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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] AUGUST 30, 1843.

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THE CATHOLIC

is Printed and Published every Wednesday, morning at
No. 21, JOHN STREET.

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

A REFUTATION OF THE CHARGE OF RELIGIOUS PERSECUTION URGED AGAINST THE CATHOLIC RELIGION;

Being an abridgement of his fourth letter to a Prebendary; by the Right Rev. John Milner, D. D., F. S. A.

I HAVE had frequent opportunities of observing, that amongst the many foul caricatures of the religion of our ancestors held up to public view, that which exhibits it as a sanguinary system, supported by swords and muskets, and surrounded with racks, gibbets, and fires, is the one which has been chiefly successful in inflaming the minds of Englishmen with hatred against it and its professors: a hatred which they do not entertain for the unbaptized Quaker, or the antichristian Socinian, and which has sometimes led them into the extremities of cruelty, from the mere hatred of cruelty. Those who feel an interest or a pleasure in exciting this odium, are fully sensible of its fatal efficacy. Hence, they are never weary with ringing the changes on the names of John Huss, and Jerom of Prague, on the massacre of Paris, and especially on the fires of Smithfield. For the same uncharitable purpose, we find the lying *Acts and Monuments* of John Fox, with large wooden prints of men and women encompassed with faggots and flames, in every leaf of them, chained to the desks of many country-churches whilst abridgements of this inflammatory work are annually issued from the London presses, under the title of *The Book of Martyrs*. In the meantime, it is carefully concealed from the knowledge of the public, that Catholics have suffered persecution in this very country, to a much greater degree than they have inflicted it, and that even the various sects of Protestants have persecuted each other, on account of their religious differences, to the extremity of death.

In some circumstances it may be necessary, even for the sake of peace and conciliation, to enter upon that most odious of topics, *religious persecution*, and to detail particular instances of it; namely, when such statements contribute to a right understanding and balancing of accounts in this matter, amongst Christians of different communions, and thereby to the cutting away of one of the most virulent sources of religious animosity which subsist among them.

It is for this conciliatory purpose, and not for that of reproach or recrimination, that I shall enter more at large into this subject of persecution.

The adversaries of the Catholic profess to prove, that persecution is a tenet of their faith, from the fact of their having persecuted heretics in all parts of Europe from the decrees of councils, the declarations of popes, the establishment of tribunals, and the assertions of writers of the highest authority with them. I now undertake to furnish an answer on each one of these heads, after lamenting that it unavoidably requires more leisure and pains to refute calumnies, than it does to advance them.

In the first place, if the mere fact of Catholics having used violence against persons of a different communion, were a proof that persecution is a tenet of their faith, as you argue, this would clearly prove, that the same doctrine equally makes part of the creed of almost all denominations of Protestants. It cannot be effaced from the records of history, that wherever the Reformers of the sixteenth and seventeenth centuries became the triumphant party, not content with the free exercise of their own religion, they violently overturned that of their ancestors, and carried on the most severe and oppressive persecution against those who continued to adhere to it. This was the case in England, Scotland,* France,† Ireland,‡ Germany, the Low Countries, § Sweden, Denmark, Switzerland, Geneva, &c. though in different

* The reformation may be said to have begun in Scotland, by the assassination of Cardinal Beaton, in which Knox was a party, and to which Fox, in his *Acts and Monuments*, says, the murderers were instigated "by the spirit of God." In 1560, the parliament at one and at the same time, decreed the establishment of Calvinism, and the punishment of death against the ancient religion. "With such indecent haste," says Robertson, "did the very persons who had just escaped ecclesiastical tyranny proceed to imitate the example." Hist. of Scotl. See also the answer of the presbytery to the King and Council, in 1596, concerning the Catholic Bishops of Huntly, Errol, &c. viz. that "as they had been guilty of idolatry, a crime deserving of death, the civil power could not spare them."

† In France it is well known, that wherever the Huguenots carried their victorious arms against their sovereign they prohibited the exercise of the Catholic religion, slaughtered the priests and religious, burned the churches and convents, dug up the dead to make bullets of their leaden coffins, &c. See Maimbourg, Hist. Calvinism. Thuanus, Hist. l. xxxi. One of their own writers, Nic. Fronmentau, confesses, that in the single province of Dauphiny, they killed 256 priests and 112 monks or friars. Liv. de France. In these scenes, the famous Baron Des Adrets signalized his barbarity; forcing his Catholic prisoners to jump from the towers upon the pikes of his soldiers, and obliging his own children to wash their hands in the blood of Catholics.

‡ The penal laws were in general no less severely exercised against the Catholics of Ireland, though they constituted the body of the people, than they were against those of England. Dr. Curry has preserved (amongst a great many other sufferers in the same cause) the names of twenty-seven priests, or religious, who suffered death, on account of their religion, in the reign of Elizabeth. Hist. of Civil Wars of Ireland, vol. 1, p. 8. Spondanus and Pagni relate the horrid cruelties exercised by Sir W. Drury, on F. O'Hare, O. S. F. the Catholic archbishop of Cashel, who, falling into the hands of this sanguinary governor, in the year 1570, was first tortured, by his legs being immersed in jackboots, filled with quick-lime, water, &c. until they were burnt to the bone, in order to force him to take the oath of supremacy, and then with other circumstances of barbarity, executed at the gallows; having previously cited Drury to meet him at the tribunal of Christ within ten days, who accordingly died within that period, amidst the most excruciating pains. See in Bourk's *Hibernia Dominicana*, a much longer and a more detailed account of Irish sufferers, especially in Elizabeth's reign, on the score of religion. It was a usual thing to beat with stones the shorn heads of the clergy, till their brains gushed out. Others had needles thrust under their nails, or the nails themselves were torn off. Many were stretched on the rack, or pressed under weights. Others had their bowels torn open, which they were obliged to support with their hands, or their flesh torn with curry-combs.

§ Protestants speak with horror of the persecution in the Low Countries by the Duke of Alva, who is said to have delivered 18,000 heretics to the executioners. I heartily join in condemning and execrating the sanguinary vengeance of the Spanish governor and government, against their seditious subjects of the Calvinistical persuasion: but to form an adequate judgment in this case, it is proper to attend to the provocations which the former had received from the latter. Not to mention, then, the conspiracy of Carril, and Riot, to assassinate the Duke of Alva himself, at the monastery of Groonvelt, near Brussels, it is certain that one class of Reformers had endeavoured to erect the same fanatical and bloody kingdom in Holland, which John of Leyden actually established at Munster, crying out, that God had given up the country to them,

and with different degrees of violence, several sects of Protestants have, in many places and upon principle, persecuted each other to the extremities of exile, perpetual imprisonment and death.*

and that vengeance awaited all who would not join the n. It was an ordinary thing with them to assault the clergy in the discharge of their functions, and the air resounded with their cries, of kill the priests, kill the monks, kill the magistrates. These violences became more common as the Reformation extended itself wider. Wherever Vandermerk and Sonoi, both of them heat-rants to the Prince of Orange, carried their arms, they uniformly put to death in cold blood all the priests and religious they could lay their hands upon, as at Oudenard, Ruremond, Dort, Middlebourg, Delt, and Slogoven. See Hist. Ref. des Pays Bas. by the Protestant minister De Brandt, also Dr. Pattison in his Jerusalem and Babel, p. 385 &c. A late celebrated biographer, Felier, Dict. Hist. art. Toledo, says, that Vandermerk slaughtered more unoffending Catholic priests and peasants in the year 1572, than Alva executed Protestants during his whole government. He gives us, in the same passage, a copious extract from D'Abregé de l'Hist. de la Hollande, par Mons. Kerroux, in which this Protestant writer, who professes to write from judicial records still extant, draws a most frightful picture of the infernal barbarities of Sonoi, on the Catholic peasants of North Holland. He says that some of these, after undergoing the torments of scourges and the rack, were enveloped in sheets of linen that had been steeped in spirits of wine, which being inflamed, they were miserably scorched to death; that others, after being tortured with burning sulphur and torches in the tenderest parts of their bodies, were made to die for want of sleep, executioners being placed on guard over them to beat and torment them, with clubs and other weapons, whenever exhausted nature seemed ready to sink into forgetfulness; that several of them were fed with nothing but salt herrings, without a drop of water or any other liquid, until they expired with thirst; finally, that others were stung to death by wasps, or devoured alive by rats, which were confined in coffins with them. Amongst the cruelties there recounted, some are of so indecent a nature, that they will not bear repeating, and those which occur above are only mentioned, to induce Protestant writers to join with me in burying the odious names of Alva and Sonoi in equal oblivion.

