIC CHARITY AND PRIMARY INSTRUCTION AT ROME.

(Continued.)

From the "London Catholic."

The Popes have the honour of being the first authorities in Europe who established asylums for foundlings, whose not uncommon fate it had been to be thrown into the Tiber. An establishment for this purpose was opened by Pope Innocent in the year 1199—a decided proof that in the so-called dark ages the light of civilization was not absent, at least from the Holy See. A similar hospital was opened by St. Vincent de Paul in Paris, in the year 1638; in London no such establishment existed until within the last century. Outside the gate of the hospital a place is prepared for the reception of the deserted infant; the moment it is found it is taken in and treated with all the necessary attentions.

A due record is immediately made of the day and hour when the child was discovered, and if any note, or token, or mark of any description, intended to be proof of its identity, be found upon it, it is preserved with the most religious care. A number of nurses, who are exceedingly well taken care of, are always in attendance, in order to supply the poor little stranger at once with his natural food. Infants are also sometimes sent out to the care of women, who, having lost their own children while at the breast, make application at the establishment, such applications being, at the same time, accompanied by certificates from their cures that their own infants have recently died. Proper inspectors are appointed to visit the houses in which the infants under the protection of the asylum are placed. Suitable payments are made to these extern nurses, who keep the child until it is seven years old. They then return him to the hospital. If he be a boy, and the nurse desires to keep him, she is allowed to do so, provided she be in circumstances that will allow her to take proper care of him. The orphan thus adopted is usually as much beloved as if his nurse had been his own mother.

The cares of the asylum do not end with merely bringing up the child to the age of eight or ten years, and then binding him an apprentice to some heartless master, as is too often the case in London, whose chief object is the fee paid upon signing the indenture. At Rome, the rule is to send him to a large agricultural establishment near the Monte Romano, where he is initiated in the practice of husbandry; or if, after a trial, he be not found fit for this pursuit, he is sent to another establishment, at Viterbo, where he is taught some trade. Should he like to try his fortune in the world, when he is twenty years old, he is permitted so to do, and is furnished with a purse of ten crowns. Should he prefer going into the House of Industry, or in any other public establishment in Rome, his wishes are accomplished. Here is truly a system of charity, perfect in all its parts, which is not to be found in any other part of the world.

The great defect in the London charities, a defect from which our own Catholic institutions are by no means exempt, is the want of some safe system for the provision of the children after they have completed the course of instruction which those institutions afford. With boys they have not so much difficulty as with girls. The former are usually put out to trades, and we believe that, upon the whole, they are very well disposed of. But with respect to the girls, there are a thousand diffi-

culties to be combated. They are, indeed, uniformly well instructed in plain needle-work, which is a most precarious, and at best but a miserable employment for them after they quit the charity, in consequence of the vast competition with which they have to struggle. In addition to this employment, some of the girls are also taught to do the work of cooks and housemaids. But, unhappily, these are duties to which they very unwillingly apply after they quit their asylums. Having been brought up in comparative indolence, so far as bodily exertion is concerned, and with a degree of neatness and perhaps delicacy which are not the very best preparations for the execution of menial offices, they soon get tired of occupations for which they certainly are not fitted; and are but too seldom found to give satisfaction in the families which are disposed to employ them.

In Rome great difficulties have been experienced upon this point, and after the experiments that have been tried, we do not know that these difficulties have been altogether removed. Through the exertions of Monsignor Virgilio Spada, a woollen and linen manufactory has been established, in which a certain number of the foundling girls, as well those brought up in the asylum as those restored by extern nurses, are employed. In order to excite them to industry, they are entitled to receive a portion of the gains realized by their labour. At the same time, they are bound to take their turn in performing all the household work of the community into which they are formed; and a degree of labour is purposely imposed upon them, with a view to induce them to seek employment in families in which they would not have quite so much to do. This is so far an excellent system. In England, the charity girl goes into the service of a family from a previous condition of almost entire ease. In Rome, she is made to work hard before she goes out, and finding her new situation one attended with less labour, she easily and cheerfully executes the duties assigned to her. We strongly recommend it to the governors of our charities to take this plan into their consideration, with a view to see if steps could not be taken to establish something like it in this country.

Besides this manufactory, a large conservatory has been appended to the asylum, in which all the departments for washing, drying, and repairing linen have been formed. Here also needle-work of the finest kind, embroidery, &c., are carried on. Unfortunately it has not yet paid the great expenses which it requires, and absorbs out of the general income of the charity (50,000 crowns) 30,000 crowns a year. Considerable numbers of the foundlings taken into the Roman asylum are brought from the provinces, and even from Naples.

An admirable institution, not known, we believe, elsewhere, exists at Rome, which was originally founded so far back as the year 1564, under Pius II. A number of devout men associated themselves together, originally for the purpose of attending with particular care to the Chapel of the Holy Sacrament, in the Church of the Apostles. Being united for this object, and being, for the most part, men of education and intelligence, they resolved to extend their first design by adding to it practical works of charity. They went about giving spiritual advice and consolation, especially to families that had been reduced by misfortune from a state of comfort to one of privation. They did not give alms to anybody who applied to them, until they ascertained, by personal

inspection of their condition at home, that the applicants really stood in need of assistance. They went further. They acted in the capacity of attorneys, advocates for the poor in all cases in which their services could be rendered useful. They took under their care the infirm and the widow, the young maiden in danger of being corrupted (whom they handed over to the protection of some pious lady), and applied their best energies to the settlement of quarrels arising amongst friends and relatives. The members of this most excellent confraternity wear no particular habit; they are all wealthy, and mostly nobles. Their number does not exceed fourteen, and they, according to one of their rules, expend at least sixty crowns a year in charity. What a contrast does this confraternity offer to the conduct of our young noblemen, who spend the best days of their early youth on the turf and in the gambling-house, and in practising, whenever they can do so with impunity, all the arts of seduction. Oh, that our tourists, who find Rome such a "sink of corruption," would but endeavour to gain a little acquaintance with its real condition! They would find it, instead of the degraded city which they ignorantly and presumptuously suppose it to be, an example of real charity, piety, and true civilization which has no equal in the world.

Great as is the number of clergy in Rome, they are all carefully provided for. There is a fund, called the "ecclesiastical subsidy;" this fund is under the administration of twelve secular clergymen, and its benefits are intended for poor ecclesiastical students engaged in going through their education at the university. At Christmas, and on the festival of St. Peter, these students receive each from ten to twelve or fifteen crowns, according to his merit. Each of the members has two or more students under his care, whom he treats with the most paternal attentions, directing their moral conduct, informing himself as to the progress of their studies, and, above all, watching to see if they possess a real vocation for the ecclesiastical state. The moment one of these students is ordained, his name is erased from the list, and his place is filled by one of the supernumeraries on the list.

(To be continued.)

Alexander the Great.—We read in the history of the Jews, that when Alexander the Great, one of the most powerful monarchs that ever reigned, was marching against Jerusalem with an army, to massacre the priests and to destroy the city, the high priest Jaddus went out to meet him, arrayed in all the ornaments of his dignity. Alexander no sooner saw he was the priest of the true God, than, reverent with a profound respect for his character, he stopped, and prostrating himself in his presence, granted all his requests. All were astonished to behold Alexander, who set himself up for a god, humble himself so profoundly before a man whom he had resolved to put to death. His favourite Parmenio, asking him the cause of this unexpected mark of veneration:—"It was not Jaddus," replied Alexander,

"whom I adored, but the true God, whose priest he is. I confess and adore the eternal God in the person of his minister, and this honor I pay him as to God himself." What will the great ones of this world say to this example—those Christians, who show so little respect for the church, for priests, and ministers of the Most High! [See Luke 10, 16.]

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, NOVEMBER 30.

THE CUCKOO'S SONG.

POPISSH IDOLATRY.

Now we shall first state what that Catholic doctrine is, which Protestants ignorantly style idolatrous; for their ignorance is what Saint Peter calls a *wilful one* (2 Peter iii, 5); otherwise they would look at our Catechisms, and there they would find their mistake. They must therefore take from the same Apostle, the compliment paid by him to such. "These men," says he, "as irrational beasts, naturally tending to the snare, and to destruction; blaspheming those things, which they know not; shall perish in their own corruption." (2 Pet. ii, 12.)

We shall next state what we may style *Protestant idolatry*; leaving the reader to judge which of the two is the most exceptionable one.

Popish idolatry, in the opinion of Protestants, is to honour and invoke the saints and angels; to keep with respect the images of Jesus Christ, and his now glorified followers; and to preserve with veneration their relics: above all, to adore Jesus Christ in the sacrament of the altar.

Protestant idolatry is to honour and invoke the great and rich in this world, in order by the bounty, patronage and protection of such, to better their worldly circumstance. To keep their images with respect; witness the statues and busts of our princes, warriors and statesmen piled up in their churches, whence those of the Saviour and his followers have been cast forth. They kneel to adore in their Lord's supper the baker's loaf. They prize their relics, and purchase them often at a great price, witness lately purchased so high, John Wesley's scraps. The very coat which Lord Nelson wore when he was killed at Trafalgar, is exhibited in St. Paul's church, in London; but it is Popish superstition to exhibit in a church in Rome the very chain that bound the body of St. Peter. What honors are not yearly paid to their Dutch idol in Dublin, Colegio Green, by Orangemen, who boast themselves the very flower of our Parliament Church, and her bloody champions to the death, when they raise their holy war-hoop, to *hell with the Pope and the Papis!* Sweet saints! And how charitable their aspirations! for if *their Father* got all, whom they wish sent to him, besides

themselves, he would have a frightful portion of the human race brought under his dominion.

