

THE CATHOLIC.

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

VOLUME III

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THE CATHOLIC

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

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—
DEDICATED TO HIS LATE ROYAL-HIGHNESS THE DUKE
OF KENT.

(Continued.)

Sole test of worth! solo source of human bliss,
And measure meet of comforts here below!
Once more I hail thee, Money! and proclaim
Thine universal sway o'er human kind.

Who lives on earth, and does not live on thee
Dependant? Ev'n our life and all its sweets
Thou giv'st: for how might each his daily fare,
Without thy medium interpos'd, obtain?
How tendance fled in sickness, or t'allay
His pangs, or stay th' impatient spirit's flight?
No charm, but thine, the healing god controls,
Or can his wily snake enchanting bind.
Ne'er he, on whom thou smil'st, is doom'd to drudge
In summer's heat, in winter's nipping cold,
'Through wet and dry some wealthier fellow's slave,
Ev'n cherish'd for thy sake the plaguy toil.
Nor needs he blush, accounted villain vile,
Unworthy and unfit with those to mix
Familiar, whom thou sole his betters mak'st,
As nicer fed and cloth'd, and higher bred.
Nor, but for thy protection may he boast
His liberty secure; which sole makes life
Supportable: nor else, with fearless step
Of conscious independence, venture forth
And careless give his looks to public gaze:
Lest e'er fell creditor's enquiring eye,
Keener than basilisk's, should chance to mark
Its luckless victim doom'd: but constant keeps
His quarters snug, in hopeless-musing mood,
Full many a scheme revolving how to win
Thy favour lost, and to his secret haunt
Thee sole his wish'd for visitant beguile:
Till, rous'd by sudden rap, some dun's approach
He trembling dreads, and catchpole at his heels,
Prepar'd amain the shrinking wretch to seize
With ruthless gripe; and in some prison vile,
Horrible thought! from social life t' exclude,
And nature's common sweets. Not more for him
The wholesome breeze wafts from the flow'ry fields
Their balmy fragrance. Not for him the groves
Ring forth the feather'd choir's melodious strain;
Nor silver brook its soothing murr'ring's pours,
As down the woody vale from rock to rock
It sportive skips, and dances o'er the plain.
From life shut out, and nature's scen'ry gay,
The world to him one universal blank
Becomes; and all the current of his soul
Collected idly stands a mantling pool;

Till, should'st thou o'er relent, thy magic touch
Its barrier burst, and give once more to flow,
Th' impatient flood in clear meand'ring stream,
Drain'd pure at length from all its gather'd slime.

From the "London Catholic."

PROCEEDINGS OF THE "ANGLOHERO- SOLYMITAN" CHURCH.

When last we had occasion to relate the adventures of Dr. Solomon Alexander, "30,000 cubic feet of masonry" had been laid "under ground," in furtherance of the great project of overthrowing the notion of theological orthodoxy; and certain hospitalities had been dispensed with much graciousness by two dignitaries of the Greek Church. The letter from Dr. Alexander, which was read at the meeting, held on the 4th instant, of the Society for Promoting Christian Knowledge, furnishes no account of additional masonry or additional hospitalities, and it is as silent as its predecessor concerning possible converts to that "Angloherosolymitan" religion, which is based on the overthrow of the notion of theological orthodoxy. It is, nevertheless, a curious document. Dr. Alexander, with underground masonry instead of a church, no clergy, and no flock, finds time rather heavy on his hands; he thinks it more decent to turn an honest penny for his family, than to live in idleness; and so he proposes to set up as a bookseller, if he can only get credit for stock. Such we take to be the meaning of the passages in the following letter, to which we have given the usual typographical signs of emphasis:—

"I need not repeat, what by this time must have become familiar to you from the public papers, respecting our safe arrival, and favourable reception in Jerusalem; but finding that various strange reports have since been busily circulated respecting my position, it will, I am sure, be gratifying to yourself, and the friends of religion generally, to hear that there is no truth in them, and that the kind reception we met with on our arrival has been followed up to this moment; we have met with nothing but respectful and kind treatment from the authorities, both civil and ecclesiastical. The building of the church is proceeding as rapidly as is possible in this country. There is, in various points of view, a great work before us, in which I trust the right-minded and sound portion of the church will gladly and willingly co-operate with us. It cannot, and ought not but to be a subject of heartfelt interest and gratitude to every member of the Church of England, that she is now fairly, fully, and, I trust, properly represented, in her reformed episcopal character, in the place which is justly dear to every Christian, and towards which the world even looks with interest, but in which, alas, hitherto, Christianity has been awfully misrepresented. I feel fully persuaded that, under the divine blessing, much good will be effected by the simple fact of our exercising the ministry of our church, without trespassing in any way beyond our prescribed limits. I am, however, anxious to use all lawful means within our reach. I know not how far the Society can extend its help to me; but I am strongly impressed with the desirableness of having a depot or shop for the sale of Bibles, and Christian and other useful books: there is nothing of the kind here. Thousands of pilgrims visit Jerusalem annually, from all parts of the world, among them a number of English travellers, who often inquire after English books. There

is at present no prospect of any bookseller obtaining a MAINTENANCE MERELY AS SUCH; but if a certain allowance could be made, I feel almost certain it would answer, and much good might be done. Should this plan not come within the rules of the Society, I hope they may be disposed and able to assist me in promoting education in this strangely neglected country. I have had numbers of applications from the neighbouring towns and villages to establish schools among them, and I have promised to do so as soon as practicable. From the good understanding which subsists between us and the other churches, I do not anticipate any opposition, though we must anticipate other difficulties. If it is not against the Society's rules, and if the Committee should be willing to extend their labours to this country, it will afford me great pleasure to be in any way instrumental in promoting their objects."

The dealing propensities of his nation are certainly strong in Dr. Alexander; the genius that could extract a fortune out of "old clothes" is as strong in him as in any of his progenitors. He observes that English people ask for books when they arrive at Jerusalem, not merely for Bibles and Christian books, but for other useful books; and straightway he determines to supply them. A bookseller, "merely as such," can not hope for a decent maintenance at Jerusalem; but he who combines the functions of bishop and bibliopole would do very well, "if a certain allowance could be made." The word "shop" grates on an episcopal ear, but then the word "depot" can be substituted, and so he puts out the feeler, "I know not how far the society can extend its help to me." We have read somewhere that, in England, a man who has no capital turns either coal-merchant or schoolmaster. In Jerusalem, the coal business would not be a profitable branch of industry; but it appears that the trade of a schoolmaster naturally suggests itself to a man without capital, in Jerusalem as well as in England. The bishop has no capital, and if the society won't start him as a bookseller, he is going to turn schoolmaster. The school business is evidently the alternative, in case the bookselling business should not meet with encouragement; for the words are, "Should this plan not come within the rules of the society, I hope they may be disposed and able to assist me in promoting education in this strangely neglected country."

According to the *Ecclesiastical Gazette*, the society has behaved very liberally to Dr. Alexander, for—

"It was agreed that books to the value of one hundred pounds be placed at the bishop's disposal."

Thus he may set up as bookseller, or as schoolmaster, as he shall find most profitable.

As schoolmasters, the Protestant missionaries get on very well, until they broach the subject of religion; from that moment they must "shut up 'depot,'" as Dr. Alexander would say. In those countries where public instruction is almost wholly neglected, parents are very glad to send their children to be instructed by the missionaries. All goes on well for a time, because for a time nothing is said of religion; but as soon as the Protestant missionaries begin to expound Protestant doctrines, the parents take alarm, they make up their minds that no amount of learning can compensate the dissemination of false doctrine, and the children are withdrawn. Dr. Alexander will get on very well as a schoolmaster for some time; but as soon as he shall attempt to

"overthrow the notion of theological orthodoxy," proper to his pupils, he will find himself without scholars. This might be an obstacle to some people, but the man who has performed the part of a bishop without a flock, will find himself quite at home as a schoolmaster without scholars.

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 14.

THE CHIEF APPARENT DIFFICULTY IN THE DOCTRINE OF TRANSUBSTANTIATION EXPLAINED FROM REASON.

No rational being will deny to God, who created all things out of nothing, the power of changing one substance into another; nor that of rendering his immediate presence sensible in whatever form, and wherever he pleases; as the Holy Ghost did in the form of a dove, and again in the form of fiery tongues. In this last visible form the divine spirit descended on every one of the many present; as he might have done on millions more. And though he was thus communicated to every one individually, he was still but one among all.