* Amongst the more illustrious foreign Protestants, who suffered death by the violence of other Protestants, it is proper to mention the names of Servetus, Gentili, Felix Mans, Roman, Barneveldt, &c. not to mention Bo'ssee, Grotius, &c., who were banished, or otherwise persecuted, for their religious opinions. The following is a more circumstantial account of the persecution, which some Protestants have exercised upon others in this country, than is contained in the passage above quoted. In the reign of Edward VI, viz. in the year 1550, six anabaptists were condemned by Archbishop Cranmer, some of whom recanted and carried faggots, in sign of their having merited burning; and, one of them, a woman, Joan Knell, was actually burnt alive. The following year, George Paris was condemned, and suffered in the same manner.—See Stowe's Annals. During the reign of Elizabeth, in the year 1573, Peter Burchet, a gentleman of the Middle Temple, was examined on the score of heresy, by Edward Sands, Bishop of London, but recanted his opinions. In 1575, twenty-seven heretics were at one time, eleven at another, & five at a third, condemned for their errors, most of them by the same Protestant bishop. Of these, twenty were whipped and banished, others bore their faggots, and two of them, John Paterson and Henry Tarwort, were burnt to death in Smithfield. In 1583, John Leves, "for denying the godhead of Christ," says Stowe, was burnt at Norwich; at which place, also Francis Kett, M. A., suffered the same kind of death, for similar opinions, in 1579. Two years afterwards, William Hacket was hanged, for heresy, in Cheshide. Five others suffered death in this reign for being Brownists, viz Thacker, Copping, Greenwood, Barrow, and Peary. The above particulars, may be seen in Stowe, Brandt, Limborch, Collier, Neale, &c. Under James I, Legat complained loudly of their sufferings, and particularly that four of their number, Leighton, Burton, Pryne, and Bastwick, were cropped of their ears and set in the pillory.—Limborch, Hist. of Inquis. Neale, &c. When the Presbyterians afterwards got the upper hand, they continued to put Catholics to death, and treated those of the former establishment with almost equal severity; at the same time appointing days of humiliation and fasting, to beg God's pardon for not being more intolerant.—See Neale's Hist. of Puritans, also Hist. of Churches of England and Scotland, vol. iii, &c. The editor of De Laune's Plea for Nonconformists, says, that this writer was one of 2,000 Protestant dissenters, who perished in prison in that single reign (viz. of Charles II), merely for dissenting from the Church.—Pref. p. 2. He adds, that one of their people

I think, by this time, it will be granted, that more acts of persecution do not of themselves prove a persecuting creed especially after it is considered, that the services in question were taken up by one party in its very infancy, and, by the other at a far advanced period of its existence. In fact, if the doctrine and practice of persecution were an essential constituent in the religion of our ancestors, as Protestants repeatedly assure us they were, it is incumbent on them to trace them up to the commencement of "Popery," at whatever period they may choose to fix this era.* We know there have not been wanting, in every century, different heresies and schisms, which have been condemned as such by the Church: but (to speak only of the middle ages,) we observe that neither Felix of Urgel, nor Grosescale, nor Berengarius, nor Abelard, nor Marsilius of Padua, nor our Wycliff, was sentenced to any corporal sufferings by the Church, when she condemned their respective errors, during the ages of her greatest power. We shall shortly see on what occasion, and by what authority, this kind of punishment was resorted to in matters of religion.

To be Continued.]

Mr. White, had carefully collected a list of the sufferings of the dissenters; that the Catholics in the reign of James II offered him bribes to obtain this list; that he rejected the offer, to prevent the black record from rising up in judgment against the Church; and that the dignified prelates sent thanks and money to Mr. White, in reward for his services. For the capital punishments and other sufferings of the Quakers, see Penn's Life of George Fox, folio.

* Nothing has proved so embarrassing to Protestant controversialists, as to fix the period of Popery's commencement; some carrying it up to the time of Pope Silvester, at the beginning of the fourth century; others bringing it down to the days of Gregory VII, in the eleventh. Strange must it seem to every reflecting person, that so remarkable a change as that by which the kingdom of Christ is supposed to have revolted against him, and become the kingdom of antichrist, should not have been perceptible at the time when it happened, or be capable of being fixed at any time since.

JUST PUBLISHED,

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

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

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THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, SEPT. 6, 1843.

We have just peeped into that hypocritical, silly, tittle-tattle, monthly Irp of

the press, the *Missionary Record*, for August; and we must confess, that they who can relish or patronize such a wretched production, must be the simplest dupes of the most ignorant unblushingly impudent, and barefaced religious quackery. So the *Geneva* apostles have "anointed with oil" (query what oil?) their dying *Colporteur*, or *Tract Peddler*!!! They are about purchasing in Belle Riviere, a farm for a "manual labour school," in order to train young Canadians to be "native *Colporteurs*"!!! Poor Tanner is exceedingly wroth at not being allowed to force upon the Catholic public his insulting protestant lectures from his corrupted Bibles. The sweet saint would have the Catholic magistrate superseded for keeping the peace, which the fiery fanatic had broken. The weeping crocodile would devour him. Out upon the strolling hypocrite, who, like his father the Devil, seeks to "transform himself into an Angel of light."

Taking a religious view of the subject, whosoever wishes to see determined disrespect to the Canadian "powers that be," must read the second editorial in the *Church* paper, for August 25th. The last Editor of that paper never went farther in the spirit of his contempt of those Powers.—*Christian Guardian*.

It would thus seem very hard, on the *Guardian's* testimony, that a dog of the Government's own kennel should turn so fiercely against his feeders. Are not all the fat bones and rich pickings with which they pamper their Pet capable of soothing his curish temper, and preventing his angry growl?

It is remarkable that several of our Protestant contemporaries have lately given notoriety to the particulars of several pompous Popish services in Canada.—*Christian Guardian*.

Is it not far more "remarkable" that any but foolish fanatics should put off so pompously in their papers the mad freaks and religious extravagancies displayed at their class, camp, and protracted meetings, which we constantly find so earnestly recommended in the *Guardian's* mock christian and rhapsodical Journal?

THE METHODISTS AND CAMPBELLITES.—These two pious, Evangelical sects are abusing each other with most christian Protestant bitterness. They have had long practice in the use of infamous language when applied to catholics, and now they are heaping dirt on each other with special activity. The Campbellites will not be able to compete in this business with the Methodist Paper in this city. It descends in the use of insulting and vindictive speech below the depths of Billingsgate. But then the Editors read their Bible and make prayers in public.—*Catholic Telegraph*.

The few methodist preachers in Ireland or Glauwers as they are called in that country, assembled and petitioned Parliament against repeal! This was characteristic. Wherever an effort is made for liberty, the disciples of that rank Tory John Wesley, will be sure to oppose it.—

From the Constitution.

ORANGEISM IN BYTOWN.

SIR,—It is not the first time your paper has been justly employed in denouncing Orangeism, and by so doing supporting a government, which undeniably possesses the confidence of the majority of the people. But your labours, and those of your valuable contemporaries in the same work, have to the present moment, been utterly vain.—Orangeism having stained Kingston with blood on the 12th of July last and the excitement on that melancholy occasion is hardly past, till she makes another display at Bytown, and ventures the same results. The occasion seems to have offered itself on the visit of His Excellency the Governor General, on his way to Montreal. The Orange party adorned a triumphal arch with Orange decorations, and their opponents cut them down, and substituted the British Union Flag, as the more appropriate emblem, and better calculated to unite all classes in doing suitable honours to the occasion. This affair, as usual brought on a quarrel, in which several persons were severely wounded. Particulars of the affair have not yet come to hand; but assuming the leading features to be true, as we have every reason to do, I ask through you, how long is this state of things to continue? How long are the natives of Canada and residents from every part of the British Empire, to have life, liberty and property endangered by the operations of Orange Societies?

It is to be hoped that both the Government and the Provincial Parliament will, as soon as possible, put a stop to the raging of this civil pestilence among us. There can be no doubt whatever, that the peace of the country—the stability of the present Government, and perhaps the political reputation of the Governor General depend on the suppression of Orangeism—perhaps it is fortunate for the country, that he has now twice witnessed a demonstration of it.

Fervently desiring the complete oblivion of all party distinctions in this country as absolutely incompatible with a free and impartial Government, I call on Orangemen to reflect on their proceedings—let them look at the Religious character of their operation—it is an exhibition of hatred to Catholics, on certain alleged grounds, carried into operation, even into blood. Is this christianity? Let them reflect on the bad policy of their proceedings, perhaps they do not number one to one hundred of their political opponents and do not think it possible, when all constitutional means have failed to obtain an extinction of Orangeism, opponents may not be provoked to rise *en masse* and crush them.—At the unconstitutional, as well as illegal nature of their proceedings—If it is merely a Tory Government that they wish to establish—let them proceed constitutionally and obtain their majority in parliament, and they will have a right to such ascendancy.

If their object be a religious, or, I should rather say, a denominational ascendancy similar to that for which their society is constituted in Ireland, let them know at once, in this country, it is impossible. I would request them also, to look at the

cruelty of their proceedings towards their own countrymen and brethren of their own Church in Ireland, who may hereafter seek an asylum in Canada: They are taking the very measures to prevent such a description of emigration. Do they not know, that if a ship from a certain part of the world, invariably brought the plague or the cholera & infected the country, that measures would be taken to exclude all from that country as soon as the discovery had been made? If, then, a civil pestilence is always the accompaniment of a particular class of emigrants, must not a similar course be restored to?

Let them look at the truly patriotic example manifested by the most influential members of Orange societies in England—who, when the existence of that and all secret societies bound together by oaths, was declared from the Throne to be incompatible with impartial Government, candidly avowed their connection with Orange Lodges; and, at the same time, renounced it.

The folly also might be pointed out of persisting to keep up, and force on others, their peculiar distinctions, in a country composed of so many classes, each having peculiar habits, usages and distinctions of their own. If it be asked what class has best right to command in these matters?—common sense will say, let each renounce what is offensive to the other. The minority surely have no such claim.

