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THE CATHOLIC.

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

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

OFFICE—CORNER OF KING & HUGHSON STREETS.

J. Robertson, Printer and Publisher.

VOLUME IV.

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NUMBER 8.

From the U. S. Catholic Magazine,

ROBERT SOUTHWELL, S. J. (1895.)

BY W. JOE WALTER, AUTHOR OF "THE LIFE AND TIMES OF SIR THOMAS MORE," &c.

"And smit with feelings of the olden days,
Revive the music of neglected lays."

Daniel, (1595.)

[CONCLUDED.]

We cannot close this memoir more appropriately, than by a remarkable extract from Southwell's beautiful "Epistle of Comfort to the reverent Priests and others, restrained in durance for the Catholic Faith,"—a work which should be in the hands of every lover of the beautiful and the pathetic.—"We find by experience, that whosoever suffereth, even though he suffer for an offence, is pitied; misery, though deserved, naturally begetting sympathy and tenderness in the beholders. But when such men as are of innocent life, of virtuous conversation, of gravity and learning, offer themselves to bear with fortitude every extremity, rejoice when they are tormented, smile when they are dismembered, and go to death as they would to a banquet; when such as want neither dignities to withdraw them, nor friends nor families to withhold them, nor powerful enemies to menace them, are ready to exchange their dignity for disgrace, to forsake their friends, and give themselves into the hands of their mortal foes, for nought else than for conscience' sake: men must need say, as they did in St. Cyprian's time: "It is a thing worthy to be known; yea, it is a thing deserving of the deepest consideration, for which a man is content to suffer death." Such men want no means to search out the truth, having both heard and read all that can be said on either side. They want not judgment to discover the good from the bad, being known as men of deep insight and penetration. They can have no pleasure in pain, nor any temporal inducement to undergo such misery; yea, they have many delights, honors, and preferments to withdraw them from it; and by altering their opinions, and speaking a word, might easily avoid it. Certain, therefore, it is, that they find it necessary to do this; that conscience demands it, that their very soul lieth thereon; for mere flesh and blood could never bear up against such heavy endurance.

"But who is there, despite of all he can do, who may not suffer that by misfortune, which he shrinks from suffering in God's cause? Why, therefore, fear that which cannot be avoided? Live well, and die well, we may; but live long, and not die, we cannot. We should not think life shortened, when it is well ended: He dieth old enough, that dieth good. Life is better well lost, than ill kept. If we be taken away in the flower of our age, how can it be better bestowed, than on Him who gave it? If we die in God's cause, our pitcher is broken over the fountain, but the water is not lost; it is only returned from whence it was taken. We are destined to a glorious combat, in which the mere comfort of having such honorable lookers-on were enough to strengthen us against all efforts. When we fight in the cause of faith, God and his angels behold us, and Christ himself looketh on upon the combatant. What a glorious dignity, what an enviable felicity to fight under God, as the ordainer, and to be crowned by Christ, as the arbiter of the combat! Let honor to the constant and remorse to the lapsed, and us to the conflict. Chris-

tianity is a warfare, and the Christian a spiritual soldier; his weapon is patience, his leader is Christ, his standard is the cross. Now is the alarm sounded, and the war proclaimed; die you must to win the field. Nor is this news to you, who have professed yourselves the champions of Christ. You know that this is the sovereign victory,—by yielding to subdue, by dying to revive, by shedding your blood and losing your life, to win the goal of eternal felicity. Elijah must not think much to let fall the worthy mantle of the flesh, to be carried to Paradise in a fiery chariot. Gideon may willingly break his earthen pitchers, to show the light that will confound his enemies. Your daily prayer has been,—"thy kingdom come;" the time is arrived to realize the petition. Let our adversaries, therefore, load us with the infamous titles of traitor and rebel: let them draw us upon hurdles, hang us, embowel us alive, mangle our limbs, and set our quarters upon their gates, as food for the birds of the air. We will answer them as the Christians of the persecutions of the olden time did:—"Such is the manner of our victory; such the conqueror's garb: in such chariots do we triumph!" Yes, go on, ye good magistrates! so much the better in the eyes of the people, if you sacrifice the Catholics to their fury! Rack us, torture us, condemn us to death. You but renew what was done to them of old, of whom it was said, that the blood of the martyrs was the seed of the Church. Yes, when sown in their blood, the resurrection of immortality springs with more ample increase. Our pains spring the higher under the weight that oppresses them, our flame waves brighter by the attempt to suppress it; the spice tree when shaken yieldeth a richer odor. By persecuting us, you till and manure the ground of the church; you think to root out the core, and you do but transplant the germs that will spring up in a more plentiful harvest. You think it is the seminary priest that enlarges the Catholic faith; know, that it is yourselves who make the chief seminary, from which the Catholics spread. Though their voice doth avail something, yet comparatively it doth but little. "The voice of the blood of your murdered brethren cried aloud against you, and this voice it is that so forcibly prevails. The missionary announces that books might teach; your deeds teach that which books could never do, and gain over more disciples than words. Our constancy under suffering and trial forces men to look more closely into our cause; and thus, by seeking they find, in finding they believe, and believing, they become as ready to die as ourselves. Our prisons preach. Our wounds convert; nay, our very dead bodies are able to confound heathen. You have labored to suppress us these twenty-six years, and yet from our very ashes springeth increase; and our dead bones, as Ezekiel prophesied, are come to be a high army." By the thunders of your rage, the cloud of error is dissolved, and the earth is watered with profitable showers, to the ripening of the corn of God.

"But for ourselves, we would render good for evil; for your hatred, charity, for your ill-treatment, prayer. We would willingly purchase your salvation with our dearest blood. But how well soever we be affected towards you, take heed that the earth which receiveth our blood, cry not aloud against you, agreeing to that saying,—"The voice of thy brother's blood crieth out of the earth!" For ourselves, from our hearts we forgive your injuries towards us, and only pity your abuse of

God's benefits; that, in return for His favors towards you, you should persecute his flock, hinder the course of his religion, yea, endeavour to abolish the name of the Catholic Church. Alas! your labor is in vain; out incalculable your offence. She is a vessel of safety; howsoever the sea rage, or the winds beat; howsoever tossed among the waves, she cannot sink, having Him at the helm, of whom it is said, that "the winds and the sea obey Him."

"We are fallen upon times which many of our forefathers desired to see,—times, when they might not only profit the Church by the example of their life, but also—and how dearly did they desire it!—by the effusion of their blood. When England was Catholic, she had many glorious confessors; it is for the honor and benefit of our country, that she should also have to boast of her martyrs; and we have now, God be thanked! such martyr-makers in authority, as mean, if they have their will to make saints enough to furnish all our churches with treasure, when it shall please God to restore them to their true honors. And doubt not, least either they or their posterity, shall see the very prisons of execution become places of reverence and devotion; and the scattered bones of those who have suffered in this cause, thought unworthy of Christian burial, then shrined in gold, and held in the highest respect. Let us, then, profit by so favorable an occasion of preferment in the court of the Most High, and be as studious, in this age, to aspire to the dignity of watering God's Church with our blood, as our forefathers were to further it by their virtuous example, and by the glory of their good works. "The kingdom of heaven," says St. Augustine, "requireth no price but thyself, and thou shalt have it! Oh! thrice happy you, who are now on the last step of glory! Joy in your happiness; but in the midst of your joy, forget not us. Pray that God may accept us also, and promote us to like happiness."

We offer no comment upon the above extract. Its eloquence, and the prophetic spirit which it breathes, will at once have struck every reader.

Southwell's merits as a poet were fully appreciated in his day; of this upwards of ten editions, in twice that number of years, is a sufficient proof; and yet few works have become more rare, a single copy in Longman's poetical catalogue being marked at six guineas. Were any testimonials needed in favour of their merits, the names of such eminent critics as Sir Egerton Brydges, Mr. Ellis, and Mr. Hendley, would be more than sufficient. The former observes, that "a deep, moral-patmos, illuminated by fervent piety, marked every thing Southwell wrote, either in prose or verse. There is something," he adds, "singularly simple, chaste, eloquent in his diction on all occasions." "Southwell's poems," says Mr. Ellis, "all of which are on moral or religious subjects, are far from deserving the neglect which they have experienced." Another judicious critic observes: "That even those, who least love the religion of the author, must admire and praise his writings, and regret that neither his simple strains in prose, nor his polished metre, should have yet obtained a collected edition of his works for general readers."

CONVERSION.—A convert from Boston was confirmed at Rome by the Bishop of Pistoia as a happy commencement of his episcopal functions.—*Catholic Herald.*

Religion in England after the Reformation.

From the Dublin Review.