But, say the unbelievers in the doctrine of transubstantiation, the Holy Ghost is the divine spirit; who is omnipresent:—and, though Jesus Christ, as God, is omnipresent; yet he cannot be so, as man. Certainly not; for omnipresence is an attribute appertaining exclusively to the deity. But God's omnipresence shows that a spirit can be in any number of places at once. Now the body of Jesus Christ, having, in its immortal state, put on the qualities of a spirit; in virtue of which he suddenly vanished from the sight of the two disciples at Emmaus; and suddenly stood in the midst of his disciples, though the doors were kept shut by them, for fear of the Jews; there is nothing absurd in supposing it possible for such a spiritual body to be present at once in as many millions of places as God pleases; and though it were present at the same moment in all places within the creation; it would not, like the divine omnipresence, exceed the bounds of finitude. At the same time we can more easily conceive how a real body can take a visible form; than how a pure spirit, can; as the Holy Ghost did, and the angels are recorded in scripture to have frequently done.

Saint Eutyches, Patriarch of Constantinople, who lived in the sixth century; in shewing how one, receiving but a part of the consecrated species, receives whole and entire the most holy body and adorable blood of the Lord: uses a similitude, which goes a far way to explain the possibility of the simultaneous presence in many places of the Saviour's humanity. "As the voice," says he, "which proceeds from one man; and to which the

air responds; is whole and entire in his mouth; and penetrates whole and entire into the ears of them, who hear it; so that one receives neither more nor less than another; because, although the voice is a body, being nothing else but agitated air; it is in such manner one and indivisible, as that all equally hear it, although there should be an audience of ten thousand persons. So," continues the same holy father, "no one ought to doubt that, after the mysterious consecration, and the holy fraction; the incorruptible, holy, immortal, and life giving blood of the Lord, being formed by virtue of the sacrifice in the consecrated species; impresses all its virtue in each of those who receive it; and is found whole and entire in them all; as in the case in the example which we have adduced." See Annals, b. iii, p. 333, Paris Ed. We should recollect at the same time that Jesus Christ, though man, is the eternal and omnipotent word of the father.

REVEREND F. PHELAN.

It is our duty to notice with something more than a passing remark, the departure, from this city, of the Rev. P. Phelan, one of the most eloquent, zealous, and successful promoters of the Temperance Reformation on the continent of America. Shortly after the efforts of the Rev. T. Mathew, in Ireland, had begun to attract the admiration of the world, and before, we believe, any other Roman Catholic clergyman on this side of the Atlantic, Mr. Phelan formed a Temperance Society in his church, which soon extended far and wide over the country, and found several imitators not only among the priests of this Province, but in the neighbouring States. This Society was organized at first on the partial pledge, although it was never disgraced by the three glass a-day regulation; but the tee-total pledge was soon introduced, and the rev. gentleman's influence exerted in its favour, so that many adopted it who had at first enrolled their names on the moderation pledge, and all the accessions, with very trifling exceptions for a long time past, have been to the tee-total ranks.

The consequence of this benevolent and philanthropic movement on the part of Mr. Phelan, are conspicuous in the extraordinary improvement of his people, which cannot fail to strike the most casual observer. Drunkenness, we lament to say, still abounds in Montreal, but not, we believe, among the Roman Catholic Irish. We must look chiefly among the adherents of other churches whose ministers regard the Temperance Reformation with cold indifference, or dignified contempt for the crowds who are maintaining our distilleries and grogeries with their life blood and the bread of their wives and children. What the defence of these shepherds will be when inquisition is made for the blood of their flocks we know not, and as the matter seems to give them little or no concern, we need not speculate upon it. But the conduct of the Rev. P. Phelan, with respect to Temperance, stands out in as delightful contrast to theirs, as that of the good Samaritan, to the conduct of the Priest and Levite.—*Canada Temperance Advocate.*

From the True Tablet.

An Apology for Lollard Doctrines, attributed to Wicliffe. Now first printed from a Manuscript in the Library of Trinity College, Dublin. With an Introduction and Notes, by James Henthorn Todd, D.D. London: Printed for the Camden Society, 1842.

Dr. Todd, the editor of this the latest publication of the Camden Society, was discreditably known to the world a few years since as the author of the forgery which MacGhee palmed upon Exeter Hall as a genuine Papal Bull. Whether Dr. Todd only meant thereby to practise a harmless joke (as he did at the time assert in his own justification), we know not; but we do know that since that time he, having become a Puseyite, has more than once shown some disposition to make common cause with us against Low Church and Dissent, to the same Robert MacGhee's great mortification. We consider him to have fully atoned for his first fault—if fault it were—by these later efforts at reparation. And the circumstances of his position are a far better assurance than even his own word would be, that he will not so offend again.

In editing the curious work before us he has really rendered us good service. The work may not be Wicliffe's: we think not; and the doctor himself expresses great doubts on that point. But he has shown that, whatsoever was the pen which wrote it, the Lollard doctrines of the work are one and all to be found in Wicliffe's acknowledged writings, and were actually preached and maintained by him from first to last. This point Dr. Todd has most satisfactorily established against Wicliffe. Quotations of parallel passages are brought together in such abundance as really to amount to what French critics would call luxuriousness; and of course the result is, that no sane man who reads the book (we do not speak of Anglicans merely, but of Dissenting Protestants, of Mussulmans, and of all kinds of religionists besides) would covet overmuch an affiliation of his own peculiar opinions to those of Wicliffe. Therefore we say that, in the book before us, we hail another overt consequence of the repentant Dr. Todd's good intentions towards a church as much slandered and vilified by his fellows of the Irish Establishment now, as in days when she was the Establishment, and their predecessors were Lollards.

Into an examination of the several foulnesses of this most edifying treatise we certainly shall not enter. There is something disgusting in following out vagaries, compared with which the worst things uttered now-a-days by the lowest and most ignorant of rabid Dissenters are models of good taste. We shall merely select a few of the less offensive propositions, and conclude by inviting our Low Church brethren of the Anglican sect to say whether even they can agree with their "glorious forerunners" after that?

"It semeth bi sindre resouns it mai be said that Crist was cursid; first bi this, that he was made man withoutun synne that was cursid of God, and iustli put out of lordship and comyn for a tyme! (p. 27.) Ilk prest may use the key into ilk

man; . . . and fro that may no man lette him. (A heavy blow to all prelates!) Ilk prest is holdun to preche; even in opposition to the Bishop's injunction, and whether with or without cure of souls. (pp. 28-37.)

"Nullus est Dominus civitatis, nullus est praelatus, nullus est episcopus, dum est in peccato mortali! (p. xxvj. and p. 38.) Ther is no pope ne Cristis vicar, but an holy man! (p. 58.)

"A juge geving a sentens agen an innocent man sinneth deadly. Nor this excusith not to say that he demith after the lawe, and doth nothing aftur his oun arbitracoun, but obeyschith to the lawe, as Seynt Ambrose seyth, and so he doth to his knowing as far as man may knowe; he may not know as God. This excusith not. (pp. 60-3)

"Law canon is contrary to Goddis lawe, and decretists as to that part of wysdom that thei have of the worlde's wysdom are Egipcians. Bi sciens of canon Holy Writ is blasfemid; yhe God himsilf, that is the lawe gefar. And it were nede this sciens as kaf for grete part to be clensid out of the chirche. (p. 78. Alas, for Doctors'-commons.!)"

In many respects (far too many to please our modern Gospellers) these Lollards held to Catholic doctrine. Confession, penance, and absolution, for example, are maintained in this strange treatise; and the Real Presence is not denied. It is even maintained that there is no priest without ordination, and that ordination is a sacrament. That there are seven sacraments seems also a received doctrine. Altogether, we wish the Protestants much joy of these Lollards and this Wicliffe!

Of the learning and industry of the editor we have every reason to speak highly, even where we decline to assent to his conclusions. The preface is very ample and explanatory—occupying 63 pages of the entire work. The notes, which are exceedingly learned, occupy 74 pages more. There are also 18 pages of glossary. We think that he should have added an index to the entire work. The want of it is indeed partially supplied by the preface; but only partially.