There are thousands of individuals that heartily welcome Orangemen to this country, and are perfectly willing that they should enjoy its privileges to the utmost extent; what more do they want? They now hold out the hand of friendship to them. May they accept the proffered amity while it within their reach; it is possible for them to go too far in rejecting it. If they do, they will have the unenviable satisfaction of having ruined the peace and prosperity of the country, and suffer a total defeat in the contest which they bring on.

I am, Sir, &c. &c.

A BRITON,

SUCCESS OF THE SPANISH REBELLION.

We have at length come to an end of the contradictory and unintelligible reports of what was going to be the end of the insurrection in Spain, by the sudden arrival of the end itself. This being so, we hope Mr. O'Connell's words at Tullamore may turn out to be prophetic. "I am come," said the Liberator, "to that time of life when superstition is said to darken the human character. It may be so with me, but I must say that I attribute the fall of Espartero to the silent voices raised towards Heaven, under the direction of of the Sacred Pontiff—to the universal prayers recently offered to God for the Church in Spain. I do really think I can see the response of Heaven in the mouldering away, without an effort of all the power of that bad man." We say we hope these words may prove prophetic and that the overthrow of Espartero, brought about as it has been, is not the beginning of heavier sorrows and afflictions than those of which he was the mis-

later. Undoubtedly, however, the power of this man, struck by the ban of the Church, has mouldered away, seemingly without an effort. He has stood against many formidable shocks, and some able rivals. He has weathered many difficulties, and he seemed to have triumphed over all obstacles. He stood alone. In another year the term of his regency would have expired, and he might then have relinquished peaceably, and with apparent honour, the helm of the state, if he found himself unable to grasp it any longer. But no; this was not to be; and accordingly in the height of his power apparently without a motive, without a plan, without a common object, all classes have united to hurl him from the power he had abused, and which, perhaps, every one of them would have abused as fearfully; many of them, indeed much more fearfully. The insurrectionists under Narvaez—the confidant of Queen Christina—and the Esparterests, under General Seoane, had an engagement on the 22d inst. at Torrejon. It lasted for a quarter of an hour, at the end of which period the troops on both sides “fraternized” for the benefit of Narvaez. Seoane and the son of Zurbarano were taken prisoners, while Zurbarano took refuge in Madrid. The metropolis was summoned to surrender unconditionally; and on the 23d Narvaez made a triumphant entry into Madrid. Meanwhile, Espartero has been either unable or unwilling to strike a blow; and even if the prayers of the Church have not been heard in his downfall—if a worse Government is destined to succeed that which now is passing away, we may, at least, be permitted to reflect that his downfall is the punishment of a public criminal, is an article of retributive vengeance against a cowardly persecutor of the Church. A paragraph from the *Times* of Thursday, without reference to any authority, we here reprint, giving it for as much as it is worth.—*Tablet*.

Rome, Jr. x.—The events in Spain have by no means produced a favourable impression here, because it is certain that Espartero has, quite recently, made sincere promises to exert himself to the utmost for the purpose of restoring peace and good feeling between Spain and the Papal See, but by his fall these hopes of course would vanish.

MORE TROUBLE FOR ENGLAND. A fresh cause of uneasiness has arisen in that country; the north, the home of the Presbyterian population is outrageous at the decision of the law-lords in the Upper house; a decision which declares as illegal, all marriages performed between a Protestant and Presbyterian, by a Presbyterian minister. The Presbyterians are not a race who will silently submit to an authority which thus strikes at the root of their cherished rights. The interpretation of the law as expounded by the Peers would, if carried into effect, sow discord and ruin in many a domestic circle, and unsettle the rights of property. A declaratory act confirming the validity of all marriages contracted in the form described may allay discontent, but the law itself must undergo a change, and that alteration will bring under review the disabilities of the Catholics, and suggest the necessity of a revision of the entire system.

PROTESTANT BIGOTRY. A recent English paper contains the following paragraph:

Roman Liberty and Ozonian Bigotry. A few years ago I visited St. Peter's church in Rome, and among the masterpieces of art which adorn that wonder of the world, I was somewhat surprised to learn that the mausoleum of Pope Pius VII. had been executed by a Protestant sculptor, Thorwaldsen, the well-known Phidias of Denmark. Expressing my astonishment to a dignified Italian clergyman, he replied, that really that circumstance did not occur to him before as any thing very remarkable; that his countrymen were in the habit of attending more to the talent than to the religion of the artist in matters appertaining to the fine arts. The good sense of the observation struck me most forcibly on reading in the Sun newspaper, that “Important alterations are to be made in some of the colleges of Oxford University. Baliol is to undergo a thorough repair, the direction of which was entrusted to Mr. Pugin, the celebrated Catholic architect. The master of the college objected to the employment of this gentleman, and Mr. Pugin's engagement is consequently broken off.”

SCOTLAND.

SCOTLAND. Dundee. On the 25th of June, the Right Rev. Dr. Andrew Carruthers, Lord Bishop of Edinburgh and the eastern district of Scotland, administered in this town the sacrament of Confirmation to upwards of two hundred persons, thirty of whom were recent converts to the Catholic faith. His lordship has now confirmed in Dundee during the last four years 1,000 individuals about 100 of whom had been converted from various Protestant sects.

HAWICK, SELKIRK, KELSO, &c.—About six years ago, the Rev. W. Wallace accidentally turned his attention to the small manufacturing town of Hawick, where he found nearly two hundred Catholics—such exemplary Catholics, too, that even the public authorities of the place did them the justice to say that a Catholic had never been brought before them for a misdemeanor; yet there they were in a place where the feet of a Catholic clergyman had never trod since the devastating fire of the Reformation; and thus they might have been till the devastating fire of the last day reduced their neighbors to a level with them, if Providence had not led the above clergyman to visit and pity them. That which has been said here of Hawick, may in like manner be said of Selburg, Selkirk, Kelso, Galashiels, and Peebles—in every one of which, were there a chapel, there would be a flock; yet it is well known that, with the exception of Traquair, there is not even a station from Edinburgh to Carlisle, a distance of more than ninety miles. In none of these places is there any hostile feeling to Catholics. But Hawick has the singular commendation that in it only is a strong and marked feeling in favor of Catholicity. Though a priest, and a total stranger, the Rev. Mr. Wallace found himself caressed, encouraged, and even supported by the most influential

persons in the place. More than one of the best citizens have even promised to take seats in the church, which is now begun, and if a charitable public would aid him to complete the shell, the earl of Traquair has nobly volunteered to seat it, and the Protestant inhabitants have signified their intention to aid, if not to defray the necessary sum for purchasing an organ.—*Tablet*.

FALKIRK.—The innovating bell with which the Right Rev. Dr. Gillis had distinguished the new Catholic Church of St. Francis Xavier, has been the accidental cause of an event of some interest, not only on account of the evidence which it affords of a growing confidence and good feeling, but as distinctly marking the mighty change which is taking place among old prejudices in favour of our impressions. This bell had of course excited some little surprise; the good people of Falkirk could scarce believe their eyes when they saw not only “the old church come back again,” but come prepared to sound from its tower a public “call to the unconverted” amidst all the changes which were being rung around her. Eventually the bishop, having been misled by the representations of an individual, directed that the bell should be sounded at the consecration and elevation only, under an idea that its introduction as a call to service would displease the inhabitants. It is with the greatest satisfaction, however, we learn that the Provost and Town Council of Falkirk have since collectively considered this subject, and come to an unanimous decision that the right rev. bishop should be invited to direct this church bell to be used for the special public purposes for which it was erected; an instance of frankness, liberality, and good feeling, which does them the highest honor.—*Id.*

THE BIBLE IN SPAIN.

True faith will always show itself by its works. The needle is not truer to the pole, than are catholic deeds to their eternal credence. The catholic consecrates the noblest work of nature and art to the God of the universe. The divine impressions of his mind are stamped on those temples which his piety has pitched to the heavens! Catholicism is generous, whilst error is sparing. The former will not dispute with the Eternal, the Grandeur, and Majesty of his house; but the latter will contend with Him about every particle of matter. Well might error, could she be capable of one generous thought, exclaim, “how can I dwell in a palace of cedar, whilst the glory of Israel dwells in a tent?” This grand exclamation of David inspired the souls of catholic Spain, and bade them tear their towering and gigantic temples in honor of Him, who for a time had not hereon to lay his head. Mr. Borrow has amply proven this. As he approaches the antique walls of Salamanca, he is charmed, and deceived by Catholic art. “About noon of the third day, on reaching the brow of a hillock, we saw a large cloud before us, upon which the fierce rays of the sun striking, produced the appearance of burnished gold. It belonged to the cathedral of Salamanca, and we flattered ourselves, that we were already at our journey's end; we were, however, deceived, being four leagues distant from the town, whose churches and convents towering up in gigantic masses, can be distinguished at an immense distance, flattering the traveller with an idea of proximity, which does

not in reality exist.”—“How glorious its churches, and how stupendous are its deserted convents!” Spanish talent; and dignity, and vastness of soul, and liberality, and piety have built their domes of burnished gold, their cathedrals that mock both distance, and the keenest eye, and their many glorious and magnificent abodes of every ennobling virtue! Well, and divinely done; Catholic Spain! When will Apostacy create such works as thine? Never. Three centuries proclaim, never. The hands of truth carry the richest treasures to the temples of the living God, whilst those of error do naught but plunder.