And do Protestants really think that Catholics are downright idolators? Their preachers tell them and have told them so for more than three hundred years. Their test oath averred and to this day avers it so; without the taking of which, and their calling upon the God of truth to vouch to the detestable falsehood, they could not claim, till of late, their common rights of citizenship in their own native land. Their tract scribblers and peddlers still live upon the thousand times refuted fiction. But as that, and the other blackening fictions invented against the Catholic Church were indispensibly necessary at the pretended Reformation, in order to bring that church into disrepute with a deluded public; and to introduce the new systems of religion in her stead; and as the great, who have the fashioning of the government in their own hands, could not get the church lands, which they coveted, into their possession, without countenancing and supporting and finally legalizing the deception; so still the new evangelists of every description, aware that their earthly livings would be at stake were their people suffered to behold the Catholic Church in her own native and captivating loveliness, find it absolutely necessary, as long as they can, to keep up, & if possible, improve upon the ugliest and hoodwinking delusion. There was a time, and a long time indeed, when under the sanction and protection of the most cruel and unjust laws (for which some day our posterity will blush), they could speak and write every thing false and frightful of the Catholic church; sure as they were of not meeting from her people, who were gagged by law, the smallest contradiction. Fine, imprisonment, banishment and death awaited those who dared to speak out in her defence. Then the foul current of calumny ran free and overflowing against her. But now, thank God! the tide is turned. All gagging restriction is at last removed from Catholics; to the utter dismay of all their revilers; and as truth is great, it must prevail.

Magna est veritas, et praevalabit.

Well, indeed, our neighbour, the Gazetteer, has got a pretty sample of a Roman Convert to his thirty-nice article church, in his paper of the 21st instant. The man's only class book seems to have been that notoriously lying book of Fox's Martyrs, of which all well-informed Protestants are now ashamed. That the man Norris is evidently and has ever been a staunch Protestant, and a sham convert, is evident by his declaring, what every Catholic knows to be false, that Catholics are denied the use of the Bible.

We learn that it is the intention of the principal merchants and business men in Hamilton, to banish from their counting houses and shops, on the 1st of January next, the present spurious coppers that are in circulation, and to substitute in their place a new and beautiful coinage, having the legal standard weight, which the banks have recently received from England.

(Correspondence).

Cornwall, Nov. 19, 1842

VERY REVEREND SIR,

Knowing that it will afford you infinite satisfaction to learn that the Catholics in this and the adjoining parishes of St. Andrews and Glengarry (who for some years enjoyed the happiness of your edifying spiritual instruction), on the occasion of the late Jubilee, evinced a disposition of piety and devotion which must have proved a source of the highest gratification to the several reverend gentlemen who so zealously and effectually admonished and exhorted them to avail themselves of the great blessings conferred by it. The number of communicants in each of the four congregations of Cornwall, St. Andrews, St. Raphaels and Alexandria, during the Jubilee, must have been between eight hundred and a thousand, besides the great number that are still daily coming in. The number that thronged to the confessional was so great that the clergy had a most arduous duty to perform. In this mission the labours and exertions of the Pastor, the Rev. Alexander J. Macdonell, nearly unassisted as he was, owing to the clergy of the adjoining parishes being similarly engaged at the time, drew forth the admiration of every one. The reverend gentleman, during the whole period of the Jubilee, delivered daily two edifying, instructive and impressive discourses, one in English, and one in French, a portion of the congregation being French Canadians. The impression produced by these discourses was clearly demonstrated by the numbers who after the first days attended, and by the church being filled to overflowing. In one of these discourses, after describing the different sentiments and different appearance of just men and worldlings, from what they are at present, and the final sentence of retribution; as far as I can remember, he said—

"Meanwhile of this earth which we now inhabit, what shall have become? the breath of the indignation of the Almighty has swept over it; of all the monuments of human art and human ambition, not a vestige, not a trace, will have remained; the palaces of kings are laid low in common with the poor man's hut; the trophies of warriors, together with the writings of the learned, are reduced to one common heap of ashes; the sun himself has been extinguished, and the moon does not give her light; over all the works of man one universal night of desolation reigns. Alas! my brethren, how rapidly though imperceptibly is not time passing away; days, months and years, shall quickly be over, as wave impels wave to the shore, so does generation push each preceding generation away. The men of eighty, the men of ninety years ago, we no longer see—they have disappeared—they have gone long since to render an account to their maker. The millions who lived in the last century, equally as thoughtless as those in the present, are all now, with all their pomp and their vanities, sleeping and mouldering in their common earthly bed. As the autumn winds strew the leaves of the forest on the ground, leaving it in its

ty-five years past, and some even thirty-five or forty years, came with all the appearance of sincere repentance to the sacred tribunal. It is to be hoped the effect will be lasting. In Glengarry, the number of communions was between 800 and 900. In this parish it was 800. The Jubilee is not over yet in Cornwall.

G. A. H.

From the (Protestant) Church of England Magazine.

EVIL CONSEQUENCES OF DIVISIONS AND SECTS.

Although no doubt can exist as to the real origin of divisions and sects, we find them continually represented as of holy and heavenly extraction, the work of the Holy Spirit of God: and every "father and founder" of a schismatical community is accounted a prophet, an apostle, an Elias, or as one of the prophets; and is esteemed as an inspired messenger, an instrument blessed by God. Abundant evidence of the correctness of our assertion may be found in the history of the sects of every age; and in the biographies of the various originators of dissenting bodies, and their successors. But our Lord Jesus Christ shows us how these false teachers may be easily known, namely, "by their fruits." St. Paul places "seditions," the word in the original properly signifying divisions, among the "works of the flesh" (Gal. v. 20); and as "that which is born of the flesh is flesh," the fruits produced by divisions and sects must necessarily be carnal. Let us endeavor to show some of their evil consequences.

In the first place, they break the unity of the Church, the preservation of which is positively commanded in Holy Scripture. Separate bodies are formed, which are ranged in opposition against each other, as well as against the one Catholic and Apostolic Church, "from which they have seceded." Yet these various bodies pretend, notwithstanding, that they do not rend the body of Christ, and affirm that if they are not externally united, they are one in heart and spirit. The simple fact, however, that they are separated and divided, and are not one body externally or conventionally, proves that they sin against the plain precepts contained in the Scriptures, which require a visible unity, and which ascribe to the devil the work of destroying it. And even were these divisions no more than external, the mere fact of their existence would suffice to show their real origin, and to prove them to be "works of the flesh." But it is evident, from the principles, the proceedings, the manoeuvres, and the intrigues of the various sects, and from their opposition to each other that they are not less disunited, in heart and in spirit, than they are externally. It is impossible for them to be "like-minded, having the same love, being of one accord, of one mind." (Phil. ii. 1.)—They cannot show to the world that they are the body of Christ, which is one, and of one heart and mind: for each sect pretends to be better than all the rest, and even arrogates to itself the appellation of the only true Church, the true body of Christ, and despise others. There may

naked and wintry state; so does the scythe of death mow down the vast multitudes of men, leaving the earth desolate. The young, full of hope and buoyancy, daily see their associates fall around them; the aged and the grey-haired no longer know the world of strangers by which they are surrounded, but ask with astonishment where are the companions of their former years departed. Every thing is fast hurrying to death and to decay, and yet notwithstanding all this sight of the shortness and uncertainty of human life, and of the vanity of human schemes in opposition to the will of the Almighty God, we still continue to live on, the same heedless and senseless mortals, equally regardless of our everlasting salvation; and as we live so do we die; like the seared leaf carried away by a rapid torrent over the verge of a precipice, we plunge into the abyss, there to weep with bitter but fruitless unavailing tears of repentance our inheritance lost, and our misery sealed for an eternity."

In speaking of the soldiers, and urging them to the performance of their religious duties, the reverend gentleman concluded in the following beautiful strain:—

"I do not think that on that account they would at all have less of the feeling of chivalry. I do not think that they would be at all the less loyal or the less brave. On the contrary, I believe that a pious disposition contributes mainly to increase both the one sentiment and the other. The soldier mindful of his religious duties is an example to the rest of his fellow subjects in time of peace; and when the cause of his country calls him to the field, he does not turn pale at the sight of danger, but, on the contrary, dashes boldly into the ranks of the enemy, into the thickest of the fight, equally heedless of the cannon's roar, and of the flash and crash of swords and helmets, and of all the din, and the smoke and the confusion, and the uproar of war. Alas! those beautiful days are passed, when mighty chiefs and heroes gloried in prostrating themselves, with their ensigns of victory, before the footstool, the altar of the God of Hosts. But perhaps they may again return. And have we not seen some instance of this kind lately, during this holy season of the Jubilee, in the neighbouring parishes of Glengarry and St. Andrews, and in this: where grey-headed old warriors, and sons of expatriated chiefs and venerable patriarchs, were with their children's children seen kneeling round the altar rails, to receive their maker; filled with sentiments of the most noble humility, tender piety, exalted faith, and dignified devotion."

I remain,

Very reverend sir,

A CATHOLIC LAYMAN.

St. Andrews, Nov. 12, 1842.