[CONCLUDED]

From the clear, distinct, and definite ideas attached to the authoritative decisions of the Catholic Church, and which ever held her in a real and practical unity both of faith and discipline throughout the land, and joined her in communion with all the orthodox and united Churches in the world, we must now vainly be content with "the ambiguous formularies," as they call them, of the wretched system which has been substituted in its stead. They themselves tell us of the "perplexing embarrassment" so prevalent amongst them on doctrinal points; we hear of nothing but "perplexity of controversy;" of "conflicting opinions;" of articles which, as to any intelligible meaning, are still in a state of transition, and, after a discussion of three hundred years, as likely to find any fixed interpretation as if they had never been discussed at all; the Church not knowing how even "strictly to determine the number of the sacraments,"—those "justifying rites, or instruments of communicating the atonement;"—and of a new "understanding of the Church and her system, in a way different from one of late popularity." The doctrines of eternal truth are still fashioned according to "the necessities of the times;" the whole Church is divided within itself into high and low,—at one time imbued with a spirit of Erastianism, at another with Calvinism; while a *via media* is recommended by some as a cure for all her evils,—for "doctrines popularly misunderstood," for "internal disunion paralyzing her efforts and wasting her energies." They tell us of her "maimed condition;" of her "want of holiness sufficient to mark her out visibly as a true living branch of the holy Church;" of her possessing perhaps "the rudiments of everything, but *nothing* developed, so that it should at once be 'manifest' to all, 'that God is in her of a truth;" of " manifold divisions amongst themselves; contending upon points which they, on one side at least, state to be fundamental," "bandying about the name of heresy,"—and "casting out the names of brethren as evil;" of "the impossibility of understanding each other, or making themselves understood;" of a state "more like the confusion of Babel," than that "city which is at unity in itself," and "in which it was promised that there should be one speech and one language;" of "the laity having thus far no living guide, 'the lips of the priests' not 'teaching knowledge' for them—for persons whom they alike respect, teach them differently, and one of the two great classes of teachers tells them often that the other is in fatal error;" of "our poor frail nature (being) fretted often, instead of being humbled by what is so unseemly," so "that persons have difficulty in recognizing a Church so disturbed, as the representative of her who is 'the pillar and the ground of truth;" of her "not possessing the note of holiness, so as at once, and without all doubt, to allay people's misgivings about her apostolic character;" of "one party in the Church stigmatizing the other, as 'the

troublers of Israel;" of "the censures or admonitions of their bishops tending rather to unsettle persons in their Church than to convince and correct;" of "antagonist principles" at work in the same body, and yet schism considered as no sin—dissension as no evil token. We hear the working of one party declared by the other to be "tending to re-establish error rather than truth,"—her ministers to be "the instruments of Satan to hinder the true principles of the Gospel," "on the very verge of an apostasy from Christ," and "as teaching another Gospel," and consequently "that they ought to leave the Church," in which they were so teaching; "that nothing but evil came from them,"—"defacing the brightest glory of the Church, by forgetting the continued presence of her Lord," and fit only to be "singled out from the rest of our Lord's flock, as diseased and tainted sheep, who must be kept separate from the rest, lest they be corrupted." They tell us that their "intestine divisions (are) such that they disagree among themselves as to what the doctrines of the Church are, even as to the very sacrament whereby persons are made members of it;" of "their miserable disunion, and want of discipline;" of "their present confusion and disagreement as to the first principles of their Church, and their practical contradictions or neglect of them;" so that for the present at least "she can be no spectacle of a Church 'holding the faith in the unity of the Spirit and in the bond of peace,' and that unity and peace seem to be the last characteristics which belong to her;" that the real teaching of the Church is not to be discerned amidst the multitude of opinions and teachings of her ministers, so that those who constitute the "mighty movement now swelling month by month, day by day, within the Church, have received a sectarian name, in itself a blot upon the Church," while they whose office it is to guide that movement into its legitimate channel, and to witness the doctrines of the Church, have allowed the leaders and abettors of that movement "to be entitled 'heretics,' for vindicating an article of the creed, and left it undetermined whether (these) or they who opposed that teaching, spake the mind of the Church," while "the chaos of conflicting opinions rolled onward" unarrested. "What wonder," exclaims the original leader of the movement, and we exclaim with him, "if some are faint-hearted whether our Lord be in the vessel which is not only so tempest-tost, but whose very shipmen and pilots are so disunited, how or whether to guide her, 'neither sun nor stars appearing.'" And all this is but a consequence of the change.*

Let us now hear him who at first stood second on the list, but from being second is now first, having passed the original leader of the movement, as being perchance better qualified for the task, and having lately presented a splendid proof

* See the charges of the bishops of Durham, Chester, Gloucester, Winchester, Cantua, and of the archbishop of Dublin, as quoted and commented on in the Rev. Dr. Pusey's letter to the archbishop of Canterbury.

of his ingenuousness and sincerity; speaking, in his introduction to the famous Tract, No. 90, of the actual condition of the Church of England, after a chequered existence of three hundred years, but at a period when, if ever, should have been walking in the ways of peace and light, in the full enjoyment of all the blessings of this peaceful and enlightened age: and yet what are his views? "It is a very serious truth," says he, "that persons and bodies, who put themselves into a disadvantageous state, cannot at their pleasure extricate themselves from it. They are unworthy of it; they are in prison, and Christ is the keeper. There is but one way towards a real reformation,—a return to Him in heart and spirit, *whose sacred truth they have betrayed*; . . . our Church's strength would be irresistible, humanly speaking, *were it but at unity with itself*: If it remains divided, part against part, we shall see the energy which was meant to subdue the world preying upon itself, according to our Saviour's express assurance, that such a house 'cannot stand.' . . . Till we are stirred up to this religious course, let the Church sit still; let her children be content to be in bondage; let us work in chains; let us submit to our imperfections as a punishment; let us go on teaching through the medium of *indeterminate statements and inconsistent precedents*, and principles but partially developed.* We are not better than our fathers; let us not faint under that *body of death* which they bore about in patience; nor shrink from the penalty of sins which they inherited from the age before them." Another, and a very reverential personage, & a very eminent partizan of this movement, has favored us with the following commentary upon these observations, and which tend still more to develop the real and radically inefficient character of the established Church—of a Church without law or grace. "Is Mr. Newman," says Mr. Ward, "*so cautious and guarded in his statements as all admit him to be*, is he to be supposed to use words of such unprecedented strength as those, *without meaning and at random*? Or, is it conceivable that he could use them, if he thought our articles fair and adequate exponents of Catholic truth? How could he speak and think as he does of the English reformation, if he supposed that the formulary then *originated*, was even as naturally susceptible of Catholic as of Protestant interpretation? No! he would acknowledge, and apprehend, that as it has been expressed, while it is *patent* of a Catholic, it is *ambitious* of a Protestant sense; that, while it was never intended to *exclude Catholics*, it was written by, and in the spirit of Protestants; that in consequence of it the English Church *seems* at least to give an uncertain sound; that she fails in one of her very principal duties, that of witnessing plainly and directly to Catholic truth; that she *seems* to include whom she ought to repel, to teach what she is bound to anathematize; and that

* Or, as it was expressed in the first edition, "with the stammering lips of ambiguous formularies."

it is difficult to estimate the amount of responsibility she year by year incurs, on account of those (claiming, as many of them do, our warm love for a zeal and earnest piety worthy of a purer faith) who remain buried in the darkness of Protestant error, because she fails in her duty of holding clearly forth to them the light of Gospel truth.†

Was such language ever used? was it possible it ever *could* be used towards the ancient Church of these realms? But to that which has supplanted it, it applies with all the force of indisputable truth. Such, then, are her gains by the change! and such is the condition of the Anglican Church, as painted by those of her children who know her best, but which it is yet the boast and pride of most modern Englishmen to uphold as a model of perfection, and to glory in having substituted for the superstitions—as they in their frenzy and delusion call them—of the olden time.

The great unruly torrent of the sixteenth century, which in a day uprooted the united labors of many ages, was indeed a second deluge, not for the sudden destruction of one generation alone, but sweeping away the souls of men as quickly as they succeeded each other, for a period of time which still endures, and the termination of which, even after three hundred years of expiation, is known only to Him who afflicts us for the sins of our fathers and our own, until we confess our iniquities, and the iniquities of our ancestors, whereby they have transgressed against him." (See Levit. xxvi.) And thus are we still visited with "the day of revenge;" and "who shall accuse thee, O Lord, if the nations perish which thou hast made?" "for thou shalt be justified in thy words, and shalt overcome when thou art judged."