TITHES.—If there is any one thing upon which public opinion has set the seal of reprobation in Ireland, it is upon that portion of the "system" known by the name of Tithes. Notwithstanding the clever device of re-baptising the "old" thing, under the title of "Rent Charge," the hatred of the public still continued without change. This hatred is not confined to the bosom of the farmer, it has extended to the Tory landlord; he finds a difficulty in getting his rents, and he finds little pleasure in screwing out a parson tax, where he can hardly get his own; and still less does he desire to pay out of his private pocket the obnoxious impost. Mr. Blackburne, whilst Attorney General, commenced a very considerable number of prosecutions against the recalcitrant landlords, and others, for the recovery of Tithes, and arrears of Tithes, and we find those gentlemen sturdily resisting, and defeating the parson and the

Attorney General. At the Antrim Sessions, upwards of fifty actions were brought last week in the name of Mr. Blackburne, as Attorney General; defences were entered by Mr. Hitchcock, agent for some of the defendants, on the ground that "the petitions had abated by the promotion of Mr. Blackburne to be Master of the Rolls." The objection, after argument, was held to be good by the Assistant Barrister, and the fifty prosecutions fell to the ground. In Belfast, sixty similar cases were dismissed, with costs, on the same objection this week. If the demand for Tithes had any foundation in justice, men of rank, wealth and intelligence, would not be thus found ready to avail themselves of technical objections, to evade the payment. The resistance augurs well for the total abolition.—*Drogheda Argus.*

POLITICAL REFORM IN ITALY.—We learn that the Pope, with that enlightened liberality which becomes his high place, recently directed a revision of the Criminal Laws of the Pontifical States. *Galignani* says: The new penal code of criminal procedure, which, by order of the Pope, have been drawn up by a committee composed of the most eminent legislators in Italy, presided over by Cardinal Bernetti, have just been published. These two codes, entitled "Regolamento Organico ova delitti o le sue pene," are a real work of improvement, and bear the mark of an enlightened philanthropy. By them all the privileges and exemptions hitherto enjoyed by the higher classes are abolished. They establish the perfect equality of all citizens before the law, that no person can be withdrawn from his natural judges. They maintain no exceptional tribunals except the ecclesiastical ones, and those only for persons in orders, and for crimes and misdemeanors committed in the exercise of their functions. The punishment of death is preserved, but restricted to a very small number of crimes. All other punishments evidently have for object the amendment of the individuals on whom they are inflicted. As to foreigners, the enactments which relate to them are exceedingly liberal. After a delay of two months together in any one part of the Pontifical States, they are no longer to be amenable in criminal matters to the police authorities, but to the ordinary tribunals, in all cases in which they shall be found guilty of misdemeanors, or slight offences with extenuating circumstances, they are to be condemned to the smallest amount of punishment.—*N. E. Reporter.*

TRAPPISTS IN ALGIERS.—The French Government have bestowed a considerable grant of land on the above order.

The solemn and interesting ceremony of the re-opening of the Catholic Church at Darwen, took place on the 17th inst. The charming spot being most picturesque, and the day highly favorable, the scene was extremely imposing. A considerable number of persons of different religious denominations, not only from Darwen but from the adjoining neighbourhood of Blackburn, Preston,

Brindley, and Pleasington were present. Several of the Catholic clergymen attended on this interesting occasion. The holy sacrifice of the mass was offered up at ten o'clock, by the zealous pastor of the church, assisted by several of his reverend brothers on the mission, and the choir and sacred music, from the first masters, were of the most effective kind. After the mass, the Reverend Ambrose Lemon, of Liverpool, delivered a very powerful discourse grounded on the 19th chapter of the Gospel of St. Luke, from the 1st to the 44th verse inclusively. After this a most imposing procession took place of about 500 persons headed by a cross-bearer, supported on each side by persons carrying staves, surmounted by gilt balls and crosses, beautifully decorated with artificial flowers. Eight females followed, bearing similar emblems. After these a female walked bearing a banner of the middle-ages, with one of the eight beatitudes inscribed upon it. She was supported on each side by females, bearing staves and crosses. They followed in this way with eight beautiful banners, until the eight beatitudes had been all displayed. After these several younger females, suitably dressed, walked, each bearing interesting Christian emblems. About 300 men in neat dresses, wearing green scarfs with gold crosses inscribed, followed in succession, and the whole produced a most singular and edifying effect. At three o'clock p.m. the vespers were solemnly chanted, and the Rev. Mr. Lemon delivered another instructive sermon suited to the occasion.—*Orthodox Journal.*

The Anti-Catholicism of Poor Law Commissioners.—Whenever there is an opportunity of shewing the cloven foot of intolerance or bigotry, these snugly-salaried officials display it freely. A young woman of some education and of sound morals became an inmate of the North Dublin Union Poor house some time ago. Owing to her good conduct, she was appointed assistant in the female school attached to the institution. From being a Protestant on her entrance into the house, she expressed a wish to become a convert to the Catholic faith, and was received as such by the respectable and zealous Catholic chaplain, Rev. Dr. Murphy. On hearing of this change, the Protestant chaplain and some of the Protestant regulators of the house ordered her to be dismissed. The Rev. Dr. Murphy requested the matter to remain as it was until referred to the Board of Guardians. It was however, sought to have her dismissal ratified by the commissioners, which they were not loath to do. The prerogatives of the regular officers were thus, in some measure, set aside; the board met, fully examined the question, and by a majority decided that the young woman should remain in full possession of the rights of conscience. As the irresponsible officials are thus taught a lesson of moderation, their subsequent liberality is yet to be learned and appreciated.

The Arch-Bishop of Sydney, Dr. Polding, was to sail from Liverpool on the 4th inst. with twenty Priests for the extensive missions of Australia.

Active Clergy.—I have often thought that the simple outline of the sacred duties performed by a Catholic pastor is well calculated to impress upon the mind of our separated brethren some idea of the respect and reverence in which he is justly held by his Catholic flock. To portray the character of the clergy in cities and large towns is, perhaps, unnecessary, as their labours are so generally known. I will, therefore, at present, give one amongst the thousands, who thank God, are an honour to the rural districts and country parishes. In the course of twenty hours, I thus witnessed those ordinary and regular duties, which form the daily or weekly rule of their lives. This was no festival time nor extraordinary period of devotion. It was the every Sunday work—the every Sabbath duty! I arrived in Lusk, about ten miles from the metropolis, and famed for so many memorials of religious antiquity, on Saturday evening. Here the good pastor, who in England and in France, had devoted many years to the sacred cause of his early ministry, Rev. P. J. Tyrell, with his active curate, Rev. James Dunno, had terminated the awful but heavenly labour of the confessional for hours, and had retired to complete their divine office, the recital of which takes up in itself alone nearly two hours each day. We then concluded the Sabbath, or Lord's Day- eve, by an interesting conversation upon the labours and sufferings of the Trappists, and those other religious men who are an honour and ornament of the Catholic Church. After due sleep, we arose. It was the Christian's day of rest; but the minister of religion's most active time of duty. The pastor, after commencing his morning by the first part of his divine office, repaired to the church to hear the confessions of all who were anxious to approach the table of the Lord with piety and love! This done, he rested and offered the holy sacrifice of the mass for the relief of the living and the dead. He then opened the book of the Gospel, and having read the words of eternal hope, plainly but solidly laid before his flock their duties, their hopes, and their rewards. During this period the zealous curate was performing the same sacred work in the poor-house, thus turning the house of their captivity into comfort, and cheering the gloom of their prison with the divine rays of religion. Whilst we partook of a plain but solid breakfast, the curate arrived in the parish church again, to offer the holy sacrifice for all who could not attend in the early part of the morning. After this the pastor again ascended the steps of the altar, and for nearly another hour addressed the remainder of his flock in the most fervent terms, upon what most concerned their present peace and future happiness. After this, catechetical instruction commenced and spiritual reading for all who had not the means of being duly instructed, which filled up the time to nearly two o'clock. We had scarcely time to take a circuit round the town, when, at three o'clock, vespers were solemnly chanted by the choir and responded to by the pastor, his curate, and the flock round the altar of

love. Next followed the office in honour of the sacred heart of Mary, ever Virgin, which is recited here every Sunday, with the intention of imploring the conversion of sinners. The solemn prayers being duly recited, agreeably to the rules of this pious confraternity, the members of whom were assembled, a lecture on the virtues of the Holy Virgin was read, and an exhortation by the Pastor given. He then gave a solemn benediction of the most holy sacrament, and the evening's pious work closed by an additional enrolment of members. Time was left for dinner and that free and familiar converse which adds a charm to friendship and a pleasure even to piety itself. Thus, with a religious confraternity, good schools, benefit society, and temperance association, peace and order and the purest pleasures prevail throughout this rural seat of happiness and love.—*London Catholic.*

An accusation of a most shocking character has been published this week in one of our daily papers. As there is to be a public investigation in the meeting houses of the Methodists, one of whose Preachers is accused, we will omit for the present making any allusion to the disgraceful occasion. The Methodists, Clerical and Lay, have been exhibiting themselves lately in very unedifying colors.—*Cat. Tl.*