VERY REVEREND SIR,

Since the Jubilee commenced in this district, I had not a moment of leisure time to write you a line. No man can form an idea of the good that it has done in these parishes. The churches were full from day light till after dark. Men who had not been at confession for twenty

indeed be occasional intercourse between different sects, but there is no union; for charity is the sole bond of union, and charity cannot be said to exist among them. Nothing can be more painful than to witness the calumnies, the insults, the reproaches which are lavished by the various sects upon each other. Each of them seeks to become the most numerous, and to obtain the ascendancy; and no one of them can become prosperous without immediately seeking the ruin of the others, which consequently become filled with hatred, envy, malice, and wrath—in a word, "the works of the flesh" are apparent in all their proceedings, to the great scandal of all true Christians.

Divisions and sects presents a formidable obstacle to the exercise of Christian discipline. No dissenting body likes to venture to censure or correct any unholy member, for fear of his leaving "the Society;" for the other sects are ever on the watch to make proselytes, in order to increase their numbers, and are always ready to excite a delinquent to discontent and desertion, for the purpose of drawing him over to them. And the consequences of this is, that he does not pay the slightest attention to any reprehensive measures which may be taken with regard to him. This, more than any other circumstance, has caused a great diminution in the individual piety of dissenters; for all that is now required of a member of a dissenting body is simply attachment to the sect.

They have also banished Christian charity. The name has remained, it is true, and there is a great deal said about it, but the reality has disappeared from amongst dissenters. What they call charity consists merely in "pure attachment to dissenting principles," which requires to be kept up "by a keen hatred, and now and then a little round abuse of the Church." It is a bond which feebly holds together the various members of a sect. They love one another as members of the sect and they love others who do not belong to the sect when they expect to draw them into it; they love them for the interest of the sect. This is pure egotism, the very opposite of Christian charity.

It is not only for the salvation of souls that each sect bestirs itself—if indeed it seeks it at all. It is quite true that whenever it is sought to gain over an individual to the ranks of dissent, great anxiety is expressed for the welfare of his soul, but from the moment that he is found to be at all tractable, every thing turns upon his adhesion to the sect, which seeks to make a convert of him. He is told that he must immediately "join the Society;" that it is essential to his salvation that he should do so; that it is the true road to heaven. As soon as he has been enrolled as a member, the end of the "Society" is gained, it has made a proselyte, it reckons one member more, but the salvation of his soul is no longer thought of. And if it happens that the individual whom it is desired to entice into the sect has a reputation for piety, and is indeed pious—he hears a great deal about piety; but, as soon as his confidence is gained, he is made to understand that true piety alone will not suffice; and that he must "join

the Society" in order to be perfect; and no exertion is spared until that object has been accomplished.

Thus it is, that through these divisions and sects the Gospel is neglected to be preached to sinners. Each dissenting body considers that whosoever is not one of its members, is an unconverted person—is not a Christian; and that it is lawful to use every possible means in order to make proselytes. Thus attempts are constantly made by the various denominations to attract members from each other; a thousand vain and unprofitable questions are agitated; time is wasted in discussing them; arguments and quarrels take place; excommunications are reciprocally fulminated; falsehoods and calumnies are invented and propagated; every species of intrigue and trickery is had recourse to: and each dissenting teacher and zealous dissenter is continually in a high state of excitement. All this engenders sentiments, thoughts, affections, desires, words and actions utterly opposed to Christianity. There is no spectacle more sad than a parish which is a prey to such divisions—Satan reigns there. It is impossible to avoid ascribing to the various bodies of dissenters in consequence of the principles which they disseminate, a considerable portion of the civil and political insubordination which now prevails in England. Many of these bodies have of late years made themselves conspicuous in their opposition to the established institutions of the country; thus verifying what was spoken by the Apostle concerning those who "separate themselves," (2 Pet. ii. 10; Jude v. 8.) and proving that they are not animated by the Spirit of Christ, for true Christians submit themselves to authority "for conscience sake."

It is alleged as an argument in favor of sects, that they have been the means of promoting a revival of piety; and the conclusion drawn from this circumstance is, that they are good and useful, and that they come from God. Admitting that they may have been useful, whatever good they may have been the means of doing must not be attributed to their intrinsic excellence, but is merely accidental and indirect. Sects do for the Christian Church what the great fire did for London—a mass of corruption was thereby swept away, and facilities were given for enlarging the narrow and unwholesome streets. They produce the same effect as hurricanes and tempests, which purify the air, and restore the equilibrium of the atmosphere. They perform the same as wars, plagues, famines, and other great calamities, which serve to punish, correct, and instruct those who are afflicted with them. It is simply in this sense that St. Paul says, (1 Cor. xi. 19), "There must be also heresies among you;" for he does not mean to say that heresies are intrinsically good. These are a rod in the hand of the Almighty, to chasten and to correct; but after he has made use of the rod, he will break it, in the same manner as he destroyed Babylon, after he had made use of it as an instrument to execute his judgment upon his people. See also Gal. v. 10.

PROTESTANTS AND REPEAL.

Some very dishonest bigot and anti-Repealer tells us in the *Constitution*, that he remembers the year 1798, and the efforts that were then made to get the Protestants to enrol themselves in the ranks of the "Patriots." This is exactly the converse of truth. He tells us, also, "numbers of the Protestants and Presbyterians, in the North especially, joined the United Irishmen in their wild attempts to tear England and Ireland asunder." These statements, we think, are wilfully false; for even the *Constitution* is not so grossly ignorant of facts, and of the history of the period, as not to know that the Protestants and the Presbyterians were originally the United Irishmen and the "Patriots," and that it was they who embodied the society of United Irishmen, and who tried every expedient to work on the passions of the Irish Catholics to induce them to join in the objects of that society.

These Protestants and Presbyterians, the leaders and organisers of the society of United Irishmen, had for their object the separation of the two countries. The present Repeal agitation is of a far different character. The great leader of that agitation, himself a Catholic, has been ever adverse to secret associations such as that of the United Irishmen was. He has achieved the liberation of his countrymen by open organization, and moral force, as contra-distinguished from physical.

The Repealers have for their object not the tearing asunder of the two countries, which was the object of the United Irishmen, but just and efficient legislation by means of separate parliaments. They seek nothing new, irrational, or impracticable. They merely wish to have the two countries placed in the same relative situation towards each other in which they were forty-two years ago. The United Irishmen, and let not the *Constitution* again forget that they were Presbyterians and Protestants, sought a separation, but the patriots of the present day, or Repealers, seek no such object. The Repealers are, at least a vast majority are, no doubt, Catholics, but there are, also, very many Protestant Repealers, honest men who prefer country to faction, and principle to self.

We may as well apprise the *Constitution*, if really it be ignorant in the matter, that it was not the Catholics who exhibited bigotry and intolerance, such as 'shocked and disgusted,' it falsely asserts, "the Protestants who had united with them." The contrary was the fact. The United Irishmen, and they were, it is true, chiefly of the North of Ireland, defeated their own objects by their untimely exhibition of bigotry and intolerance. They had induced Catholics to join them, by holding out the hope of freedom of conscience and entire emancipation. But, towards the close, the declaration of Munroe and others, that they were to fight for a "Protestant and Presbyterian government," completely dispelled the illusion of the Catholics. The latter saw that the object was still ascendancy, and they naturally and properly fell back. The object of the United Irishmen may be justly said to have failed in consequence.

Religious ascendancy is now in a great measure gone; the Repealers seek a more legitimate object than the United Irishmen; and the *Constitution* may be assured that Protestants and Presbyterians will soon join the cause of the Repealers. The poverty of the country in which they too must share, Peel and his tariff, with his corn law, not only as it is, but still more as it will be, must soon make ardent, perhaps violent Repealers of them all.—*Mayo Ægis*.

ENGLAND—IF CATHOLIC.

To the Editor of the Orthodox Journal.
Concluded.

But there are other considerations which require some remarks. As there is a natural—divine expansion inherent in the Catholic religion, which always acts upon the soul and feelings of her children, when under no restraint: so when these restraints are removed: she then becomes, in the words of the prophet, "A tree great and strong, so that the height thereof reaches unto heaven, and the sight thereof is even to the ends of all the earth. Its leaves are most beautiful, and its fruit exceeding much, and in the branches thereof the fowls of the air have their abode."* Would not England then become this "great and strong tree," if the fetters by which we are still bound were broken asunder? Thus in the primitive church, when after three hundred years of persecution, God in his mercy raised up a "horn of salvation" that struck the proud one and wounded the dragon, what a mighty expansion took place!—what a flood of light and of glory broke forth upon the world as the sun, when first created, dissipated by his beams the darkness of chaos! And now if in these *our* days, when we are but just beginning to breathe a little from being relieved of a part of that burthen which hath hitherto oppressed us, such a wonderful expansion of heavenly power and beauty hath been displayed, oh! what would be the glorious effect if our burthens and sorrow were *entirely* removed? For although even yet the fire of religious controversy burns fiercely in the breasts of many; although in almost every town and village "lectures" are *still* announced against us, and our doctrines denounced as idolatrous, unscriptural, or unreasonable, yet, what has been the result of such proceedings? Has the heart of England been turned against us? Has the saggot been brought forth—have the priests of the Lord been butchered as of old before an infuriated mob? Have the penal laws been re-enacted—have we been obliged to hide ourselves in the dens and caverns of the earth? Or have we had occasion to lament over the members that have deserted our camp, and gone over to that of our enemies? No, on the contrary: the very means that have been taken to humble us, and to uproot our foundations from the earth, have only served for our greater glory and exaltation? If, then, in spite of all the prejudices still existing against us, and all the exertions still used to trample us to the very dust, we have risen up and flourished like the very palm tree, would not our branches reach even unto the

* Daniel, iv. 8, 9.