Having said so much for Salamanca, Mr. B. has something to say about Oveido. “The principal ornament of the town is the Cathedral, the tower of which is exceedingly lofty, and is perhaps one of the purest specimens of Gothic architecture at present in existence.” Why cannot protestantism produce something like Catholicism? Mr. Aldrich in one of his letters in the *New World* exclaims “it Protestantism be not fatal to the fine arts, surely it and they cannot thrive together.” This language is intelligible; But let us hear the way that Mr. Hallam in his *History of the Middle Ages* accounts for the barbarism of the last three centuries. “The mechanical execution, at least, continued to improve, and is so far beyond the apparent intellectual powers of those times, that some have ascribed the principal ecclesiastical structures to the fraternity of free masons.” Mr. Aldrich plumply tells the truth, whilst Mr. Hallam talks paradoxically. Let the latter be instructed by the former.

The Cathedral of Seville is not forgotten. “This Cathedral is perhaps the most magnificent in all Spain. It is utterly impossible to wander through the long aisles, and to raise one's eye to the richly tiled roof, supported by colossal pillars, without experiencing sensations of sacred awe, and deep astonishment. It is true that the interior . . . is somewhat dark and gloomy; yet, it loses nothing by this gloom, which, on the contrary, rather increases the solemnity.” Catholic structures can fill the mind of a bitter and false soul with every sentiment of sacred awe, wonder, and sublimity! I need not say what the effect would be, which a protestant church would make on the mind of a Catholic. It would not be any idea of devotion, but of mingled disgust.

Mr. B. does not omit mentioning the Cathedral of St. James. “The Cathedral . . . is a majestic venerable pile. In every respect calculated to excite awe and admiration; indeed it is almost impossible to walk its long dusky aisles, and hear the solemn music and noble chanting, and inhale the incense of the mighty censers. While gigantic tapers glitter here and there among the gloom from the shrine of many a saint . . . and entertain a doubt that we are treading the floor of a house where God delighteth to dwell.” How could any man, who has a heart to feel, and a soul to love, avoid being filled, in such a place, with feelings of the most exalted love, and adoration, whilst the golden censers of the Apocalyptic book breathe forth their choicest odors; whilst the tapers, the emblems of the triumph divine, illumined the sombre aisle; whilst wave of music follows wave, until the varied sounds are blended and swollen into one majestic tide; and whilst the adoring throng are prostrate upon the marble floor pouring forth their orisons before the Lamb who lies bleeding on many a golden Altar for the salvation of a guilty world! Catholics alone can adequately instruct fallen man. The soul receives nearly all her impressions through the senses, and our gipsy author had to pay homage to the fact.—P. McL.—*Cath. Telegraph*.

HENRY VIII. and the Ambassadors of the Protestant Princes, on Communion in one kind.

(Ext. from Colliers' Ecclesiastical History.)

[CONCLUDED.]

In May, the next year, the Protestant Princes sent Francis Burgrat, and two other learned men, with a public character into England. The business was to argue with the English divines, and press the king to a farther reformation. They had archbishop Cranmer's interest in this affair; at their going on, they drew up their arguments against communion in one kind, private masses, and the celibacy of the clergy. I shall translate what they offer upon the two first heads, and for the last, refer the reader to my former part.

After some introductive ceremony, these ambassadors acquaint the king, "they had spent near two months in conferences with the English bishops and others of the eminent clergy: that they had brought the matter to a very promising issue; and that they hoped his Majesty, and the Princes of Germany, would come to a perfect understanding in points of religion." From hence they proceeded to treat the Pope very coarsely. I shall endeavour to give the reader their reasoning, and omit most of their hard language.

Their argument against communion in one kind, stands thus: they "take it for granted, his highness will not deny that the doctrine and commands of our Saviour are to be preferred to all human constitutions, traditions, and ceremonies whatsoever. For our Saviour is the life and the truth; he is infallible in whatever he pronounced. But all human decisions especially in matters of faith and religious worship, are liable to mistake. Now it is certain that our Saviour instituted the holy eucharist under both kinds. This is evident, from his saying, 'Drink ye all of this.' And for this we have a farther proof from St. Paul: 'Let a man examine himself,' says the Apostle, 'and so let him eat of that bread and drink of that cup.' (Cor. xi. 28.) Now both these places direct the practice of the whole Church, not the clergy only. For to assert, that our Saviour spoke these words only to the apostles, and therefore the communicating under both kinds can bind no farther than the hierarchy; to assert this, is an inconsequent way of arguing, for from hence it will follow, that the laity are not to receive so much as under one kind; for neither do we read in any other places, our Saviour commanded that only his body should be given to the laity; or that both the bread and the cup should be reserved as a privilege to the sacerdotal order. From hence we must necessarily infer, that our Saviour's command for receiving the holy eucharist, equally concerns the laity and clergy without any abatement; or else that the laity are altogether to be refused the sacrament of our Lord's body, since we do not find any institution of the sacrament for the laity in any part of the gospels, excepting at our Saviour's last supper. To affirm, that half communion was settled by the Church upon several weighty considerations, is not to talk much to the point: for the question is here concerning our Saviour's institution, which, every Christian must grant, ought to overrule all ecclesiastical authority. For the Church does not presume upon the liberty of making an indifferent thing of our Saviour's command: and as for the plea of difference in degree, dignity of priesthood, fear of spilling the cup and such like; these pretences can never have force enough to overbear or set aside a divine institution. For it is confessed even in the canon law, that no custom can prescribe against the laws of God. Besides, the advantage of custom lies on the other side! for the receiving under both kinds, has not only the warrant of our Saviour's precept, but the authority of the ancients, and the practice of the primitive Church to support it. Thus St. Jerome tells us, the priests administer the holy eucharist, and distribute Christ's blood to the people; thus pope Gelasius declares against giving the body and blood of our Lord, that is, keeping back part of it, and calls it a great sacrilege.

From hence they go on to allege the practice of the Greek Church; that this part of Christendom, as they have maintained the liberties against encroachments of the court of Rome, so they have always communicated to the laity under both kinds.

[It is signed by Francis Burgrat and George Boyneburg, ambassadors, and Myconius, a parish priest.]

The king gave the ambassadors an answer

as they desired; it was drawn by bishop Tunstall. After some length of commendation and return of ceremony, the king enters upon the controversy. He begins with communion in one kind.

"That this sacrament," says the king, "was commanded to be given the people under both kinds and never under one, is an assertion we are surprised at; neither can we imagine your excellencies are in earnest, but that you have only a mind to sound our opinion, and try our strength upon the argument. And, therefore, notwithstanding what you have advanced, we cannot help thinking your persuasion the same with ours; and that you believe under the form of bread, the natural and living body of Christ is really and substantially contained, together with the true and real blood; otherwise we must confess that the body is disfigured of blood, which would be an impious affirmation, since this flesh of our Saviour is not only alive, but productive of life in others. And thus, under the form of wine, there is not only the natural and real blood of our Saviour, but likewise, together with his blood, the real and natural flesh of his body is contained. The article of orthodox belief standing thus, the consequence is, that those who communicate in either kind communicate in both, as to effect and benefit; because our Saviour's body and blood is entirely in each. And to support this doctrine of concomitancy, we are not unprovided with authority and instances from the New Testament. Thus our blessed Saviour administered the sacrament in one kind to the disciples going to Emmaus. For it is written, 'As he sat at meat with them, he took bread and blessed it, and brake, and gave to them; and their eyes were opened, and they knew him, by the breaking of bread.' (Luke xxiv. 30.) This place the ancients, St. Chrysostom, St. Austin, and Theophylact, interpret as referring to the holy eucharist, and yet here is not the least mention of giving the wine. Thus our Saviour gave the same liberty to his Church. For Christ, who gave instructions at his last supper for communion in both kinds has left us his precedent for communicating under one; but no man was ever so bold as to charge our Saviour with inconsistency between precept and example.

"Thus, after the descent of the Holy Ghost, and the conversion of three thousand people, at St. Peter's sermon, it is said, 'They continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers.' (Acts ii. 42.) This text the ancients likewise understand of administering the holy sacrament; but neither is here any thing said of the cup. Now if communion under one kind is warranted both by our Saviour's and the Apostles' example, we are not to charge this usage with contradiction to the Gospel; for the Apostles, who were led into all truth by the Holy Spirit, would never have communicated the people only in the bread if our Saviour's command had obliged them to administer under both kinds; for such a latitude would have looked like forgetfulness of their Master's command, and changing his institution.

"Farther, from our Saviour's instruction for this solemnity, recited by St. Paul, we find the two kinds separately and independently mentioned. The Apostle's words which he received from our Saviour are these: 'The Lord Jesus, in the same night in which he was betrayed, took bread; and when he had given thanks he brake it, and said, Take, eat, this is my body which is broken for you: this do in remembrance of me.' Here we see our blessed Saviour, in the words 'do this,' speaks separately, and by itself, of his body under the appearance of bread, before he proceeds to any mention of the cup. Afterwards, the Apostle informs us, that after the same manner also he took the cup when he had supped, saying, 'This cup is the New Testament in my blood: this do ye, as oft as ye shall drink it in remembrance of me.' Here we are to observe the absoluteness of the command is altered; for it is not said without limitation, as it was in the breaking of the bread, 'This do in remembrance of me;' but there is a clause of latitude added, that is, 'Do this as oft as ye shall drink it in remembrance of me.' By which we are to understand, that we are under no necessity of always receiving the cup; but that as often as we are communicated with the blood of our Saviour in the form of wine, we are bound to 'do this in remembrance of him.'