A Sunday in St. Pancras Workhouse. On first rising, the children have prayers and a collect, which latter some of them commit to memory. Then the Rev. Dr. Stebbing comes, as workhouse chaplain, and reads to them the Morning Service, giving them a lecture besides. By this time, breakfast having also been doled out, it is half-past ten o'clock, and they are marched to church, when they hear the Morning Service over again, and another sermon. They are then marched back to their hurried workhouse dinner, and by half-past two again to church; for another service and another sermon. In the evening, a portion of them attend once more the service of the church and preaching; while the remainder stay in the school-room with the master, reading the psalms of the day, and repeating collect and catechism. Supper and evening prayers then send them to bed, tired enough no doubt.—*True Tablet.*

THE LATTER-DAY SAINTS.—The emigration of the "Mormons, or Latter-day Saints," from this port is daily increasing. Notwithstanding the rascality of the rascal, Joe Smith, having been so often denounced and exposed, these well meaning but deluded enthusiasts continue to leave their native country by hundreds, in order to swell the number of his dupes on the other side of the Atlantic. The class of persons thus emigrating are, in appearance and worldly circumstances, above the ordinary run of steerage passengers. The bulk of them are from the midland counties—farmers and farmers' servants, with their wives and families. Upwards of 5000 have already emigrated, and an equal number will probably leave before spring. As no better freight is offering, the New Orleans vessels are taking these disciples of the knavish blacksmith at a very low rate. The Sydney, for instance, only received £115 for 180 of the Mormons, while the Henry has agreed to carry 140 for £100—little more than 16s. a-head! All this is clearly indicative of two things: first, the utter stagnation of trade between this port and America at the present moment; and secondly, 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.—*Liverpool Albion.*

HEAD OF THE CHURCH.

The Editor of the British Critic, (says the *Catholic Herald*) known to be Mr. Newman, in the last number, bears no equivocal testimony to the authority of the Holy See. In speaking of the French Revolution, and the constitution of the clergy as framed by the National Assembly, he says:

Glorious, indeed, was the state of the church when the very children were born from their infancy, and when being a Catholic was equivalent to being a candidate for martyrdom. Many specious arguments might have been urged for the constitution; it was said that no essentials were touched, that only the external machinery of the church was changed. The French bishops, however, were well aware that the real question at issue was, whether the French church should be materialized, and as it were, absorbed into the world; they suffered for their adherence to the Holy See, the proper medium of communion with the Catholic Church. It was, not however, in France alone that the great antichristian power of the French Republic aimed at extirpating Christianity; the church suffered also, in the person of its head, Pius VI. The Directory, amongst the conditions of a treaty, required of him to withdraw his condemnation of the constitutional clergy. As was expected, he refused, and the French general in Italy, on some assumed grievance, received orders to make the taira shake on the head of the pretended chief of the Universal Church. The Pope was made prisoner and dragged from place to place till he died at Valence, August 29, 1799.

The French Directory now flattered themselves that the Church was dead with the earthly representative of her divine head; short-sighted men! they set their signet on the tomb and placed a watch around it—could they have looked forward but two short years, they would have seen their own idol, whom they had set up, lending his hand to restore the church to the earthly honors of which they had robbed her, only to make her heavenly glories the more radiant. Little did the imperial despot know with what powers he was meddling when he re-established the church; he fancied that he was only adding a lustre to his own triumph, but he was all the while but a blind instrument in the hands of God. Our limited space will not allow us to go fully into the details connected with the concordat of 1802; we shall confine ourselves to such circumstances as are proper to bring out the nature of Napoleon's relation with the Holy See. It is strange that he should have recourse to Rome at all in the matter, especially as many persons about him are known to have urged him to set up a Gallican Church, without communion with the rest of Christendom. With that strange instinct, however, which extraordinary men possess, he would have his church Catholic, since such was the will of the majority of the nation, and the notion of a Catholic Church out of communion with Rome does not seem to have struck him. 'Many persons,' said he to Bourienne, 'would have me found a Gallican church,

and make myself its head; but those men do not know France; if they had known it, they should have known that the majority are very far from this rupture with Rome. The Pope must push me to extremities before I make up my mind to it; but I do not think it will be so.' The same conversation records his reasons for restoring religion. 'In all countries religion is useful to the government; it must be used as an instrument for acting upon men. As a matter of police the religion of a state should be absolutely in the hands of him who governs it.' From Rome alone could the despot obtain possession of the heavenly powers of which he wished to make use as a stepping stone to his exaltation; to Rome, therefore, he applied. His anxiety for the success of the negotiation may be inferred from his instructions to his ambassador: 'Treat the Pope,' he said, 'as if he were master of 200,000 men.' On this most military estimate of the greatness of his Holiness the ambassador acted, and the concordat was concluded. We are not going to enter into its details; suffice it that it corrected the crying evil of the constitution, by prescribing that canonical institution was to come from Rome, on the same footing as before the Revolution."

He remarks the firmness with which Pius VII. refused to admit two constitutional bishops to intervene at the coronation of the Emperor, until they had formally retracted their errors:—

"Another piece of treachery on the part of the Emperor was the appointment of twelve of the constitutional bishops to the sees. The Pope has been blamed for his want of firmness in quietly allowing these men to become rulers of the church of France. He was however, deceived by one of the emissaries of Napoleon, who assured him that they had renounced the constitution.* However yielding Pius VII. was in other respects, on this one point he was firm, and made a vigorous stand against the imperial will. Every thing else the Pope was willing to give up; Cardinal Gonsalvi in his name declared that 'his Holiness is ready to pass over all canonical rules, all but doctrine;' he acknowledged that one concession which he made 'had no example in the eighteen centuries of the church'—but he would not accept the constitutional bishops without a retraction of their errors. 'Such a measure,' he says, 'would wound the substance of the deposit of the faith; besides which the conscience of the Holy Father and the obligations of his apostolic office oppose insurmountable obstacles to it.' By the year 1805, when the Pope was at Paris, all but two had submitted themselves to the Holy See. Napoleon did his best to entrap the Pope into receiving these, in spite of their refusing to do what was required of them. The formula which they were ordered to sign contained a declaration that they 'adhered and submitted themselves to the decisions which had emanated from the Holy See, on the ecclesiastical affairs of France.' It appears that the refractory bishops were

* Mem. pour servir à l'Hist. Eccl. vol. iii, p. 421.

by express agreement to be excluded from the ceremony of the coronation;† on the evening however, before the Emperor was crowned, he read over to the Pope in a hurried manner a paper purporting to be the retraction of one of the refractory bishops. His Holiness took home the paper, and on reading it discovered that the word 'canonical' had been substituted for 'ecclesiastical.' He immediately wrote to Napoleon to signify that he could not accept it, and to beg him to take measures that nothing should 'trouble or stain the august ceremony which was to take place the next day.' Napoleon felt that he was foiled, and fretted exceedingly at the power which the quiet dignity of the Pontiff exercised over him; the result was that before Pius VII. had left Paris, all the bishops had, at least externally, submitted to him.

'Such was Napoleon's conduct before he broke with the Holy See: he flattered himself that the benefit which he had conferred upon God's church, by raising it from a state of persecution, was to be repaid by its abject submission. The church was to be one of the steps under his imperial throne, and to be satisfied with being covered with cloth of gold and velvet, as the price of being trodden under his feet. He little knew aithwar, what powers he had come; the poor passive church became an earthquake, which opened under him and swallowed his ill-gotten throne.'

On the excommunication of the Emperor and his partizans, he adds:

"Amidst the astounding events which follow one another with lightning speed in the history of Napoleon, this little act of the Pope's is almost imperceptible, but who knows what unseen powers fought with England against him whom the church had condemned? With all his indifference, Napoleon showed great uneasiness when he heard the news; † he, however assumed a lofty tone, and wrote to Eugene Beauharnais in the same hypocritical strain which had characterized his letters to the Pope; 'Does the Pope think,' says he, 'that the arms will fall from the hands of my soldiers?' Could he have looked forward a few years, he would have seen that this was precisely what did happen to him; the numbed fingers of his soldiers refused to bear their arms in the memorable Russian campaign.

"The events which followed this excommunication show more than ever the real object of Napoleon in restoring the church in France: since he could not make the Pope his liege-vassal, he determined to destroy the line of St. Peter. On the 6th of July the Pope was dragged from Rome and conveyed to Savona. In the case of Pius VI. the Directory had allowed the cardinals to disperse themselves, and thus to get beyond their power; on the death of the Pope a sudden fortune of war had driven the French from Italy, and enabled the cardinals to assemble for the election of Pius VII.; scarcely had he taken possession of Rome, when the battle of Marengo

† Artaud, Vie de Pie VII., from which the greater part of this account is taken.