heavens—to the ends of all the earth, were those prejudices entirely removed, and those exertions directed towards "building up the walls of Jerusalem, and repairing the places that have been made desolate from of old"? Then would the church once more become a "tree great & strong: and if its roots were old in the earth, and its stock were dead in the dust; yet, at the scent of waters, it would spring up and bring forth leaves as when it was first planted."*

But how would Catholic principles and government operate on the *state*—on the social order of things? The effect may be expressed in the words that we read inscribed on the great obelisk of the Vatican;—"Christus vincit, Christus regnat, Christus imperat, Christus ab omni malo plebem suam defendit." "Of all religions," says De Halter, "the Catholic is without question the most proper to maintain an union of heart and mind, and to preserve the internal tranquility of states; not only because the form of the church is monarchical, and therefore analagous to that of kingdoms, but because it is founded on obedience to legitimate authority,—on respect, and not on contempt for fathers and mothers; on the denial—not on the idolizing of self; on the reciprocal sacrifice of one for another, which is the bond of all society, and not on egotism, which is its solvent and destruction—on the bond of an immense community, united by the same faith and the same law, and not on a principle of hatred, of isolation, and of dispersion; in fine, because in its morality, and in its worship, it teaches, nourishes, and vivifies, without ceasing, respect for the maxims and traditions of fathers and superiors; veneration for all that is ancient, universal, perpetual; and repugnance against all fundamental innovations."† Now as we can prove ‡ that all these points were observed in Catholic times, that state flourished in proportion as they adhered to Catholic principles of government, and that, moreover, Protestant principles have given birth to dissensions and rebellions in many kingdoms, § may we not justly conclude that the same beautiful order would return if the same principles were adopted—if England became Catholic? What a powerful influence did not the church exert in the middle ages? She then awakened attentions to and agitated all, the great questions which interest man! She busied herself with all the great problems of his nature; with all he had to hope or to fear for futurity. Hence her influence upon modern civilization has been so powerful, more powerful, perhaps, than its most violent adversaries or its most zealous defenders have supposed. They, eager to advance or abase her, have only regarded the church in a contentious point of view; and thus, with that contracted spirit which controversy engenders, how could they do her justice or grasp the full scope of her sway? ¶

* Job, xiv. 8.

† *Restaurat. de la Science*, tom. iii. c. 1.

‡ As Mr. Digby has done in his delightful "Ages of Faith."

§ What disorders did not the Anabaptists produce in Munster—John Knox in Scotland,—the Huguenots in France—the Protestants in England? See Dr. Milner's Letter to a Prebendary. Lect. iv.

Hence the church appears as an organized and independent society, interposed between the masters of the world, the sovereigns, the possessors of temporal power, and the people; serving as a connecting link between them, and exercising its influence over all."*

Again, another Protestant writes; "These were bright and glorious days, wherein Europe formed but one Christian land—when one Christianity dwelt throughout the civilized parts of the world, and one common interest bound together the most remote provinces of this wide spiritual empire. Without great worldly possessions, one spiritual head directed and united the great political powers. . . . Princes referred their disputes to the father of Christianity, and joyfully cast their crowns and dignities at his feet. How salutary, how conformable to the inward feeling of men was this government, is sufficiently evident from the powerful expansion of men's powers, the harmonious development of every talent, the wonderful height to which individuals arrived in all the departments of knowledge and of art, and, above all, the prosperous commerce that was carried on—in spiritual as well as temporal matters—from the confines of Europe to the remotest shores of India." †

If then, so many and so great blessings would be poured down upon England if she became Catholic—blessings which I have just glanced at—Oh! who will not sigh and pray for that blessed day when the Almighty shall at length hear the groans and supplications of his people? As yet, we are in bondage in many places: our holy mother still appears desolate and void of all beauty, even in those parts where of old her glorious name was heard on every tongue." ‡ And though, in other parts of God's vineyard, religion is lifting up her head from the dust wherein she hath been so long trampled upon, and numbers are returning with joy and gladness to the faith of our fathers, yet the truth must not be concealed, *that we are as yet but a section*. We are only now escaping "from the snare of the hunter," and but plucking our disordered feathers in the sun, preparatory it may be for a noble and glorious flight, when our beauty and our ancient strength shall have returned. The chains that once bound still gail us: the waves that once rose with such madness against our little bark, still gather in hoarse murmurs around her path; but yet we fear not, for there is on board a heavenly Pilot who can rebuke the winds and the waves, and hush them into gentle slumber. Our congregations, generally speaking, are poor—poor like our Blessed

* Guizot's "General History of Civilization in Europe." Lec. v. p. 131. Oxford Edition.

† The "Christendom" of Novalis.—See the *Catholic Magazine* for April, 1842.

‡ This is particularly the case in the Eastern District, to which I allude. Many important and flourishing towns have no prior nor chapel; even those places that have a chapel, such as Lynn, in Norfolk, &c., scarcely deserve to be mentioned as missions. And yet these are the very places where religion once flourished in all her majesty. But now even the stones of her crumbling monasteries, churches and convents, must weep to see the desolation around them.

Saviour, His divine mother, and the apostles. So likewise are our zealous clergy, and even our venerated bishops. With the true dignity of their apostolic succession, they address us in their poverty, that they may be enabled "to repair the places that have been made desolate, and to build up the walls of Jerusalem." But yet with all our limited resources, what wonders has not the Almighty enabled us to accomplish within the last few years? Thus our progress hath been as the mountain stream, which at first steals unseen and unheard through the fissures of the rock, until at length, meeting with tributary waters, it bursts before us in all its native grandeur, bearing joy, gladness, and fertility to the surrounding plains.

What, then, shall restore us in this country to our original greatness? What shall break asunder our bands, and give peace, plenty and security to the state? *England—if Catholic!* "Yes! land of our fathers, torn with political strife, yet lifted up into the proud confidence of thy own strength; impatient of any restraint, yet ready to interfere with all other nations; burdoned with an excessive, unemployed, dissatisfied population, where ignorance almost heathenish pervade the rural districts, and infidelity disloyalty and vice, lurk in the crowded cities and manufacturing towns;—what shall preserve thee safe and unscathed in these times of change and trouble of distress of nations with perplexity; what restore thy beauty among the people of the earth, and give peace, plenty, cheerfulness, and contentment to thy own people? *That church still upheld amid thee,—it may be for thy final, as it was given thee for thy earliest, blessing.*"*

I remain, Mr. Editor,
Your's sincerely,
JOHN DALTON.

Lynn-Regis, Norfolk.

ENGLISH MORALITY.—When the number of defalcations on the part of persons holding confidential situations in England, are taken into consideration, of which we are reminded by the calamity arising from the profligate management of the Manchester Bank, one cannot help thinking that something is at work in that country producing a depravation of all religious and moral feeling that is incompatible with the safety, or rather dangerous to the existence, of the social tie. Upon no other grounds can we account for the Exchequer bill fraud, the fraud on the Customs, and the other innumerable frauds which have recently taken place. The truth is, that the English as a people have lost all regard for religion, and, for the most part, are Atheists or Deists, bound by no ties, respecting no commandments, and regardless of, or disbelieving altogether, in a future state. Such a people are capable of any crime, and can only be restrained by fear. They have become so because they have been disgusted by the grasping selfishness of the Established Church, which has taught them to deride all religion, by finding neither its charities nor its humility in its established and paid professors.—*Dublin Pilot.*

*Mr. Sibthorp's "Further Enquiry," &c., pp. 67, 68.

From the Catholic Herald.

STATE OF RELIGION IN GERMANY.

The subjoined description of this subject, we extract from a communication appearing in the *Scottish Guardian*, written by a clerical friend of the editor in Germany. It presents another evidence of the strong yearning after the divine teachings of Catholicity, and also exhibits a spirit of unchristian teaching in its opinion of what the writer is pleased to term "latitudinarian love," which regards "Roman Catholics as in an equally favorable position with the Protestants for obtaining eternal life." How does this accord with the boast of liberty of conscience and freedom of opinion, which meets us at every turn in praising the blessings to be enjoyed under the "glorious reformation?"

"Besides Sabbath profanation, which, you are aware, is always followed with a curse, there are many deleterious elements at work in the Protestantism of Germany; Arminianism is carried out in the universities and in the pulpits to its extreme, but still legitimate consequences—an intermediate state of probation and salvability between death and the judgment is, though not embodied in the received standards of divinity, yet a subject of general belief, and not uncommonly taught from the pulpit—in private, many Protestants offer up prayers on behalf of the dead, and one day I was, before knowing this fact, startled by being asked, on the part of a Protestant lady, apparently professing godliness, whether I *really* disapproved of praying for *dead* relatives. Love is universally regarded as the full amount of Christian duty, and rightly so, if only the love referred to were of the genuine spiritual sort, but, alas! it is a strange latitudinarian love; it tolerates and judges lightly of flagrant errors and flagrant sins; it regards Roman Catholics as in an equally favorable position with the Protestants for obtaining eternal life—it reprobates all interference with unscriptural practices, which have only the recommendation of outward piety and devotion; it reprobates, as venomous and uncharitable, any declaration, however scriptural, against prevailing ungodly tastes; it deprecates, likewise, separateneſs from and unconfornity to the word."