Farther. Our blessed Saviour, when supper was over, at which he had given them his body under the form of bread, and after this

he gave his blood separately under the appearance of wine, saying, 'Do this as oft as ye shall drink it in remembrance of me;' letting us know, that sometimes the administration might be performed under one kind, and yet, notwithstanding, the force and significance of both received by the people, for otherwise there had been no necessity of pronouncing the words, 'Do this,' more than once, neither would they have been repeated distinctly upon the bread and cup. We have reason to conclude, therefore, that our Saviour, at the giving of the cup, would not have added, 'Do this as oft as ye shall drink it,' having said the same before of the bread unless he had allowed the receiving of either of these without the other.

"Neither can it be denied that the disciples received the body of our Lord upon his giving them the bread, saying, 'This is my body;' for though the cup was not given till after some interval, when supper was ended, no person, we conceive, is so stupid as to think the body of Christ was not received by the disciples under the form of bread till after supper, when the cup was given them; to presume this would be extremely absurd, because it makes the former words of our Saviour ('This is my body,' pronounced over the bread,) signify nothing; and that the giving the bread to the disciples had no supernatural efficacy till they had all drank of the cup after supper. Now this would be a wicked sentiment because it throws both what our Saviour said and did out of all force and signification. Lastly, St. Paul himself, after he had made a joint mention of both kinds, concludes with a disjunctive inference upon the whole, saying, 'Whosoever shall eat this bread, &c., or shall drink this cup of the Lord unworthily,' &c., which text is thus translated by Erasmus; 'Itaque quisquis ederet panem hunc, aut de calice biberit indigne, reus erit corporis et sanguinis Domini.'

"From these words of the Apostle it appears plainly that whosoever receives this bread unworthily, is guilty of the body and blood of our Lord; or whosoever shall drink this cup unworthily, is likewise guilty of the body and blood of our Lord; which crime could never be charged upon the communicant unless the body and blood of Christ were separately contained under the form of bread, and likewise in the same integrity and extent of nature under the form of wine; neither would the Apostle have spoken disjunctively of the species of bread if it was never to have been received but in conjunction with the cup; neither on the other side, would he have spoken of the cup in terms of separation if it had never been lawful to receive it without the bread. For why should he disjoin those things which were never to be parted? Now the least portion of inspiration has its weight, and every word ought to be regarded. For thus we are commanded by the prophet, 'Incline your ear to the words of my mouth.'—And in Deuteronomy it is said, 'These words which I command thee this day shall be in thine heart;' and elsewhere in the same book we read, 'Thou shalt not add thereunto or diminish therefrom.'

"We grant no command of our Saviour's can be overruled by any human constitution, for men can have no authority to reverse a Divine establishment. We are likewise persuaded that no custom ought to prevail against the Word of God, or be pleaded in derogation of our Saviour's institution.

"But then we affirm our Saviour has left us at liberty to receive him three ways in a corporal, and the fourth in a spiritual manner; that is, first, in both kinds; secondly, under the form of bread only; thirdly, under that of wine; and fourthly, in affection and desire only when, by the disadvantage of circumstances, we can receive no otherwise.

"As to the first way it is our opinion, that if any of the faithful, out of ardency of devotion, shall earnestly desire to receive in both kinds; provide there is no impediment of weakness or distemper, the communion may be given him under both kinds; provided, farther, that neither the person receiving nor the priest does this in contempt of the discipline of the church and the custom of the country.

"As to the second and third manner of receiving, our opinion is this: that in case a man lies under disadvantage of nature or accident,—for instance, if he has the palsy, or an antipathy against eating bread or drinking wine, so that he cannot conveniently receive under both kinds,—in this case, if he desires the communion, it ought to be given under one.

"As to the fourth: if a man's stomach is

disturbed with nauseating to that degree that he can keep nothing under such a distemper the showing the sacrament upon his desire is a virtual communion. This will help to recollect the death of his Redeemer, bring him to compunction, and convey the benefits of actually receiving.

"We cannot but wonder that those who appear so zealous in maintaining their Christian liberty should restrain it in so valuable an instance; that they should put us under an unnecessary incapacity, and deny us the inestimable privilege of our Saviour's body and blood under several emergencies. What pious Christian would rather die than be thrown out of so great a privilege?

"Beside, upon these principles of restraint, what must become of the northern nations, and those of Africa within the tropic? What must become of them, I say, where wine is not imported, nor even of the growth of their country? Are those people to be barred the sacrament, and receive under neither kind, because they cannot have it under both? Or can we suppose the integrity of our Saviour's body, or the entire sacrament, is not conveyed under one kind?

"When the people began to leave off the primitive usage, and communicate in the bread only, is to us uncertain; but it is probable our ancestors went upon the authority of Scripture in the change of this custom,—upon the authority of Scripture, I say, which mentions the communion sometimes given under one kind by our Saviour and his Apostles. Being supported by such infallible precedents, it is our opinion Christians of former ages declined the receiving the cup, for fear the precious blood of our Saviour might be spilt. Neither can we believe our Lord, who has promised to be with his Church to the end of the world, would have withdrawn his direction for so many ages, and suffered it to fall into so great an error; and yet, this must have been the case, if there had been a plain precept for every one to receive always under both kinds.

"The practice of the Greek Church in this matter is not clear to us. However, it is certain those Christians are almost slaves to the Turks, & under several restraints as to their religion; for they are neither allowed to preach publicly, to have bells in their churches, to carry the cross, nor go in public procession.

"Lastly, it ought to be particularly observed, that through all Christendom, upon Good Friday, both the priest and the people communicate only in the bread and not in the wine. The reason is because on that day the death of Christ is more eminently represented: on that day his precious blood was shed for our salvation, and separated from his body. To represent the memory of this with more force and advantage, it is the custom of the whole congregation, both priest and people, to receive under one kind: which usage would never have been brought upon the universal Church unless Christ had been entirely contained under one kind and the giving the communion to the laity in that manner had been believed lawful."

THE BRITISH CRITIC for July has reached us. In its notices of books it observes:

Mr. De Bary has published "Thoughts, upon certain leading points of difference between the Catholic and Anglican Churches," in which he professes the maxim, that 'it is never safe to study theology with any part save the intellect,' and stigmatizes the practice of referring to conscience as our principal guide in such matters, under the title of 'appealing to the sensorium.' Appealing himself merely to external and historical grounds, he enforces with great earnestness the claim of the Pope, and the duty incumbent on all members of our church immediately to join in communion with him." This gentleman, our readers will recollect, has recently embraced the Catholic faith, having for a considerable time contributed to the British Magazine, a Puseyite publication. There is an elaborate article in the Critic on the proceedings in the case of Dr. Pusey, which the writer contends are not only unjust and irregular, but utterly void. He shews that

the jurisdiction now exercised by the Vice-Chancellor is derived originally from the Pope, chiefly from a bull of Boniface VIII., but that the manner of its exercises is widely different from that which is professedly *Papal*. "The differences between ecclesiastical jurisdiction in England and in Rome undoubtedly are great, but they are accidental: here the final appeal is to the king, there to the Pope; here the rule is the doctrine and discipline of the United church of England and Ireland, there it is the Decrees and Canons of the Church Catholic; here the controlling and correcting legislature in Parliament, there a General Council." In describing the majesty of the law the Reviewer is particularly eloquent. "Law in any form, whatever matter it embraces, is terrible to all men; it is the voice of mankind, and expresses with a still small voice, more awful than the shout of millions, the resolution of universal justice. Who will not quail before such a majesty as if he heard the voice of God—for it is the voice of God—who will not seek to hide himself in such presence? Who is not ready to despair before this highest human omnipotence? this earthly king of kings, and lord of lords? The most innocent man feels his inadequacy; for he knows that the law is wise, and learned, and prudent, far above his limited sphere and powers. He sees in the hazy tribunal a type and an earnest of the great judgment seat, he is overpowered by the secret sense of unworthiness, and is ready to exclaim—

Quid sum miser tunc dicturus?
Quem patronum rogaturus?
Cum vix justus sit securus?

The Reviewer points to the inconsistency of Protestants who rest so contentedly on the judgment of the Vice-Chancellor: "Writers against the abstract principles of a papacy are hailing Dr. Wynter as the infallible authority, whose two table censures are unquestionably the voices of Omnipotence. Divines, whose talk is of the schism of the Roman Church, the self-contradictions of infallibility, the conflicting judgments of successive popes, and the hostilities of anti-popes, surround themselves without reserve to a rule of faith, which is a change every four years at the least, and which there is nothing to hinder from alternating at intervals of that length between the extreme opposition. The apostles of private judgment, liberty of conscience, and free inquiry, rejoice that Dr. Pusey has at last been silenced; and that without being heard in defence, which they seem to think the pleasantest part of the business. They whose daily cry is the Bible, and the Bible only, now gladly make an exception in favor of Dr. Wynter's concurrent authority. It really seems as if people must have popery; as if it was one of the wants of human nature; and that if debarred from the Pope of Rome and the college of Cardinals, they would even put up with the Vice-Chancellor of Oxford and 'six doctors.' We must stop. The whole number appears to us to be written in a truly Catholic spirit.—C. Her

Rumour (says the *Herald*) asserts that a communication of a decided character, in reference to the rubric and ritual of the church, has been made to a right reverend prelate by government. Why not? Government can knock the entire "establishment" to sixes & sevens in as many minutes.

From the Catholic Herald.