‡ Bourienne, vol. 8. c. 14.

put the north of Italy again in the hands of the French: it seemed as if Providence had swept them away on purpose to clear the way for the election of a new Pontiff. Napoleon determined that this should not happen again: all the cardinals, except those whose age rendered the journey impossible, were conveyed to Paris; the annulus Piscatoris was also taken thither and shown in triumph. If ever Rome seemed on the eve of perishing, it was then. Napoleon's whole efforts were bent on effecting a separation between the French church and the Holy See; for this purpose he turned theologian; he raked up all the old maxims of the Gallican Church, and the famous four articles of 1682, which may be called the symbol of Gallicanism, were over in his mouth. The Pope, however, was by no means impotent; though all communication between the church and her head was strictly cut off, though the cardinals and even his confessor were removed from him, though he was obliged to write by stealth, and pens, ink and paper, were removed from him, still he had only to suffer and remain passive; he alone had powers which were necessary against his enemies, and his mere inaction was sufficient to vanquish the Emperor."

He ascribes to momentary weakness the preliminaries entered into by Pius VII. with Napoleon, for an arrangement.

"The Emperor, amidst the disasters resulting from the Russian-campaign, had leisure to torment his illustrious captive. After besieging him with the entreaties of the prelates of his own party, he himself unexpectedly entered his apartments. What passed during the interview was never known for certain, but in a few days the articles of an agreement between his Holiness and Napoleon were published. By this unhappy document Pius agreed to remain in France, to give up the patrimony of St. Peter, and to allow the Metropolitan to give canonical institution to a bishop, in case he himself did not do so within a given period. Thus, after years of a noble resistance, Pius VII. in a moment of weakness gave up what his predecessors would rather have died than yielded.* It is not wonderful that he acted thus, considering the temptations which surrounded him; still the truth cannot be denied, Pius was not a Gregory or an Innocent. It is said that the great reason which induced him to yield was the misery which his companions in exile were suffering on his account, and the confusion which reigned in the church, now that all channel of communication with her head was cut off. Had, however, St. Gregory VII. started back at the sight of the inextricable confusion into which his opposition to Henry had plunged Christendom, at the miserable wars which it had excited, the church might now have been but a vassal of the state. Our object, however, is not to examine the conduct of the Pope, but to prove how unworthy was Napoleon of the honorable titles which have been heaped upon him. The remainder of the story is soon told: Pius VII. soon recovered from the fault which he had committed, and retracted his concessions. This, of

* Here Artaud takes for granted the fiction published by the Emperor, of the Pope's compliance with his wishes.—ED. CATHOLIC.

course, cost him a more rigorous imprisonment than before; his deliverance, however, was at hand. This is the most wonderful part of the whole tale, which, in all its parts, looks like romance. Now that the succession of St. Peter seemed about to die in the person of a weak old man, now that Rome seemed to be abandoned by all, even by the Pope, Providence made use of England, Protestant, at all events, in her government, and of Russia, no less Protestant in the hatred of the Holy See, to raise the Papacy from the dust, and to restore the Holy Father to his dominions.

"Many are the lessons to be derived from this history which we have thus cursorily analyzed. Providence thus most wonderfully interposed to save the See of St. Peter, when it may be said to have been at its last gasp; but still every one must acknowledge that the transactions might have been more glorious for it than they were. If we may be allowed to judge of these events, it does seem as if the concordat of 1802 was the original mistake of the whole series of measures. Concessions were then agreed to, which made it appear that Buonaparte was conferring a favor on the church by patronizing it. When we consider that the church lands were given up forever, the whole ecclesiastical geography of France altered at once, ancient bishoprics done away, bishops who had been confessors in the revolution ejected, and others who had been schismatics substituted for them, are we not tempted to say that it would have been a thousand times better for the church of France to have worn still for a time the glorious robe of martyrdom, than thus give herself up into the hands of such a man as Napoleon? The church has powers in her hands of which the rulers of the world, be they kings or republicans, lawful sovereigns or usurpers, stand in need; they may persecute and thrust her into dungeons, but this will not serve the purpose; her sufferings will only serve to endear her to the people, and to gather the faithful around her standard, till in the end, by the mere natural course of events, the powers of the world are compelled to bow down before her. Their interest is to cajole her into giving up into their hands the direction of the mighty powers which belong to her, to make her mission and jurisdiction proceed from them; the powers themselves they can never hope to obtain; their object, therefore, is to control the exercise of them. This was what Napoleon wanted; had the church of France remained in her former state of persecution, a spectacle unto the world, to angels and to men, had Pius VII. refused to allow the Church to be established on conditions which made it appear that the advantage was all on her side, Napoleon could never have attempted to make her his slave; she would have been utterly beyond his power."

BELGIUM.

M. Raive, vender of bibles, his wife, and all his family, have abjured Protestantism, in which they were born, in the church of St. Michael and St. Gudule, Brussels. The dean received their profession, of faith.

THE PARSONS AND THEIR SERMONS.

The *Liverpool Albion* has of late contained some articles in reference to the practice so prevalent among clerical churchmen, of making a merchandise of manuscript sermons. The practice, it is right to remark, of thus purchasing ready-made divinity, is confined to the Puseyite and fox-hunting parsons. The Evangelical section of the clerical body preach the sermons which they have themselves prepared. Whatever faults there may be in the discourses they deliver, these compositions have at least the merit of being their own. With the Puseyite portion of the clergy, the will, we take it, is either to purchase manuscript sermons from those who have such commodities to dispose of, or to pilfer the published discourses of others who have gone before them. In some instances, in the latter case, the discourses are delivered "genuine" as stolen; in other instances, they are adulterated by the introduction of some new ingredients of the preacher's own; the object being so far to alter their appearance, by the additional mixture, as to prevent the detection of the larceny which has been committed. In either of the cases the dishonesty is the same. A gross fraud is practiced on those whose hard destiny it is to sit under the ministry of such persons. Nor are their hearers the only parties who have cause of complaint. The public are humbugged. [The phrase is not particularly elegant, but it is pregnant with expression.] The nation are compelled to pay several millions annually, though large masses of our laboring population have not a morsel of food to eat, to support a State Church, which licenses and ordains a set of men who either are too lazy to write their own sermons, or lack the brains necessary to prepare a passable discourse. Is it not, in either case, a crying shame to the Establishment, that she should sanction such doings? Is it not a gross injustice to the nation that they should be compelled to pay so liberally for the support of such parsons?

If we are to have an Established Church at all, if we are to be forced, whether we will or not, to pay for a state religion, surely decency demands that the parsons of that church, the clergy of that religion, should be at least outwardly honest. At all events, we have a right to expect that they have sufficient external respect for the first principles of morality as not to stand forth self-convicted of gross dishonesty: nay, more, even proclaiming their dishonesty, publishing their shame in the eyes of the world. We can hardly conceive it possible to surpass the effrontery of the clergyman who comes forward and advertises in the public journals, as is constantly being done in the Puseyite papers and periodicals, for ready-made sermons. Such men do infinite mischief to religion. They cause it to be spoken of with ridicule and contempt, and themselves to be regarded as a set of rogues and hypocrites.

If a parson is thus permitted to preach the sermons of others, to palm them off on his hearers as his own, thus practically lying all the time he is in the pulpit—

where is the use, we should like to know, of having an educated clergy at all? Why waste so many years, and expend such large sums in preparing, as it is called, for holy orders, when no preparation beyond that of being able to read the English language is really needed? Why may not the plain mechanic, after doffing his apron and ridding himself of a somewhat luxuriant beard, ascend the pulpit and preach to the people, as well as "Fellow" of this or that, or the other college? A parcel of pretty fellows, truly, these state parsons are. And yet these are the men who are seeking to bring the whole Christian world—the lay portion of it we mean—into an attitude of most abject humility at their feet. These are the men who arrogate to themselves the title of successors of the Apostles! They having caught the mantle, inherited the spirit, and been lineally descended from the holy, devoted, laborious, self-denying men who were chosen to promulgate Christianity by its divine founder! Verily, the force of presumption and impudence can no farther go.—*London Morning Advertiser.*

The Paris correspondent of the *Dublin Freeman's Journal*, writing Oct. 11, says:

"Louis Philippe continues, it would appear, to give the impulse, and follow it up even in minute details. We hear every day of grants accorded by his direction for religious purposes, and audiences given to those who had been entrusted with the execution of different works and plans of works connected with the point.

"Thus, funds have been allotted for the transfer of part of the remains of the glorious Doctor of the Church, St. Augustine, from Pavia, where they lie, to the seat of his former bishopric in the French African possessions, under care of his present distinguished successor, Monsignor Dupuch, Bishop of Hippone, Algiers, &c., as well as that of the erection of a suitable reception of them in both places.