Another consequence of the change, and a very important one too, has been, that it has disconnected its followers from all the saints and sages of venerable antiquity, and thrown us upon a dreary waste, in which the eye is refreshed neither by flower nor by fruit. It has cut them off from all affinity and relationship with any one saint in the calendar, whether native or foreign; from "spirits without a home and without a name" on earth, but who have inherited "an everlasting name" in the imperishable home of the blessed, for whom altars have been erected in every department of Christendom, and whose memories are enshrined in the hearts of all true believers. And what an unenviable position to be in! unable to claim any share in the glory of these illustrious saints—with as wide a gulph between them as between Lazarus and Dives—compelled to acknowledge the value of, but without any partnership in the property, unworthy and unwilling to worship in the same temples in which they proffered their holy orisons, and in which they sacrificed the adorable mysteries, (unless perchance desecrated by the overthrow of both shrine and altar)—they are condemned to stand aloof in id-

† "A few words more in support of No. 90."

least admiration at the crowds of faithful votaries who daily come to supplicate their intercession, with a devotion to which they remain wholly insensible. Should they not feel humiliated at the spectacle? Should it not startle them into reflection on the cause?—that they should find strangers where they ought to meet brethren—that they alone should be sceptics where all others are true believers? Why! it is a blessed thing to be associated with such beings, even in the humble position of suitors for their protection. What a wayward spirit must have taken possession of their minds, that they see it not! Hath not the Lord in his wrath, mingled for them the spirit of a deep sleep, and shut up their eyes? (Isaiah xxix, 10.) How otherwise should they not discern the futility of their principles, which they declare to be calculated for unity and Catholicity. For are they not disunited every where, even in their own house; and are they not Catholics only amongst themselves? Let them but pass the limits of their own shores, and they are at once strangers in the land; they encounter an angel with a flaming sword at the gate of every sanctuary, because driven from the plains of paradise in virtue of their disobedience, they are condemned to hard and unprofitable labor amongst the thorns and briars, and to wander like outcasts upon the face of the earth. Victims to their infidelity, they are alike aliens to a steadfast faith, as to a quiet conscience, and are become the inheritors of a vineyard which ever baffles their skill and refuses its produce. Every hand is against them, and their hand is against every other; their days are days of warfare, and the battle never ceases within their borders.

Even when at her best, there is something so little about the interests and concerns of a mere national, isolated Church, in comparison with the gigantic concerns of the universal, that the thought of her must ever fall short of satisfying the mind or filling the heart, as it is in the nature of our being, that they should desire to be filled and satisfied. Rome, on the other hand, has ever commanded a mysterious reverence, which, even in the days of temporal oppression and humiliation, has won her the sympathies of the world, and pointed to her as the future hope and refuge of all that was good and virtuous. The imagination ever lingers over her as on a sunny and a secret spot; the cradle of Christianity, the nurse of empires both spiritual and temporal, the mother and guide of all the domains of God; fertilized by the blood of martyrs, sanctified by the piety of confessors, and rejoiced by the penitence of sinners. Armed with privileges, and with power never entrusted to any other city, with power to bind or to loose, to bless or to curse, the limits of her dominion circumscribed only by the utmost boundaries of the earth, with all the nations under the sun for her inheritance. Yet, all participation in the glory of this spiritual and mysterious kingdom has England likewise forfeited by her apostasy.

Even in matters of smaller moment,

how strikingly are not the characteristics of the two religions portrayed! In Catholicity, the most delightful associations, like so many cherished friends, follow and accompany you at every step, as you advance in her long and varied course—the prosiding genius over music, painting, and sculpture; over history, eloquence, poetry, and philosophy.—While Protestantism, dating only from a period of unrivalled excellence in the arts, has, nevertheless, nearly, if not entirely discarded them from her service; she cleared the landscape of all its beauties, and left it cold, dull, dreary, and desolate. Contrast their respective ceremonials, the furniture, beauty, and decoration of their respective temples! What an imposing spectacle is a pontifical high-mass in St. Peter's with all its gorgeous splendor and picturesque magnificence, under the glittering fane which the inspiring genius of Christianity hath lifted into the clouds of heaven! Does it not transport us from this world into the next, to the choirs of angels, the altar of incense, and the throne of the Lamb? Can we dwell with the same mind upon the cold, tedious, heartless, lifeless worship, its naked and mishappen rival in the national Church? Again; when death hath summoned us to our final reckoning, and the Church is called upon to perform the last sad offices over the lifeless corpse, and for the departed spirit, in what a different feeling is it not accomplished! In Catholicity it is a real Christian function, a long and solemn line of cloistered monks and pious clergy, bearing the emblems of our redemption in presence of the corpse enveloped in a blaze of light, to tell of the hope of a blissful immortality,—all chaunting in mournful cadence a requiem for the departed soul, propitiating heaven in mitigation of her penalties, praying that the justice of God may be satisfied, and that the repentant sinner may speedily rest in his eternal home! Then the propitiatory sacrifice offered up on the altar of the Most High, before a supplicating multitude, impressed by the appalling spectacle of death,—and we have a lesson for the living, and a blessing for the dead!

But, turn we to the same scene under the reformed religion, and what is it! Is there anything so sickening to the heart as a great London funeral? Not an emblem of Christianity about it; belonging entirely to this world, without any reference whatever to the next,—a long, long pageantry of empty carriages, in mere mockery of woe, and so singularly emblematical of the hallowness of the religion in whose service they are engaged! and when the poor, forlorn remains have been consigned to that grave which is but too truly "covered with the dismal shade of death," the final scene of the drama is still in keeping with the rest, and a monument is erected over them in a Christian Church, too often in total forgetfulness of heaven, recording only the deeds of earth, represented under the symbols of heathen mysticism.

All her religious services,—for the same may be said of all—being thus ow-

ered in their character, and all her former religious associations being thus sovered and lost, having descended from her proud pro-eminence in the commonwealth of Christendom, and faith, hope, and charity, having each and all of them waxed cold and dim under the revolution of feelings, and war, of principles, which, as we have seen, have never ceased to infest her, as the most fearful consequence of her schism; let us for a moment consider whether she has gained anything to compensate for all this, even among the transitory concerns of this fleeting world.

We have already seen what in this respect she was before the fatal epoch we have endeavoured to illustrate: let us view her for an instant in her present condition. In lieu of monasteries, we have workhouses; in place of voluntary charity, an unfeeling compulsory assessment for the poor; jails are multiplied or enlarged, whole masses of the population are unemployed and starving; while vice and crime are increased beyond all former precedent, and discontent and turbulence reign throughout. We have principles of equality, where we had heretofore principles of subordination; a spirit of worldly ambition, and insatiable covetousness, where formerly was a chivalrous sacrifice of self, and a generous outlay of riches for the public good. Coarse, vulgar, riotous mirth, have been substituted for the light-hearted, innocent amusements of the people; among the higher ranks, society is overgrown, and the best feelings of the heart are supplanted by pride, envy, hatred, emulation, and contention; while a universal, luxurious extravagance has dissipated the means of benevolence, and handed over half the ancient estates of the kingdom to the Jew and the stock-jobber.

Still she has had her reward, and what is it? "The harvest of the river is her revenue; and she is become the mart of the nations; . . . her merchants are princes, and her traders the nobles of the earth." But with the reward of Tyre, may she not also inherit her chastisements?—"and the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.—THEREFORE shall a curse devour the earth, and the inhabitants thereof shall sin: and therefore they that dwell therein shall be mad, and few men shall be left." Long indeed have these prophecies been fulfilled amongst us—long have "the inhabitants of the island" been delivered over to a spirit of religious madness, and the faithful adherents of the ancient and everlasting covenant are but a few, a mere remnant of the inheritance of Christ.

MR. NEWMAN.—We take from the secular papers the following cheering item:

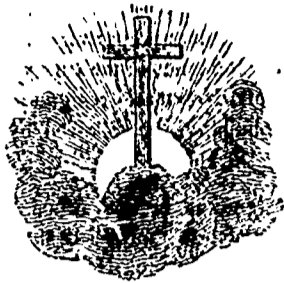
"Mr. Newman preached his farewell sermon on Tuesday last, and he will now take leave of Oxford—perhaps of the Church altogether. It is stated that during

the last three years no less than seventeen converts to Catholicity have taken place amongst clergymen of the Established Church, and others preparing for orders, through the influence of the Puseyite controversy. Mr. Newman's resignation will, in all probability, be followed by great changes in the church."

The resignation is understood to be a preliminary step to embracing the Catholic faith, as the Morning Herald and Tablet agree in stating: The Catholic tone of the British Critic for the last two years, and private letters, from a very high source, received at Baltimore, prepared us for this intelligence. Mr. Newman was justly declared by Mr. Palmer, the deacon, to be the actual leader of the Oxford school, although it derives from Dr. Pusey its distinctive appellation. His learning is vast, his genius of a high order, and his life for some years has been that of an ascetic. His position whilst endeavouring to resuscitate the extinct doctrines of Catholicity in the Anglican establishment, was difficult to reconcile with his acknowledged sincerity and purity of purpose, and could only be explained by the delusive hope of producing a general and simultaneous return.

The providence of God has made the imperfection of his views subservient to its high ends, and his writings have spread widely among the clergy of the establishment, the doctrines with which his own mind has been for a considerable time so deeply imbued, which might not have been viewed with the same favor, had he not been still in their ranks. Many, we doubt not, will follow his example, in this country, as well as in England; and the silly denial of the tendency of the Oxford movement, will scarcely be repeated. We would speak with still greater confidence, if we had the same proofs of sincerity and devotedness in those who are the ostensible leaders on this side of the Atlantic.—*Cath. Herald.*

CONVERSIONS.—Derby—On Monday last a most interesting service took place in the Catholic Church of this town, forty nine adult converts made a public profession of Catholic faith, according to the manner presented in the ritual. It may well be supposed that such a ceremony would attract not a few of our separated brethren, and hence the church was soon filled. The litany of the Blessed Virgin and Hymn to the Holy Spirit was sung, and the Rev. Mr. Sing delivered an address to the converts, congratulating them on the happiness they received that evening; and then remarking that the step they were taking brought them only to the porch of the temple of religion, pointed out the way which would conduct them to the altar, and enable them with profit to kneel continually at it. The Rev. J. Daniel read the creed and prayers prescribed, and the union of so many voices returning loudly and solemnly the answers, produced a most pleasing effect. A solemn *Te Deum* was then sung, and concluded this happy evening.



THE CATHOLIC

Hamilton, C. D.

WEDNESDAY, NOVEMBER 8, 1871.

After perusing various tracts in that Presbyterian Paper called *the Banner*, together with several of its editorial articles, we cannot help coming to the conclusion that its Editor is a true blue bigot of the old school, whose mind is so exclusively crammed with Calvinistic and Knoxite principles, in their worst sense, as to leave no room for any juster notions or redeeming principles on the score of Religion. He is so positive, too, in his outlandish assertions, particularly against Popery and Episcopacy, as if he were the infallible advocate of his acknowledged fallible, and now fallen, Kirk. He himself, however, except as a sympathizer with his brethren on the battle field, has escaped the catastrophe; and is just now placed in safety in the Catholic Canadas; where he enjoys, without molestation from Church or State, the unrepudiated *Regium Donum*; though the return he makes for it is a very ungracious one; that of pouring out profuse abuse, calumny and ignorant or wilful misrepresentation on all dissenting from his homely Kirk. It argues strongly against the knowledge, good sense, and Christian feelings of our Protestant colonists, that such bitter sectarian, home taught, and uncharitable scribblers never fail to obtain a sufficient number of subscribers to their hate-engendering and worse than worthless lucubrations.

We forgot, however, to observe, that this new *Banner* man has been lately imported from the Lynch-law land, the land of all sects, turbulence, and dishonesty; with all his Yankee acquired notions, to our more civilized section of America; but with the imbibed Yankee spirit, of always going a-head; a man determined to go the "whole hog," right or wrong; though, like the pig swimming, he may eventually cut his throat—the faster he goes the sooner the end, of his vainly venturesome career.

"Oaths and secrecy are the means resorted to by the assassin and the conspirator. These were the means employed by the society of the Jesuits, which it had been deemed necessary in Europe to put down; that was a secret society, whose motto was that the 'end justified the means.'"

If such are the words uttered by Mr. Aylwin in the House of Assembly, as reported by *the Kingston News*, we cannot suppress the contempt we feel for the man's superficial knowledge, or rather to-

tal ignorance of history concerning the Jesuits. He does not know that what he asserts is an atrocious calumny, worse than the *Maria Monk* story, invented and propagated by their mortal enemies, a clever set of conspirators than Brownlee, and his compeers; whose motto truly is, what Aylwin unjustly ascribes to the Jesuits, that *the end justifies the means*. The notorious forgery put forth by these is a book styled *the Secreta Monita*, which Mr. Aylwin has doubtless read, without ever questioning the gross falsehoods it contains, having, as he has probably had, *the Montreal Herald* for his prompter on the occasion. His present position among the well informed seems certainly far from enviable. He figures among the rankest fanatics of the Reformation; or, if he prefers a more fashionable position, among the most determined enemies of the Jesuits, of social order and christianity, our mock modern philosophers: the Voltaires, Rousseaux, Dalembergs, Diderots, Helvetius, Condorcets, &c.; who acknowledged that, till the pious, learned and zealous order of the Jesuits was suppressed, they could never hope to be able to put down Christianity; or crush the infamous *ecraser V Infame*, meaning Jesus Christ and his religion.

The Jesuits never were a secret society. They had no secret oaths, like Orangemen and Freemasons. The whole economy of their Establishment was open to the inspection of the universal Church; and that Church, of which they were the admired instructors, could not permit them to hold doctrines which she loudly condemns; which would separate all holding them *ipso facto* from her communion. Yet these anti-Catholic enormities have, by their unprincipled enemies, been laid to the charge of so distinguished an order in the Catholic Church, to whose learning, zeal, sanctity, perseverance and sufferings, unto death whole kingdoms & empires are indebted for their conversion from paganism to the purest Christianity. That such hateful accusations should be made by some illiberal blind bigot against such an order of men in the Catholic Church, were nothing surprising; but that a member from Lower Canada, who ought to know better what Catholics profess, should stand up in his place, and affirm before the nation so notorious an untruth, is what we never could have expected from any but a professed Huguenot.

THE CHURCH IN THE MIDDLE AGES.—We clip from the *Banner of the Cross* some remarkable passages taken from a recent work published by one of the Oxford school. The qualifying remarks which accompany the concessions need not surprise our readers. The temper of the public mind in England is such as to render them *expedient*, whatever may be thought of their justice.—*Catholic Herald*.

"Corrupt as she was, the Church was superior, infinitely superior, to the world. Whatever was reverent and pious was within her. She was the instructor and enlightener of the nations, so far as they had any light or instruction. No wonder that not only was she beloved by the poor

and humble, but that the best of men then living, and men of practical wisdom, no whit inferior to those of our own days, seeing in the world no better spiritual instructor or guide, were her zealous and devoted adherents. No wonder that the Church thus based on the affections of the people, and supported by the zeal and talent of the wisest and best men of the age, should have exercised the vast authority which we have seen.

The history of the times will teach us, that often her most extravagant claims were founded on a basis of real justice. We are astonished that an Italian bishop should have the presumption to claim, or the power to exercise a veto on the appointment of all the bishops in Christendom. But when we learn that William Rufus, during almost the whole of his reign, appropriated to himself the revenues of each bishopric which became vacant, and kept the offices themselves suspended, and that such was no uncommon practice amongst the monarchs of Europe—we are the less surprised that, in the reign of his successor, the force of public opinion in his favor enabled the pope to gain the right of investiture. But for his interference, the Church would have speedily been deprived of her bishops altogether. Such is but a specimen of the mode in which the Church of Rome took under her protection nations ground down by the rapacity of cruel masters. "The good father of Christendom" was a protector to the people against the iron sway of their kings and nobles; and so established a moral influence, which, though capable of effecting much real good, yet, in the hands of unprincipled pontiffs was too often exercised for the worst and most ambitious purposes.

Amidst the turbulence and ignorance of the middle ages, it is not to be wondered at that gross doctrinal errors should have crept into the Church. We cannot be too thankful to Almighty God that we live in an age in which scriptural truth is more fully known. At the same time we should do well to recognize the inscrutable providence of God, whereby, amidst the general darkness, he preserved the truth entire; and to consider how the Church itself, corrupt as it was, proved the means of securing the blessed treasure. The very infallibility of the pope, monstrous as we believe the claim, was the obvious means of maintaining the creed and sacraments, and general frame work of the Christian Church entire; while in the cells of her monasteries, whatever may have been their corruption, God provided that copies of the word of life should be continually transcribed and preserved; which, in His appointed time, were destined to aid in the reformation of the Church.—REV. W. GRESLEY, M. A.—*Introduction to "Forest of Arden."*

["Out of thine own mouth do we judge thee, O wicked servant."!] ED. CATU.

It is stated that during the last three years no less than seventy converts to Catholicism have taken place amongst clergymen of the Established Church, and others preparing for orders, through the influence of Puseyite controversy. Mr. Newman's resignation will in all probability, be followed by great changes in the Church.—*European Times*.

POPULAR CHARACTER OF THE CHURCH—When the Catholic Church shone in the full blaze of Noontide splendor, the rays of her magnificence fell upon and were reflected back from the hearts of the people. She had at least the common sense to identify herself with the sources of her power. Deriving her wealth from the multitudes that thronged her gates, she diffused at least a part of her means and influence on their behalf. She spoke in thunder to the sinful prince, whilst the solemn accents of her service swelled through the vaulted aisles for the meanest peasant in the land. On her broad floor, owning their common brotherhood, stood crowding on each other princes and plebeians; not starched up in pews, shut up from the base serving rabble; bending their idle looks where the few "free sitting," common benches, mark out what part of the temple of the Most High is yet left open to the humble worshipper and where the pious poor are peened up for the idification of the rich.

She was in, not on, the people—*intus et cute*; and she was so because she solicited their affections. The intellect and energy of the world were hers, because she won them by persuasion. Art was hers, not because the artist was religious, but because he brought his highest works where they were most highly prized. Her spirit pervaded all places of the State. But now the men who echo "Church and State," never forgot that they are distinct from the people; nor for an instant cease to boast that they are *Dogberry* and *Verges*, the officers of the law. Whatever other persons may belong to the State, they will be the mace-bearers and rap the knuckles of the populace.—*Westminster Review*.

The decree of the Inquisition of Ancona respecting the Jews is speeding from press to press and the comments of the respective Editors are full of awful denunciations of Catholicism. We expressed a hope last week that some of the papers, which copied the forgery, would have the honor to retract—but not one has done so! It is a rule in the Catholic Church, that the man who calumniates his neighbor's character must restore him to his good name by withdrawing the calumny, but this salutary rule is one of those Roman Superstitions which Protestantism has renounced!—*Catholic Telegraph*.

SPREAD OF POPERY.—On Sunday, 30th July, the Hon. and Rev. George Spencer, brother to Earl Spencer, preached a charity sermon at St. Nicholas's Copperas-hill, in aid of the funds of the Catholic Blind Asylum, in which he alluded to the "Oxford movement," and mentioned that in the room which he occupied at college, there were five individuals qualifying for the priesthood, who were formerly belonging to the Anglican church. The increase he remarked, within the last twenty or thirty years, as admitted by their opponents, satisfied him that he ought to pursue the object for which he prayed before he became a Catholic, namely, that religious dissensions should cease, and that this country should become united in faith.

From the Catholic Herald.

ANIMAL MAGNETISM AGAINST CHRISTIANITY.

Mr. Editor,—Among the new philosophies of the age the most strange and startling is that of Animal Magnetism.

I have called it a philosophy—but, whether it is so or not, remains to be discovered.

What is Animal Magnetism? It is defined to be, as well as I can learn, a science, whereby certain men of peculiar temperaments, have the power with the consent of those whom they operate upon—to magnetise them—that is, to throw them into a deep sleep and to govern their thoughts and actions.

And what is the philosophy of this science?

It consists, as the writer understands, in the idea that there exists a subtle, imperceptible, and indescribable fluid in each and every individual of the human race—which fluid is under the government of mind, and is also the conductor of mind from the magnetised to the magnetiser—and vice versa.

Can this be philosophy! it cannot be—for its foundation is is but an airy dream, as an indescribable, subtle fluid, which is unperceptible, is but a supposition, and how can such a thing unseen and indescribable be proved to exist?

But, say the supporters of the science, the effect is seen, and it proves the existence of its cause—the supposed fluid. Granted that the effect is seen—but by what resemblance in the effect can you prove the identity of the cause—and what right have you to assert that the cause is a subtle fluid, or any other given thing until you have proved it so?

A mystery, however, is to be solved—Animal Magnetism, you say, produces an effect, and every effect must have its cause.

The writer of this does not deny that Animal Magnetism has an effect, and the effect ascribed to it, but he must deny the asserted cause of that effect.

Perhaps the writer may have been mistaken or humbugged in supposing that Animal Magnetism produces the effect spoken of—but if this were true, it concludes all words upon the subject; for every imposition is condemned from the very fact of its being an imposition.

Granting, therefore, that what he witnessed was the real effect of Animal Magnetism—then he is required to be a believer in it, so far as the effect is concerned. He is a believer in it as far as the effect is concerned, but is no believer in the science, or in the cause with it is asserted produced that effect; but on the contrary, he asserts, and will attempt to prove that the cause must exist elsewhere than in the supposed subtle fluid. There are things in nature capable of full and undoubted demonstration; and these things we justly believe with a firmer faith than other things which are not capable of as full a demonstration. We therefore believe these things so well demonstrated with such a faith as to prevent us from believing any thing which contradicts these truths. Among other beliefs standing at the head of all, is our accountability to God for our actions in this life; any thing therefore, which goes

to weaken or destroy this accountability must be immediately rejected as false, or if true, must be allowed to have its origin from some source opposed to God. The Cause of our accountability to God for our actions in this life, consists in our being possessed of free will—any thing, therefore, which takes away this free will, and leaves us senseless, or imparts to our mind other ideas, or to our bodies other actions than our own, guided by free will, must be if a material agent, rejected and not used—or if a spiritual agent, it must be one opposed to God, or in other words, most proceeded from the Devil. That the power in Animal Magnetism is not a material agent, is proved from the fact, that it is a power over mind as well as matter; and it is known that mind alone can govern mind; so as mind alone can govern mind, the cause in Animal Magnetism which directs and governs mind and matter, must be mind, or a spiritual agent.

There exists but one spiritual agent to which the mind of man should be subject and that is, his cause; or God.

God gave him his free will for the purpose of making him a free agent in the choice of his happiness or misery here or hereafter.

This free will, Society punishes man for throwing it aside, by the use of material agents—and this free will, man is convinced that he should be resigned only to such agency as God chooses to use, as sleep, &c., and that in no case should it be willingly resigned to any other than God himself. But in Animal Magnetism man resigns his free will and free agency willingly—so in the practice of Animal Magnetism it is proved that man is acting contrary to the laws both of God and man.

But it is proved that the agent to which he assigns his mind in Animal Magnetism, is not a material, but a spiritual agent, and if a spiritual agent, one that is opposed to God, and if one opposed to God, it is clearly proved that man in Animal Magnetism resigns his mind to the Devil, and so the Devil is the cause of the effect produced. By this it is manifest that Animal Magnetism is against Christianity.

Again—the free will of the individual magnetised, having been taken from him, or having left him, cannot be received by the operator or magnetiser, for it is not with the free will of the subject or person magnetised that he, the operator, acts over and controls the subject, but as he, the operator, asserts, with his, the operator's, free will.

This, however, is proved false, from the fact, that were he, the operator, to throw into the subject magnetised, his, the operator's, free will—then the operator would, in consequence, have lost his own free will, which he has given to the subject magnetised, and would therefore, immediately be placed in the same condition as the subject magnetised was before the reception of that free will.

But it is asserted, and does appear evident that the operator has possession of his free will during every stage of the operation, so consequently, as his free will does not depart from him, the subject magnetised cannot be under the control of the operator's free will.

But it is proved that mind alone can govern mind,—so the person magnetised having lost his own free will, and as it is proved that he cannot have been the recipient of the free will of the operator; it follows consequently, that as it requires mind to govern mind, his, the subject's mind, must be under the control of some free will or mind other than the free will or mind of the operator, or subject himself.

Now the supporters of this science do not contend that the subject is governed by the mind of any person other than the operator,—but this is proved above, to be impossible, nor can he, as seen above, be governed by his own free will, or mind—so it necessarily follows, that the subject is under the control of some third mind or free will. This third mind, therefore, as belonging to no particular body, or form, must be one that exists separate and apart from matter, or in other words, it must be a spiritual agent. But man is accountable to God, only so far as he is the possessor of free will, and so is bound to retain that free will until resumed by God—therefore, the fact of his yielding up his free will to another is a crime against God. If the yielding up of free will be a crime against God—he who receives the free will of another thus yielded up, commits a crime against God.

But the actor in this case—the recipient of the free will yielded up, it is proved is not the person who is called the operator, but some think free will, or mind, and as devoid of body, a spiritual agent. It follows, therefore, that as the real actor in Animal Magnetism is a spiritual agent, he is one opposed to God, and so it is proved that the effect produced in Animal Magnetism has the Devil for its cause. I could not place Animal Magnetism in a worse view than that above displayed; but as it is an imposition upon the public in some things, I would point out one of those impositions. Animal Magnetizers exhibit subjects who are ignorant of phrenology, and by applying their hands to certain portions of the head, produce fear, anger, &c. &c. and call that a proof of phrenology. Why, I ask, is it necessary that the subject should know phrenology, when it is evident that the operator, who knows it, has only to exert what he calls his will, to impress any idea upon the mind of the subject, and so fear, anger, &c. may be produced without touching the head or any part of the body, and so it is apparent that the subject's ignorance of phrenology should not be the question, but the operator's should.

The science has made one thing evident, that was growing into disrepute, viz. the active agency, in human affairs, of the Devil, and of his Being and existence.

Many who believe in, and practice Animal Magnetism, and its kindred sciences, are in other respects good men and good citizens—but in this much, if our argument is good, they are the tools of the Devil, and under his power, and they should look to the consequences.

A LATMAN.

The new government of Spain, it is reported, contemplates the re-establishment of a good understanding with the court of Rome. The Primate of Spain is to take the initiative measures.—London Spectator.

DESACRATON OF THE SABBATH IN IRELAND.—O'Connell's largest gatherings are on the Sabbath day. Crowds of the Catholic clergy unite with him on such occasions. The consequent desecration of the holy day is shocking.—Christian Observer.

If Daniel the Great were within hearing, we should not offer a word of apology in his behalf, as he would put the Observer on his proofs of the obligation of observing the first day of the week, and of the manner in which it should be observed. Without requiring so much of our contemporary, we beg to remark, that the Lord's day—not the Sabbath—is chosen by the Liberator, as a day which does not interfere with the industry of the poor, and that care is taken to sanctify it, by public oblation of the Holy Sacrifice, under the canopy of Heaven. The homage rendered to God by these vast multitudes is as sincere, and profound, and ardent, as is offered in any other spot of the earth.—By what Divine law it is forbidden to pass a portion of the day in devising means to save the famishing population, and to secure the happiness and prosperity of the country, the Observer may find leisure to instruct us: but in the meantime we rely on the kind indulgence of our adorable Redeemer for his hungry disciples; and critical as we believe the position of things to be, we see no desecration of the day in discourses directed to assuage the sufferings of the poor, to inspire hope, and to secure the peace and happiness of millions.

The mischievous effusions of fanatics, made in sectarian pulpits, to inflame the worst passions of their hearers, and in the name of religion to produce suspicion, hatred, and discord, are plainly against the spirit, by which the Lord's day should be sanctified, whilst the Father of his country, keeping within the limits of the Divine and natural law, and without sin, pleads in the sight of God and man, the cause of oppressed millions, even on that day which the Church of Christ has ordained should be hallowed by sacrifice and prayer.—Catholic Herald.

A petition presented by Mr. Hume, against the factory bill, states, among many other allegations against the clergy of the Establishment, "that the petitioner has good reason to believe that very few of them make their own sermons, but buy them ready made of their London agents. That your petitioner could name a lady, a dissenter who employs all her leisure hours in composing sermons for the clergy, for which she obtains half-a-guinea each, and gives the produce to the London Missionary Society."

THE APOSTLE OF TEMPERANCE.—The Very Rev. Theobald Mathew has been pursuing his mission with unexampled success in the metropolis of England. It is impossible to estimate the number who have taken the pledge since his arrival in the modern Babylon; but upwards of 100,000 are supposed to have joined the ranks of teetotalism—amongst them a large number of Jews, who gave in their adhesion to teetotalism during their sojourn at Rag Fair.

ORIGIN AND BLESSING OF BELLS.

CONCLUDED.
Finally, the bell is dedicated to a particular saint, that under his auspices, the consecrated signal may exert a happy influence over the faithful, and that they may hearken to its holy appeals, as if to the voice of one who now reigns in heaven, and calls upon them to imitate his assiduity and fervor in discharging the duties of religion.

When these mysterious anointings are finished, the attendants bring the censor to the bishop, with perfumed drugs, myrrh, and incense. These are put into the censor in the usual way, and left burning beneath until the singing of the last Gospel. Incense is of frequent use in the ceremonies of the church, and implies the energy and activity of holy prayers, which when heated by the fire of divine love, rise up and penetrate to the throne of God as a sacrifice of sweet-smelling savour. And this being a principal duty to which the bell invites us, hence the free use of incense in its consecration.

Lastly, a portion of the Gospel is said or sung by the deacon from the tenth chapter of St. Luke, which describes the visit of our blessed Saviour to Mary and Martha, in which Mary is commended for her assiduous attendance on his sacred person, and the over-solicitude of Martha is gently reformed, in that solemn and memorable admonition,—“Martha, Martha, thou art solicitous and troubled about many things, but one thing is necessary.” (Luke x, 41 and 42).

Such is the great lesson which the bell is intended frequently to preach to us. It will break in upon our occupations, whether serious or gay, whether lawful or unlawful.—Like the voice of Christ to Martha, it will remind us of the inutility of much that we are doing, perhaps even of its sinfulness.—It will discourse, wisely and forcibly, of the value of the soul, and of the importance of attending to its salvation; of the shortness of time and the awful length of eternity.—It will sound like the solemn warnings of the last trumpet, and teach us to prepare whilst preparation is practicable. It will entone the angelical salutation three times each day, and bid us bend our heads, and humble our hearts in the adoration of the adorable mystery of the Incarnation. It will regulate a variety of duties, as its ancient inscription purports,

*Laudo Deum verum. Plebem voco. Congrego Clerum.
Defunctos ploro. Festem fugo. Festa decoro*

It will summon us to prayer, morning and evening; it will notify in deeper tones the celebration of the awful mysteries. It will remind us of the duty of praying for the dead, it will encourage us to pray in seasons of danger, it will multiply its admonitions on our holy Sabbaths, and give a cheerful solemnity to the days consecrated to a more particular worship.*

These remarks will suffice to explain the nature of the ceremony by which bells are consecrated, and to overthrow completely the grounds on which modern fanaticism has undertaken to brand it with the note of superstition. In the judgment of those

Discourse of the Rev. Dr Weedall.

who sincerely investigate the truth, and who find no gratification in the low artifice of impugning and denouncing, by unfair representation, every practice that savors of Catholic piety, it is obvious that the whole rite is nothing more than a solemn dedication of a work of art to the noble purposes of religion, and a prayer of the Church by which she invokes upon her children the grace of being benefited by its use. How then can it be asserted that this ceremony is considered by the Catholic Church as a baptism? Does it follow that it is looked upon as a real baptism, because this name is given to it in the popular language of certain districts, on account of the similarity between some parts of the solemn rite and the baptismal ceremony? Does it argue candor or reflection in our adversaries to prefer such a charge, when the absurdity implied in it is not less ridiculous than impious? If the bells that are consecrated are sometimes placed under the care or patronage of certain individuals, who may superintend their employment, these persons are improperly called sponsors, and the ceremony used by the Church does not require the presence of any such individuals.† As to the imputation that bells were rung at funerals and during storms, to frighten away the demons that were supposed to hover around the dead, or to be authors of the tempest, it is too plainly the offspring of ignorance or malevolence. If our fore fathers entertained the opinion that storms could be averted by the agitation of the air, resulting from the sounding of bells, perhaps they erred a little, although innocently, by calculating too large upon a principle upon natural philosophy; but they undoubtedly proved themselves vastly superior to their critics of modern times, in the theory and practice of Christian philosophy, which led them to toll the bell at the funeral of the dead, as a warning voice to the living, and, in the fury of the tempest, to send forth its sound, hallowed as it was by the orisons of religion, and a cry of alarm, and as a general supplication to him who wields the thunderbolts of heaven, that he would look to the affliction of his servants, and avert the dangers with which they were threatened. In all this there might be something offensive to that desolating puritanism which has endeavored to divorce nature from its Divine Author, by denying all religious influence to the external world, but in the eyes of reason, it will always be a mark of true religion, as well as the glory of the Catholic Church, to make use of outward things, as fit and powerful agents for awakening in the heart of man the most salutary impressions. “Praise ye the Lord in his holy places: praise him with sound of trumpet; praise him with psaltery and harp; praise him on high-sounding cymbals; praise him on cymbals of joy; let every spirit praise the Lord.” *Ps. 150—U.S. Cath. Mag.*

* It is stated in the Capitulars of Charlemagne, that this prince forbade the ceremony, because, says a writer, it was thought by some to be a baptism. That this prohibition however was merely a prudential and temporary measure, to prevent the growth of an erroneous notion among the people, is manifest from the fact, that the ordinance of the emperor was not enforced, and the custom of blessing bells prevailed throughout the Church in a form not liable to abuse. Pope John XIII, in the tenth century, was not the author of this ceremony, as may be seen from Martene, lib. 2 de Antiq. Eccl. Rit. c. 21.

† See *Roman Pontifical*.

From the Catholic Advocate. THE TRUE CHURCH. CONTINUED.

The manifest intention of Christ, in founding this church, was to propagate the principles of his religion; that is, to make them known over the whole world, and to all men, even until the end of time.

Those who should receive the principles of his religion were, on certain conditions, to be admitted as members of his Church, and thus in fellowship with himself, and with the rest of his followers, to be brought safely through the desert pilgrimage of the present life, to the eternal kingdom, of whose glory and brightness, of whose joys and delights, they should be made partakers after their departure from this world.

Jesus Christ must have designed that the truths of his religion should be taught, believed and practised in his Church, precisely as he taught them himself, without alteration or evasion; and consequently he must have intended that those who should, in the course of time, be added to the fellowship of his church, should believe precisely with the rest, and “in the bonds of christian peace preserve the unity of the christian spirit.”

The religious truths which Jesus Christ taught, and a knowledge of which, by the establishment of his church, he was desirous to propagate and spread over the whole world for the benefit of all men, were well defined and precise dogmas, and well ascertained moral principles, perfectly harmonizing with each other, and their nature incapable of change or improvement.

We need not undertake to prove these positions, because there is an evidence of their truth in their simple exposition, superior to the light of the best contrived and most forcible argumentation.

The world was ignorant of the religion of Christ until he came and taught it, and men could in his time, only learn it from himself; and since his time, they have been able to come to a knowledge of it, only by the aid of the church, which was established for the express purpose of teaching what he revealed. Hence, we find that all the nations of the earth, that have been fortunate enough at any time to pass from the darkness of Paganism into the admirable light of Christian Knowledge have done so under the guidance of the church established by Christ, which, like a faithful spouse, has presented them to her beloved as the children of her affection. Hence, also, those nations which have renounced allegiance to this church and refused to claim her as mother, have gradually relapsed into ignorance of Christian Truth, in proportion to the violence and perseverance of their rebellion, until some are becoming, with respect to the moral virtues and the Christian mysteries, but little superior to the very heathens.

As there are various sects in christendom now exhibiting claims to be the church of Christ, we often hear the inquiry, “which is the true church?”—“which is the church of Christ?” But we marvel how any person, who is at all acquainted with the facts of history, can be the least puzzled to decide this question. Upon the records of the past may be seen the true titles

each of these pretenders, and God, in his mercy, has so disposed events, that to the honest inquirer there is superabundant proof of the superior claims of the One, Holy, Catholic, and Apostolic Church. We easily fix the origin of each of the sects at a period far posterior to the time of Christ, and thereby show, that if Christ established a church at all, none of these can, by possibility, be his church. We easily prove from the records of history, and from the progress of religious controversy, nay from the very admissions of the different sects, that the Catholic Church existed before them all; that these separated from her; that they protested against her; and thereby we show that if any existing church be the one which Christ established, it must be the Catholic Church. We do more, for we prove the continual existence of the Catholic Church from the very time of Christ and his Apostles, and thereby show that she is truly his Church.

Yet, it is a general tenet of religious opinion among Protestants, that the Catholic Church is “a false, superstitious, and even idolatrous Church,” and that, for the love of God, all true christians should regard her with hatred and aversion.

This tenet of religious opinion, ought to be considered as the only fundamental and clearly ascertained point of the protestant symbol, because it seems to be the only one not in dispute among protestants. Let us examine, for a moment, the *data* upon which this assumption against the Catholic Church is made.

First: Protestants take for granted that several of the doctrines and observances of the Catholic Church are false and superstitious. Assuming the doctrines to be false, they denounce the Church which teaches them. But, in response, the Catholic Church proves that these same doctrines have been taught by the Church, during preceding centuries, from the very time of Christ.

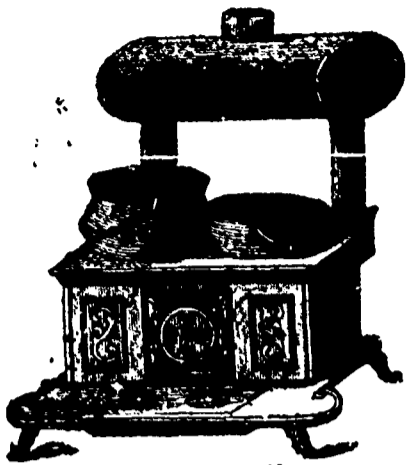
Secondly: Protestants, finding this to be true, assume that the Church, very soon after the time of Christ, fell into error, superstition, and idolatry: in a word, that “it fell into popery.”

Thirdly: When asked, where was the Church of Christ during the ages when the Catholic Church was the only visible Christian Church, they assume that the Church of Christ was, during all that time, invisible.

Fourthly: They assume that it became again visible in the person of Luther and his followers, in the sixteenth century, and is now visible in the heterogeneous sects, who are disturbing christendom, with their clamorous disputations and contradictory gospel schemes and theories.

Upon these liberal and perfectly gratuitous assumptions, is based that harmonious and concordant hostility to the Catholic Church, which as we before remarked, is the only point upon which Protestants present a semblance of agreement.

(To be Continued.)



HAMILTON IRON FOUNDRY.
JOHN STREET.

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

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

The following are some of the sizes:—

- Premium Cooking Stove.*
- 3 sizes with three Boilers.
- 3 do with four Boilers.
- Parlour Cooking Stoves.*
- 2 sizes, with elevated Oven.
- Parlour Stoves.*
- 2 sizes with 4 columns
- 2 do with 2 do
- 2 do with sheet iron top.
- Box Stoves.*
- 4 sizes Panel Box Stoves.

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

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

Hamilton, September, 1843. 2

JUST PUBLISHED, THE PROTESTANT or NEGATIVE FAITH; 3rd Edition, by the Very Rev. W. P. McDonald, V. G.

Orders for the above very interesting work are required to be sent to the Catholic Office immediately, as only a very limited number of copies are struck off.—Single copies in cloth, 1s. 3d. Hamilton, Sept. 6, 1843.

O. K. LEVINGS, UNDERTAKER,

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

Funerals attended on the most reasonable terms.

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

Stationery.

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

A. H. ARMOUR, & Co. Hamilton, June 31, 1843.

DENTISTRY.

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

Consultation gratis and charges moderate.

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

GENERAL GROCERY, LIQUOR: AND PROVISION STORE.

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

Cash paid for all kinds of Produce at the market prices. Hamilton, June, 1843. 40

NOTICE,

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

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

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

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

Hamilton, 1843,

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER, CHEMIST AND DRUGGIST, GRATEFUL for the very liberal patronage he has received since his commencement in Hamilton, begs to inform the inhabitants of Hamilton and vicinity, that he has just received a large supply of **DRUGS, CHEMICALS, AND PATENT MEDICINES,**

which he will sell as low as any establishment in Canada; and begs further to state, that he is determined to keep none but pure and unadulterated Medicines, & trusts by strict attention, to receive a continuance of their confidence and support.

A large supply of Hair, Hat, Cloth, Tooth and Nail Brushes; also, Paley's fragrant Perfume.

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed Hamilton, Dec, 1842 18

THE U. S. CATHOLIC MAGAZINE

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

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

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

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

All letters must be post paid, [or they will not be taken from the office,] and directed to **JOHN ALDRUP, Publisher,** 146 Market-street, Baltimore, Md.

Vol 11, Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR AND LITERARY MAGAZINE.

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

TERMS TO COUNTRY SUBSCRIBERS. One copy, \$3 per annum, payable invariably in advance in funds, current in New York. Two copies for \$5, or one copy for two years \$5. Ten copies for \$9, twelve copies for \$10.

All communications must be post paid, [or they are not taken from the post office,] and directed to the publishers of the Catholic Expositor, 161 Fulton street, New York. New York, March 11.

Subscriptions received at this Office.

CATHOLIC BOOKS.

JUST Received, and for Sale at the Catholic Office, King Street, a few copies of the following Books and Tracts:

- Prayer Books,
- Catholic Piety,
- Flowers of Piety,
- Path to Paradise,
- The Scapular,
- Think Well Oo't.,
- Angelical Virtue,
- Meditations and Prayers.

Hamilton, September 20, 1843.

T. BRANIGAN

Is now paying

The Highest Price in CASH for **WHEAT & TIMOTHY SEED,**

At his General Grocery and Liquor Store King Street.

Hamilton, Sept. 13, 1843.

UPHOLSTERY AND CABINET MAKING:

Oils, Colours, Painting, Glazing & Gilding.

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

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

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

King street, Hamilton, May, 1843. 38

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.

Decemocr. 1842.

BIBLES, PRAYER AND PSALM BOOKS.

THE Subscribers have on hand a large and well selected stock of BIBLES, Prayer and Psalm Books, at very moderate prices, and in every variety of binding.

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

SCHOOL BOOKS.

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

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

YOUNG LADIES' SCHOOL,

UNDER THE DIRECTION OF THE SISTERS OF THE CONGREGATION.

Plan of Instruction.

THE French and English Languages taught after the most approved modes: Writing, Arithmetic, Geography, Ancient and Modern History, Rhetoric, the Elements of Philosophy and Chemistry, Drawing, Painting, Plain and Fancy Needle Work, &c.

General Regulations.

Parents or Guardians, residing at a distance, are respectfully requested to name some individual in the city who will be charged to liquidate their bills when due, and receive the ladies, if circumstances render their removal from School necessary.

Children of all denominations are admitted, provided they conform to the rules of the institution; uniformity requires an exterior observance of the general regulations of work, yet it is particularly wished to be understood, that no encroachments are made upon the liberty of conscience.

The French language will form an extra charge only for Day Scholars. Kingston, April 23, 1842

ORANGEISM IN ULSTER

To the Editor of the Dublin Evening Post.

BELFAST, 6th September.

SIR:—In justice to my own feelings, as well as to those of a respected friend, I consider myself bound to publish a series of facts which, I regret to say, casts deep disgrace upon the populace, the gentry, and the Magistracy of the counties of Armagh and Antrim, and I believe, more or less, upon the people of Ulster at large.

Professing, as I do, the Protestant religion, and entertaining Conservative opinions—such, however, as I hope will never induce me to insult a man of opposite opinions; I really did think that two inoffensive persons might with perfect freedom and safety, walk through all parts of the "Protestant" province of Ulster, notwithstanding what has appeared in anti-Conservative papers to the contrary. I have had strong proofs of the fallacy of this opinion. They are briefly these:—

Having felt a desire to see Belfast, or as it is called, the "Athens of Ireland," I left Dublin on Thursday last, in company with a Catholic friend, who was actuated by a similar desire, in the coach, and stopped at Newry. From thence, the following afternoon, we resolved to walk leisurely to the town of Dromore, where we were to pass the night. This mode of travelling was adopted with a view to see the country as well as for the sake of exercise. Shortly after leaving Newry, our attention was attracted to the oft repeated words chalked on the walls along the road—"No Popery," and "To Hell with the Pope," the latter appearing to be the favourite sentiment, if we were to judge from its more frequent repetition. I must confess I felt deep pain at the wicked bigotry exhibited in such a way as I had no alternative but either to denounce the ruffians who were parties to it, or insult my friend by defending them. Pass the subject by I could not. Fortunately that gentleman possessed too much good sense to allow me to dwell upon the subject, and beyond a few brief expressions, it was no more alluded to. On we walked, chattering gaily on every topic that came uppermost in our minds, and, it being about eight o'clock in the evening when we arrived within about three miles of Dromore, a ruffian-looking fellow met us on the road, and deliberately stopping us, exclaimed, "to Hell with the Pope." We made no response, and passed on without any expression of approbation, or the contrary. We had not proceeded more than one hundred yards after this scene, when we were assailed from behind from the hedges, on the right and left sides of the road, by a shower of stones, many of them, probably, three pounds weight. We could not see our assailants, as darkness was setting in, which was fortunate, as it prevented them from taking a clear aim. Then, by increasing our speed, we were enabled to escape this extraordinary ambushade. Having arrived safely at Dromore, and taken up our lodgings for the night at a hotel there, I could not help stating to "mine host" the gross treatment we had just received—in fact the danger we had escaped. The proprietor of that establishment expressed no wonder at the tale, and thus accounted for it:—"The fact is, gentlemen," said he, "this is the most Protestant part of Ireland—the people who pelted you, thought you were Catholics from the

color of your coats." This at first appeared a strange conclusion—but my friend being attired in a light colored zephyr coat, and I wearing a straw hat, were supposed to be peasants, and accordingly Catholics—the worthies not taking any trouble to penetrate the gloom of night so as to strengthen their opinion in the matter. Our host coolly informed us that on the previous Sunday (the 27th August,) six poor reapers, passing by the same place on their way to Scotland, were set upon and dreadfully beaten, two being most grievously wounded—their crime being the same as mine, that they did not respond to the challenge, "To hell with the Pope." I have here given you a simple detail of facts, and I shall conclude by observing that I do not believe in the most thoroughly Catholic, or the most disturbed part of this country, would two inoffensive travellers—gentlemen, at least, in appearance, demeanor, and conduct—be treated as we were, and as all may expect to be treated who approach the bigoted and ill-governed country between Newry and Dromore.

I remain, Sir, respectfully yours,
A CONSERVATIVE PROTESTANT.

[The above is a sample with what Christian feelings our Orangemen are every where actuated, and what we might expect in the Canadas were their blood-thirsting party to prevail. How charitable, how edifying, how evangelical the cry—"To Hell with the Pope." Was ever war whoop of the fiercest Indians more barbarously savage than that of the Dutch deliverer's worshippers?—Ed.]

PAYMENTS RECEIVED.

Hamilton—Mr Ford, 15s.
London—Rev. P. O'Dwyer, 5s, and for Mr John Casey, (Plympton) 15s
Aylmer—Mr. James Doyle, for Samuel and Col. McDonnell, Sand Point. 15s.

CURE FOR WORMS.

WINER'S
Canadian Vermifuge.
Warranted in all cases.

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

J. WINER,
Chemist and Druggist.

RECOMMENDATIONS.

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

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

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

Hamilton, Oct. 11th, 1843.

Charles Willmer's
AMERICAN NEWS LETTER
And European Intelligence,
Enlarged to the extent of Ten additional Columns.

THE above Newspaper now enlarged Ten additional Columns, which was established in July, 1842, is regularly published at Liverpool expressly for transmission by every Steam Ship sailing from any port in Britain to any port in the United States, and its leading feature is to give, at one glance, an account of every important event that has occurred in Great Britain, Europe, or Asia, in the interval between the sailing of each Steam Ship, whether in politics or commerce—a correct and comprehensive Shipping list in which will be found a faithful record of the arrival and departure of American vessels at and from all the British, European, and Asiatic ports—with notices of such casualties or disasters as may from time to time occur—a complete Prices current, in which the greatest care is taken to give the latest reports of the markets for the various descriptions of American produce, from the most unquestionable sources—thus combining in one sheet, a Newspaper, a Shipping List, and a Prices Current.

The Annual Subscription to CHARLES WILLMER'S AMERICAN NEWS LETTER is 12s 6d Sterling. Orders and Subscriptions will be received at Messrs. Pomeroy & Co's. Express Offices in the United States and Canada, or they may be sent direct to the Publisher, addressed as follows:—
CHARLES WILLMER,
Transatlantic Newspaper Office,
5, South John-street, Liverpool.

J. WINER'S
COMPOUND
SYRUP OF HOREHOUND
AND
ELEGAMPANE.

FOR the speedy and effectual cure of Coughs, Colds, Asthma, Spitting of blood, whooping Cough, Croup, or Hives, Consumption, Pleurisy, hoarseness, pains and soreness of the breast and lungs. Bronchitis, a disease that is sweeping hundreds to a premature grave, under the fictitious name of consumption, can be cured by this medicine. The usual symptoms of this disease (Bronchitis) are cough, soreness of the lungs or throat, hoarseness, difficulty of breathing, asthma, hectic fever, a spitting up of phlegm or matter, and sometimes blood. It is nothing more than an inflammation in the fine skin which lines the inside of the whole of the wind tubes or air vessels which run through every part of the lungs.

The peculiar virtues of this compound have for a long time attracted the attention of the medical profession and public; and a lively interest has recently been directed to the development of their active powers and pulmonary qualities, which the proprietor is now able to gratify, and presents this medicine to the public with full confidence of its being the most safe and valuable remedy ever discovered and adapted to all diseases of the lungs, when any of the functions do not perform their natural or healthy action.

It is universally believed that God in his Providence has not afflicted his children with pain and disease, without at the same time giving them something in the garden of nature that will not only mitigate, but in many cases entirely relieve them. With these views strongly impressed on our minds, every one should feel a great desire to investigate to the utmost of his power, the great arena of nature, and to draw from that source that instruction which the wisdom of man has failed to attain.

In presenting this article to the public, the proprietor was influenced by the hope that a medicine prepared with much care and strict regard to the chemical properties of its several ingredients, should take the place of thousands of irresponsible nostrums of the day, with which this country is deluged.

The use of one bottle of the Syrup will be sufficient to convince the most sceptical of its beneficial effects.

Directions accompany each bottle, with the signature of the proprietor, without which none are genuine.

Prepared and sold wholesale and retail, by J. WINER, Chemist and Apothecary, King street, Hamilton, C. W.

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 MORNING, 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.

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

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

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

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

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

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

* * * Produce received in payment at the Market price.

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- Rev. Mr. G. Iney, Guelph
- Rev. J. P. O'Dwyer, London
- Mr Harding O'Brien, do
- Rev Mr Vervais, Amherstburgh
- Mr Kevel, P. M., do
- Rev Mich. MacDonell, [Maidtown], Sandwich
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- Messrs P. Logan & Chas Calhoun, St Thomas
- Rev. Mr. Snyder, Wilmot, near Waterloo
- Rev Mr. O'Reilly, Gore of Toronto
- Rev. Mr Hay, do
- Messrs. Dr. Bradley & E. McSherry, do
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- Rev T. Smith, Richmond
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- Rev Mr. Bork, Tondaroga
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- Rev John MacDonall, [Alexandria], do
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