The Reporter of the old wives-tales for the *Banner of the Cross*, gives the following very credible story!

For the *Banner of the Cross*.

A CONVERSATION ABOUT THE VIRGIN MARY.

A lady of this city had not long since a very respectable and devout Roman Catholic woman as a servant in her house. This popish servant was very much addicted to praying to the Holy Virgin. Her mistress one day remonstrated with her on this idle superstition, when the following conversation, in substance, ensued:

Mistress. Bridget, why do you pray for the Virgin Mary, when she is dead?

Servant. Dead, madam—dead is she?

Mistress. To be sure she is dead.

Servant. And how do you know she is dead? Did you read it in the newspapers?

Mistress. No, I learn it in the Bible. Why, she has been dead hundreds of years.

Servant. Then I'll not pray to a dead woman any more.

The next day, after early mass, Bridget came to her mistress, and said—"Ah, ma'am, I thought so. You are mistaken. Our priest says, the Virgin Mary is not dead—it's all a Protestant lie."

Now, not to dispute authority so respectable, we beg to say that we know not in what part of the Bible the Protestant lady found mention of the death of the Blessed Virgin. The devout servant girl surely had no need to be told by the Priest that the saints are not dead, but living. Sadducees and Pharisees, who know not the Scriptures, and the power of God, may talk of dead saints, but "God is not the God of the dead, but of the living." The following may be the foundation of the story:

Lady. Jane, why do you worship the Virgin Mary?

Jane. Madam, I don't worship her; I honor her as the mother of God.

Lady. She's no such thing. God has no mother.

Jane. Madam, I have been taught that Christ is God. He was born of the Virgin Mary.

Lady. You are praying to her continually.

Jane. I ask her to pray for me. Your own minister says there's no harm in that, Madam.

Lady. She can't pray for any one; she is dead.

Jane. Is that possible, Madam?

Lady. Yes; the Bible says so.

Jane. My Bible says, Madam, the saints live forever.

Lady. You never read the Bible.

Jane. Sometimes, Madam. I read there the other day that all generations shall call the Blessed Virgin blessed.

Lady. You blundering creature, you know nothing but what your priest tells you.

Jane. I beg your pardon, Madam; that is a Protestant lie.

Lady. Begone, you impudent wretch! I'll not have you another day in my house; you papist—you idolator!

Jane. Good bye, Madam, I'll go immediately.

The publication of Catholic books in England, as well as the Oxford Tracts, the spread of Puseyism, and the approaching revolution in the Protestant Church, are noticed at great length and with joyous emotion by the religious journals of France.

FOREIGN INTELLIGENCE.

THE IRISH ARMS' BILL.

THE BRANDING CLAUSE IN THE HOUSE.

A brief extract from a debate in the House of lords on the Arms' Bill requiring arms to be branded, will show the temper of members as well as the whole columns of a parliamentary report.—*Freeman's Jour.*

Sir Robert Peel having complained of the strenuous opposition offered, and the conduct of members in debating the general principle of the bill upon every clause,

Lord CLEMENTS, referring to the observations of the right honourable baronet, said, that as long as a foot of ground remained on which to debate this attack on the constitution of his country, there he would stand as long as he could, and if he spared his country only one hour of this unconstitutional infliction, he should think that his exertions would not be unrewarded. (Cheers.) He should think that even the delay of a minute in passing the bill would be worth struggling for, and as long as he could, he would continue that struggle. (Cheers.) He did not care about being taunted with a factious opposition; he was sure that he should be thanked in Ireland for his opposition to the bill.

Sir R. PEEL denied that he charged the noble lord or any hon. member at that (the Opposition) side of the house with having made a factious opposition to the bill.

The clause, as amended with the words proposed by Lord Elliot, was now put from the chair.

Lord CLEMENTS had, for a long period, held a Commission in the service of the Crown; but he would rather destroy his sword than have it branded with any punch. (Laughter.) He did not care for the laughter of an hon. gentleman opposite; but he hoped as long as he lived, his sword would never be marked in such a manner, and he would declare that, as long as there was a spot on this earth to which his sword could be taken to prevent it from being so marked, to that spot it should be carried. (Cheers.) When he saw this bill he thanked God that he had no child who might hereafter be ashamed of his ancestor for having permitted so infamous a measure to pass. (A laugh.) He would rather that his name should cease to exist than that such a reproach should be cast upon his memory.

Mr. M. J. O'CONNELL said he would on a future occasion repeat the question which he had before put,—whether the Government would undertake to compensate those persons to whom loss might ensue from the branding of their arms.

Mr. SAUNDERS was understood to say, that he did not attribute any great importance to this clause, but that if the Government deemed it necessary, he was ready to give it his support.

Lord CLEMENTS was convinced that the officers of the army and the navy would consider the branding of their arms a great degradation.

Lord ELLIOT did not think the officers of the army would object to such a measure.

Lord A. LENNOX was understood to say, that he hoped the noble lord did not answer for all the officers of the army. (Hear, hear.)

Sir C. NAPIER.—Nor for the officers of the navy either. ("Hear" and laughter.) He would feel it a degradation to be compelled to have a sword branded which he wielded against the enemies of his country. (Hear.)

The Committee then divided. The numbers were,—

For the amended clause—128
Against it—69
Majority—59

STATE OF ENGLAND.—The *Journal of Commerce* contains a long letter from its intelligent London correspondent, giving a general view of the aspect of affairs in the United Kingdom. The following is a paragraph:

"This country presents, just now, a most extraordinary spectacle. Chartism has crammed the jails of England—Scotland staggers under a religious dismemberment—Wales is at the mercy of organized predatory bands—Ireland is convulsed with a "passive" rebellion—and the United Kingdom, after all the tyrannical and oppressive schemes of the Cabinet to bolster up the revenue, is, on the year, in an awful deficit of two millions and a half sterling!"

FRANCE, SPAIN, AND IRELAND.—"Spain and Ireland," observes the *National*, "at present attract exclusively public attention, and the uncertainty of the conclusion adds to the interest of the drama. There exists moreover, in the affairs and in the agitation of those two countries, a certain mystery which stimulates curiosity. Every one asks what the Spanish insurgents want, and what they mean to do; the strange coalition of parties so long hostile makes the durability of their alliance doubtful, the future is therefore concealed by a profound obscurity, and still we cannot but feel deep sympathy for the fate of the Spanish people, who in the midst of sanguinary battles are contending for the security of a free state and national independence. The aspect of Ireland is different, but not less sad. There have not been, it is true, any battles, or any bloodshed. It is a magnificent spectacle no doubt to see the population assemble in innumerable masses at the voice of one man, and raise the same cry from the one extremity of the land to the other. Yes, all this is grand, and France directs her regards to it, while she turns with disgust from her own affairs, because she loves by instinct all that attests power, activity, devotion, and life! But she likewise loves reality—the more she is interested in democratic contests, the more she aspires to know what they will produce. Impatient by nature and prompt in execution, when she agitates she fights and comes to a speedy conclusion. Therefore it is often asked in France to what purpose do those demonstrations of the Irish people tend, and those magnificent harangues of O'Connell?"

The Rev. Theobald Mathew, on account of a dispensation from the Pope to move about it according to inclination, unrestricted by episcopal interference or control, arrived in Manchester last week. He has been occupied upwards of nine hours a day in administering the pledge of total abstinence. Up to Saturday evening 18,000 persons took the pledge. On Sunday it was administered to 30,000, and on Monday and Tuesday to 32,000, making in all a total of 80,000 pledged teetotallers in Manchester. Of these there are 4500 infants, 3900 of whom belong to the St. Patrick's district, a part of Manchester principally inhabited by the Irish. During his recent visit to Liverpool, the Rev. Theobald Mathew administered the pledge to upwards of 30,000 persons. After his journey to Manchester, the reverend gentleman returned to Liverpool, where he increased the number of the teetotallers to nearly 60,000. He has since paid a visit to the metropolis, privately, for the purpose of making arrangements to carry out more effectively hereafter his plans; and next year he intends, it is said, to visit the United States.

The *Times* asserts that a person named Loose has proposed the formation of an iron balloon of 2121 tons weight, forming an entire shell of wrought iron, which, having the air exhausted from it, will rise from the earth with an arrow's rapidity.

What has Reformation done for the World?

[From the N. Y. Courier and Enquirer.]
THE REFORMATION, &c.

[FIRST PROPOSITION.—That long before the Reformation, the principles of Civil and Religious Liberty were well understood and carried out in Catholic Europe; that they are not incompatible with the existence of the Catholic Church; and that there is scarcely any good or true element in the essence of law or politics, which we have not derived from a people and an age long previous to that event.]

Before turning to the other countries of Europe, it may be as well to prove here the third part of the first proposition, viz: "That there is scarcely any good or true element in the science of law or politics which we have not derived from a people and an age long previous to the Reformation"—inasmuch as the proofs must necessarily be drawn from English history.

What are the principles that lie at the bottom of our free institutions—as of those in every country which has any? What are the rights which we prize most dearly, and to the support of which we are willing to pledge "life, fortune, and sacred honor?" Are they not—the great truth that the people are the source of all legitimate power—that taxation and representation must go together—an extended franchise—Habeas Corpus—trial by jury—the integrity and independence of the judiciary? All these were known and cherished—the good, and established and maintained by the good swords of freemen, long before the Reformation.