"In this classic diocese a chapel, founded on the ruins of the ancient Carthage, and the precise spot where Louis Philippe's ancestor and predecessor of the Bourbon line, Saint Louis, humbly breathed his last, returning from the crusades, was consecrated the other day with all due and magnificent solemnity. There is a great deal said in praise of the monument itself, and the splendor which the internal decoration of it displays, altogether in style of the *renaissance* which has been lately so very much adopted in France. The architect was highly complimented, 'tis said, by the King, at a private reception, in which there was question of similar orders with which he was to be charged, either at home or through the colony. Among the projects preparing for being carried into effect in this respect, the old Church of St. Germain des Pres, a strikingly handsome Gothic edifice, will be proceeded with immediately. Tony Johannot has orders from the same source also—that of our gracious Catholic monarch—to paint in fresco the pile of butment, sup-

porting the roof of the church on one side the great altar, a large unoccupied space hitherto, and which is already prepared for receiving his colours. In fact, to resume, one can scarcely name a building dedicated to worship, on which the attention of government has not been more or less turned.

A pretty little chapel, dedicated aptly to *Notre Dame des Flammes*, has just been completed immediately near the place where so many wretched victims perished in the terrible railroad catastrophe of the 8th of May. It is to be seen by every one who passes along the line by that fatal spot."

"NO IRISH NEED APPLY."

Wanted, a maid to scrape and scour, And toil from morn to midnight hour; And cook with hands quite undefiled, And, on a pinch to mind the child. Betimes she must at table wait, With graceful step remove each plate: But, as the wages will be high, No odious Irish need apply.

Wanted, a lady deeply read In languages both quick and dead, To take the charge of six young dears, As tutor in their infant years; To sit at table she may dare Except when guests assemble there: Her breeding must be good and high— No vulgar Irish need apply.

Wanted, a youth of pious mien, At Slim the grocer's on the green: At sanding sugar, watering rum, An adept he must have become; Inventive tact he must pursue, At times to frame a lie or two. But, as his eyes must turn on high, No simple Irish need apply.

Wanted a man with muscle strong, With whip in hand and cutting thong, To lash the backs of canting knaves, Who dare to make a nation slaves, And then insult each feeling dear They lack the honour to revere. This crying want to well supply, Let none but Irishmen apply.

True Tablet.

CATHOLIC DOMESTICS.

The Right Rev. Bishop Hughes, (says the Boston Pilot) in his recent scorching reply to the canting knave of the *Journal of Commerce*, thus alludes to the practice of Catholic Domestic taking part in family worship where a different religion is professed:—

One word, in passing, on making Catholic Domestic attend family worship in houses where a different religion is professed. The practice of family worship, is, in itself, not only commendable, but tender and interesting. Yet Protestants mistake, it seems to me, not only the rights of conscience, but their own interests, when they bring conscience into the account with their servants, as an equivalent for wages. The conscience of the servant, is as free as that of the master and mistress; and if I had, as I sometimes have had, Protestant domestics, I should think it sinful to compel them to attend family worship. When the servant gives his or her labour, faithfully and honestly, as an equivalent for the wages that are paid, the terms of the covenant are fulfilled. Any thing beyond that I look upon as an invasion upon the rights of conscience. Besides, Protestants in this do not understand their own interests. It is only when they can debauch the conscience of their Catholic servants, by making them hypocrites enough to attend the indefinite worship of Methodist, Presbyterian, Jew, Baptist, or Unitarian families with whom they may happen to be earning their wages, by their toilsome labour; it is only then, I say, that their masters have occasion to suspect them. Their safety and the safety of the trusts committed to their servants, depend on the simplicity, and integrity of that conscience which they have been so ingenious to pervert.

IRISH CHARACTER.

"Irish Character, by an Anglo-Hibernian," the October number of the *Dublin University Magazine*, is written by a very good natured person, who contrives to object with force to much that has been put forward by others, without adducing any thing new or valuable himself. The paper is chiefly interesting as a commentary on some opinions of certain persons who have had opportunities, at least, of making observations. The following extract will serve as a specimen of the writer's quality:—

No doubt the common vulgar notion in England concerning the Irish is, that they are a wild, frolicking, harum-scarum set of people—exceedingly fond of fun and fighting, and kicking up a row. And this, perhaps, is not a very erroneous view of the public character of the lower orders of Irish, especially in the great English towns. But that which is much more extraordinary and interesting, and not less true, in the character of the Irish Peasantry is, their patience and resignation in the midst of such misery and desolate distress as would almost drive an Englishman mad. I believe it is true that in times of famine many of the poor people "die and make no sign." Deep mournful dejection takes possession of them—the fierceness which possesses them in more pleasurable times passes away—crossing their hands upon their breasts, they submit to the agony of hunger as the will of God and then sink down and are no more. An author of much sensibility, who wrote from the "far west," ascribes this in some degree to a spirit of indolence inherent in their disposition. Speaking of the comforts which a little more active industry on the part of the peasantry of the west coast might obtain for them, this writer says—"sure it was too much trouble entirely" reconciles them to the smoke which darkens their little cabins, and the rain that patters through the unthatched roof; and the same feeling inclines them to lie down and die, when Providence has blasted their potato crop and deprived them of the fruit of their labours. Hard as was the task, it was sometimes necessary to refuse that relief which could not be extended to all in full proportion to their wants; but never was the refusal met with a murmur or a reproach. On one occasion, "God help us!" was the answer of the poor man, with an expressive movement of his shoulders, "God help us, then; for if your honour can do nothing for us, there is no one that can." There is something peculiarly touching in this submissive patience, and clamorous and reiterated supplication is much more easily repulsed than the "God bless you, sure it can't be helped!" The same writer then comes to a more specific instance of this patience, in the following narrative:—"I went yesterday to see a woman who had been lately confined of her seventh child. I found her in what you would call the lowest ebb of distress; but still she uttered no complaint, and the prevailing expression of her countenance was contentment, even to a striking degree. Her cabin was without a window, the halves in the door were filled with rain-water, and of the two opposite

doors one was open to give light to the room, the other, off its hinges, rested against the frame-work, and but partially protected the woman from the effect of a thorough draught of air. It was impossible not to recollect the comforts with which even the meanest of your English cottagers are surrounded, at this trying moment, and to compare them with the privations endured uncomplainingly by this poor creature. Her scanty bed of straw was spread upon the damp floor; a single blanket her only covering, while her head was literally supported by a block of wood. Yet she asked for nothing; and her eyes glistening with tears of gratitude while she thanked us with a profusion of blessings for the trifling assistance she had received. 'Indeed, then, I was loth to be troubling your honour, after all you have done for me and mine,' was her reply when I reproved her for not having sooner apprized us of her illness. The amiable writer of all this subsequently states his opinion that this woman's supineness in health, and patience in sickness, were both attributable to the wants of an active and industrious disposition. The conclusion is a very reasonable one, but it must also be allowed that there is a certain grace and poetry of feeling about this Irish supineness which makes it a different thing from mere English laziness. I do not say that it is less to be deprecated, but it is not so odious, nor should it be treated in the same way as mere unwillingness to work. In short, this supineness and submission have some connexion with piety, though they are very irregular and pernicious offshoots. A page or two farther on we find another anecdote of this same woman which throws some light upon the matter. "I shall not easily forget," says the writer, "the expression in the poor woman's countenance after she had seen her little ones dressed in the clothes provided for them by English benevolence. I happened, unobserved, to see her, after she had left the house, kneeling down in the path, her children in each hand, her eyes raised to heaven, praying aloud. Are not such the prayers which rise like incense to heaven? Are not such the prayers which fall back in blessings upon the heads of those for whom they are offered?"

The English reader will perhaps say that the woman was acting, and was aware that she was not "unobserved." Now it may be that she thought she might, perhaps, be observed, and that something of the spirit of the actress entered into her pious performance. But even the best emotions are apt to be dashed with some mingling of that which is of the earth, earthly. There may have been some acting in the attitude and manner of the poor woman's prayer, but I doubt not that there was also a great deal of pure devotion and ardent gratitude in her breast, apart from the merely human craft.

A Jew, aged 29, originally from Gibraltar, and enrolled in the infantry of the municipal guard of Lisbon, has lately abjured Judaism, to enter into the bosom of the Catholic Church. The company to which he belonged was present at the ceremony of abjuration.

IDOLATRY IN INDIA.