What a useful lesson may be gleaned from the writer's testimony concerning Bible reading and its consequences? He thus writes:—

"Bible criticism, like dogmatic theology, has been, and still is, much studied; it has been woefully perverted, and made instrumental to the unsettling of men's minds, and the diffusion of spiritual death. As of theology, so of Bible criticism, there are some professors, who have escaped prevailing errors, and carried out their investigation in a right direction. In Germany, however, I am told that there is only one learned divine who admits the canonicity of the *entire* Bible. His name is Stiez. He is pastor of a congregation in the neighborhood of Elberfeld, where Krummacher had his flock. It is expected by some, that ere long Bible criticism, which is as much studied here as over, having run the gauntlet, as it were, thro'so

much uncertainty, and so many conflicting systems of interpretation, will settle down upon sound and generally-recognized standard principles. This consummation is earnestly to be prayed for. While things remain as they are, young men go from the universities into the pulpits of Germany, not knowing what to believe, and to preach the people from the churches into the world, not knowing what to believe and to practice."

Happy people under such inspired guides! But mark the writer's concluding paragraph, and see whether he does not exhibit strong symptoms of a belief—

"That his religion was intended
For nothing else but to be mended,"
when he exclaims:—
"O for another reformation in Germany! O for another Luther!"

CHURCH OF SCOTLAND.

At a meeting of the Glasgow Church Defence and Anti-Patronage Electoral Association, held on Monday the 3d October to consider what steps they ought to adopt in reference to the approaching Municipal Elections, the following Resolutions were moved, seconded, and unanimously agreed to—namely.

Resolved—1st. That the present Government have deceived the Church and the people of Scotland, and have coolly and faithlessly broken their promises; and as they are using all their power and influence to corrupt and undermine the Church and are aiming at its destruction, they ought now to be regarded as the most determined and inveterate enemies of the Church of Scotland.

2nd. That as the spiritual rights and privileges of the Church of Scotland secured unalterably by solemn treaty infinitely dearer to us than all political considerations and attachments whatever, we are bound to give government, and all their supporters, our most determined opposition, and to endeavour by every lawful means to drive them from the possession of that power which they are abusing for the destruction of the best, and most important interests of the country:

3rd. That while we will not support any Candidates, whatever may be their political opinions, who do not declare themselves decidedly friendly to the great principles for which the Church is contending, yet at the same time we will require in addition to this as a proof of their sincerity and attachment to the Church, a public avowal of their opposition to the present Government, and their determination to oppose it to the uttermost of their power:—

4th. That an address be immediately issued to the friends of the Church of Scotland throughout the country, calling upon them to oppose the Government at all Municipal and Parliamentary Elections, and by every competent means, till they be removed from office.

JOHN WYATT,
Chairman.

Glasgow 3rd Oct. 1842.

Mgr. Antoni Traversi, Patriarch of Constantinople, died on the 21st ult. at Rome.

From the Catholic Herald.

WORTHY OF IMITATION.—The extract we subjoin, taken from a letter from the Editor of the "Vicksburg Sentinel," written from Brussels, and appearing in the columns of his paper, contains a very interesting fact as regards Catholic toleration, and may be useful to be read by certain of our contemporaries, whose taste for misrepresentation on such subjects may be corrected by it. His account of the habits and customs too possess interest.

"There is no established religion in Belgium. All are placed on the same footing, though most of the inhabitants are very rigid Catholics. The habits of the clergy seem to be very simple and frugal, and they reminded me much of the Jesuit gentlemen who conduct Georgetown College in the District of Columbia.

In all the Catholic churches on the Continent you will find no pews with elegant cushions. They are all supplied with plain rush-bottom chairs; and the baroness and the maid kneel along side of each other."

ADDITIONAL TESTIMONY.—A correspondent travelling in Europe, thus writes to the "Watchman of the South."

"I am sorry to say that in Continental Europe I have been surprised and distressed to find so little of the men of the glorious reformation still remaining. I do not think any American will have any adequate idea of the actual extent of papacy, until he comes and sees with his own eyes what there is in Europe. It seems to me we have scarcely been a day out of sight of Romish Cathedrals, and crosses, and shrines, by the road side, since leaving Holland. I know that in these countries there are many Protestants, and good ones too, but then the supremacy on the continent is decidedly Popish. Even along the road near Worms, to which Luther said he would go if there were as many devils as tiles on the houses, there were almost as many crosses and shrines as any where else. Indeed this cross and shrine business seems to have been quite a fever with the mother church. When on the highest alps, which we have ascended, we could see them erected on the airy peaks still far above us."

The late Earl of Rosse—the Very Rev. Dr. Spain.—It is creditable to the memory of the late Lord Rosse, that he assisted the Roman Catholic bishop and clergy of Killaloe, at Parsonstown, against the violent proceedings of the two Crotties. He also granted a large tract of land for the erection of a chapel and convent in that town. The chapel is a fine commodious building of cut stone, with a handsome steeple. The Very Rev. Dr. Spain is parish priest. He is a gentleman of mild unassuming manners, refined education, ardent piety, and great prudence. The schism prompted by old Crotty, and carried on by his nephew, Crotty the younger, has completely disappeared, and both the unhappy men have lost the town. Thanks to the discretion and prudence of Dr. Spain.—*Extract of a letter in the Waterford Chronicle.*

From the Catholic Advocate.

THE DEATH OF PHILOSOPHERS.

Many of those who during their lives published volumes of blasphemies against religion and against God, were glad at the hour of death to recant their mad sophisms, and demanded anxiously the consolations and aids of that religion which they pretended to despise. We translate with freedom, from the French work of Abbe Guillois, on "Confession."

"La Metrie, a physician and man of letters, famous for his errors and desolating doctrines, learned at last to detest the absurd philosophy in which he prided, and which carried him into so many excesses. He publicly disavowed his errors, caused a priest to be called and showed a great desire to leave with the world unequivocal proofs of his repentance. He died at Berlin, in 1751.

The Count de Boulainvilliers, the author of many works replete with sarcasm and ridicule against religion, died on the 23d of January, 1723. But in his last moments he solicitously demanded, and joyfully received the sacrament of the Eucharist, after having made to the priest a confession of his sins.

Montesquieu carried to great lengths the freedom of private judgment on religious subjects, while in the full enjoyment of life. But when death began to draw near, he called for a confessor, and gave up his last hours to religion. He died at Paris in 1755.

Du Marsais, who died on the 11th of June, 1756, had published many works filled with undisturbed hatred against religion; but he too would have the priest by his bedside when death came, and it is said that the confessor was much edified by the lively faith manifested by the repentant philosopher in these last solemn moments of his life.

Maupertuis, a member of the academy of sciences, and a learned Astronomer, had in his works favoured the senseless belief of materialists. But seeing death advance to gather him to the grave, he began to reflect upon his pride and folly, confessed his sins, and died at Bale in 1759, in the arms of two Capuchin friars whose presence he had solicited.

Fonteclle, one of the founders of the Philosophic school, died at Paris on the 11th of January, 1757. On the first of that month, finding the symptoms of his disease very threatening, he had sent for a priest and solicited the sacraments of religion which he received in his perfect senses.

Boulanger, author of a most dangerous and impious work, entitled *Antiquity unveiled*, (*Antiquite devoilee*) on his death-bed gave evidence of the most lively remorse. He was visited by Mr. Lambert, cannon of *St. Honore*, with whom he had several conferences on the subject of religion, giving many evidences of sorrow and repentance. He died on the 16th of September, 1759.

The Marquis d'Argens, celebrated for his lively but uncurbed imagination, and his open incredulity, died in 1771. He was taken sick at the house of one of his sisters in Provence, where he denounced the impious sentiments and opinions which he

had hitherto held. He became convinced of the truth of religion, repented, went to confession, and dying implored the priest who attended him to stay by his bed side and suggest pious sentiments and prayers while he was travelling through that terrible passage from life to eternity. His brother, the President d'Eguilles loved to recount how this proud and irreligious brother at last humbled himself before his God.

Toussaint, the author of the book *des Meurs* which as La Harpe says, was the first in which a plan of natural morality, independent of religion, was proposed, manifested the greatest repentance when struck by the malady which terminated his life in 1788. He loudly condemned the scandal of his conduct and of his writings, and received the sacraments of religion with the marks of the greatest piety. On the very day of his death, he called his friends around him, and in their presence thus addressed his son: "My son, hear what I now say to you. I am about to appear before God to give an account of my life: I have offended him much, and I stand in great need of his mercy. I have scandalized you by my irreligious conduct and my worldly maxims. Do you pardon me? Will you do what is necessary that God also may pardon me? Will you of yourself arrive at other principles than those which I have given you? Hear, my son, the tardy lessons which I give you at this moment: I call God to witness, whom I am now about to receive, and before whom I am about to appear, that if I have appeared not to be a christian in my actions, in my discourses, in my writings, it was never from conviction: it was only from human respect, from vanity, and to please certain persons. . . . Kneel down, my son; join your prayers with those of the persons who now listen to me: promise to God that you will profit by my last lessons, and beseech him to pardon me."

Bouguer, a member of the Royal Academy of Sciences, and a profound geometer, and at whose death D'Alembert declared, "we have just lost the best intellect of the academy," had been unfortunate enough to lose his faith. Towards the end of his career he had been attracted by the fame of a celebrated Dominican preacher, Father Lahertonie, whose sermons once more lighted up the spark of faith in his bosom. He resolved on confessing his sins and errors; but before doing so, he unveiled to several persons the secret motive which had lured him to the ranks of the infidels. "I was only incredulous because I was corrupt: let us to that which is most urgent, my father; it is my heart more than my mind that stands in need of a cure." This conversion was sincere, and in August, 1758, he died an edifying and christian death.

Buffon, whose systems have caused him to be ranked among the philosophers, in his last hours, gave evidence of the most religious sentiments. He made his confession to Ignatius Bougault, a capuchin, and having received the sacraments, died in 1788.