Our obligations in law are equally great.—The common law of England is the cornerstone of American, as it is the foundation of English, law. It is a monument of consummate wisdom, and is full of the genuine spirit of liberty. It is entirely to be referred to the Catholic times of England. I need not descend to details, which only serve to protract these remarks. Every lawyer knows the truth of what I assert. Yet, it is curious to see how even in the minutest particulars our indebtedness may be traced. A single instance must suffice. Few features in English and American law are more indicative of an impartial sense of justice and a profound foresight than that of Circuit Judges. As has been well said, it preserves uniformity in the administration of the laws—a thing of the highest importance—and it gives to the poorest and humblest among us the assurance that his cause is weighed by the same incorrupt and acute understanding to which the decision of the highest questions is confided.—This feature is altogether referable to England's Catholic days.

The readers of the *Courier* will pardon me if, before closing my remarks upon England, I say a few words upon the obligations of English history, both in law and politics, to Catholic Churchmen. It is due to them that their memories should be rescued from the oblivion or reproach into which they have fallen. No one who reads English history in a candid spirit can deny that at all times the Church was the bulwark of Constitutional freedom. The Priests and the People were one; together they suffered and together they triumphed. I assert distinctly, and I challenge denial, that in the writings of all the Ecclesiastics, Priests, Monks and Friars, which have come down to us from English Catholic times, there cannot be found a single sentence in favour of despotism. Their productions breathe a love of freedom; and the most ardent hatred of tyranny burns in their pages. They carried this noble spirit every where. Twice a year they read the Charter for the people assembled in the Churches throughout the kingdom—the only means then possible, before the art of printing, for giving general instruction. In the Confessional it was their duty, imposed by the Church, and gladly discharged, to see that their penitents understood and observed the principles and provisions of Magna Charta; and to inculcate that mutual respect for each other's rights, which is, after all, the essence of liberty. For instance—they made it for years a practice to impress upon their flocks the danger of one Christian man holding another in bondage; "and thus temporal men, by little and by little, by reason of that terror in their consciences, were glad to manumit all their vassals"; so that at the period of the Reformation, vassalage (or servitude) was almost extinct.

While the clergy of England were engaged in this labor of love, let me observe on paren-

theses, their brethren in Ireland were not far behind. At the council of Waterford, held 1058, the Bishops of Ireland by a decree emancipated all the slaves in the land.

It is facts like these which drew from Coke (2 Inst. 265, 573) his warm tribute to "the honorable and true-hearted courage" of the clergy, in maintaining the laws and customs of the realm from encroachment, and in the discharge of their duty, not looking *above them or about them*;—and from a distinguished Protestant writer, Petyt, the marked eulogium in his "Rights of the Commons of England," p. 107: "The Priests and Confessors of old times were strictly commanded to form and direct the consciences of the people to the observation and obedience of the Great Charter, and they did so; not like the Sibthornes and Manwarings of later times, who by their flatteries of prerogative for their own promotion, seek to ruin the subjects' property."

Every where in the annals of Catholic England, the clergy were the friends and when needs was the champions of popular liberty. It was the Archbishop Stigand and the monk Egassin who confronted William the Conqueror while in the full flush of his power, for the "customs" of the men of Kent; it was Archbishop Aldred and Lanfranc who died broken hearted because of the tyrannies which they could not prevent, inflicted by the first and second William; it was Britton, the Bishop of Hereford, who among the first, put upon record the rights of the people; it was the Archbishops whose coronation sermons before successive monarchs are the admiration of all students of English history, for their courageous defence of the rights of the subject and their strenuous enforcement of the constitutional limitations upon the Crown; and to close all, it was the Primate, Stephen Langton, ever honorable be his name, who at the head of the "United Army of God and Holy Church," wrung from a reluctant tyrant at Runnymede the restoration of the liberties and customs of good King Edward the Confessor, and established them forever in the Magna Charta.

Why not do justice to a body which boasted of men like these?

I do not desire to indulge in any vain vaunting of my own side of the question, nor to offend the prejudices of a single individual, but I confess I feel a natural pride in contrasting the Churchmen of England before the Reformation with those after it. Compare such men as those spoken of above—men emphatically the guardians and fathers of the people—with their unworthy successors, teaching to Protestant England, Divine Right and passive obedience, under pain of damnation. Place Thomas a'Becket, braving the wrath of a fearful tyrant for what he judged his duty, even unto a bloody death, beside Cranmer, surrendering every thing, honor, integrity, conscience, religion, at the nod of Henry VIII.; look at Hubert impressing upon King John his duty to his people and their supremacy, and then turn to his degenerate successor, Tilotson, preaching passive obedience, in 1700; see how grandly Primate Langton, confronting a king at Runnymede, bears himself, how he stands forth pre-eminent, compared to any or all of the Archbishops of the Reformed Church, from him who first proclaimed to an astonished and indignant people the degrading doctrine that "the King's Crown is given him by God alone, and therefore can never be forfeited by any mal-administration to either Church or State" down to William Howley, who rolls in his carriage for a hire of one quarter of a million of dollars yearly, wrung from a starving people. Indeed, Sir, when I look at these things, I cannot help feeling proud of Catholic times and their great men.

Well, too, did the "good stout commons" profit by the example and teachings of this clergy. They caught them up readily, and cherished them warmly. In their sturdy breasts they found generous soil, and a strong growth; so that centuries of right-divine persecution and arbitrary power grinding them to the dust, could not eradicate them; and ever and anon we see them breaking forth; as under Henry VIII, when the Commons of London, led by their alderman, Read, rose in tumult against the principle of taxing by royal prerogative, though it were but for sixpence in a hundred pounds, and "saved (says Hallam) the liberties of the English constitution"; or under Charles I, when fierce and bloody as was their manifestation, they taught a priceless and lasting lesson to English monarchs.

It was that dauntless love of freedom, and steadfast maintenance of right, implanted by the English clergy, so that they became a part

of the English character, which poured out Thomas a'Becket's blood before his own altar—which brought Thomas More and Bishop Fisher to the block—for which John Hampden suffered much, and Algazon Sydney and Lord John Russell mounted the scaffold.—Carried beyond the seas they lost nothing of their virtue. In the virgin soil of a new world they struck deep root, and the rude free air of young America fostered them into life and strength. Mr. Bancroft sees in our Revolution the result of the Reformation. I must presume to differ from him. I look farther back and I see in it the legitimate development of the sturdy independence ingrafted into the English nature by the clergy. True it is clear that the spirit which would not permit our fathers to pay three pence a pound on tea is the same which aroused the Commons of London against Henry VIII and made John Read choose imprisonment rather than acknowledge a tyranny by the payment of a single sixpence—it is clear that the spirit which would not allow the men of our heroic age to wait to be smitten, which drew the sword against a preamble, and fought for a principle was but the rekindling of that old, unyielding spirit which lives along the line of all Catholic English history; which fought with Harold at Hastings, well and manfully against a foreign invader; which failed not under the crushing grasp of the Norman conquerors; but which, at one time, clothed in the robe of authority, and speaking from the Parliament benches, and again making itself heard in the hoarse voice of tumult upon Blackheath, with Wat Tyler and the priest John Bale, or with the men of Kent and their wild leader—was ever ready to confront the tyranny of the throne for the good of the state; the same spirit which at Runnymede laid wide and deep, with crozier and sword, the foundations of English and American freedom. That spirit, I repeat, glows along the story of Catholic England; the Church gave it life; from her countenance it drew light and fervour; and when she had departed as it seemed forever—when, shorn of her splendor, she had set upon the land—she left it behind her, as the sun his evening beams, for long to cheer the hearts and light the way of the English people.

(To be Continued.)

STATISTICS OF CATHOLIC MISSIONS, THROUGHOUT THE WORLD. Rome, 1843

A most interesting little work in the Italian language, bearing this title, has reached us. It gives 147 archbishops, and 581 bishops, governing 731 dioceses, and 155,776,540 of the faithful, besides 71 Vicars Apostolic, 9 Prefects governing 5,662,684, making the Catholic population of the world 160,842,424. There are 1,945 missionaries of various orders, besides secular priests.—*Catholic Herald.*

RECIPE FOR DYSENTERY.—As the season is come when all classes of citizens are liable to be afflicted with dysentery, diarrhoea, &c., we deem it our duty to make public the following simple and efficacious remedy, which has been known to us for several years, and which we have repeatedly used with complete success. It is simply to take a tumbler of cold water, thicken it with wheat flour to about the consistency of cream, and drink it. This is to be repeated several times in the course of the day, or as often as you are thirsty; and it is not very likely that you will need it on the second day. We have not only used it in our own case but have recommended it to our own friends in many instances, and we never knew it to fail of effecting a speedy cure, even in the worst stages of dysentery. It is a simple remedy and costs nothing. Try it all who need it.—*Weekly paper.*

PULMONARY CONSUMPTION.—In the incipient, and indeed in more advanced stages of this unhappy complaint, the inhaling of the fumes arising from the burning of a composition, the basis of which is supposed to be common tar, has been of singular utility. A Mr. Tunewell, of Poole, Dorsetshire, has employed it with extraordinary success; the *modus operandi* he thus explains:—"The first symptoms of this horrid disease are generally accompanied by an irritating cough, which arises from the excoriation of that beautiful and delicate structure, the lining of the air tubes, which no medicine can possibly reach; these

excoriations aggravated by the cough, gradually degenerate into open and destructive ulcers, whereas the fumigation coming in immediate contact with these excoriations, or perhaps, small ulcers it heals them, the cough ceases the patient gains strength, and ultimately recovers.—*Foreign Paper.*

WHAT IS BEER?—Green vitriol is used to make the beer frothy, treacle to sweeten it, occlusus indicus to intoxicate, pepper to sharpen it, grains of paradise to warm it, and salt to prevent its quenching thirst. One of the commonest, and, at the same time, most pernicious narcotic additions is tobacco, which, being licensed for sale at the publican's, is not, like the other articles, tangible by the officers. This is not an exaggerated account of the composition of the trash which, under various seductive names, is pumped up from those underground laboratories, and retailed at the bar and tap; and this it is which the labourer, because perchance it is stimulating and stupifying, considers as strengthening and comforting.—*Medical Times.*

PAYMENTS RECEIVED.

Kingston—Archibald McDonald, 7s. 6d.
Sandfield—John McDonald, \$5.
St. Raphaels—John McDonald, 10s.
Picton—Rev. Mr. Lallor, \$12, viz, for James Moore, \$6; Gregory Delany, and Edward Fegan, each \$3.
Amherstburg—Mr. Kevil, for sergeant Sherman, 7s. 6d.

O. K. LEVINGS, UNDERTAKER,

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

Funerals attended on the most reasonable terms.

*The charge for the use of Hearse with Dresses, is £1.
Hamilton, Sept. 6, 1843.

DENTISTRY:

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

Consultation gratis and charges moderate.

N. B. Persons or Families who desire it may be waited upon at the residence.
Office at Chatfield's Great Western Hotel, King St.
Hamilton, Sept. 6, 1843.

GENERAL GROCERY, LIQUOR: AND PROVISION STORE.

T. BRANIGAN begs to announce to his friends and the public, that he has recommenced his old calling, at his former stand, next door to Mr. Ecclestone's Confectionary Shop, King Street, where he will keep a general assortment of Groceries, Liquors, & Provisions.

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

SAMUEL McCURDY,

WALTON

JOHN STREET, HAMILTON.

Secure your health by using only **PURE** and Wholesome Water.

Armstrong's Patent Mechanical Filter

Warranted to purify 500 gallons of Water in 24 hours.

It is a well authenticated fact that a great proportion of the diseases incident to this Country, viz; Fevers, Agues, &c., are caused by the impurity of the water, and it has therefore become an object of importance to the public to discover a means of purifying it in sufficient quantities for ordinary household purposes. This is now done by the Patent Mechanical Filter, which at the same time unites rapidity, simplicity, and economy, and by means of it water can be purified in any quantity, with very little trouble. During the last year, since their introduction into the United States, they have been adopted into the Navy, both national and commercial, and are fast becoming general as an article of household use.

ITS ADVANTAGES ARE

- 1st. Smallness of compass, cheapness and simplicity of construction, whereby it is not liable to get out of order.
- 2d. The rapidity with which it works, purifying 500 times as much water in a given time, as any filter of the ordinary construction.
- 3d. As it does not operate chemically, water for washing and all other household purposes, as well as for drinking, can be purified by it. It will also be found particularly adapted for Wine & Spirit Merchants, &c.

Price \$3 each, in complete order for use. Families in distant parts of the country can have Filters forwarded, carefully packed, by addressing the Agent by post, with a remittance.

For sale by

J. DREW, Agent for Kingston, Princess St., opposite the Globe Hotel.

Kingston, July 25, 1843.

YOUNG LADIES' SCHOOL,

UNDER THE DIRECTION OF THE SISTERS OF THE CONGREGATION.

Plan of Instruction.

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

General Regulations.

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

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

No pupil will be received for a shorter period than three months.

Payment will be required quarterly in advance.

No deduction will be made for a pupil withdrawn before the expiration of the quarter, nor for absence, unless occasioned by sickness.

There will be an annual vacation of four weeks.

DRESS AND FURNITURE.

Every boarder on entering, must be provided with bed and bedding, six changes of linen, stockings, pocket handkerchiefs, towels, three night wrappers, combs, tooth and hair brushes, a slate, books, paper, (and if to learn drawing,) drawing materials.

TERMS PER ANNUM,

Entrance, - - - - -	\$ 4
Board and Tuition, (washing not included,) - - - - -	11 1/2
Half Board, - - - - -	5 1/2
Day Scholars, - - - - -	14
Drawing and Painting, - - - - -	12
French, - - - - -	6

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

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

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

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

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

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

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

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

Prepared and sold wholesale and retail, by J. WINER, Chemist and Apothecary, King street, Hamilton, C. W. price 2s 6d.

N. B. — A liberal discount made to those who purchase to sell again.

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

SCHOOL BOOKS.

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

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

THE SUBSCRIBER takes this opportunity of expressing his gratitude to his numerous friends, for the flattering support received during the time of his Co-partnership, and begs to inform them, that in future the establishment will be carried on by the undersigned, who begs to solicit a continuance of their favors. HENRY GIBBOUD, Hamilton Livery Stables, } July 21, 1843. 48

KL I STOCK'S VERMIFUGE.

THIS remedy for worms is one of the most extraordinary ever used. It effectually eradicates worms of all sorts, from children and adults.

THOUSANDS perish by worms without the real cause being known. Some other reason is assigned for this recklessness until too late to cure the real cause.

What an immense responsibility then rests upon the parent who does not know, and the doctor who does not understand the complaint which is destroying those precious flowers of life—children.

What should be done?

The answer is plain. Give this vermifuge, which will be sure to do good, if they have no worms; and if they have, it will destroy and eradicate them with a certainty and precision truly astonishing.

It cannot harm the smallest infant or the strongest adult. There is no mercury or mineral in it. Mercury is the basis of most worm remedies; and the remedy is sometimes worse than the disease. So never use lozenges, but rely on this. Every person will be convinced on one trial, that it is the most perfect cure ever invented.

The immense sale that this vermifuge has, is a sure test of its value and the estimation in which it is held by families. It would be quite too expensive to publish the volumes of certificates that have been given for this article, and the users of it are requested to spread the name to all persons whom they think may be benefited by it.

Speak of it in all families, and you will do your duty to your fellow creatures, and feel assured of the approbation of all good men, and will receive your reward in heaven.

We call on all good citizens to make known the effects of this wonderful remedy.

Remember and ask for Kolmstock's Vermifuge.

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

DR. SPOHN'S SICK HEADACHE REMEDY.

Read the following from Judge Patterson, for thirty years the first Judge of the County in which he lives.

Middletown, N. J., March 12, 1840. Messrs. Constock & Co.

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

[Certificate of Judge Patterson.]

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

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

Children summer complaint. Specific Cordial.

Prepared and sold by Rev. Dr. Bartholomew for the wholesale dealers, Comstock & Co. N. Y.

MOTHERS should guard with their serious care the health of their children, and a little medicine always at hand in the house, may not only prevent immense pain and suffering to their tender offspring, but actually save their lives. What parents could ever forgive themselves, if for the want of a seasonable remedy they risked the life of their children till remedies were too late. The complaints of the stomach and bowels of children progress with such rapidity, that unless checked at the start, they are not only tedious, but almost always fatal. In country places this remedy may be taken with certainty to stop all such complaints, and save the expense of calling a physician, or if a physician is sent for from a distance, this medicine will assure the safety of the child till the physician arrives.

LET, THEREFORE, NO FAMILY be without this medicine always at hand in their houses. How would they feel to lose a dear child by neglecting it?

ADULTS will find this cordial as useful to them as children; and its being free from all injurious drugs, &c. will be sure to please as well as benefit. In all sickness at stomach and bowel complaints do not fail to employ carefully this cordial.

WILL YOU, WE ASK, risk your lives and those of your children by neglecting to keep this in your house, when it only costs TWENTY FIVE CENTS? We are sure all humane heads of families must supply themselves with this cordial without delay.

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

HEWE'S NERVE AND BONE LINIMENT.

This article is offered to the public as a never failing cure for the Rheumatism, and it has for a number of years sustained its reputation, and accomplished cures which had defied the power of every other article. In acute and recent cases, the relief is invariable, after one or two applications of the Liniment, and in chronic Rheumatism, the cases of cure are numerous. It is truly a remedy that reaches the nerve and bone with the most happy effect.

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

DR. BARTHOLOMEW'S PINK EXPECTORANT SYRUP.

The cases of consumption are so numerous in all the northern latitudes, that some remedy as a preventative should be kept by every family constantly on hand, to administer on the first appearance of so lifeless a disease. This Expectorant Syrup will in every case prevent the complaint. It is quite impossible for any person ever to have consumption who will use this remedy on the first approach of cough and pain in the side, and in many instances it has cured when physicians had given up the cases as incurable.

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

BIBLES PRAYER AND PSALM BOOKS.

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

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

UPHOLSTERY AND CABINET MAKING

Oils, Colours, Painting, Glazing & Gilding.

THE Subscribers, thankful for all past favours, desire to inform their Friends and the Public, that Messrs. HAMILTON & WILSON have recently retired from the firm...

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

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

King street, Hamilton, May, 1843.

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

JUST Published, No. 1. of this elegantly illustrated Edition of Sir Walter Scott's Novels, and will be continued every fortnight, until their completion.

Some conception of the style of this Work may be known from the fact, that the British publishers have expended no less a sum than £30,000 on the illustrations alone.

No. III of the People's Edition of the Waverly Novels is just issued, and will be continued on the 1st of each month.

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