We lately had occasion to animadvert on the singular position in which the toleration, not to say the encouragement, of idolatry in India, placed the first member of a certain post-pretendial copartnership yeleft "Church and Queen." A letter taken from *The Record*, in which Lord Auckland was accused of publicly paying homage to an idol, was cited by us. Our contemporary has another document on the same subject in its impression for Thursday last; which we think it right to lay before our readers, together with the introductory remarks of the editor:

The following letter from an East-India proprietor of high respectability will have the effect, as we trust, of quickening the sensibility of the British public to the shameful countenance given by public authorities in India to heathen idolatry. Lord Auckland's marked position, as chairman of the London University College, might have led us to anticipate great laxity of conduct in regard to religious subjects, although we could hardly have anticipated that he would have carried his Latitudinarianism so far as to join in offerings to idols, and thus make himself a participator in the abominations of the Hindoo worship:

TO THE EDITOR OF THE RECORD.

SIR,—Not having seen the letter of "E. D. W.," in *The Record* of the 19th September, I leave it with confidence to its writer to meet the inquiries of "E. A." and "Goodill," which appear in *The Record* of the 2nd October instant, in such way as he may consider best; but in the meantime, I may perhaps as well say, for their information, and that of the public, that no fact can be better established in India than that of his lordship having, in his memorable progress as Governor-General, offered homage at the temple of idols; for not only did the statement appear at the time, in every newspaper of India, but it was afterwards published through England in the valuable and correct periodical of our own entitled the *Asiatic Journal*. The impression naturally excited by it in this Christian country was expressly adverted to by me in my place at the General Court of East India Directors and Proprietors, where I read from that journal the statement in question, and publicly called upon the Directors to deny it if they could. The answer I received (as in all similar cases) was, that "the Court had no information upon the subject; and both my question and the Director's answer appeared in all the morning papers of the following day: so that Lord Auckland and his friends had the full opportunity of disproving it if they could. This fact, Sir, can give no man the slightest surprise who has read his lordship's despatch to the Directors, on his lately settling up, for all time, the awful money payment of 6,000*l.* per annum to the idolatrous temple of Juggernaut (printed by the House of Commons.) It is true that this payment (in addition to the landed endowment of that temple, of which nobody complains) had for some time previously been made by the Bengal government; but it is not true, as suggested by his lord-

ship; that the slightest reason can be given for its having been ever made at all, in consequence (as his lordship supposes) of any original pledge or compact for that iniquitous and uncalled for money payment. I have equally—in my place in the east India court, since that mistaken despatch, which the Directors did not hesitate to confirm,—called both upon them and his lordship for one shadow of evidence, either for establishing or continuing this disgraceful payment; but no such evidence existing, of course it could not be produced, and "*de non apparentibus et non existentibus eadem est ratio.*" Indeed, it must be obvious to every man of common sense, that if any conqueror of the ceded territories in India had assumed the right of keeping up one idol temple—until the native endowment for its support—such pledge would have been void *ab initio*, as contravening that first, and every subsequent, charter of our Christian monarchs, expressly providing for the propagation of *Christianity* in India. I believe it is not without reason that some persons suppose that not only the heathen priests and their concubines, but European collectors and their families, are benefited by this payment: certain it is that the grim and monstrous idols themselves consume none of the provisions with which they are so abundantly supplied by the Christian abettors of idolatry.

It was my hope that the Bishop of London, who has already acted so vigorously and successfully in respect of the idolatry till then so long countenanced and supported by the Co'y. would have brought that particular question before parliament; but I conclude that he was hindered by his many other important avocations. I know it to be the feeling of all the bettermost part of India, that this money payment must be abandoned, in spite of the despatch of Lord Auckland and the decrees of the Directors; and whenever this desirable object shall take place, there can be little doubt that the Dagon of Juggernaut will fall prostrate too.

Pray pardon the *decursus* into which I have been led but which may not be without its use. I willingly leave my name in your hands.

And remain, Sir,
Your most obedient servant,
AN EAST-INDIA PROPRIETOR.

Protestant Ascendancy in Newfoundland.—On last Sunday, not only was a British man-of-war used for the purposes of the newly-created Bishop of this island, but a military guard of honor was actually commanded to accompany him to the wharf: thus intimating that not the British navy only but the British army too, shall be subservient to the colonial prelate. We strongly protest against this, and we care not whence the order for it comes; but except the same marks of respect and attention be paid to the head of the Catholic Church—to the head of the Presbyterian, Independent, and Wesleyan congregations, we shall raise a shout against it that shall not fail to awaken the echoes of Scotland, England, and Ireland. Here we have no State Church—all religions stand on the same footing, and we shall not tamely bear that the minister of any is placed in the ascendant.—*Newfoundland Indicator.*

The Rt. Rev. Dr. O'Connor, Pastor of St. Paul's Church, Pittsburgh, has been appointed successor to the late Bishop England in the See of Charleston, South Carolina.

The Rt. Rev. Dr. Barron, late of Philadelphia and Missionary to Liberia, had been consecrated Bishop and appointed Vicar Apostolic of Upper and Lower Guinea.—Several Priests from Ireland will accompany him to Africa.—*Catholic Telegraph.*

A great religious ceremony was to take place last month in Europe—the translation of the relics of St. Augustine from the city of Pavia, to a Monument prepared for their reception at Hippo in the French Province of Algeria.—The restoration of the remains of this Holy Doctor of the Church to his ancient See, after so many centuries of persecution and Mahomedan darkness, is an event at which the Catholic will rejoice, no matter to what clime he may belong. Several Bishops and other ecclesiastical dignitaries will accompany the relics in the government vessel which was to sail from Toulon.—*ib.*

BEAUTIES OF PROTESTANTISM.—“If God desired to confound Protestantism, he could not expose more effectually the absurdity of the principle on which it rests than by permitting the rise of Millerism in the East and Mormonism in the West.” We heard some person lately use this expression, and we are not surprised at its utterance.—The condition of Protestantism at the present day is such, that to an unprejudiced man it must appear like a caricature of Christianity. The Millerites find their fanatical predilections in the Bible, the Mormonites discover in its pages the defence of their foolish doctrines, every wild theory, every monstrous conception which ignorant, or crazy religionists have entertained, has been drawn from the sacred text and it is quoted to sustain them all! Nothing too gross, nothing too ridiculous which the principle of private interpretation does not assert to have discovered in the sacred Scriptures. To such a height has the blasphemous use of God's written word been carried, that in a few years more, either the Bible or Protestantism must go down to the tomb. Both cannot stand. No man can be at rest in the creed he chooses, if he have no other security than his own interpretation of the holy volume. The Mormon and the Millerite have as clear a right to interpret the sacred word for themselves as the Presbyterian or the Baptist, and the latter have no greater assurance that they are right than the former. No wonder so many learned men are renouncing the whole system and returning again to the ark which preserves the sacred deposit of faith from the deluge of nonsense with which Protestantism has inundated the earth. The whole system of private interpretation of Scripture has reached such an extreme of folly—it has tempted men to play such fantastic tricks in Wirtemberg and Geneva, in New York and Nauvoo, in the “Broadway tabernacle” of hypocrites—the tent of the Millerite and the temple of Joe Smith, that men who yet retain some understanding must either renounce their licentious freedom with the Scriptures, or else determine that Truth is a Fool! In no other way can they even appear to be consistent.—*ib.*

From the Religious Cabinet.
STATISTICS OF THE CHURCH IN THE UNITED STATES

We have collected the following summary from the pages of the Catholic Almanac for 1843.

Dioceses.	Churches	Stations	Clergymen.
Baltimore,	70	20	69
Philadelphia,	100	—	61
New York,	90	50	71
Boston,	40	48	34
Detroit,	50	25	19
Cincinnati,	45	20	47
Vincennes,	27	29	34
Dubuque,	10	10	11
St. Louis,	56	60	77
New Orleans,	42	22	52
Natchez,	—	8	4
Mobile,	7	23	18
Charlestown,	16	47	19
Richmond,	9	5	7
Louisville,	40	70	51
Nashville,	5	40	7
Total	587	477	591

The origin of HourGlasses.—Hour glasses were invented at Alexandria, B. C. 149. Vitruvius relates that about the year 145, Ctesibus of Alexandria, invented a clepsydra; this consisted of a small boat, floating in a vessel, which had a hole in it; as the water escaped, the boat gradually descended, while an oar placed in it, pointed at the hours marked on the side of the vessel. Ctesibus is even said to have applied toothed wheels to water clocks. Clepsydras were constructed, in which the water dropped through a hole & then through a pearl, as it was considered that in neither could adhesion take place to fill up the hole, nor could the constant running of the water enlarge it. Pliny relates that Scipio Nasica discovered a method of dividing the hours of the night by means of water; and this is all we know of the instruments for measuring time used by the ancients. In the year 800 Haroun al Raschid presented a clepsydra to Charlemagne, which is recorded to have struck the hours, which was considered a most wonderful instrument.—Time and Timekeepers.