The Count de Tressan, the friend of Voltaire, and the author of several works

filled with antichristian sentiments and opinions, went to confession, and received the other consolations of religion eight days before his death, which occurred in 1783. D'Alembert, having understood that a priest had been with him several times, came to inform him that rumours on this score were circulated in the world injurious to his character. But de Tressan received this admonition with indignation, and d'Alembert withdrew confused.

The too famous Duke of Orleans, when condemned to death, entered into himself, and in his prison made a general confession to the Abbe Lotringer. When at the foot of the scaffold, he again knelt, and demanded absolution once more, showing a marked repentance for all the crimes of which he had been guilty.

De Langle, the author of many impious works, and among others of a "voyage or travel in Spain," where at every page he insult religion, having fallen sick in 1807, began to feel qualms of conscience for what he had done, and to tremble for the future. He wished to see a priest whom he joyfully received, and in October of that year, died with every appearance of sincere repentance, fortified by the sacraments of the church.

M. Robinet, author of a work on *Nature*, filled with paradoxical opinions upon the attributes of God, upon the soul, on matter, &c., recovered his religion at last, made a recantation of his errors by a public declaration, and died at Rennes in 1820, in the most christian and edifying sentiments.

Napoleon, in his glory, made religion consist in hearing a splendid musical mass on festivals and Sundays; but Napoleon, at St. Helena, had other sentiments about religion. He caused an Italian priest to be invited to the Island, the Abbe Bonaviso; and on the authority of Doctor Aatomarchi, who was then on the Island, it is stated that the ex-Emperor, asked and received from his Chaplain in his last moments the spiritual succours of religion."

Besides these, other Philosophers wished to do the same, but by one circumstance or another were prevented. For instance D'Alembert, had called the priest but Condorcet would not let him approach the dying Philosopher. Diderot was preparing a public recantation of his errors when removed by his irreligious friends into the country where he died.

Santerre had called the priest, but died before he came. Barras wished the priest, but this was denied him by his revolutionary compatriots, who paid no attention to his demands.

And Voltaire, when sick at Maisons in 1724, did go to confession:—afterwards, when sick in Germany, he did the same; and on his death-bed, which presented a scene of terrible despair, he would have been glad to see the priest, but this was refused by his philosophic friends.

The death of the philosophers is a sufficient refutation of all their impious writings against religion.

GOOD MANUFACTURING REGULATION
The Austrian Government has issued an order relative to the employment of children in manufactories. No child is to work younger than nine years old, nor

none then, unless they have been three years frequenting school, and receiving religious instruction. From 9 to 12 years, children must not work above 10 hours. From 12 to 16, children must not work above 12 hours, with one hour's interval. No boy or girl under 16 to work at nights.

We have great pleasure in copying from the Montreal Gazette, the following just tribute to our worthy and much esteemed friend, the Rev. Mr. Phelan:—

An eloquent and affectionate Address was recently presented to the Rev. P. Phelan, who, for the last sixteen years, officiated at the Recollect Church, by his Roman Catholic hearers, previous to his unexpected removal to Bytown. Mr. Phelan has been promoted to the office of Vicar General, preparatory to his advancement as Coadjutor to the Bishop of Kingston. His distinguished zeal and philanthropy were universally acknowledged among all classes of christians; his influence over his congregation was unbounded; and his departure will be regarded by all with sincere regret.

The Address was presented to him at the Seminary, by a large and highly respectable Committee of the Irish, and Roman Catholics of the city, speaking the English language, at the head of whom were Alderman Tobin, Messrs. Dunn, Cotterell, Collins, Conlan, Harkins, J. and C. Curran, Hewett, Murphy, Droingool, T. McNaughten, P. Brennan, Tully, Mahony, Dr. O'Doherty and others. While the address was being read, the Rev. gentleman was powerfully affected, and grief, too powerful to be controlled, drew tears from many among the auditors. At the solemn and touching conclusion of the Rev. gentleman's answer, all present knelt and received his fervent and pious benediction, after which, the Deputation individually took an affectionate farewell of their everend friend and instructor, and separated, it may be added without great exaggeration, in silence and tears.

[The Address, with the Rev. Mr. Phelan's Reply, will appear in our next.]

On the eve of the consecration of Monseigneur Arnoldi, Bishop of Treves, on presenting himself at Coblenz, to the President of the Rhenish province, to take the oath of allegiance to his Prussian Majesty, he was presented with a written formula, wherein a pledge was contained not to correspond directly with Rome. The prelate refused to take the oath until the article was expunged, as inconsistent with the liberal measures which the King had adopted; but Mr. Arnoldi, persisting in his refusal, a special messenger was despatched to the King, then at Cologne, who directed that the clause should be omitted. The consecration took place on the 18th September.—*C. Herald.*

A Well Required Duty.—The following scrap from an English contemporary, shows a very sure mode of adequate compensation being guaranteed to the Archbishop of Canterbury for the weighty and difficult undertaking of writing "A form of thanksgiving." No less a sum than nine thousand three hundred and seventy-five dollars!!! for a prayer of 1500 letters. His Grace owes "a thanksgiving" to the churchwardens we should think for their 7500 crowns.—*Id*

"It is stated that in each of the 15,000 parishes of England, where the Archbishop of Canterbury's form of thanksgiving, ordered by council, shall be read to-morrow, the churchwardens will be called upon to pay 2s. 6d. for the copy thereof. 75000 crowns for the making and printing of 15,000 copies of a prayer of 1500 letters will pay pretty well—won't it?"

Paupers in Europe.—Among the 178,000,000 individuals who inhabit Europe, there are said to be 10,700,000 beggars, or persons who subsist at the expense of the community, without contributing to its resources. In Denmark, the proportion is 5 per cent; in England, 10 per cent; in Holland, 14 per cent; in Paris, in 1813, 102,856 paupers out of 830,000; in Liverpool, 108,000 out of 217,000. The number of indigent, it is feared, has rather increased than decreased.

Names of Contempt.—Names of this kind are very numerous in England; still we have *Bal*, *Trollope*, that is, a pattern; *Stunt*, that is, fool; *Parnell* (an unmodest woman) *Bastard*, *Trash*, *Hussey*, *Gubbins*, (the refuse parts of a fish), and *Gallows*, which strongly implies that the founder of that particular nice name attained a very exalted though unenviable station in the world! *Ke-nard*, anciently *Key-nard*, from *coignard* (Fr.), literally signifies "you dog!" which surely merits a place among the surnames of contempt. The same word, in a figurative sense, means a sordid fellow, a miser. *Craen*, the surname of a noble family, might be thought to belong to the same class, but this is a local name derived from a place in Yorkshire. Many of the names mentioned in former Essays might be easily placed amongst these surnames of contempt. Such also are a variety of these of ill-formed limbs or features, *Crookshanks*, *Longshanks*, *Shrepsbanks*, *Greathead*, *Longness*, &c. The ancient Romans, like ourselves, had many family names implying something defective or disgraceful. Their *Plauti*, *Pandi*, *Vari*, *Seanni*, and *Tibitani*, would have been with us the *Splay-foots*, the *Banty-Legs* the *In-lnees*, the *Club-foots* and the *Hammerheads*. The meanness of the origin of some of the patrician families was hinted at in their names. The illustrious *Fabii* derived their name from being excellent cultivators of beans, and the *Pisones* theirs from having improved the growth of peas. The *Sullii* were descended and denominated from a swine-herd, *Bubulci* from a cow-herd, and the *Porci* from a hog-butcher; *Strabo* would have been with us *Mr. Squantum*. *Naso* (Ovid) *Mr. Bignose*, and *Publius* the proprietor, a *Mr. Snubnose*. *Cincinnatus* and the curly poll of Dainty Davie of Scottish song, are, strange to say, identical ideas. The modern Italians are not more courteous than their ancestors of "old Rome" in the names they gave to some families; as, for instance, *Malatesta*, chuckle-headed; *Boccinigras*, black-muzzled; *Porcina*, a hog; and *Gozzi*, chubby-chops.—To this place may also be referred the by-names of kings, as *Unready*, *Snorthose*, *Sans-terre*, *Crook-back*. William the Conqueror was so little ashamed of the illegitimacy of his birth that he sometimes commenced his charters with *WILLIAM THE BASTARD!* &c. Among other names not yet mentioned may be noticed *Whalebelly* (for which, with all the rest that follow I have authority) the designation, probably, of some corpulent person; *Rotten*, *Bubbl-jac*, *Rottenherring*, a name which occurs in the ancient town of Hull, and was most like y given, in the first instance, to some dishonest dealer in fish. Indeed, I have little doubt that these old appellations all applied with great propriety to those who primarily bore them.—*Lower's Essays on Surnames.*

ITEMS BY THE ACADIA.

Meeting of Parliament.—It is currently spoken of, in all informed quarters, that the state of the country, and the probability of the existing distress increasing as the winter advances, has occasioned Sir James Graham to urge upon Sir Robert Peel the assembling of Parliament before Christmas. The reluctance of the Premier to adopt this precautionary course is supposed to arise from the natural disinclination he is likely to feel to meeting Parliament with the formidable defalcation in the revenue disclosed by the late official returns; while the Home Secretary is naturally anxious to be relieved, in some degree, from the responsibility which rests on him to take measures for the preservation of the public peace. The Cabinet Council, which is summoned to meet on Tuesday, will determine the period at which Parliament shall assemble for the dispatch of business.

Rumoured Abdication of the King of France.—It is rumoured on respectable authority, that the King of France has discussed with persons in his confidence the propriety of abdicating the throne in favour of the Duke of Nemours. Without expressing an opinion on the authority of the rumour, we give it for the purpose of preparing the public for an event which is not improbable to happen in the course of the ensuing session of the French Chambers.

The news which the *Acadia* carries out is meagre and unimportant, both in a political and commercial point of view. We continue to "drag on a miserable existence" in mercantile matters, with but little prospect of a speedy improvement. The feeling of despondency which has so long existed amongst the commercial classes continues rather to increase than diminish. The revulsion in the corn trade, by overwhelming so many houses at home and abroad, has spread difficulty and alarm on every side. During the last week, another extensive house, that of Coventry and Hunter, (one of the partners in which was worth £40,000 six months ago), has gone in London, and the accounts from the south of France, bring a most appalling list of corn houses, which have failed at Marseilles. During the last year, the trade with the Mediterranean was the best carried on by this country, but as it owed its activity chiefly to the demand for grain for the English market, it is to be feared that the breaking up of so many of the corn houses at Marseilles, and the cessation of the demand for corn, will have an injurious effect upon it, and especially on the demand for British goods, in which all the returns to that part of the world are made. Money continues abundant, and food, by the operation of the new tariff, is gradually becoming cheaper, but from the want of confidence, and of demand, as yet no perceptible change has taken place.

Canal between the Atlantic and Pacific Ocean.—It has been decreed by the Congress of New Grenada, that all the privileges which have heretofore been given to the French and English, in opening a canal through Panama, be forfeited and withdrawn, and the project of connecting the Atlantic with the Pacific be thrown open to the competition of the whole world.

The Pacha of Egypt has forwarded to Sir C. Napier a medal, splendidly enriched with diamonds, and a sword, the hilt and scabbard of which are nearly all composed of solid gold.

Lord Brougham left Brougham Hall on Wednesday for London, after a visit of about twelve weeks, the longest stay he has made there during the last twenty years.

It will give all admirers of poetry gratification to hear that her Majesty has conferred a pension of £300 a year upon William Wordsworth. Long may he live to enjoy it!

Sir Robert Peel arrived in town on Monday from Drayton Manor, and in the afternoon left for Windsor Castle. He returned to town on Wednesday.

FRANCE.—The French journals continue to occupy themselves with the interminable "right of search" question, of which all but themselves must be thoroughly wearied.

The manufacturers of Lyons are in great distress, as are also the inhabitants of the wine countries. The cases of these classes will be brought before the Chamber by the Minister of Commerce. The *Courrier Francais* alludes in strong terms to the address lately presented to Lord Palmerston by the opponents to the slave-trade, and blames his Lordship's reply for its haughtiness. The *Courrier*, as well as many other French journals, are deeply indignant with Lord Palmerston for having outwitted Thiers in 1840. The Marquis de Lavelle is shortly expected in England, charged with a private mission, relative to the Right of Search question, from M. Guizot to the English Minister for Foreign Affairs. The Marquis has recently married the widow of M. Wells, a rich American merchant, who had long resided in Paris.

The warrant which France has given to British cruisers expire in February next. Numerous commercial failures are taking place in Paris, nearly 40 bankrupts have applied to the Tribunal of Commerce between the 1st and the 21st of October. As the time of the meeting of the French Chambers draws near, the speculations with regard to the probable course to be pursued augment in variety and interest. The struggle between Thiers and Guizot—the appanage of the Duke of Nemours—the right of search question—the commercial treaty with Belgium—and the allusion to English affairs, especially the Ashburton treaty, which will be necessarily evoked, will invest the early proceedings of the French Chambers with considerable interest for those who pay any attention whatever to the French politics. The English Tariff Bill may also expect to be overhauled in many of its details, by the French orators; and the chances and conditions of a commercial treaty between England and France discussed at length. To this measure M. Thiers is agreeable, upon certain conditions; but to these conditions, unless considerably modified, England will never accede.

LETTERS AND CASH RECEIVED.

Hamilton—Mr Fucett, 15s; Edward Condon, 15s.

Brantford—Rev Mr Mills for William Kerrott, Indiana, 7s 6d.

London—Rev Mr O'Dwyer (2) 15s; and for Wm. Killday, 5s, James Brady, and Patrick Beaubien, each 7s 6d.

Toronto—Alex. McDonell, 15s. instead of 10s as noticed last week.

Gore of Toronto—Stanly Mills P.O.—N O'Connor, 5s; Laurence Gavin and John McGuire, each 7s 6d.

Cornwall—Col D. McDonald (Greenfield) 25s.

St Andrews—Capt D. McDonald, 30s. Rev. George Hay, 15s; and for Archibald Grant, Allan Grant, and O'Kain Cameron each 15s; D. McIntosh [St Polycarp] 10s. Alexander McDonell, [elder] Archibald McDonell, [little] and Angus McDonell, [creek] each 7s 6d.

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

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

Sold wholesale or retail, by
A. H. ARMOUR, & Co.,
King Street, Hamilton.
8

**WINNER'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.

Prepared and sold wholesale and retail by
J. WINNER,
10 CHEMIST, King street, Hamilton

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR PRESS'S HOTEL.)

THE Subscriber respectfully acquaints his friends and the public generally, that he has fitted up the above named house in such a style as to render his guests as comfortable as at any other Hotel in Hamilton. His former experience in the wine and spirit trade enables him to select the best articles for his Bar that the Market affords; and it is admitted by all who have patronized his establishment, that his stabling and sheds are superior to any thing of the kind attached to a public Inn, in the District of Gore.

N. B.—The best of Hay and Oats, with civil and attentive Ostlers.

W. J. GILBERT
Hamilton, Sept. 15, 1842.

**CABINET, FURNITURE
OIL AND COLOUR WAREHOUSE,**

KING-STREET, HAMILTON,
Next door to Mr. S. Ker's Grocer.

MESSRS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishment in this place, under the direction of Messrs. SANDERS and ROBINSON—and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

—ALSO—

Painting in all its branches, Gilding in oil and burnished do., Lettering Signs, &c. &c., Paper Hanging, Rooms Colored, &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing to deal with them, they would respectfully say "Come and try."

Also, a quantity of Berlin Wool and Ladies' Work Patterns, kept constantly on hand.

King street, [next door to Mr. Kerr's Grocery.]

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Pillcases, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Hamilton, June 25th, 1842.

**GENUINE
DRUGS AND MEDICINES**
(WHOLESALE AND RETAIL.)

M. C. G. R. E. R.

BEGBS leave to inform his friends and the public, that he has just received an extensive and general assortment of **DRUGS AND MEDICINES, Paints, Oils, and Dye Stuffs; English French and American Chemicals, and Perfumery, &c. &c.**, which he will sell by **WHOLESALE AND RETAIL,**

at the smallest remunerating profit for cash. M. C. G.'s thorough knowledge, combined with his experience in the Drug business, warrants him in saying, that all those who may favor him with patronage may confidently rely in procuring at his Store, almost every article in his line of business of very superior quality. He would, therefore, earnestly solicit a share of public patronage.

M. C. G. is Agent for the American Phrenological Journal,—and keeps constantly on hand Fowler's System of Phrenology, and Busts accompanying the work, with the organs raised and marked; Fowler on Matrimony, Temperance, the Phrenological Almanac, and the Phrenological characters of Fanny Elssler, the Actress, and J. V. Stent, the Sculptor,—all works of acknowledged worth.

Hamilton, July 22, 1842. 46

Office of the Clerk of the Peace, Hamilton, 15th October, 1842. }

WITH reference to the following order passed by the Magistrates of this District of Sessions in January of this year, viz:

"In open Court, 12th January, 1842,

"ORDERED, that a public notice be put in each of the Hamilton papers immediately after the sitting of the next October Sessions, notifying all persons in the District, that no License to retail Spirituous Liquors will after that date be granted to Groceries, or persons keeping Groceries under the same roof, and that the notice be continued in the said different papers until the regular licensing day, being the 20th December."

By the Court,
W. B. VANEVRY,
Chairman.

Notice is hereby given to all concerned to govern themselves accordingly.

ARTHUR GIFFORD,
Clerk of the Peace.

LI'S
CELESTIAL BALM OF CHINA.
For the cure of all diseases of Man or Beast that require external application.

FELLOW CITIZENS—Perhaps you think that this Balm is intended to cure too many diseases, but we assure you that all diseases of this character, and many others that might be mentioned, are speedily cured, or in truth persons greatly relieved, by the use of this medicine. We earnestly request the afflicted to give it a fair trial.

Have you a pain or weakness in the small of your back? If so, apply the Balm freely morning and evening with the flat of your hand, and occasionally rub the part well with a rough cloth, and it will certainly relieve you.

Have you the rheumatism? If so, wash the part affected with cold water and castile soap, then bathe, it with warm vinegar, and rub well with a rough cloth, and then apply the Balm with the flat of your hand before the fire. Wash every third day, and use the Balm twice a day, and you will soon be free from this troublesome disease.

Have you a numbness or coldness in your legs, arms or feet? If so, rub the affected part well with a rough cloth, and apply this Balm freely twice a day, and in a short time it will be removed.

Have you the Piles? If so, apply the Balm three times a day, and in a short time you will be well.

Have you the Nettle Rash or Erysipelas? If so, apply the Balm three times a day, and all unpleasant sensations will soon disappear.

Have you sprained yourself? If so, apply the Balm three times a day, rubbing well with your hand, and it will soon be removed.

Have you Bruises or Burns? If so, apply the Balm three times a day, and you will soon be well.

Have you a Cut or Wound? If so, apply the Balm with a feather two or three times a day.

And are your Limb's or Joints swelled? If so, apply the Balm three times a day, and the swelling will soon disappear.

Have you the Tetter? If so, apply the Balm every morning and evening, washing every third day with castile soap, and removing the scurf from the surface of the skin.

Have you a pain in your Breast or Side? If so, apply this Balm morning and evening, rubbing it well with the flat of your hand, and you will soon be relieved.

Have you Sore Eyes? If so, wet a soft rag with the Balm, and apply it on the outside of the eyes every night on going to bed.

Are your toes, fingers or ears Frosted or Poisoned? If so, apply the Balm three times a day, and it will positively cure them.

Have you Corns on your Feet? If so, cut them well and apply the Balm, and it will generally cure them.

Have you itching or irritation of any parts?—Then apply this Balm thoroughly and it will cure you.

Have you fresh wounds of any kind? Spread the Balm on linen and keep it bound on the parts, changing daily, and it will heal without proud flesh or inflammation.

Have you an old sore that wont heal? Keep the Balm bound on it, renewing it daily, and it will soon heal from the bottom.

Be sure you get the true Balm from **COMSTOCK & CO.**, and no other.

The above is for Sale, at all the Druggist Shops in Hamilton,
October 5th, 1842.

Cure for Worms.
B. A. FAHNESTOCK'S VERMIFUGE;
Prepared by
B. A. FAHNESTOCK & CO.
Pittsburgh, Pennsylvania.

THIS preparation has now stood the test of several years' trial, and is confidently recommended as a safe and effectual medicine for expelling worms from the system. The unexampled success that has attended its administration in every case where the patient was really afflicted with Worms, certainly renders it worthy the attention of physicians.

The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not unfrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and should induce families always to keep a vial of the preparation in their possession. It is mild in its operation, and may be administered with perfect safety to the most delicate infant.

The genuine Vermifuge is now put up in one ounce vials, with this impression upon the glass, **FAHNESTOCK'S VERMIFUGE**, and the directions accompanying each vial have the signature of the proprietor; any medicine put in plain ounce vials, and the signature of which does not correspond with the above description, is not my genuine Vermifuge.

The Subscribers deem it their duty to use the above precautions in order to guard the public against mistaking other worm preparations for their deservedly popular Vermifuge.

We have appointed Mr C C Bristol, No 207 Main St Buffalo, N. Y. our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburgh prices. Terms Cash.

B. A. FAHNESTOCK & Co.
For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

FALL AND WINTER FASHIONS
FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER
HE ALSO wishes to acquaint his Patrons, that he has **REMOVED** to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him.
S. McCURDY.
Hamilton, 1st Oct., 1842.

C. H. WEBSTER,
CHEMIST AND DRUGGIST
King-Street, Hamilton,

BEGS to inform the Inhabitants of Hamilton and vicinity, that he has commenced business opposite the Promenade House, and trusts that strict attention, together with practical knowledge of the dispensing of Medicines, will merit a share of their confidence and support.

C. H. W. keeps constantly on hand a complete assortment of *Drugs, Chemicals, and Patent Medicines*, Warranted Genuine Imported from England.

The following is a list of Patent Medicines received direct from the Proprietors Fahnestock's Vermifuge, Moffat's Life Pills and Bitters, Sir Astley Cooper's Pills, Tomato Pills, Spon's Headach Remedy, Taylor's Balsam Liverwort, Low and Reeds Pulmonary Balsam, Bristol's Extract Sarsaparilla, Bristol's Balsam Horehound Southern Tonic for Fever and Ague, Rowland's Tonic for Fever and Ague, Sir James Murray's Fluid Magnesia, Urquhart's Fluid Magnesia, Hay's Liniment for Piles, Granville's Counter Irritant, Hewe's Nerve and Bone Liniment

ALSO
Turpentine, Paints, Oils and Colours;—Copal and Leather Varnish, Dye-Woods and Stuffs; Druggists' Glass-Ware, Perfumery, Fancy and Toilet Articles, Spanish and American Cigars, Snuffs, &c.

Horse and Cattle Medicines of every Description.

Physician's prescriptions and Family recipes accurately prepared.
N.B. Country Merchants and Pedlers supplied on reasonable terms.
Hamilton, May, 1842.

Carriage, Coach, and Waggon PAINTING.

THE Subscriber begs to inform the Public, that he has removed his Shop from Mrs Scobell's to Walton and Clark's premises, on York Street, where he continues the Painting and Varnishing of Carriages, Coaches, Sleighs, Waggon, or any kind of light Fancy Work. Also, the manufacture of OIL CLOTH.

Having had much experience during his service under the very best workmen, he is confident of giving satisfaction.

C. GIROURD.
Hamilton, March 23, 1842.

GIROURD & MCKOY'S
LIVERY STABLES

Near Press's Hotel.
HAMILTON.

Orders left at the Royal Exchange Hotel will be strictly attended to.
HAMILTON, March, 1842.

SHIP INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an **INN** by the above name, which will combine all that is requisite in a **MARINER'S HOME**, and **TRAVELLER'S REST**;—and hopes he will not be forgotten by his countrymen and acquaintances.

N. B. A few boarders can be accommodated.
Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE.

THE Subscriber begs leave to inform his friends and the public generally, that he has re-opened the Store lately occupied by Mr. J. Layton, in Stinson's Block, and is now receiving an extensive assortment of Birmingham, Sheffield and American Shelf and Heavy **HARD WARE**, which he will sell at the very Lowest Prices.

H. W. IRELAND.
Hamilton, Oct. 4, 1841.

PAPER HANGINGS.

2,000 PIECES of English French, and American **PAPER HANGINGS**, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by
THOS. BAKER.

Hamilton, Aug. 1, 1842.

WEAVERS' REEDS

600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by
THOS. BAKER.

Hamilton, August 1, 1842.

PATRICK BURNS,
BLACKSMITH, KING STREET,
Next house to Isaac Buchannan & Cos large importing house.

Horse Shoeing, Waggon & Sleigh Ironing
Hamilton, Sep. 22, 1841.

PRINTERS' INK.

LAMB & BRITAIN, Manufacturers of Lamb's Blacking, begs to inform Printers in British North America, that they have, after considerable labour and expense, with the assistance of a practical and experienced workman from England, commenced the manufacture of **PRINTERS' INK**. They are now prepared to execute all orders which may be sent to them. Their Ink will be warranted to be equal to any in the world and as cheap.

Ink of the various **FANCY COLOURS** supplied on the shortest notice.
Corner of Yonge and Temperance Sts.
Toronto, June 1, 1842.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a RELIGIOUS—MORAL—PHILOSOPHICAL—and HISTORICAL character; together with Passing Events, and the News of the Day.

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

TERMS—THREE DOLLARS
HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

PRICE OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7½ 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, inserted till forbid, and charged accordingly.

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

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

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

*. Produce received in payment at the Market price.

LETTER-PRESS PRINTING
OF EVERY DESCRIPTION
NEATLY EXECUTED.

AGENTS.

NOTICE.—It is confidently hoped that the following Reverend gentlemen will act as zealous agents for the Catholic paper, and do all in their power among their people to prevent its being a failure, to our final shame and the triumph of our enemies.

- Rev Mr. O'Flynn, Dundas
- Rev Mr. Mills, Brantford
- Rev. Mr. Gibney, Guelph
- Rev. J. P. O'Dwyer, London.
- Dr Anderson, do
- Mr Harding O'Brien, do
- Rev Mr Vervais, Amherstburg
- Mr Kevel, P. M. do
- Rev Mich. MacDonell, [Maidstone], Sandwich
- Very Rev Augus McDonell, Chatham
- A. Chisholm Esq., Chippawa
- Rev Ed. Gordon, Niagara
- Rev Mr McDonagh, St Catharines
- Messrs P. Hogan & Chas Calhoun, St Thomas
- Rev. Mr. Snyder, Wilmot, near Waterloo
- Rev Mr. O'Reilly, Gore of Toronto
- Rev Mr Hay, Toronto
- Rev Mr. Quinlan, New Market
- Rev Mr. Charest, Penetanguishene
- Rev Mr Proulx, do
- Rev Mr. Fitzpatrick, Ops
- Rev Mr. Butler, Cobourg
- Rev Mr. Lallor, Peterborough
- Rev Mr. Brennan, Belleville
- Rev T. Smith, Richmond
- Right Reverend Bishop Goulin, Kingston
- Rev Patrick Dollard, do
- Rev. Angus MacDonald, do
- Rev Mr. Bourke, Camden East
- Rev Mr. O'Reilly, Brockville
- Rev J. Clarke, Prescott
- Rev Alexander J. McDonell, Cornwall
- Very Rev P Phelan, do
- D. O'Connor, Esq., J. P., Bytown
- Rev. J. H McDonagh, Perth
- Rev. George Hay, [St. Andrew's], Glengarry
- Rev John MacDonald, [St. Raphael], do
- Rev John MacDonald, [Alexandria], do
- John M'Donald, Aylmer.
- Mr Martin McDonell, Recollect Church, Monts real
- Rev P. McMahon, Quebec
- Mr Henry O'Connor, 15 St. Paul Street, Quebec
- Right Reverend Bishop Frazer, Nova Scotia
- Right Reverend Bishop Fleming, Newfoundland
- Right Reverend Bishop Purcell, Cincinnati, Ohio
- Right Reverend Bishop Fenwick, Boston
- Right Reverend Bishop Kenrick, Philadelphia