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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.

VOLUME III

HAMILTON, [GORE DISTRICT] DECEMBER 7, 1842.

NUMBER 13.

THE CATHOLIC

Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM F. MACDONALD, V. O.
EDITOR.

Original.

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

(Continued.)

Do thou then, Money! O 'tis for her sake
I now implore thee; for I lov'd her much,
As much she charm'd me: and for her she knows
I careless cold indifference ne'er betray'd;
Do thou my guest returning with thee bring
The wish'd for visitant, to bless my board,
Whose long long absence leaves me now a prey
To pining grief, and ever growing care!
Her intercourse so pleasing, when unsluic'd
Th' o'erflowing heart is free and mutual pour'd,
In varied converse; still the head and heart
Improving, as it starts ideas new,
And feelings oft excites, unfehl before;
Her wise suggested labours well perform'd;
Or pastimes plann'd, sure pleasure that afford;
Her smiles encouraging, or won applause;
Her sympathising aspect ev'n in woe;
Would sooth my sorrow; banish vain regret;
My ruffled mind ease from the galling thought
Of ruminated disappointment sad;
And all my gaiety, once so genial known,
And all my former happiness restore.

Come then, in all thy solar brightness come,
To bless my longing eyes! nor in thy stead
Send brass or copper vile, the beggar's boon:
That weight, not value boasts; with pois'nous rust
T'infest the touch, and pond'rous dangling rend
My slender galligaskins. Come, or bid
Silver, thy nobler substitute, since next
Of kin to thee, thine absent room supply!
Though less his wan complexion cheers the sight,
Than thine, so ruddy, flushed, and passing fair!
But least should I object, did'st thou transmit
To me thy cypher'd credit, which thou bid'st
Thy treasurer Britain issue in thy name:
The merest bauble, did it not engage
Thine honour's promise to attend when call'd,
Nor e'er its bearers from thy sight debar.
But most thy beauteous self I fondly prize,
By all accounted best. Then be thou by
In all thy bright effulgence, with thy beam
My thoughts to warm; and, with thy radiance clear,
My dark o'erclouded fancy to illumine;
Encourag'd thus while I resume my strain.

PROMISES.—It would be more obliging to say plainly
we cannot do what is desired, than to amuse people
with false words, which often put them upon false
measures.

INSTITUTIONS OF PUBLIC CHARITY AND PRIMARY INSTRUCTION AT ROME.

(Concluded)

From the "London Catholic."

One of the oldest and most remarkable societies in Rome is that which has been established for the ransom of captives, and for providing portions for young women who are about to be married. It was originally founded in the year 1263, in the time of Urban IV. The overthrow of the piracy system in the Mediterranean has put an end to that branch of their institution which concerns the ransom of captives; the other still remains in vigour. They bestow, as rewards for distinguished piety, from fourteen to twenty crowns on each candidate who can prove her claims to their bounty. Akin to this is another association, whose object is to save from the perils of seduction young females who might otherwise have perished. Urban VII. was so much struck with the utility of this society, that he bequeathed to it all his fortune. The presents on marriage amount from 80 to 100 crowns for each female. The qualifications are, that she shall have been born in Rome, in legitimate marriage, and that her life has been thoroughly free from reproach. With respect to these qualifications, the most searching inquiries are made before a certificate of dowry is given to her. She must have been full three years upon the list before she is admitted to the benefit of the institution. The certificate is given on the festival of the Annunciation, in the church of St. Mary of the Minerva, by the Pope himself, who repairs to the church for that purpose. The young fiancées proceed through the streets, decked out in their bridal attire, amid a crowd of their relatives and friends. It is one of the gayest processions seen in Rome.

Indeed, in no other part of the world is there so much provision made for the encouragement of matrimony, by means of dowries, such as we have mentioned. There is scarcely any public institution which does not, more or less, contribute to them; and it is a very favourite mode of bestowing their bounty with numbers of private individuals. The scrupulous inquiries which are made beforehand as to the conduct of the females who want, and wish to obtain these dowries, act with the most beneficial effects upon their religious and moral demeanour, and this again tends to insure the happiness of domestic life, and to propagate that system of virtue which prevails more extensively at Rome, in proportion to its population, than in any other city of Christendom.

Formerly in England, France, and Belgium, there were societies of barristers, who took up gratuitously the causes of the poor, and pleaded for them before the tribunals. These societies no longer exist. There is a similar institution in Rome, of very ancient date, which was founded by Ivone, an advocate, and a native of Brittany, in France. The members assembled every Sunday, in the church of St. Paul Decapito; after chanting the divine offices, and having heard mass, they repaired to a chamber provided for their use, where they examined the papers deposited there for their inspection upon behalf of the poor, and if they found the claims of the parties to be valid in law, they undertook their causes. The institution is under the patronage of a cardinal, and of a prelate who is also a member of the Roman magistracy. The associates are all men of the law. Several highly distinguished lawyers have graced

this institution with their names, and promoted its utility by their services. Amongst these was Benedict XIV. while still a practitioner at the bar, under the name of Lambertini.

The lotteries established or encouraged at Rome have given much cause of "scandal" to some of our prudish travellers. It should therefore be mentioned, that no part of the profits of these adventures goes to the Roman government. It is either expended in providing dowries for worthy marriageable females, or in other works of charity equally laudable and useful. The objection to the system is, that it induces the poor to speculate upon tickets to an extent beyond their means, and to contract habits of gambling, by betting among themselves on particular numbers. In answer, it is said, that people want this kind of excitement, and that any attempt now to suppress it would be attended with a greater degree of danger than might be generally supposed. There are undoubtedly some things in the habits of the people of every country which the government is well inclined to extirpate, if it could. But the risks are so great, that any experiment undertaken with a view to accomplish such an object, that the right course must often be postponed to the expedient. To endure and to encourage are two very different things; and if evil spring out of the lotteries, it belongs to those who commit it, while all the good that comes from them is turned to the best advantage. If they were now to be established for the first time, no virtuous government could, of course, give its sanction to them. There is no country in Europe in which they do not exist upon a scale more or less limited, England alone excepted. But it may be added, that there is more gambling carried on in one day upon the Stock Exchange of London than there is in Rome for a whole year—the money value of the wagers, for such they may be called, being considered. Yet can the government be fairly censured for not attempting to put it down?

The confraternity of St. Jerome, amongst other things, has the charge of attending to the prisons. It took upon itself, at one time, the whole of the expense attending the management of the prison in the Via Giulia, erected by Innocent X., and which the celebrated Howard considered as the most healthy prison in Europe. But the funds of the society falling short after awhile, they were obliged to obtain assistance from the Apostolic Chamber. They attend the prison every Sunday, when a sermon is preached; they catechize the prisoners, and are powerfully aided in their good work by the Jesuits, who frequently give lectures in the prison, and adopt every possible means of bringing home to its inmates the great truths of the Christian doctrine. Oh! what a contrast is here with the mode in which our English prisons are conducted, in which the Protestant chaplains content themselves with reading their dry and unimpressive forms of service once a week, and from which every low and "ingenious device" is had recourse to, in order to prevent the Catholic clergy from attending to persons of their own faith!

Near the prison of Innocent, commonly called the New Prison, there is a penitentiary for juvenile delinquents. Each of these young offenders is kept in a cell by himself, where he is employed in some labour, and is obliged to observe the strictest silence. They are under the particular care of a society of clergymen, who are almost in constant attendance, for the purpose of

instructing and reforming these youthful culprits.

In addition to these societies, there is also another, called the "Compassionate Society," who occupy themselves in preventing, by every kind of office, the creditors of poor workmen from enforcing the law of imprisonment against them. They also inspect the provisions supplied to the establishment, and take care that it is of a wholesome quality. The beds, the linen, in short, every thing connected with the health of the inmates, is under their particular care. Other associations give their aid and consolations in the prisons in which prisoners accused of serious crimes are detained, and convicts sentenced to undergo the penalties of the law are kept previously to their being subjected to the punishment pronounced against them.

But we have no space left to pursue these subjects any further. The enumeration we have given of the charitable institutions in Rome falls very short of the number which might be added; but we might challenge the world to produce a list of charities so ample even as that we have given, sustained by private endowment and the assistance of the state itself, without any aid from a poor-law system, and applied to so many of the exigencies of human life.

We cannot conclude without giving a just meed of praise to the original author and the translator of the work, which has enabled us to lay these interesting details before our readers. They will at least serve to shew that Rome is not behind hand in the work of practical charity—nay, that, in that respect, it may well challenge a comparison with any nation upon earth.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, DECEMBER 7.

"INCREASE THE NUMBER OF FEMALE COLLECTORS."—*Chris. Guardian, Nov. 22.*

These are the winning beggars for the money hunting sect, the Yankee Methodists in Canada; whose motto in one of their former numbers is, "A BEGGING WE WILL GO!" A pious plodding female, Dr. Clarke beggar, makes a speech (says the Editor), at the end of the year, quite as, if not more, effective than the most eloquent one on the platform.

OBTAIN THE CO-OPERATION OF CHILDREN; they cannot too soon be taught their duty towards others destitute of the benefits they possess. Such are the cat-paw tools of the Wesleyan, ever changeable orthodoxy; ever changeable, save on two heads: first, on money, which makes the missionary's mare to trot; and next, against Popery, the dread opponent to their swindling practices. And where goes all the cash collected? The giver gets back the shell; and the receiver eats

the kernel. How very simple must their followers be not to perceive, by such open cajolings, that all that is coveted by these preaching mendicants is the people's cash, the palpable pledge and sure proof of their conversion. Is not the character of such stroking gossellers clearly revealed to us in the sacred scriptures? Who are those, but such, through whom the way of truth shall be evil spoken of; and who through covetousness with feigned speeches shall make merchandize of you. (2 Pet. ii. 23.)

(Correspondence.)

Bytown, Nov. 1847.

VERY REVEREND SIR,

Hoping that you will be able to devote some small space in the columns of your truly Catholic paper, to convey to your readers a short account of the cheering prospects of religion in this part of the Province; to propagate and defend the religious interests of which, at large, the *Catholic* has always been ably devoted. I venture to send you a few lines on the subject of the planting of a cross here, on the 18th, to commemorate the Jubilee, which was brought to a conclusion on that day; and I doubt not but that it will be a source of edification to your readers, both here and at a distance.

To those who are immediately around us, and whose moral and religious welfare is, as it were, bound up in ours, every thing that can in any way tend in itself to reclaim the strayed sheep, or by example extend the general influence of religion in these Provinces, is no doubt a source of the deepest gratification. While to those of your readers who are at a distance, whether in the mother country or elsewhere,—apart from that general joy which every good christian must feel for the advancement of his holy faith—it will be a source of no less gratification to know that their friends and relatives, who have sought the distant shores of the new world, are not destitute of the aids of that religion which they have been taught to venerate, as the guide which, if they obey its dictates, will lead them safe through the shoals and quicksands of a stormy life, to the quiet haven of eternal rest! That the unbloody sacrifice is offered up in the far, far west; where the lofty pine tree stood erewhile, and the wolf and the wild deer were the only tenants! That, borne upon the evening air, the pealing of the vesper bell awakes the echoes of our woody vales; and that, fast as the primeval forests recede before the woodman's sturdy stroke, the cross, the sacred emblem of our redemption, is planted in hamlets and villages, towns and cities.

The Very Rev. P. Phelan, to whose care the spiritual welfare of this portion of the Lord's vineyard is now entrusted, announced the Jubilee on the first Sunday after his arrival here; which was brought to a conclusion on Friday, the 18th ult., by the planting of a cross in memorial thereof. It would be needless for me to say that Mr. Phelan delivered on that occasion a feeling and impressive discourse; his eloquence is too well known, and his reputation too well established, to

need the aid of any feeble effort of mine. I cannot, however, omit remarking that I felt particularly edified by the manner in which he concluded, when he said—in language far more eloquent than I can call to my recollection—that he had come among them, persuaded that his exertions, seconded by theirs, would effect much good in Bytown. He called upon them, in joy or sorrow, poverty or wealth, under all circumstances, to come to him as their friend and adviser; he would laugh with the gay, he would weep with the sad; he would be with them in prosperity, he would seek them out in adversity, and in all cases he would endeavour to be their consolation, as he hoped they would be his.

On Friday morning great numbers began to collect to witness the raising of the cross. From a large cedar tree, apparently upwards of fifty feet in length, the cross had been already formed, under the direction of the Rev. Mr. Martin of Laprairie. And now when it is beheld from the street which it looks down upon, it really presents a handsome object to the view. There it stands, erect and glittering in the morning beam; its arms extended, as if inviting the inhabitants of Bytown to seek for shelter beneath the shadow of its wings! or rather, extended as they are from east to west, inviting ALL, even the most distant and discordant, to come and be united there in the one fold! After the celebration of high mass, the Very Rev. Mr. Phelan, accompanied by the members of the choir and a number of boys and others, dressed in white robes and bearing principally white flags, with crimson or scarlet crosses, proceeded with the cross, marching four deep. After these came a number of the members of the temperance or teetotal society. In this manner the cross was borne from the old to the front of the building which is now progressing. During the time it was being put in the proper position for being raised, and while the ropes and tackle were putting in order, the crowd of people that had been present at the service in the church, was fast augmenting; so that by the time that the cross had begun slowly to ascend, and had appeared above the heads of the people, it was hailed with the deafening shouts of a dense multitude, among whom were to be remarked numbers of different religious persuasions. It continued to ascend gradually, without any accident occurring, until it stood straight in the position assigned for it, when it was again saluted with three hearty cheers from a still increased number of spectators. Mr. Phelan having blessed the cross, the Rev. Mr. Martin addressed the public in French, in an animated speech, in favor of which I must allow the hearty applause of those who understood it to testify. Mr. Phelan then addressed the people in his usual eloquent and powerful manner. I have already trespassed too largely on your columns to think—even were I capable—of giving you the slightest sketch of what he said; and it is needless for me to say that his speech was in the highest degree appropriate for the occasion and hailed

with shouts of applause. But I must not omit to mention that the cedar tree of which the cross is made, was the gift of a Protestant gentleman of this town, who generously came forward as soon as he knew it was required, and offered it for the purpose. Mr. Phelan, in publicly thanking this gentleman for his kindness, took occasion to compliment the people of Bytown on the unanimity and good feeling that seemed to exist among persons of different religious persuasions; a feeling, he said, which his zealous efforts should not be wanting to encourage and promote.

The people then returned to the church, much in the same order they had left it, and the Te Deum was sung by the choir, after which the service concluded with the benediction of the blessed sacrament. Before exposing the host, Mr. Phelan turned round and again addressed the people in French and English. He said that he had every reason to be well satisfied with the manner in which the Jubilee had been attended, and that, with a very few exceptions, they had all presented themselves. The service then concluded, and the people dispersed replenished, it is to be hoped, with an abundance of grace to keep them in the paths of truth and virtue!

I remain, Very Rev. Sir,
Your obedient servant,
A SPECTATOR.

FIRST ANGLICAN CONVOCATION.

With regard to the "first meeting of the present [Anglican] Convocation," given in the Toronto Church of the 18th ult., we give the following article, taken from the *Catholic Herald*, on the Queen's authority in the days of Queen Bess; at the same time observing, that the authority of our present gracious sovereign is just as great, and legal, as that of the first female head and mother of the English church;—and that she can as legally subject to *præmunire* the present members of the Convocation, for holding it without her authority, as Queen Elizabeth threatened to do to Archbishop Whitgift.

QUEEN'S AUTHORITY.—Let none of our readers be startled. We are not going to propose submission to the sceptre of Victoria, but simply to an instance of the exercise of the Queen's prerogative as Head of the church. In the golden days of good Queen Bess, two professors of the Cambridge University happened to teach opposite doctrines; Whitaker, the Regius Professor, being a thorough Calvinist, and Barrow, the Lady Margaret Professor, inclining to Pelagianism. An assembly of Bishops and Divines was held in November, 1595, to consider the theological theses of Whitaker, which with some modifications were adopted. The Prime Minister, who partook of the Queen's solicitude for the church, hastened to inform her Majesty of the result, and remonstrated on the infringement of her Ecclesiastical supremacy, by the unauthorized discussion and decision of questions so momentous. Elizabeth, though in the decline of life, possessed sufficient energy to vindicate her rights, and accordingly commanded the archbishop of Canterbury to appear before her. Whitgift, she said jocularly, I hear you are amassing great wealth, to add to my treasures. May it please your Majesty, replied the astonished dignitary; my wealth is not great, but is entirely at your Majesty's disposal. You fancy, said she, you are very dutiful in placing it at my service; but I consider it already my own by the laws of the land, since you have incurred a *Præmunire*. The Archbishop undauntedly the allusion, humbly stated, that prelates had not meant to decide any thing authoritatively; but the Queen's council insisted that their proceedings were utterly irregular, for want of the Queen's licence. On his asking pardon, and promising to suppress

the articles, he was graciously dismissed without further reproof or punishment. We learn these particulars from the history of the action, styled "Articuli Lambethani," and bearing the imprimatur of Oxendon, Montague, Beaumont and Johnson. Wall tells us of an English Socinian Anabaptist, who made this dependence on the Queen the subject of censure:—

"He tells 'em in a laughing way, that to make any canon without the Queen's licence, is a Præmunire. Which is I suppose, brought in to insult and triumph over the convocation of the Church of England, for its being under such restraint."—*Hist. of Infant. Bapt.* p. 2, ch. viii.

It is requested that all who fling up the Catholic, and their concern for the progress of their religion, will only send back the last number they receive, marked **REFUSED**; which will prevent the unnecessary expense of receiving their letters and our answers to their communications.

From the Montreal Transcript.

The Roman Catholic inhabitants of this city, and indeed the community generally, have experienced a heavy loss in the removal to Bytown of the Rev. P. Phelan, for the last 16 years officiating Clergyman at the Recollect Church, and pastor, in a more especial manner, to the Irish Roman Catholics in Montreal. The unostentatious zeal, and exalted virtues of this esteemed Gentleman, have been rewarded by his unsought for, and we believe undesired, promotion as Vicar General, preparatory to his advancement as coadjutor Bishop to His Lordship the Roman Catholic Bishop of Kingston, Canada West. Mr. Phelan's distinguished zeal and philanthropy were universally acknowledged, among all classes of Christians in this community—by all of whom his departure will be regarded with regret. His influence with his congregation was unbounded, and has long been favourably felt in the community.

The address was read by J. P. Sexton, Esq. City Clerk, as Secretary to the Committee, and elicited from Mr. Phelan, a most feeling and eloquent response; which being necessarily extemporaneous, is but feebly, though we believe, accurately conveyed in the subjoined reply, reported from notes taken by a gentleman present.

The Address expresses, in suitable terms, the obligations and feelings of these from whom it emanated; and the answer as it is given, reflects credit alike on the head and heart of its benevolent author.

ADDRESS TO THE REV. P. PHELAN.
REVEREND AND DEAR SIR,

It was only this morning we learnt of your being immediately about to be removed from among us, with whom you have dwelt in the most affectionate and unremitting intercourse, for the last sixteen years; and although the brief period intervening, between the late hour, when we received intimation of our intended bereavement, and the time fixed for your departure, precluded the possibility of any appropriate or sufficient manifestation of the deep emotions of respect, admiration, and reverence, with which we regard you; still we could not permit you unrecordedly and silently to depart, in the manner desired, and contemplated by your too diffident humility and unassuming worth.

We seek not, Reverend and Dear Sir, by any expression of the feelings, saddened and subdued, which now agitate and nearly overwhelm us, to acknowledge the vast and incalculable debt of gratitude and love we owe you. We feel and confess, that your services to us have been indeed

invaluable, and above any earthly compensation or human acknowledgement. In our daily supplications to the Throne of Grace, we will implore Our Father who is in Heaven, to requite your manifold services to us; and, as in the exhaustless treasures of His Divine Grace may also be found your adequate remuneration: we will humbly but fervently beseech of Him to repay you the untiring zeal, the boundless charity, and enduring love, so lavishly expended on us, not only in our spiritual, but even in our temporal advancement.

It would be equally vain and impossible did we endeavor to enumerate the happy, the blessed results and achievements of your apostolic mission and exertions in this city and province. In the depth of our present affliction, it is consoling to know, that their reputation has been long and loudly proclaimed; that it has extended beyond the limits of Canada; and that it will precede and bless you, when severed from us, in the new home of your more extended duties and exalted sphere.

Sixteen years since you found us a divided—and now you leave us an united—people.—Distinguished then for a prodigal liberality often degenerating into wasteful profusion and not unfrequently liable to the charge of immoderate indulgence, leading, in but too many cases, to habits of debasing intemperance—we are now pre-eminent for those industrious habits, and that self-denying abstinence, which raise and enable man in the social and moral scale.

Our former extensive and oftentimes distressing wants, have been superseded by more than relative independence, amounting in many instances to wealth if not to opulence. And while on the one hand, your unremitting labors have tended to repress and diminish the multitude of those disorderly haunts, whence the juvenile mind imbibed the seeds of licentiousness and crime—you failed not, on the other, to encourage & augment among us the number of Educational Establishments, where rising generations are enabled to acquire those instructive and moral lessons which will hereafter exalt them into useful Citizens and honorable men.

You have, indeed, been unto us, a friend and counsellor in our adversities; a guide and comforter in our reverses; and a kind and indulgent father and benefactor at all times.—And well and aptly are you entitled to say to us, in the language of St. Paul to the Corinthians—"Who (among you) was weak and I was not weak? who was scandalized and I was not on fire?"

In contemplating the success of your spiritual labors for our moral regeneration and spiritual advancement, it could not escape our observation, nor can we avoid declaring, how remarkably applicable to your present position, surrendering up your charge, are the words imputed by St. John to the Saviour himself—"What I was with them, I kept them in thy name.—Those whom thou gavest me, I have kept, and none of them I lost—Because the words which thou gavest me, I have given to them, and they have received them, and have believed that thou didst send me."

Advanced, according to your distinguished merit, in the ranks of that holy and

Apostolic Church, of which you are and have long been so eminently useful and ornamental a pillar; and about to be removed to a more extensive field, for the exercises of your transcendent zeal, ability, and benevolence, perhaps we should rejoice at what we can hardly yet regard, but as a great and afflicting personal calamity; but the blow has fallen too unexpectedly and suddenly upon us, and we are yet too insufficiently recovered from its prostrating & stunning influence, to be enabled to exhibit the disinterestedness and magnanimity, which unmixed satisfaction would at this moment imply.

Whithersoever you may be removed, our fervent prayers shall ascend to the most High for your temporal welfare and eternal happiness; and we shall ever gratefully cherish the remembrance of your piety, your fervour, and your worth, with the most hallowed feelings of our existence.

With hearts overflowing with gratitude, esteem, veneration and anguish, Reverend and Dear Sir,

We most reluctantly say to you,
FAREWELL.

REPLY OF THE REV. MR. PHELAN.

My dearly beloved Brethren and Friends, I accept with satisfaction this warm and obvious sincere testimony of your approval and regard. Its presentation has taken me somewhat by surprise: and I am consequently unprepared to express, in suitable terms, my thanks for your unexpected kindness.—Your unpremeditated and generous recollection of me, in this exceedingly painful and trying hour of my separation from the beloved flock of whom I have so long been the lowly and feeble, tho' I trust not either the unzealous or inefficient Shepherd.

I had intended silently, almost secretly to have withdrawn from you—not because I was wanting either in affection or esteem for you; but because I was apprehensive my departure would occasion you pain; and from the anguish I have experienced, and have been unable wholly to conceal, ever since my removal was determined on, I justly deemed myself unequal to the effect of a formal leave-taking from friends so unspeakably beloved and so fondly attached. My feelings even now overpower me and hinder me from attempting much that I would fain say to you, and that at a moment like the present, it would be proper, if indeed it be not obligatory, to have stated.

Believe me, dear brethren, it is not in the spirit of affected humility, I am disposed to deprecate the praises you have so lavishly and ingeniously bestowed on me: for my desire to serve you, and my solicitude for your spiritual and eternal welfare I would fain hope, have been all that your too generous partiality has supposed; but if I have even in any respect of service to you—if I have succeeded in amending your character, or improving your social condition—the praise is not due to, and should not be bestowed on me, but on those by whose wise and steady counsels, I have been all along directed in my efforts, as well for your temporal welfare, as your eternal happiness—I mean the Reverend Gentlemen of this House, (the Ecclesiastics of St. Sulpice) and more especially, their zealous and benevolent Superior; whose affectionate and constant interest, in all that concerns either your spiritual or secular advancement, has ever been most solacing and cheering to me, and of the most essential service to you. Believe me, the pain of my approaching departure is greatly mitigated by my knowledge of the lively regard and paternal concern cherished for you by the inmates of this House generally, and by the revered head of it in particular; and I trust and intreat, my beloved brethren, that in my absence their solicitude in your welfare may be re-

paid by an increase of that respect, confidence, and attachment, by which all your relations with them have been hitherto marked.

You have referred, with justifiable exultation, to the multiplied and increasing benefits proceeding from the diffusion of Temperance principles among yourselves and fellow countrymen in this city and District; and have imputed to my humble exertions, the distinguished merit of having originated the holy cause, from whence these and countless other blessings derived their birth.

My dearest brethren, if it were permitted to frail and erring men to indulge in such emotions, I would feel prouder of having established the Temperance Society, which now embraces among its members nearly the whole of my late flock, than if I were the founder of an imperial dynasty; and most earnestly, and from my inmost heart, do I exhort you all, my beloved friends, on this solemn occasion of our mutual leave-taking, by the regard you entertain for me, your respect for yourselves, your attachment to your country, and above all your love and duty to your Creator, never to withdraw from its honored rank—never to waver in steadfast and rigid adherence to its saving precepts—and never to withhold from its support and extension, your warmest advocacy and most zealous energy. In the prosperity of that institution, your own is deeply involved, and not yours alone, but your children's children—and perhaps I am not too sanguine in asserting, the welfare and advancement of all of Irish origin or descent in this city and Province. You will best evince the attachment you bear for me and prove in the most gratifying manner the esteem you have shown me, in the support and extension of that benevolent and surpassingly useful institution; and I feel assured my expectations in its behalf will be more than realized by your perseverance, unity, and self-denial.

Much more that naturally springs out of the affectionate Address just read to me, I would fain add, for exclusively of other and weightier reasons, I am weak enough to fain protract the moment of our approaching and final separation, as Pastor and Flock; but I feel unequal to the task, and will defer to a future and more propitious occasion, many topics not yet adverted to, which under existing circumstances manifestly possess a melancholy interest both for you and me.

Removed by a mandate which it is my duty as it ought to be my pleasure cheerfully to obey, it is most gratifying to reflect that my future lot will not be cast at a great distance from this city, or where I shall be prevented from often, and at no distant intervals, visiting you, for whom I still feel, and shall always entertain, even to the latest moment of my life, the most fervent and spiritual regard and esteem.

Remember me, I beseech you, as you have promised, in our prayers to the Great Fountain of Mercy and Truth, our Heavenly and indulgent Father, to whom no supplications, is ever offered in vain; and rest assured I shall never cease to invoke him on your behalf, nor omit daily, in the most solemn rite of our sacred faith—the holy and dread sacrifice of the Mass—to fervently beseech He may pour down upon you all the sanctifying grace of his atoning mercy and redeeming love.

Finally, my beloved brethren, I say unto you, in the language of the Apostle of nations, "Farewell—rejoice, be perfect, take exhortation, be of one mind, have peace, and the God of love shall be with you."

"The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen."

At the solemn and touching conclusion of the Rev. Gentleman's Answer, all present knelt and received his fervent and pious benediction, after which the Deputation individually took an affectionate farewell of their Reverend Friend and Instructor, and separated, it may be added without great exaggeration, in silence and tears.

BEAUTIES OF
THE "CHURCH"
From the Drogheda Argus.

We have before us two pithy paragraphs taken from the London papers, which convey within their brief compass a history of the "Church" as complete as if the information given had been spread over a dozen quarto volumes. The first in order tells us—

"The late Archdeacon STRONG of Stamford, died worth upwards of 200,000l., the whole of which goes to his only son, the Rev. W. STRONG."

What a glorious Church that must be in which an Archdeacon can gather into his apostolic scrip two hundred thousand pounds, and transmit it for further increase to his reverend son and heir!—How the poor, and the sick, and the widow, and the fatherless, who were under the spiritual care of the very reverend divine must feel the hearts within their shivering bodies rejoice when they learn that although they starved, the "good shepherd," was wrapped in a golden fleece. A certain antiquated book tells us that the rich are the stewards of the Lord: how admirably the steward of Stamford has performed the duty of collecting the revenues of the district confided to his vigilant care! Only imagine the modern apostle going forth to preach to the meek and the lowly, and the poverty-stricken people given to him in charge with what pathetic fervour, what ardent zeal, with what force and eloquence he must have decanted upon the vanity, of riches, the beauty of charity, the virtue of self-denial, and the corrupting influence of wealth, whilst his inmost soul rejoiced in a knowledge of the fact that moth and rust might long labour in vain before their united efforts could eat up one hundred thousand golden guineas! What a practical illustration of all the blessings of the "poor man's church" did he exhibit in his own proper person; and how faithfully did he follow in the footsteps of him who had not whereon "to lay his head!" But he is gone, and his epitaph remains to be written. Ours then be the melancholy task to bid the weeping marble proclaim at once the virtues of the man, and the peculiar excellencies of the church, in words as followeth:—

Here lieth the mortal remains
of
Archdeacon Strong,
Who died worth Two Hundred Thousand Pounds!

As a pendant to this, we give a second extract taken from another London paper. An extract which shows how naturally the system works under which the shepherd can in his profits by the hundred thousand pounds, whilst the flock go naked—

"On Sunday afternoon, a man connected with the Socialist party commenced a course of lectures, which are to be continued every succeeding Sunday, on the Bible. He began with the book of Genesis, referring particularly to the creation, and to the Mosaic dispensation, both of which he treated with the utmost contempt. Hundreds of persons, chiefly of the working classes congregated round this man to

hear the awful blasphemy uttered by him. In other parts of the Park were Socialist debaters, who promulgate their views with the greatest pertinacity. A more disgusting and revolting scene than the Regent's Park every Sunday afternoon can scarcely be conceived."

Thus it is whilst men who should preach humility and self-denial, and contempt, for goods of this world can pile up hundreds of thousands, the working classes will congregate round the blasphemous infidel in preference to him whose acts square not with the doctrines he is set apart to preach.

Since the above was written we find by the *Liverpool Albion* that the Mormonites are increasing to a wonderful extent. Upwards of 5 000 have already gone to follow the fortunes of an impostor whose gross impositions have never been equalled since the days of Mahomet. The *Albion* comments—"The prevalence of superstition and simplicity amongst a class of our countrymen who ought to know better than to leave their homes and kindred, in order to follow the fortunes of one of the most ignorant and impudent quacks of modern days, whose knavery is so transparent as to be seen through by every person of ordinary capacity."

UNUSUAL OATHS IN COURT

In our last number we ventured to offer some comments on the "form of oaths in our courts," and to protest against the insulting distinction to which a Roman Catholic is subjected, when called upon as a witness. We allude to the subject again, for the purpose of suggesting a consideration which arises from this practice, independent of the moral injustice involved in it, and the outrage upon the common rights of Catholic citizens, in placing them in a solitary and humiliating position. What we may say upon this matter we do not wish should be misunderstood; or that hereafter we should be charged with holding as opinions ourselves, what we merely suggest may arise in others, to the detriment of public justice.—Why should a Catholic be called upon to submit to a distinction which exposes him to the sneers and derision of his fellow citizens? Why should an innocent and respectable Catholic be dragged into Court by its capias and, when there, forced to that which is an insult to his honor, and an impeachment of his credibility? Why is it deemed necessary to surround his oath with the insulting parade of "book and kiss," while the most abandoned black guard, if short of a convicted felon, is permitted to take the quiet and dignified oath of the State? These are questions which may be supposed to be of little moment to the great body of the people, as so small a proportion of them have occasions to experience the humiliation attending this odious distinction. But this is a question which assumes a very serious aspect if a Catholic witness should take the ground which we apprehend might be taken in Court on this subject. Supposing he should say when called upon to kiss the book,— "This is an unusual and extrajudicial oath in our Courts, and places me in a degraded position, as it implies a deficiency in reason that must be made up

with idle forms, and I do not recognize it as an oath. I know of but one judicial oath usual in our Courts, and that alone I hold to be binding, and by that I am willing to be sworn, and by no other. You have no right to fix upon me this opprobrious badge when I admit the binding nature of the common oath, and as I hold that oath alone to be binding in this State, I demand to be sworn by it." If with this protest you swear him by the *uncommon* oath, you of course impair the weight of his testimony before a jury, and consequently prejudice the justice of the case. We don't know that we should take this ground, but there are many who may yet take it, and when they do, it will be somewhat embarrassing to the judge, to depart from the usual practice. There ought to be one common, uniform oath for all Christians, and no departure from it. At present a manifest and infamous injustice is done to the Catholic witness, and may be the source of much and grievous mischief.—*Boston Pilot.*

THE MISSIONS OF EUROPE.

The missions of Europe, which receive succours from the Association of the Propagation of the Faith, comprehend the eastern peninsula and its dependencies—that is to say, the Ionian Islands, Greece, Turkey, and the principalities of Moldavia, Wallachia, and Servia. These missions are the nearest to us, and may almost be described from the extreme shores of Italy, and are not amongst the least important that claim our attention. They consist of—

	Archbps.	Bis.	Priests.	Caths.
Ionian Islands	1	1	20	12,000
Kingdom of Greece	1	3	100	23,000
The 3 Principalities	1	2	30	71,000
Turkey	5	6	423	281,000
Total	8	12	579	357,000

Asia came next, and the following table exhibits the total for Eastern Asia, according to the preceding calculations:—

	Bis.	Coahs.	Priests.	Caths.
Indo-China	5	2	200	432,000
China	10	4	144	320,000
Total East, Asia	15	6	350	762,000
Central Asia	7	4	779	800,000
Western Asia	47	10	767	659,000
Total of Asia	69	20	1,856	2,211,000

With regard to Africa, the following is a general summary of the missions there:—

	Bis.	Priests.	Caths.
Algiers	1	25	74,000
Tunis and Tripoli	0	9	7,000
Egypt	2	50	20,000
Abyssinia	0	3	100
Mauritius	1	6	85,000
Cape of Good Hope	1	4	2,000
Total	3	97	188,000

General Summary of the American Missions:

	Bis.	Priests.	Caths.
United States	16	484	1,250,000
Texas	0	3	20,000
British Possessions	9	133	437,000
Dutch Possessions	0	9	4,000
Total	24	729	1,751,000

General Summary of the Missions in Oceania:

	Bis.	Priests.	Caths.
Pref. Apost. of Batavia	0	0	1,000
Vic. Apost. of Australia	1	23	40,000
Vic. Apost. of W. Oceania	1	16	1,000
Vic. Apost. of E. Oceania	1	16	45,000
Total	3	55	47,000

Total for the five parts of the world:

	Bis.	Coahs.	Priests.	Caths.
Europe	20	0	579	357,000
Asia	69	10	2,356	2,211,000
Africa	5	0	97	188,000
America	24	5	629	1,751,000
Oceania	4	0	50	450,000
Total	121	45825	154,220	4,597,000

Catholic College at Dublin for the Foreign Missions.—It is gratifying to see that the above meritorious undertaking is progressing steadily. The magnificent and commodious house of Clontarf, situated on an eminence in the healthful and retired neighborhood of Drumcondra, within about a half mile of the city of Dublin, capable of accommodating more than two hundred students, and having twenty-four Irish acres of land attached, formerly the residence of John Claudius Beresford, and lately of Sir Guy Campbell, has been taken, and possession of it obtained, for the new college, a few days since from the present Corporation of Dublin.

Arrangements are now being made, under the superintendence of the Most Rev. Dr. Murray and his Council, for the immediate reception of students. The house will be furnished for that purpose by the end of this week. His Grace has left nothing undone to promote the prosperity, and to secure the stability of this infant establishment, and has lately subscribed £10 annually, in advance, besides his former donation of £25. This generous example of the venerable archbishop, in support of an institution so much wanted, and so well calculated to produce so much good throughout the world, both at home and abroad, will, we have no doubt, be very generally followed by the charitable clergy and laity of these countries.

Students wishing to enter the above college, should essentially be for the Foreign Missions, and not under eighteen years of age—they should be sufficiently advanced in their education to begin the study of Logic, and should be furnished with their baptism, and a strong letter of recommendation from their pastors, before they can be admitted to examination. After their first year in the college, they shall be required to select the foreign mission on which they wish to go, and to make a solemn engagement to go on said mission, and also to obtain their bishop's exeat for the purpose.—*Dublin Weekly Register.*

Mr. Wall, of Coolnamuck Castle, a Protestant gentleman of large possessions, has granted an extensive plot of ground adjoining the Franciscan Church, to the Very Rev. Mr. Killau, O. S. F. Carrick-on-Suir.

The Archduke Frederick of Austria.—Sunday morning his Imperial Highness the Archduke Frederick of Austria attended the celebration of high mass at the German Catholic church in Great St. Thomas-the-Apostle, Queen street, London. The mass was performed by the Rev. James Jauch, pastor of the German Catholic church, assisted by this officials.

New Chapel at Belfast.—The Right Rev. Dr. Donnelly has expended £3000 for building a chapel at Belfast.—*True Tablet.*

The Rev. Mr. Comyn, parish priest of Killee, has obtained a conditional grant of £150 to build a school house, now in progress, from the National Education Board.—*Limerick Chronicle.*

Pilgrimages and Shrines.—Is the British Critic still accounted good authority among the American advocates of Tractarian views? This periodical has received the sanction and public recommendation of one of our bishops. He spoke of it as a work eminently calculated to promote sound church principles, and if we mistake not expressed a desire to see it widely circulated among the families of laymen, as well as clergymen. We have no doubt, this at the time it was given, was a very honest expression of opinion. Things, however, since then, have changed. Puseyism has become far more undisguised. In no work have the popish developments of the systems been more rapidly or fully made than in the British Critic. This periodical has gone on asserting and defending, one by one, every principle, and every practice of Romanism. Has the American prelate to whom we refer, ever withdrawn his recommendation, or given any public disclaimer, intimating that he does not now approve of some of the views of the British Critic? We ask this, not in a captious spirit, or with any intentional violation of Christian or clerical courtesy, but for information. Most glad should we be to have it in our power to spread such a disclaimer upon our columns. We cannot think that any American Bishop can read the following paragraphs from the last No. of the British Critic with any other feeling but those of reprobation. For if these are sound church principles, then farewell to Protestantism:

"Many a Breton mother brings her sick child to this chapel of St. Anne, and goes away happy, because the priest, who sits all that day beside the altar, has placed his stole upon the head of the little sufferer, and pronounced a blessing upon it. No wonder the students fought bravely in the vicinity of Auray; brought up, as they were, from their fancy, in such feelings as these. They were not only feelings founded on picturesque associations, but on a firm belief that devotions paid in particular places had a special efficacy about them. So natural is this feeling, that it is really wonderful how it has been possible so thoroughly to root it out of the English mind. Cruel and hard hearted indeed were those who made the baneful attempt, and have gained such a mournful victory. They have robbed the English peasant of a source of consolation which he needs more than ever, now that evils so unheard of are pressing him down to the earth. Processions and pilgrimages are used, if only because they are visible links which bind the soul to the unseen world, because they are actions of religion formalizing and embodying acts of the soul, and thus creating habit within us." . . . "Who knows what might have happened had St. Thomas's bones remained undisturbed at Canterbury? Who knows that the dead faith of some slumbering churchman might not have been warmed by their vicinity, just as the dead man was raised to life by contact with the bones of Elshah. Henry's rage was not impotent; he succeeded in cutting off a real power from the church." (p. 253)

INTERESTING FACTS IN CHEMISTRY.—

Of water.—Ice, when converted into water, absorbs and combines with 140 deg. of caloric. Water, then, after being cooled down to 22 deg., cannot freeze until it has parted with 150 deg. of caloric; and ice, after being heated to 32 deg. (which is the exact freezing point), cannot melt till it has absorbed 140 degrees more of caloric. This is the cause of the extreme slowness of the operations. There can be no doubt, then, that water owes its fluidity to its latent caloric, and that its caloric of fluidity is 140 degrees.

However long we may boil water in an open vessel, we cannot make it the smallest degree hotter than its boiling point, or 212 degrees. When arrived at this point, the vapor absorbs the heat, and carries it off as fast as it is generated. Hence in cooking, we attain the general heat at the boiling point; though by increasing the fire, we increase the evaporation.

Owing to the quantity of caloric that liquors require to convert them into vapor, all evaporation produces cold. An animal might be frozen to death in the midst of summer, by repeatedly sprinkling ether upon him. The evaporation would shortly carry off the whole of this vital heat. Water thrown on hot bodies acts in the same way; it becomes in an instant converted into vapor, and this deprives these bodies of a great portion of the caloric they contain.

This explains why wet grounds have the coldest atmospheres, and are subject to the latest and earliest frosts: the evaporation is greatest here, as is also the consequent loss of caloric. And it explains how draining wet grounds ameliorates the climate, and promotes the health of a neighbourhood—the water, instead of being evaporated from a broad surface, is concentrated in narrow drains, and carried off.

From the London Times.

CHURCH-YARD HORRORS IN LONDON.

The public in general, we believe, have no suspicion of the exceeding importance which attaches to the subject of interment in thickly-peopled districts. Both as it relates to the health of the living and as it concerns the decency due to the dead, it merits deep attention, and that without delay. The proofs of the evil, and many materials for the remedy, are collected in the report of a committee of the House of Commons, which was appointed last March, on the motion of Mr. Mackinnon. From that report it is our intention to extract the substance of the main evidence, and of the committee's principal recommendations adding such remarks of our own as are compelled by the gross exigency of the case.

The witnesses examined as to the state of the burial grounds in London, and other large towns, are of several descriptions chiefly grave-diggers, undertakers, medical men, clergymen, and parochial or municipal officers; and the general result of their testimony is, that the present state of these burial grounds is shocking to the feelings of human nature, and dreadfully injurious to the health of the poorer classes, who generally inhabit the neighbourhood of the nuisance.

According to the evidence of the first witness, Mr. H. Helsdon, who acts as an "Assistant Minister of the Baptist persuasion," the plan "generally adopted throughout London" is that of "opening what is called a public grave, thirty feet deep perhaps." The first corpse is surmounted by another, and so on, "up to sixteen or eighteen, and all the openings between the coffin boards filled up with smaller coffins, of children. When this grave is crammed as full as it could be, so that the topmost coffin is within two feet of the surface, that is banked up, and that piece of ground is considered as occupied." The banks makes two or three feet more; so that, "to all appearance, it looks four or five feet; but when the works are all removed, and the earth is again levelled with its common surface, I am quite certain, beyond all mistake, the coffins have not been more than two feet below the surface of the ground."—Where the ground is a speculation of some private proprietor, the next grave is opened alongside of the prior one, "to make the most of every inch of the speculation;" and thus the sides of the prior pile of coffins are laid open to sight. The same thing happens even in the churchyards and parish burial grounds where the population is very dense. The witness, speaking of the proprietary ground in Golden-lane, Barbican, where he himself had officiated, describes the putrid effect of these re-openings:—"I have been witness from Sunday to Sunday" (the burials of the poor being usually on Sunday afternoon) "of from sixteen to eighteen coffins, rising one above another; and the stench from those, and the swarms of insects" (some kinds of black fly, generated in this corruption), "it is horrible to conceive: and I have gone away sometimes so loathing and disgusted as scarcely to be able to endure

myself." He adds, that he is acquainted with several other proprietary burial places in London, and has found the same evil prevailing in every one of them; for that the ground is a monopoly of one or two irresponsible individuals, a private piece, which they may either keep devoted to purposes of burial, "or they may sacrifice every feeling of humanity and honor by appropriating that to building purposes, or any purposes in which it may be more profitable."

We are the more particular in our details, because infinite pains are taken to impose upon persons attending the remains of their relatives and friends to these pestilential repositories. Mr. Helsdon states, that his sleeping-room commands "a side-view-glance" into the St. Martin's burial-ground behind Little Russell-street, which has an iron gate into Drury-lane. We have ourselves, in passing, stopped to look through that gate into the enclosure, and certainly have perceived nothing that could shock the sense of decency; but Mr. Helsdon lets us into the secret. The grave, he says, is banked up "in the presence of the parties, who wait to see that every thing in their judgment is safe and sound." To all appearance, the coffin is four or five feet below the surface. In that state the grave is left for a few days, while the freshness of grief leaves a probability that the spot may be revisited by the friends of the deceased; but, "after two or three weeks, it is all levelled and raked over, as comfortable as a garden to look at; and though that ground has been about a century opened, there is no trace of more than some sixty or seventy persons having been buried there at all, though I have no doubt there have been as many thousands."

Now, what is the space in which these 60,000 or 70,000 corpses have been interred? The witness says, "it might be, perhaps, 200 feet square," or considerably less than one acre. Sixty thousand corpses in the course of one century—that is, on an average, 600 each year—buried in less than one acre of ground! The first impulse is to reject the account as impossible. But the evidence is so direct, and concerns too many different and unconnected spots, to be thrown out of consideration so lightly. In another burial place, near Drury-lane, opening from Russell-court and belonging to the new church in the Strand, a witness, resident in Vinegar-yard, who has a window looking upon the grave-ground, tells us that the burials are, on the average, one a day, and that at the lowest computation 20,000 bodies have been interred there! "What is the size of it? I suppose better than half an acre!" But more marvellous still seems the evidence given by Pitts, a cabinet-maker, and Whittaker, an undertaker, touching a cemetery which belongs to a certain Baptist Meeting-house called Enon Chapel. In this foul pit, whose dimensions are less than 60 feet by 40, or about the twentieth part of an acre, there have been buried from ten to twelve thousand bodies! And other information, equally incredible on the first

impression, is communicated by other deponents. Thus constrained to believe that such things are, we go on to search how they can be; and then we come to the appalling fact, that where the body has been laid it is not suffered to repose—that the corpse, which

"—yet but green in earth

"Lies fastering in its shroud."

is expelled from its tenement before the lapse of one year—nay, sometimes even of one month—from the day when it received what seemed the title to a final and a sacred resting-place. Room is wanted for more bodies, and the gravedigger is ordered, if he cannot find space, to make it.

Michael Pye, formerly a gravedigger in St. Clement Dance, is asked about the state of the Portugal-street burying-ground, where he worked under the sexton. The witness answers thus:—

"The ground in Portugal-street is full, and frequently, in getting a grave, I have been compelled to cut away coffins five feet under ground. In some part of the ground I can positively say that there is not above three feet to the outside extremity but what is full up to three feet from the surface.

"Do you mean to say that, whether they were fresh coffins or not, you have cut through?"—"Yes, we have been ordered by the sexton to do so, to make room and when we have been at work, and said that he could not get a grave, the expression has been, 'd—n your lazy eyes! you shall get it and make it;' that is an expression he has frequently used to me."

Is it the common practice to break up the wooden coffins?—Yes, it is the common practice of late, because the ground has been so full, that, in fact, you cannot get a grave without doing it.

"What do you do with the remains?"—The remains are put down at the bottom of the grave, and the coffin that is coming is put on it.

"The remains are put at the bottom without any coffin?"—Yes, there is just a small piece of ground put over it to hide it.

The evidence of Lane, a chair-cane worker, lodging in a house that overlooks the Portugal-street burial-ground, is yet more remarkable. He has heard knocking before day-light among the graves; and when he has got out of bed at dawn, he has seen men at work with handkerchiefs over their noses and mouths, breaking in the coffins to make room, and taking away the wood in sacks. They do it "as carefully as they can, to prevent people seeing it;" but the witness, from the situation of his window, has seen it "very frequently." They have a tool like the face of a hammer at one end, tapering to a sharp point at the other, of about nine pounds in weight, to break the coffins with "What made me look more particular than anything," says Lane, "was that I had a child buried there, and if they had broken that grave open, I should have gone and given them in charge to a policeman." "My wife and I have remarked a particular spot, and we have said, we will see whether that is disturbed. When

they have dug the grave it has been the top coffin, and in the course of a fortnight or three weeks we have seen them dig a deep grave. What could have become of that coffin if they did not disturb the bodies?

The inference is a tolerably fair one; but we have evidence also of a positive character. For, now and then, the butchers of the dead [they mangle in couples] are reckless enough to let some watchful lodger at an overhanging casement, descry by indication but too palpable that the coffin has scarce had time to settle down before its fresh and reeking contents are torn up! In one of the instances mentioned by Lane—that of a corpse buried under circumstances which had particularly attracted his attention—the grave was opened again about a month afterwards, and the coffin taken out. The lid was removed “they brought up the bones with the flesh hanging in tatters.” “My wife called to the person in the next room to witness the thing. They called out to the men, the men made them no answer, but turned their backs towards the houses, to try to avoid the people seeing it.” In another instance, some women got a sight of one of these crude disinterments. “The body, which was brought up piecemeal, with the flesh hanging to the bones, and stuff brought up in shovels without bones, was let down in a solid lump again on the top of the coffin; and the women called out to the men, and told them they had better take the people’s money out of their pockets, and not bury the dead at all, or bury them without a coffin. It is a shocking place for disturbing the dead.”

Chamberlain, who had been employed as a gravedigger under Fitch in Portugal-street, testifies to the same effect. “We have come,” he says, “to *bodies quite perfect*, and we have cut away with choppers and pickaxes. We have opened the lids of the coffins, and the bodies have been so perfect that we could distinguish males from females; and all of those have been chopped and cut up.” “The strings, or leaders of the knees, and the joints, have been so tough and so strong that we have been obliged to chop them away with a hatchet.” Holes have been dug, where the skulls have been placed, “and beat up just as you would crack nuts, and the marrow-bones the same.” “We could not dig a grave without coming upon coffins that have not been buried twelve months, and some not six months.”

John Eyles was employed in the same ground. Like others of these workmen, he has “cut through;” but at length an incident occurred which was too much even for habit-hardened feelings:—“Is your father interred there?—Yes, he is; I did not want him to be buried there.” “Did any thing occur to his remains?—I saw them chopping the head of his coffin away; I should not have known it if I had not seen the head with the teeth; I know him by his teeth; one tooth was knocked out, and the other was splintered. I know it was my father’s head, and I told them to stop and they laughed, and I would not let them go any further, and they had to cover it over!”

Not let it be supposed that these inhu-

manities are confined to the Portugal-street ground. The system of crowding the grave-yards is a general one, and as general are these revolting disturbances of the recent dead. In the grave-ground opening into Russel-court, Drury-lane, a witness inhabiting an adjacent house says, he has himself seen the grave-digger take a corpse, and with a spade chop the head from the body.

So likewise the parish-clerk of St Andrew Undershaft:—“There has been a great deal of obstruction. From what? From bodies having been buried so thickly. Do they cut through?—Yes: I have seen them cut through.”

A grave-digger is examined from St Ann’s Soho:—“What do they do with the bodies?—They emanate them; the flesh they leave in the ground, and take the bones to the bone-house. I have seen them chopped up before they were a quarter decayed.”

“What is the reason for the taking them up, is it merely want of space?—Want of space, I should say; the ground is over full now.

“Suppose they came to *quite a fresh coffin*, what would they do?—If it has been in *three weeks*, they would not mind cutting it in two. I have seen them not a quarter decayed before they have been cut to pieces with the pickaxes.”

Lyons, another grave-digger from the same ground, relates a specific incident, which, for physical horrors, surpasses even the loathsomeness of modern romance-writers. A female body, wanting the head, which is supposed to have been saved for dissection, had been placed in the *earth without a coffin*. This man Lyons, had a grave to get ready by Monday. “I dug it,” he says, “on the Sunday evening. It rained. I was strange in the ground at that time, and when I went to work on Monday morning finished my work, and I was trying the length of the grave to see if it was long enough and wide enough so that I should not have to go down again; and, while I was in there the ground gave way, and a body turned right over, and *the two arms came and clasped me around the neck!* She had gloves on and stockings, and with flannel inside, and what we call a shift, *but no head!* The force that she came with knocked my head against a body underneath, and I was very much frightened at the time.”

It is no small relief to us to find that we can here close this part of the subject. In doing so, we add no apology for these details, revolting as they are, because, where common nature is thus habitually insulted in what ought to be its long and peaceful home, the living people cannot be too fully imbued with such a strong and corporeal sense of the mischief as will work directly towards the demand and attainment of a remedy.

PERFIDY.—There is no vice which so covereth a man with shame as to be found false and perfidious.—*Lord Bacon.*

PROMISES.—It would be more obliging to say plainly we cannot do what is desired, than to amuse people with false words which often put them upon false measures.

A LESSON TO BIBLE HONGERS, BATTERS ET HOC GENUS OMNIES.

Mr. D Crowther, the Assistant Secretary of the Dublin Protestant Operative Society, has politely requested us on behalf of the committee thereof, to be kind enough to give insertion to some fifteen printed pages of a theological address of that erudite society to the Hon. and Rev. George Spencer on the subject of his conversion from the faith of Canterbury, to that of the Vatican. We must beg to be excused for declining to comply with a request, the reasonableness of which would have been more apparent had the “Assistant Secretary” instructed us to deal with it simply as an advertisement, for the expense of which funds were provided by the committee of the Theological Operatives of Dublin. Nevertheless, our good nature is such that we cannot without some notice, throw aside a document so interesting as this effusion of the Christian charity and apostolic orthodoxy of the Protestant operatives. What a contrast does it not form to the doings of the same class of men in England! While the Protestant Operatives of England are quarrelling with their employers for higher wages, and with the landlords for a cheaper loaf, their more erudite Irish brethren diversify the intervals of repose from the labours of the loom, the forge, the turning lathe, the adz, the hatchet and the hod, by deciding, with mandatory authority of an Ecumenical Council, the merits of the Homousian and Homoiousian controversy, and in humbly co-operating with the Derry in barring the gates of Paradise against the entrance of Papists. There are thousands of sober and reflecting Christians who, we fear, will be rather scandalized at the off-hand slap dash style in which the orthodox hodmen of the Hibernian capital “pitch the Papist to perdition;” but that will only testify to the fearlessness and the zeal of the Irish confessors. Nor does the address of the Protestant operatives confine Papacy within the ordinary limits recognized by Englishmen. In the category of reprobates the operatives include the Puseyites and Newmanites, and worse still—the “shallow Protestant hypocrites who voted for the education grant”—including Sir R. Peel, Lord Stanley, Sir James Graham, Mr. Gladstone, Sir Robert Inglis, Mr. Sergeant Jackson, and every Protestant member, without exception, in the present parliament. We must endeavour to gratify any curiosity excited in the minds of our readers by quoting a few gems from this address, too rich to require any exercise of skill in setting. Like the perfection of female beauty they will be pronounced, “when unadorned, adorned the most.” With that excessive modesty so characteristic of the nation, and the professions of the members of this theological association, they thus clear the ground for a regular “scrimage,” not only with their hon. & rev. opponent, but every member of the cabinet, and every Protestant supporter of its policy in the two houses of Parliament:—

“If the Roman Catholic Church be a Church of Christ by which salvation is

attainable—if its principles be such as may be innocently taught—if its priests may properly have the cure of souls, then ought Popery to be established in Ireland—the Irishmen who think so become Papists, and our Church be pronounced to be a lying synagogue of Satan, for it has denied all this, yea, protested against it. We loathe and abominate the inconsistency of the shallow Protestant hypocrites—falsely called Protestants—who think one thing and act another; who support the national system of Irish education and Maynooth; who propagate Popery with the national funds, and pension Popish chaplains in workhouses and jails—in the army and navy. The inconsistency of these halters between two opinions we despise, while we confess that you are honestly, boldly, and laudably consistent, though deeply and deplorably in error.”

If these questions were to be decided by the greatest Divines of the Church of England, we fear the Pope would have a cheap bargain of the Dublin operatives; for, assuredly, the great Fathers of the Anglican Church all agree in the opinion, that not only is salvation attainable in the Church of Rome, but that the ordination of its priesthood is valid, imparting to them the Holy Ghost, by the laying on of hands. The Roman Catholics believe in Christ, and the 18th of the thirty-nine Articles of the Church pronounces all accursed who do not hold such belief salvationable. Nor can we agree with the operatives, that because the gates of Heaven are open to virtuous Catholics, therefore the Church of England is to be stigmatized as a “lying synagogue of Satan.” There is nothing in scripture, or the Thirty-nine Articles, to justify the uncharitable belief that the Most Rev. Doctors Wheatly and Murray may not meet in the mansions of the blest as well as at the Irish Education Board. “Believe in the Lord Jesus Christ,” saith the Apostle of the Gentiles, and thou shalt be saved, thou and thy house.” He did not say a word about rival creeds. In the above extract, the Crown, the Cabinet, and the Houses of Parliament, are denounced as represented by “shallow hypocrites, falsely called Protestants.” Now for the operatives’ attacks upon the Puseyites. In addressing the Hon. and Rev. George Spencer, they say: “You do not wear the garb of Protestantism, and pocket the revenues of the Protestant Church while your heart is at Rome, and all your efforts exerted to extol the principles—the very essential principles of Popery. All this the Puseynical divines do, hence you are really a more creditable person than they. Why those who hold such principles should not, in Ireland at least, become Roman Catholics, we cannot tell.

Here we agree with the Protestant operatives of Dublin. The Protestant priest who embraces the doctrines of Rome, and attests his sincerity by renouncing his preferences in the Church of England, is a thousand times a more respectable and trustworthy person than he who, while abandoning the Establishment, clings to its temporarities. An open enemy is always to be preferred to a hollow friend.

But what have the Irish Protestant Bishops and clergy been about that they left upon the operatives the task of making war upon the Puseyites? Is the "silent sister," before whose gates the bronzo hero of the "glorious and immortal memory" displays his trumpet, destined to remain forever dumb? Surely, the University of Dublin boasts of some means more familiar to the Bench of Bishops, and the learned theologians of Oxford and Cambridge, than those of Messrs. Palsley and Crowther? And yet, with the faith of the Protestant Operatives' Association, their zeal can only be imputed to excess of charity, for they remove all doubt upon this head by the following sufficiently explicit explanation.

"Indeed we firmly believe that the Devil is the father of the apostate Roman Church, and we will not remark on the spiritual consequences of belonging to a Church that can be thus spoken of."

And now that we have strained a point to oblige the Committee of the Dublin Protestant Operatives' Association, may we claim in return the privilege of offering them a word of friendly advice? We feel confident that we may. From their bungling in the use of the weapons of theological controversy, it strikes us that they are far more expert at handling the trowel, the hand-saw, the shuttle, the scissors, the sledge-hammer, the last, the spade, the scythe, and the reaping hook. Now we advise them henceforth to sling aside theological controversy, and to stick to the implements of their daily avocations. The Romans at first who advised the collier not to go beyond his last, was the collier's best friend—namely as he pointed out the way in which he might prevent the world from ever laughing at him. He must be a very diligent operative, indeed, who in addition to minding his ordinary calling, finds time to examine the principles of his own religious faith, without concerning himself with the squabbles of schoolmen and the limits of the Divine mercy towards the erring children of men. —London-Sun.

The subjoined synopsis of the "Oxford Tracts" we have great pleasure in transferring to our columns; and that pleasure is not a little heightened by the source whence we derive it, as it may be fairly supposed to be disinterestedly selected. We would in great seriousness recommend it to be read with attention, as it contains information well worthy the deepest reflection and care. [C. Herald]

From the Watchman of the South

Dr Plumer.—The following brief summary of some of the leading doctrines inculcated by the writers of the "Oxford Tracts" is copied from a "letter" by the Rev. James Dunham, of the synod of Ulster, and may be acceptable to your readers.

PUSEYISM—POPERY.

"The best commentators on prophecy tell us that we must look forward to a struggle; and already we see Popery rising, not only in the political circles, but getting a firm hold in our universities, and under the name of Protestantism, putting forth over the land her worst dogmas. Some of these, as taught in the 'Tracts for the Times,' are as follows—No ministers are ordained unless they have been so by Prelates—Tract No. 1. The Epis-

copal authority is the bond which unites Christians to Christ—No. 52. The Scriptures do not contain the whole rule of our duty—No. 45, 51, 60, 73. The Apocrypha is approved of, and the book of Tobit declared to be inspired—No. 39, 83. Christians should be guided by the traditions of the church—No. 81, 44, 45, 51. Christians should not be guided by their own judgment, as to the meaning of Scripture, but by the Church—No. 60, 73; 76. Holy oil should be used in baptism—No. 86. When we go in and out we should make the sign of the cross on our forehead, and in prayer turn to the east—No. 34. The Lord's Supper should be administered to infants, and to the dying and insensible—Preface to 2d. vol. The Sacraments, and not Faith, are the instruments of our justification—Preface to 2d. vol. There is the real and substantial presence of Christ's body and blood in the Sacrament—No. 27. The Sacrament is offered to God as an unbloody sacrifice—No. 34, 36, 38, 42, 74, 81. Fasting on Friday, and keeping Lent are strongly recommended—No. 18, 21. They also recommend "hard lodging, uneasy garments, laborious postures of prayer, journeys on foot, sufferance of cold," and "abstinence from snuff during Lent"—No. 68.

The duty and advantage of praying for the dead, is put forth very prominently—No. 77, 72. And the Rev. R. H. Froude, a Fellow of Oxford, says: "I think people are injudicious who talk against Roman Catholics for worshipping Saints, and honouring the Virgin and images." Whilst acknowledging some defects, they highly praise the "Roman Missal" and the "Canon of the Mass," No. 63, and recommend the "Roman Breviary," for use in private devotion—No. 75; and Mr. Froude says: "Really, I hate the Reformers and the Reformation more and more." The Protestant spirit is declared to be arrogant—No. 41. They assert "that the English Church, as such, is not Protestant, only politically, and they say, that this is no novel doctrine, is plain, from the emphatic omission of the word Protestant in all our services"—No. 71. With regard to those who, at the time of the Reformation, turned back to Rome, they say, "I rather should not abstain from rudely blaming those who vacillated most, and even for a while, or altogether, turned to Rome"—No. 81. In one tract, they speak of the Church of Rome as "our sister;" and in another, they declare that "Rome is our mother, through whom we were born to Christ"—No. 77.

The Rev. D. Aitchison, Episcopal Minister of Glasgow, in a pamphlet lately published, (1841) says of that great and glorious Reformer, John Knox, "that he was a national scourge for the sins of the clergy and people," p. 9. Of the glorious Reformation from Popery, he says: "The day, it is to be hoped, will soon come when men's eyes will be opened as to the Reformation delusion"—p. 34. "When will men's minds be awake to the Reformation delusion? Alas! we know not how many a wretched soul now enduring the cup of eternal death, owes his agonies and torments to that Reformation."—p. 34.

Such are the doctrines of the "Puseyites," or rather "Church of England Papists." When these and many other such signs of our day are considered, is there not ground to fear that the day is not far distant when we shall be forced to take our stand against Papal or semi-Papal tyranny?

Western Africa.—From a private source of undoubted authority, we learn that the Very Rev. Edward Barron has been created Vicar Apostolic of Upper Guinea. His episcopal consecration was to take place at Rome, on the feast of All-Saints. With eight Spanish Capuchin Friars he is to return shortly to his Apostolical labors on the western coast of Africa. [C. Herald.]

DICKENS AND THE ORANGEMEN.

There is something noble in the spirit of independent feeling, with which Dickens poured out the liberality of his gifted mind, when he fearlessly told the world what he thought of the cut throat loyalists, as they impudently term themselves, of Toronto. His sentiments on this occasion shed fresh lustre on his character as an Author, a Christian, and a Man. This will show the world the Baton in his true light. Hear him—Mirror.

It is a matter of deep regret that political differences should have run so high in this place, and led to most discreditable and disgraceful results. It is not long since, guns were discharged from a window in this town at the successful candidates in an election, and the coachman of one of them was actually shot through the body, though not dangerously wounded. But, one man was killed on the same occasion; and from the very window whence he received his death, the very flag which shielded his murderer (not only in the commission of his crime, but from its consequences) was displayed again on the occasion of the public ceremony performed by the Governor-General, to whom I have just adverted. Of all the colours in the rainbow, there is but one which could be so employed; I need not say that flag was—ORANGE!

CASH RECEIVED for the CATHOLIC

Hamilton—S. McCurdy, 7s 6d.
St. Andrews—John McDonnell, 15s
Carleton Place—E. McBarry, M.D. 10s

REMOVAL.

PRICE & MITCHELL

Have removed to their new premises, north east corner of King and James Sts., where they are now opening a fresh and extensive assortment of

DRUGS

which they will sell at very low prices for cash.

Hamilton, Dec 7, 1842. 136

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.
November, 1842.

**WINNER'S
Canadian Vermifuge.**



Warranted in all cases.

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

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 3d.
Hamilton, Dec, 1842. 13

CABINET, FURNITURE

OIL AND COLOUR WAREHOUSE,
KING-STREET, HAMILTON,

Next door to Mr. S. Kerr's Grocer.

MESSRS. HAMILTON, WILSON,

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

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

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

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

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Palliasses, Looking Glasses, Picture Frames, &c., made to order on the shortest notice.
Hamilton, June 28th, 1842.

QUEEN'S HEAD HOTEL.
JAMES STREET, (NEAR PRESS'S HOTEL.)

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

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

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

N. B. BISHOP,
VETERINARY SURGEON.

Orders left at the Royal Exchange will be promptly attended to.
Hamilton, Oct. 22, 1842. 4-1f

LI N'S

CELESTIAL BALM OF CHINA.

For the cure of all diseases of Man or Beast that require external application.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Have you an old sore that won't heal? Keep the Balm bound on it, renewing it daily, and it will soon heal from the bottom.

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

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

Cure for Worms.

B. A. FAHNESTOCK'S VERMIFUGE;

Prepared by B. A. FAHNESTOCK & CO. Pittsburgh, Pennsylvania.

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

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

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

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

We have appointed Mr C C Bristol, No 237 Main St Buffalo, N. Y. our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburgh prices. Terms Cash.

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

FALL AND WINTER FASHIONS FOR 1842

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

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

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

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

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

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

Horstead Cattle Medicines of every Description.

Physician's prescriptions and Family recipes accurately prepared.

N.B. Country Merchants and Pedlers supplied on reasonable terms. Hamilton, May, 1842.

Carriage, Coach, and Waggon PAINTING.

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

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

C. GIROURD. Hamilton, March 23, 1842

GIROURD & McKOY'S EVERY STABLES

Near Press's Hotel. HAMILTON.

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

SHIP & INN.

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

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

NEW HARDWARE STORE.

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

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

PAPER HANGINGS.

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

THOS. BAKER. Hamilton, Aug. 1, 1842.

WEAVERS' REEDS

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

THOS. BAKER. Hamilton, August 1, 1842.

PATRICK BURNS, BLACKSMITH, KING STREET,

Next house to Isaac Buchannan & Co's large importing house. Horse Shoeing, Waggon & Leigh Ironing Hamilton, Sep. 22, 1841.

PRINTERS' INK.

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

Ink of the various FANCY COLOURS supplied on the shortest notice.

Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

THE CATHOLIC.

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

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

PRICE OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 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.

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