CASH RECEIVED for the CATHOLIC Toronto.—P. Burke, 15s.

POST OFFICE NOTICE.
MAIL for England, via Halifax, will be closed at this office on Saturday the 17th instant, at 4 o'clock, P.M.; and via Boston, on Saturday the 24th instant.
Post Office, Hamilton,
Dec. 12, 1842.

WANTED!
£500 OR £1,000,
On a Loan for 1, 2, or 3 years.
Security can be given in Grist and Saw Mills, Dwelling Houses or cleared Farms.
Further particulars made known on application to this Office. Letters to be post paid.
Hamilton, Dec 14, 1842.

FOR SALE.
A superior lot of Mottled **WALNUT VENEERS.**
A rich and superb article, very cheap for CASH, at
HAMILTON, WILSON & Co's.
King Street.
Hamilton, Dec. 12, 1842. 14.9w

IN THE PRESS,
And will shortly be published, under the R.C. Bishops of Toronto and Kingston, and recommended by them to the faithful as the only Catechism to be used in their respective Dioceses—

A CATECHISM
of the Christian Doctrine, by the late Rev Dr Butler, approved by the four Catholic Archbishops of Ireland, and now revised, rendered more plain, and better adapted to the abilities of children.
Orders ought to be sent in to the Toronto Mirror Office as soon as possible, as the number published will be limited.
Toronto, Dec 9, 1842. 14

FOR SALE.
EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton.
Dec. 14, 1842. 6m14et.

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

DRY GOODS

which they will sell at very low prices for cash.
Hamilton, Dec 7, 1842. 136

A NEW ENTERPRISE

By the former Editor of the Saturday Evening Post and Saturday Courier.
Comprising the fruits of twenty years experience in the Newspaper business; the aid of the most distinguished newspaper writers of the day; a valuable Foreign Correspondence; with troops of Literary friends, and the determination to publish a Newspaper for all classes, which SHALL NOT BE SURPASSED!

THE PHILADELPHIA SATURDAY MUSEUM
Of Knowledge, News, and Amusement.

A Family newspaper, neutral in politics—opposed to quackery, and devoted to the useful Arts, Education, Morals, Health and Amusement.

The Tales, Sketches, Narratives, Biographies, Essays, and poems, shall be of the first order—the best Productions of the best writers of the day. Also, articles on History, Astronomy, Chemistry and all the useful Arts, and Sciences, with a liberal portion of light reading, anecdotes, wit and humour, making a varied, rich, and mirth-inspiring Olio.

LIFE ON THE OCEAN.—Furnishing narratives of sterling adventures at sea, showing the courage and heroism of the bold Mariner, as He springs from his hammock and flies to the deck.

Where amusement confronts him with images dre, Wild winds and mad waves drive the vessel a wreck, The masts fly in splinters—the shrouds are on fire.

Foreign and Domestic News, Congressional Proceedings, and a general view of all matters of interest or importance, will appear.

PICTORIAL ENRICHMENTS, comprising maps, landscapes, architecture, portraits of distinguished personages, of both sexes. In these, as well as in neatness of typography, the Museum shall not be surpassed.

FOREIGN CORRESPONDENCE.—Arrangements have been completed for securing a regular Foreign Correspondence more extensive and complete than has ever enriched the columns of an American Newspaper.

COMMERCIAL.—The state of business, of stock, price of grain, flour, and all descriptions of country produce, merchandise, &c., will be given from actual sales, in Philadelphia, Baltimore, New York, Boston, &c.

SELECT AND ORIGINAL GEMS FROM
Miss Leslie
Mrs. Sigourney,
Miss Sedgwick,
Mrs. Hale,
Mrs. Stephens,
Mrs. Loud,
Miss H. Gould,
Mr. Arthur,
Mr. Irving,
Mr. Cooper,
Mr. Morris,
Mr. Chandler,
Dr. Bird,
&c. &c. &c.

ONE THOUSAND DOLLARS.
At an early period, will be announced the offer of One Thousand Dollars, which the proprietors intend awarding in premiums for the best Literary Productions, Instructive Stories, Touching and affecting Descriptions, Essays, Poems, &c., in order to enlist the strongest array of the best Native Talent in favour of this great Literary Enterprise. It being, in fact, the determination of the proprietor, to leave nothing undone, and to spare no pains, exertions, or expense.

TO AGENTS.—TERMS, COMMISSIONS, &c. Any individual who will take the trouble to procure the names of his friends, and remit the funds, will be entitled to the commissions which are at present, and will continue to be, until further notice, more liberal by far than have yet been offered by any Newspaper of real character or merit. A commission of 70 cents will for the present, be allowed to Agents upon each subscriber.

TERMS.—The Philadelphia Saturday Museum is published every week at \$2 per annum, as usual in advance, or \$3 at the end of the year. For \$20 in current funds, 16 copies of the Newspaper, and 16 copies of the Library will be forwarded, securely packed, to any part of the U. States. 3 copies for \$5. All orders and communications to be addressed, free of postage to
THOS. C. CLARKE & CO.,
Saturday Museum,
No. 101 Chesnut Street, Philadelphia.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE
King-Street, Hamilton.

C. H. WEBSTER,
CHEMIST AND DRUGGIST,

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

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

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

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed.
Hamilton, Dec, 1842. 13

CABINET, FURNITURE
OIL AND COLOUR WAREHOUSE,

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

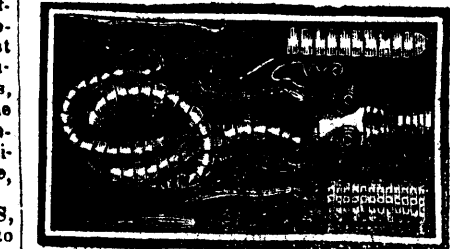
MESSRS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishment in this place, under the direction of Messrs. SANDERS and ROBINSON—and that they intend to manufacture all kinds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

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

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.

WINER'S
Canadian Vermifuge.



Warranted in all cases.

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

Carriage, Coach, and Waggon PAINTING.

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

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

C. GIROURD.

Hamilton, March 23, 1842.

GIROURD & McKOY'S LEVYRY STABLES

Near Press's Hotel

HAMILTON.

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

SHIP INN.

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

Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE.

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

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

PAPER HANGINGS.

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

THOS. BAKER.

Hamilton, Aug. 1, 1842.

WEAVERS' REEDS.

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

THOS. BAKER.

Hamilton, August 1, 1842.

PATRICK BURNS,

BLACKSMITH, KING STREET, Next house to Isaac Buchannan & Co's large importing house.

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

PRINTERS' INK.

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

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

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

Cure for Worms. B. A. FAHNESTOCK'S VERMIFUGE.

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

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

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

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

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

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

B. A. FAHNESTOCK & Co.

For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

FALL AND WINTER FASHIONS FOR 1842

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

S. McCURDY.

Hamilton, 1st Oct., 1842.

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.

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. SAMUEL McCURDY, PRINTER.

JOHN STREET, HAMILTON.

LIN'S CELESTIAL BALM OF CHINA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The above is for Sale, at all the Drug-gist Shops in Hamilton. October 5th, 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 Pleading 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.

PRICES OF ADVERTISEMENTS.

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

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

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dunsmuir
Rev Mr. Mills, Brantford
Rev Mr. Gibney, Quebec
Rev J. P. O'Dwyer, London.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr. Vervaeke, Amherstburg
Mr Koval, P. M., do
Rev Mich. MacDonell, [Maitland] Sandwich
Very Rev August McDonnell, Chatham
A. Chisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr. McDonagh, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas, Streetsville
Rev Mr. Snyder, Wilmot, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev Mr. Hay, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charest, Fenelonville
Rev Mr. Proulx, do
Rev Mr. Fitzpatrick, Ops
Rev Mr. Butler, Peterborough
Rev Mr. Lallor, Picton
Rev Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Conran, Kingston
Rev Patrick Dollard, do
Rev Angus MacDonald, do
Rev Mr. Bourke, Camden East
Rev Mr. O'Reilly, Brackville
Rev J. Clark, Prescott
Rev Alexander J. McDonnell, do
Very Rev P. Phelan, Bytown
D O'Connor, Esq, J. P., Bytown
Rev J. H. McDonagh, Perth
Rev George Hay, [St. Andrews] Glenora
Rev John MacDonald [St. Raphael], do
Rev John MacDonald, [Alexandria], do
John McDonald, Aylmer.
Mr Martin McD, Recollect Church, Montserrat
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Porcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia