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# THE CATHOLIC

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

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

OFFICE—CORNER OF KING & HURON STREETS.

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NUMBER 5.

From the U. S. Catholic Magazine.

ROBERT SOUTHWELL, S. J. (1595.)

WALTER, AUTHOR OF "THE LIFE AND TIMES OF SIR THOS. MORE," ET.

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

Daniel, (1595.)

[CONTINUED.]

And again, March 8th, 1590 :

"We have written many letters, but, it seems, few have come to your hands. We sail in the midst of these stormy waves; with no small danger; from which, nevertheless, it has pleased our Lord hitherto to deliver us. We have altogether, with much comfort, renewed the vows of the Society, according to our custom, spending some days in exhortations and spiritual conferences. *Aperimus ora et attraximus spiritum.* It seems to me that I see the beginnings of a religious life set on foot in England, of which we now sow the seeds with tears that others hereafter may, with joy, carry in the sheaves to the heavenly granaries.

"We have sung the canticle of the Lord in a strange land, and, in this desert, we have sucked honey from the rock, and oil from the hard stone. But these our joys ended in sorrow, and sudden fears dispersed us into different places: but, in fine, we were more afraid than hurt, for we all escaped. I, with another of ours, seeking to avoid Scylla, had like to have fallen into Charybdis; but, by the mercy of God, we passed between them both, without being shipwrecked, and are now sailing in a safe harbor.

"In another of mine, I gave an account of the late martyrdoms of Mr. Bayles and Mr. Horner, and of the edification which the people received from their holy ends. With such dew as these the church is watered, *ut in stillicidiis hujusmodi lateatur germinans.* Psalm 51. We also look for the time—if we are not unworthy of so great a glory—when our day, like that of the hired servant, shall come. In the meanwhile, I recommend myself very earnestly to your Reverence's prayers, that the Father of lights may enlighten us, and confirm us with his principal spirit."

The troubles in which the noble family of Arundel was involved—of whose sufferings in the cause of the faith, we shall have occasion to speak in a future article—rendered the removal of Southwell necessary, and about the year 1591, he entered the family of a pious Catholic gentleman, of the name of Bellamy, who resided about seven miles from London, in the village of Uxenden, at the foot of Harrow-on-the-Hill. "Here," to use the language of Father More, one of the elegant historians of the Order, "he was enabled to recreate the burden of his solitary confinement in the city, by breathing the freer air of the country." But this freedom he was not long permitted to enjoy. The following was the cause that led to his apprehension. Anne, the elder daughter of Mr. Bellamy, was more remarkable for her zeal than her discretion. Being, against her parents' wish, on a visit to a family that had deserted the faith, she grew too communicative, and fell into the hands of a pursuivant, employed by the notorious

Topcliffe, a man, of whom it will be necessary to say a word in passing. So notorious was this tool of power, for the ferocity shown by him in the discharge of his odious office, that the term *Topplifcare*—to play the Topcliffe, was a familiar word, indicative of every species of barbarity. And yet this ruffian was warmly recommended, by the mitred heads of the establishment, was confidentially employed by Elizabeth's ministers, nay, what is more extraordinary than all, was, as we shall presently see, in familiar correspondence with Elizabeth herself. Bishop Whitgift, one of the privy council, says, in an official paper; "Care should be taken that Recusants come not into her Majesty's court; for which purpose, such *secreters-out* by secret inquisition, as Mr. Topcliffe, should be comforted [liberally rewarded]." One honest pen was, however, found, to portray the miscreant. "He is," says Sir Thomas Overbury, a pettifogger, who loves to be fishing in troubled waters, and baits his hook with the penal statutes. He is the blood-hound of the law; he hath a quick scent to track his game, and a deep mouth in the pursuit; nor does he quit till he has drawn blood."

This is in perfect keeping with an anecdote in Father Bartole's history. We cite his words: "Topcliffe, when a youth, had been passionately addicted to field-sports, and found no enjoyment comparable to the chase. In after life he was, however, heard to declare, that, to his taste, a single day spent in hunting down those vile traitors, the priests, was equal to all the years of his former amusement."

Into the hands of this ruffian did Anne Bellamy fall. Shut up in the gate-house, the common prison in Westminster, her courage failed her, nor was her virtue proof against the bad example and worse counsels of the inmates of the prison. They observed that her beauty had won upon the infamous Topcliffe, and they persuaded her to purchase her liberty at the price of her virtue. The abandonment of her religion was a natural consequence. Not long after, her charms having lost their attraction, her seducer married her to one Nicholas Jones, a creature of his own, and turnkey of the prison. This menial learning from his wife the fact that a priest was concealed in the house of her father, was resolved to turn his knowledge to account, by claiming the reward granted by the laws for the discovery and apprehension of a Jesuit. The now reckless daughter of the good Bellamy was induced to further the project; stimulated also by a revengeful feeling against her father, who, shocked at the disgraceful connection she had formed, had refused her a marriage portion. She was induced to write a letter to Father Southwell, pretending that she had become penitent for her past errors, and wished to make her confession; and that, if he would appoint an hour, she would come privately to him at her father's house. Unsuspecting of treachery, and rejoicing in an opportunity of reconciling a soul to God, Southwell was ready to meet her at the time and place appointed. Topcliffe, the chief promoter of the scheme, took with him a party of armed pursuivants, and set out with the young woman as his guide. It was evening when they reached Uxenden hall; the house was surrounded to prevent any one's escape, and admission was demanded. The fears and suspicions of the inmates had, however, been awakened, and Father Southwell had barely time to secrete himself in one of those hiding places, which are still

preserved in several old Catholic mansions, as memorials of a period when Protestantism and toleration did not go hand in hand. The usual contrivance was a concealed trap-door to a lower apartment, or a closet, the entrance to which was masked in the junctures of the wainscoting. In a recess of the latter description was Father Southwell concealed. Topcliffe sternly demanded of Mrs. Bellamy the surrender of the priest sequestered in her house. The good woman was summoning up her presence of mind, and attempting to frame some subterfuge, when judge of her horror at the sight of her faithless daughter who unblushingly stood forward, prepared to betray the dearest secret that her family could cherish! She pointed to the spot; the panel was burst open, and there stood the meek but undaunted servant of the Lord. The eager assaillants had found the long-wished object of their search: they uttered a cry of joy, and pounced like birds of prey upon their quarry. Southwell was placed upon a horse, with his hands pinioned behind him, and amidst the insulting jeers and execrations of the rabble that gathered by the way, he was hurried to London.

The first place in which the good father was confined was Topcliffe's own house, where he lay for some weeks. The reason of this arbitrary proceeding, is stated to have been a desire to screen from the public eye the inhuman barbarities practised upon the priests. Murmurs had arisen at the undisguised use of the torture, and it was judged prudent not to irritate the public mind by indications of this kind within the walls of the prisons of the capitol. But as the tiger cannot readily forego its prey, permission was secretly given to Topcliffe, to continue the work of torture under his own roof. This will appear from the following extraordinary letter from this cool-blooded ruffian to the virgin queen.

"May it please your majesty—FRANCIS ROBERT SOUTHWELL, a dangerous conspirator, is taken. I have him here within my strong chamber in Westminster church-yard. I have made him assured for starting or hurting of himself, by putting upon his arms a pair of —, and there and so, to keep him from view or conference with any, but Nicholas (Jones), the under-keeper of the Gate-house, and my boy: Nicholas being the man that caused me to take him.

"I have sent your majesty an examination, faithfully taken, and by him fully and suspiciously answered: and for what? Knowing the nature and doings of the man, may it please your majesty to see my simple opinions, constrained in duty to utter it.

"Upon this present taking of him, it is good forthwith to inform him to answer truly and directly; and so, to prove his answers true in haste, to the end that such as are deeply concerned in his treachery, may not have time to start, or make shift to use any means in common prisons: either to stand upon (?), or against the wall (which above all things succeedeth and hurteth not). will give warning. But if your highness' pleasure be to know anything in his heart, to stand against the wall, his feet standing upon the ground, and his hands but as high as he can reach against the wall like a trick at *Trenshemarm* (?) will enforce him to tell all; and the truth be proved by the sequel: first, the answer of him to the question of the countess of Arundel; and secondly that of Father Persons decyphereth him.

"May it please your majesty to consider, that I never did take so weighty a man, if he is rightly considered.

"Here at Westminster, with my charge, and the ghostly father, this Monday the 22nd of June, 1592.

Your Majesty's faithful servant,  
RICH. TOPCLIFFE."

\* This place is known for its school, which serves as one of the nurseries to the English Universities. It has obtained additional celebrity, of late years, as the place where Lord Byron was educated, and which he has immortalized in his poetry.

## THE SIGN OF THE CROSS.

Yet will we not conceal the precious cross,  
Like men ashamed; the sun with its first  
smile,

Shall greet that symbol crowning the low pile  
And the fresh air of incense-breathing morn  
Shall wooingly embrace it; and green moss  
Creep round its arms through centuries un-  
born." Woodstock.

Pray tell me, is yon classic dome  
Hemmed in on either flank,  
Designed for God's or Mammon's home,  
A temple or a bank?  
And tell me why to human eyes  
No outward signs declare,  
If it be house of merchandise,  
Or holy house of prayer?

The Hindoos pagod's towers are gay  
With flaunting banners set,  
And crescents in the sunbeams play  
On mosque and minaret;  
As by the synagogue I went  
But yesterday, I saw,  
Conspicuous in the pediment,  
The tables of the law.

But who shall say of this unique  
With what he has to do,  
Or Catholic or Heretic,  
Or Pagan, Turk, or Jew?  
Or that new pantheistic sect  
Whose creeds with all accord,  
And worship with a like respect,  
"Jehovah, Jove, or Lord!"

Look up to yonder neighbouring spire,  
And see it written plain,  
The shape that most the town admire,  
Is, like its name, but vain.  
The cross is still a stumbling block,  
And noisy Gushfords vaunt  
That nothing but your weathercock  
Is purely Protestant.

Oh, why should Christian men so fear  
To lift on every shrine,  
The symbol to the soul most dear,  
Faith's sure and steadfast sign:  
That moves not while the vanes are whirled,  
The sport of every breeze,  
As fickle as this fiftful world,  
Or fancy's vagaries.

There were some reason on their side,  
If those same cocks should crow,  
As often as is Christ denied  
By those who meet below;  
Or could they warn the moving mind  
'Twixt passion tost and doubt,  
Of their unrest whom every wind  
Of doctrine veers about.

N. Y. Churchman.

## ORANGEISM.

We are credibly informed that an Orange Lodge has lately been established in this city, at "Head Quarters," where Ogle R. Gowan attends regularly every night. — *Constitution*

*Revival of Orangeism.*—At a meeting of the officers and members of the Breaky Orange Lodge, No. 56, held in Kingscourt, on the 15th of August, it was resolved unanimously, that a communication be forthwith held with the different lodges of Sherlock, Bailieborough, Ballyjames Dubh, and their vicinities, for the purpose of holding a general meeting, for the appointment of district masters, and other officers, and of organising the different lodges in a loyal and constitutional manner. — *Northern Standard.*

## ORANGEISM IN CANADA.

Almost every journal we take up from this country, furnishes particulars of some additional act of outrage or atrocity committed by parties pledged to carry out the principles of this nefarious system. We had long fondly, but it seems erroneously, imagined that Ireland was the only country in which Orangeism was permitted to play its pranks with impunity. The manner in which that unfortunate island was uniformly governed rendered the system in some measure a powerful auxiliary and an extremely useful appendage to the polity of its rulers. There, the object nearly of every government was to crush, to exterminate, and to destroy—to render its own existence stable by the severity of its enactments, and its diabolical but too successful policy, in perpetuating divisions. Those who had sworn to uphold such policy, to render legalized tyranny as frightful as the demon of religious rancor could make it, might, we can easily conceive, have had their excesses overlooked, and their exertions applauded; but in a country which has disclaimed such aid, and rejected such principles, and whose government cannot be strengthened by such excesses, we are at a loss to conceive why Orangeism is allowed to stalk abroad and display its native horrors in broad day light. Can it be, that in Canada the government has not the power to check the turbulence of the rioters? or is it, that any contingency may arise that would require the strenuous exertions of the party? The idea of the inefficiency of the Executive cannot for a moment be entertained. It possesses sufficient strength to check the petty, murderous warfare of any party. And as to the idea of a reserve in cases of peril or emergency, it would be found that if a contingency would have really occurred, Orangeism could add no effective strength to government, while it would inspire its antagonists with desperation and probably a blind, but a fearless enthusiasm. Faction must be crushed before the stability of any government can be secured. Individuals may have grievances; but when they hand themselves into a party to seek the redress of those grievances by any other than legal and legitimate means; it is the interest, as it should be indubitably the inclination of the government to crush the growing monster before it will have acquired the nerve and vigour of age and improved the lessons of experience. We do not intend that this observation should apply to any particular association. It is equally applicable to all. Until very recently all power, in Canada West especially, was in the hands of a miserable compact, descending by hereditary right, and becoming more thoroughly imbued with the spirit of exclusiveness and uncharitableness as it proceeded down. A remedy for this state of things was sought. The government and the compact were so united, so thoroughly identified in sentiment and in action, that to attack the one would inevitably lead to collision with

the other. In a word, the compact was the government. The efforts of the Reformers had been directed to the dissolution of this unholy union; but in vain. No governor could give life or vigour to his administration without subscribing to the dictatorship of the compact—for it was all powerful in the Colonies, and could exert no inconsiderable influence upon the proceedings of the colonial office. A virtuous but a weak man might shrink from the task of destroying its dominion. One whose object was to revive a shattered fortune at his leisure, might lend his name to give weight to its machinations. And thus an opposition to the compact would be easily construed into an attempt to subvert the government. This really did take place. The leading reformers became rebels. The decision of the executive rendered their schemes abortive, and while it succeeded in crushing the men, allowed the victory to their principles. That for which the reformers contended has been since conceded, and the unnatural compact in a great measure dissolved.

During the period of these struggles it is easy to conceive how Orangeism, unshackled and unchecked, could have played a conspicuous part. If those against whom its virulence had been chiefly directed appealed to the Reformers for protection; the latter might say with all truth, that they themselves were suffering acutely, and that under the circumstances it would be both useless and absurd to seek a remedy. Such a plea in justification of their conduct could, at that time, have been put forward plausibly, reasonably, and justly. They are now, however, in power; and if we can adduce no proof of copy by which they can be convicted of political hypocrisy, we are not at a loss for a satisfactory justification, when we tell them that their conduct is deeply impressed with ingratitude. Although we can draw a distinction between men and the principles for which they contend, and can appreciate the good wrought without reference to the impelling motive, still we think the principles themselves are in imminent danger when carelessness, ambition, or cupidity interfere with their practical development. Or to speak more plainly, we think a principle of responsible government is the very best that could be devised for Canada; but we say that this system can produce no good, when it is made the basis of contention for place, and the Shiboleth of miserable political warfare.

If the Reformers needed sympathy and support in their struggles against corruption, would it be too much to require a reciprocity of feeling for their old friends and allies? We call them allies, be it remarked; for although they contributed to gain the victory, they never reaped much of its fruits, and cannot therefore be classed with the responsables. The general officers got all the honor of the battle, whilst the privates were left to struggle with expence a day, and the calumnies, whenever they grumbled too loudly.

We do not mean to say, that every por-

son who had a share in the struggle for responsible government should receive a pecuniary recompense or benefit for his toil; such an assumption would be both absurd and ridiculous. As long as men can appreciate liberty they will be found willing to struggle for principle. But when we see useless, degrading and irritating distinctions attempted to be drawn under the eye, and the silent sanction of the reformers operating injuriously to their friends; is it to be wondered at, if these friends will say, "What have we gained by Responsibility? We have contributed to overthrow one compact only to set up another: more dangerous because it acts up in the name of liberty and equality. The reformers considered us too degrading to offer us place. We asked for nothing but protection, and they suffer the common enemy to give us stripes and insult." Cannot such imputations be cast upon the character of the reformers in Canada? Let us see. We believe it will not be controverted that the Catholic Irish inhabitants of the Canadas were always steady and consistent advocates of the new system. Most of them had imbibed their political knowledge in a country where agitation, and the bold assertion of its wrongs could alone produce any effect upon the callous hearts of its rulers. They became, as naturally the enemies of Orangeism and the compact in Canada, as they were of the terrible ordeals to which they had been subjected at home. They were reformers from principle; but they were cautious reformers. The ill-organized *emancipation* which terminated in the overthrow of its leaders, found very few of them, if any at all, marshalled under the banners of revolt. They had discrimination enough to perceive that the compact did not always reflect the mind of the imperial government; and that moral means would be eventually adequate to all the purposes of agitation. They were the really loyal inhabitants of Canada. They listened to the voice of reason and of religion; and they did not become partakers in the criminal excesses and treasonable practices which so fearfully characterised the late troublous period. And what has been their reward? The demon of Orangeism has been let loose upon them. Their habitations have been plundered and destroyed, their lands devastated, and their lives put in peril, and sometimes taken away. It may be said that those who direct the Executive, and who are therefore in a great measure responsible for its acts, have not power to prevent the evils of Orangeism. To this it can be replied that their continuance in office under such circumstances leaves an indelible stain upon their characters as men and as reformers. But Orangeism is not the only system of which the parties aggrieved have to complain. Not only do they not receive protection from its violence, but a mere expression of sympathy on their part for their oppressed countrymen at home is laughed at, frowned upon, and scouted by the so-called reformers of Canada. Some essential services, but they have fostered the scorpion to sting themselves.

We are sure that Sir Charles Metcalfe's sense of justice would induce him to adopt any measure calculated to allay the irritation of party feeling and prevent the display of its animosity; but no such measure has been suggested to his Excellency. The unpledged responsibilities are not quite prepared for action. It is easy to get place, and when once acquired, it should not be forfeited by active expression of ill-placed sympathy. The expediency of such policy may be chucked over by the reformers, but it will lead others to doubt their sincerity, to reprobate their inconsistency, or to detest their tergiversation. The friends of Ireland cannot even express their opinion upon the subject of the Repeal of the Union, without being answered at by the renegades who profess to act in the name of liberty, and yet connive at oppression. A sign for that patriotism which would make the interests of a great nation bend to the falsely supposed advantage of a colonial dependency that requires the arm and sinew of that nation for its defence. A sign for it; it is the excuse of ingratitude and the foster child of fallacy. After all, perhaps, we are wrong in blaming the responsible councillors of Canada. It may have been an act of extreme kindness and condescension, that they should have allowed us to render them any assistance, whatever in the battle for responsibility—their nod, and their smile, and their smile, and the respectability to be acquired by the association, were a sufficient acknowledgment for past services; and we should esteem ourselves very happy if we could secure a continuance of such favours.

It may be that we have not sufficiently divested ourselves of the sloughs of serfdom, and that we should not be permitted to think, or act, or speak like other men—that we are to remain a degraded class, dragging our chains after us, and with our mouths gagged for the amusement and edification of our more fortunate fellow subjects. But it is a maxim consecrated by time and proved true by all history that "it is the voluntary slave that makes the oppressor."—The timid, the unprincipled, and the irresolute may seek to palliate where they have not the manliness to avow—they may be incapable of that love of country which despises danger, when danger is forced upon them. When each succeeding packet brings us the intelligence that even among such characters the cause of Repeal is progressing rapidly, surely the friends of justice and fair play in Canada have very plausible reasons for discussing the question independently even of its own merits.—The reformers of the Colony (and when we say the Reformers, we mean only those who can influence the Executive) should be the last persons to sing down with Repeal. This is a time for speaking out. No politician amelioration was ever procured by silence or subserviency. The admirers of Responsible Government were noisy in their day, too.—As much loose trash and sentimental rubbish have been written upon the subject as might supply a posty cook's shop to the end of time;

and no doubt; it required very strenuous efforts to procure, we will not say its adoption in Canada, but the acknowledgement of the principle by the Imperial Government. Low abuse, filthy personalities, mutual recrimination, bloodshed, sedition, and rebellion; were by turns called to aid, or invoked to crush it. Lying and bullying have been enlisted in its maintenance, or have been founded arrayed against it. And are we to be told then that a far more momentous question, the merits of which have not been estimated or tried by such standards, and in the advocacy of which the Repealers of those colonies have conducted themselves peaceably and constitutionally; carefully distinguishing that great question from the petty topics of the day and causes of local irritation and personal animosities; are we to be told, then, that we separate ourselves from our fellow subjects by discussing this great question? If this were really the case we would know how to value the connexion; but we require some more convincing proof than we have yet seen, to persuade us that falsehood signifies truth.—*Kingston Constitution.*

#### LORD BROUGHAM.

He who was once the man of the people in one sense is now in another the man of the Ministry out of livery. He is the Ministers' man without being in the Ministers' service. He is like the Brownie in the Scotch superstition, who does the work of the house without being of the household. But all these illustrations for so whimsical a case are so imperfect, and perhaps the nearest resemblance is to a courtship. He is paying his addresses to the Ministry, which it is the fond wish of his heart to join himself to for better or worse, that is for better to himself and for worse to the country; and he aims at winning its favour by seizing every opportunity of obsequiously manifesting his zeal in its behalf; it is his Dulcinea del Toboso, invested by him with every excellence, while in the eyes of all the rest of the world it is a coarse, clumsy, two-handed, awkward, ill-odoured body. But these attentions, with the adulation, flattery and all sedulously persisted in, must surely at last succeed. There is no preceding example of such a seizure of a Ministry, and if carried on with the same pertinacity, it seems hardly possible that the place can hold out. The Government does not want him, it has enough apostates in it already, and the party jealous of the preference to renegades, which is so much bread out of its members' mouths; but he is resolved that it shall have him whether it wants him or not, and by incessantly putting himself forward as its champion, and acting as if his wish were accomplished, he verily believes that he may at last compass his object. Taking him in, is, to be sure like buying Punch; but who is there that might not be importuned into buying Punch if he fastened himself at their doors as part and parcel of the establishment espoused the quarrels of the house, and flattered the doings of its heads. To make a thing habitual is to make it necessary, and this is the secret of a thousand follies in the world from the lady who gives her hand to some worthless old rake for no better reason

than that he has dangled after her so long, to a Ministry's giving a place a broken-down statesman who can bring nothing to it but disgrace, because they have got accustomed to seeing him acting as if he were one of them, and devoting his enormous unscrupulousness and enormous shamelessness to the pretences requisite to bolster up their cause. The refusal of the precedence of the Judicial Committee of the Privy Council we take to be a very bad sign of the Government, as it indicates the advances of their man's pretensions. It is said that the office would not have been offered except upon the certainty that it would not be accepted, that it was all fudge; but if the Chancellor knew that the thing would be declined, he should surely also know that it must be because something better is aimed at. And let him look to his own seals, and his own seat on the woolsack. Lord Lyndhurst, however, is not the man to be tripped up, and the trickster will find his match in him; but the reversion, at least, of the high office he holds is believed to be looked for, and, if rumour be not as faithless, as the object of it was supposed about this time last year, to be almost within grasp. Hops deferred may make some hearts sick, but it only makes others more eager; and never did the Minister's man evince a keener desire to earn their favour, by hook or by crook, than at this moment. He has broken out in a little sally of spleen, thoroughly provoked and thoroughly justifiable, against Sir James Graham, but this does not hurt him in a higher quarter; it shows that he can bite as well as fawn, and they all of them inordinately delight in seeing the Home Secretary worried.—Lord Montague's motion on the financial miscarriages of the Ministry was a fine occasion for the parts of the Minister's man. How he made himself one of the colleagues of the Duke in the complaint. Though his noble friend who spoke last was master of those details, and had answered his noble friend head by head in his various statements, yet both his noble friend opposite and himself were left to sink on the budget and estimate of this year, because they had no notice that those subjects were to be brought on.—"Kent and I." The duke and he had no notice and were left to sink &c.—What a burr it is!—how the prickly thing fastens! Having thus made himself one of the Government, second to the Duke, he then for the nonce played the part of Chancellor of the Exchequer, & juggled with figures about as fairly as Mr. Goulbourn himself, and certainly not a whit more successfully, for purposes of deceit. And of all sorry sights, that of a bungling juggler is the most wretched.—He harped very much on the very original figure of finding "marus' nests;" unconscious, poor man, that such may prove the official nest which he is anxiously seeking. But the best of all was his dissertation on principle, and a picture which he presented of himself in these lines, most unclerkily applied to another:

Quod petit, spernit, repetit, quod nuper omisit,  
Estuat, et vitæ disconvenit ordine toto:  
Diruit, ædificat, mutat quadrato rotundia."

This is as good as confession; and the description were not pat enough, he added what fitted him still more closely, in adverting to "the capricious and selfish spirit which appears accustomed to the use of principles as a sort of cloak to cover party projects." If he knows himself according to the Greek precept, he turns his knowledge of self to the vilification of others, and when he would draw a very black picture of an opponent, he strikes off an impression of himself, and swears that it is the likeness of his adversary.—*London Examiner.*

#### THE CATHOLIC OATH.

The real subject of the Catholic oath has again been brought into discussion in Parliament. Lord Brougham, who has such a horror of anything calumnious, and who so lately opposed the legalization of reports because members of Parliament might abuse their privilege and utter injurious imputations, pretty plainly conveyed a charge of perjury against Lord Camoys, for having attacked the Irish Church which he had sworn to defend as by law established. It is now always supposed that a Church cannot be too much stuffed with wealth; that a rich Church is founded on a rock; that money is in churches the root of all good; that religion lives on gold, and the more it has the better it thrives. As Prior's glutton dying of the surfeit of salmon, calls with his last breath for the jowl, so the Church of Ireland would crave additions to the fat things of witten it perishing, and treat as a deadly enemy and assassin any one who refused to help it to the jowl. Is a Catholic member bound by his oath to bring jowl to the surfeited patients?—May he, without perjury rather recommend an emetic? For the hospitable entertainment of an esquimaux, he is laid on his back and crammed with blubber till he can hold no more, when the last piece is cut off smooth and with his lips, like a cork in the mouth of a well stopped bottle. The Whig approbation project was shaped on this pattern: he cut off the last coil of blubber even with the lips after cramming all within, but the Church insisted on having a surplus end hanging out alleging that the protestant religion held on by it. Does the Catholic oath dictate the conservation of the surplus fat? In all other bodies except Churches, depletion is admitted to be occasionally a serviceable treatment, but the only depletion which the Protestant establishment of Ireland will bear, and which indeed it shows a wonderful capacity for, is the depletion of its congregations. In proportion to the care taken of the well stuffed wallets of these shepherds has been the neglect and loss of the sheep.—*16.*

THE SUBSCRIBER takes this opportunity of expressing his gratitude to his numerous friends, for the flat ring 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 favours.  
HENRY GIROUD.  
Hamilton Livery Stable,  
July 21, 1843.



## THE CATHOLIC

Hamilton, C. D.

WEDNESDAY, OCTOBER 13th, 1853

**THE INQUISITION AT ANCONA—AND OTHER CALUMNY NARRATED.**—It turns out after all, that the degree of the Inquisition at Ancona, about which so much has been said—is a wretched hoax. We take the following paragraph from the *Dublin Freeman*:

“**CALUMNIES AGAINST CATHOLICS.**—The *Globe* states upon the authority of letters from Marseilles, that the article published as a decree of the Inquisition of Ancona against the Jews is a fabrication.

Of course it is a fabrication, but it has served its purpose—it has given an opportunity to the enemies of Catholicity and Catholics to envelop the popular mind against both the one as tending to the submission of liberty of conscience, and the other as ready to aid in its submission.”

Here is another instance of Protestant Forgery unscrupulously perpetrated for the purpose of keeping up among the ignorant and uninformed, the intolerant prejudices against Catholicity; which are just now every where dying out, since the light of truth has burst forth as last from the long obstructing clouds of infidelity and persecution, showing objects in their own proper forms, not as misrepresented or misconstrued in the phantom crowded night of error. Yet the children of darkness hate the light. And, as they cannot prevent its universal diffusion, when God is pleased to give the day; they, like the birds of night, whose weak optics cannot endure its bright effulgence, either shut their eyes against its paining influence, or seek their shelter in the deepest gloom; ready thence on every favorable occasion, to pounce upon their unsuspecting prey.

This is like the forgery of the Pope's Bull to the Catholic Bishops of Ireland, over which the Protestant Saints of Exeter Hall so exultingly cheered, and so fondly chuckled. This is another *Maria Monk* fiction, though to its inventors not so profitable a one. Forgery, says Whitaker (a Church of England Clergyman in his vindication of Queen Mary of Scotland, vol. 2. page 2) “Forgery, I wish for the honour of Protestantism while I write, seems to have been peculiar to the Reformed. I look in vain for one of these accursed outrages of imposition among the disciples of Popery.”

And is it not astonishing, were it not a judgment of God, that the Protestant public, so clear sighted and discerning in worldly affairs, should allow themselves in matters on which their eternal welfare

depends, to be so easily imposed upon by their money hunting false teachers and publishers; hired organs of the lying spirit; who, as the Apostle says, “through covetousness, with feigned speeches, make merchandise of you?” 2 Pet. 2, 3. Such, however, is generally the case; and these mock Reverends, these epistars, self-made, pretentious, with their wives and families; these still boasting exhorters of every creed and category; are readily welcomed, listened to, followed and supported by the ever-seeking, but never truth-finding multitude: by those who, Saint Paul says, are “carried about with every wind of doctrine; always learning, but never arriving at the knowledge of truth; always growing worse and worse; and driving into error—having itching ears (for sermons); choosing teachers for themselves. Who will indeed turn away their hearing from the Truth, but will be turned into fables. &c. 2 Tim. 3, 7. *ibid.* 1. 3, 1.” Was ever prophecy more literally and clearly fulfilled, than that of the Apostle concerning such false teachers and false prophets, as are daily appearing in these our times?—Who, tired of their trades, or broken down in business, are encouraged by the unsettled and wavering Faith of the Protestant community, to quarter themselves and families on the credulity of the public; and are every where seen, like birds of paradise, always on the wing, bawling for bread in the name of the Lord. Some, however, of their early brood have been caught and well provided for; caged and petted by our hawk fancier, John Bull, to be trained by him as Falcons for the chase; ever tame to their feeder, and obedient to their royal owner's whistle.

We have not sufficient leisure at present to remark upon the leading article in the *Church* of the 13th inst., selected from the *Christian Remembrancer*, and headed *Popery in Spanish America*.—The mock description given in it of the Mexican representations of our Saviour's passion in Holy Week, is artfully drawn up for effect; in order to horrify, with an exaggerated exhibition of the Redeemer's torments, the delicate minds of our Protestant sensualists. Above all, what shocks the feelings of such, is what never was, nor ever will be seen, among our Reformed Christians, the self-inflicted penances by their greatest criminals.—They are none of those who would lead the life of a John the Baptist; or, like St. Paul, “chastize their bodies and bring them under subjection; lest,” as he adds, “while I preach to others, I myself should become a castaway. 1. Cor. 9. 17.” Yet they who could not bear to see represented to the eye, what, however, they read in the sacred text, can delight to see exhibited in their theatres the horrifying murders by a Thurtle, a Hare, a Burko, and a thousand other blood thirsty miscreants. *De gustibus non est disputandum.* There is no disputing about taste.

In the account given of the consecration of the Archbishop of Mexico we have little to find fault with, except the

animus of the writer, who endeavours to throw a sneer over all the august and ancient ceremony. The solemn pomp and riches displayed on the occasion seem to have excited in him the same covetous feeling as the precious ointment poured out on the feet of the Saviour did on the traitor Judas. *Why all this waste,* said the thief? *Why so much expenditure in the worship of God?* Yet all church riches in the Catholic religion are, on an emergency, the property of the poor.—The music too is burlesqued, as borrowed from our profane opera tunes. To be sure, as we said above, there is no disputing about tastes; but still we think it less blameable to turn profane music to the praising of God, than to convert, as our rough Reformers in Scotland did, the sacred melodies of the Church to the most lewd and indecent ditties!

Before quitting this subject, we cannot help noticing the profane and ignorant note of the *Church Editor* on that part of the consecration ceremony, where the Bishop puts on the consecrated gloves; the consecrating Bishop praying “that his hands may be surrounded with the purity of the new man; and that, as Jacob, when he covered his hands, with goats' skins, offered agreeable meats to his Father; and received his paternal benediction; so he, in offering the Holy Sacrament, might obtain the benediction of his Heavenly Father.” The Editor's remark is: “considering that the blessing was obtained by fraud, this prayer seems but an awkward allusion.”

So, according to this new expounder of the sacred text, Jacob obtained by fraud the blessing of his Father! Then God approved of that fraud; and confirmed on him the blessing he had won by fraud, depriving of it his brother Esau, to whom, in justice, it was due!!! Thus ignorance and misconception have led into downright blasphemy our homely divine. Had he read on this mysterious transaction, the interpretation of Saint Jerom, and the ancient Fathers, he would have found it explained in the Catholic sense. Rebecca knew by Revelation from the beginning: that Jacob was preferred to Esau; and Esau besides, of his own accord, had sold his birthright to Jacob. By the revealed will of God, who chooses whom he pleases; and with the given consent of his brother, he stood in the place of Esau; and without fraud, and in his own just right, he sued for, and obtained his Father's Benediction; of the justice of which his Father was convinced, when he refused the same prophetic Blessing to Esau.

**CHURCH OF ENGLAND.**—It is estimated that a large majority of the one thousand three hundred ministers in the Established Church of England have imbibed, in a greater or less degree, the Tractarian heresy; and as many of the bishops are involved in the same condemnation, there is comparatively little hope that effectual means will be adopted for its suppression. The great mass of the clergy may not formally send in their adhesion to the Pope, because their social relations disqualify them for the ministry of the Roman Catho-

lic Church; but, principally collied by exception, many of them are identified with the great apostasy already. The evangelic portion of the clergy are not indifferent to the movement; but what can they do to avert the catastrophe, paralysed as they are by the crushing weight of prelatey? The chief power is lodged in the hands of a few diocessans, and through indifference or corruption, they will not exert that power to arrest the wide spreading evil. The glory of the English church has departed.

Once the defender, now she is the betrayer of the faith. She is shorn of her strength, and her downfall we apprehend, is approaching.—*Presbyterian*, no. 1.

This is the language of despair, not without some foundation; yet the signs of the times do not inspire us with a corresponding confidence as to the immediate results. We believe, indeed, that the so-called Church of England, is hastening to its end, and that within twenty years little will remain of its present power; unless a successful effort be soon made to return to Catholic unity. The position of the clergy renders this difficult, as a general movement can scarcely be hoped for, and individuals lose, as it were, *caste*; or what is equivalent, office and support, by embracing our communion. Yet it is by generous sacrifices of this kind that the way is to be prepared for a general return, and the strength of conviction is to be proved by abandoning all to follow Christ. Why will men hesitate when the interests of eternity are at stake?—*Cath. Herald*:

**PROGRESS OF PUSEYISM—OXFORD AND ETON.**—A correspondent of the *Herald* on Monday gives the following list of members of the University of Oxford who have joined the Church of Rome within less than two years:—The Rev. R. W. Sibthorp, Fellow of Magdalen College; the Rev. Bernard Smith, late Fellow of Magdalen College; P. Renouf, Esq., Scholar of Pembroke College; Johnson Grant, Esq., Commoner of St. John's College; Edward Douglas Esq., B. A., Christchurch College; Rev. G. Talbot, B. A., Balliol College; Rev. Daniel Parsons, M. A., Oriel College. A correspondent in Tuesday's *Herald*, complains of the honours Puseyism gains at Eton. That one of the most influential of the masters, the Rev. Edward Coleridge, M. A., of Exeter College, Oxford, and the brother of Mr. Justice Coleridge, is a Tractarian advocate and an espouser of the doctrines of Puseyism, is now beyond question or doubt. The Rev. Mr. Coleridge was amongst the first to affix his signature to the remonstrance, addressed by some 200 or 300 of the non-resident members of convocation of the University of Oxford, to the Rev. the Vice-Chancellor for having “suspended” the Rev. Dr. Pusey for his heretical and anti-Protestant sermon. The effect of the senior assistant-master of Eton having thus publicly avowed himself a professor of the Puseyite faith will, it is feared, tend very considerably to injure the hitherto high Protestant reputation of the venerable college of Eton. And, on Wednesday, a third correspondent begs to suggest, as most of the bishops (if not all) have delivered their charges, that the names of those who have favoured the Tractarian movement may be given.

[We can add Wm. Lockhart, Esq. of Exeter College.]—*Ed. Cath.*

POPIH PRACTICES IMITATED.

[From the Morning Herald.]
A dinner which was provided at the rectory, was dispatched, and the company returned to the school rooms. The children then sang the following ballad, by the Rev. M. Neale, whose previous poetical effusions in favour of Puseyism have gained him some degree of notoriety.
A song for the times when the sweet church blithely
Called with and poor to pray,
As they opened their eyes by the bright sun-
And when evening drew away,
The squire came out from his rich old hall,
And the peasants by two and by three,
And the widdow let her hatchet fall,
And the shepherd left his troe,
Then a song for the times, &c.
Through the churchyard door, by the church-
yard yew
They went both old and young,
And with one consent in prayer bent,
And with one consent they sung,
They knelt on the floor till the prayers were
over,
To the priest they gave good heed,
Who would not bless the good old days,
When our church was a church indeed,
Then a song for the times, &c.
Christmas was a merry Christmas then,
And Easter-tide the same;
And they welcomed well with merry bell
Each saint's day as it came.
They thought with love on the saints above,
In the pious days of old,
We toil and we slave till we drop in the grave,
And fall for the lust of gold,
Then a song for the times, &c.
But little we'll care what wicked men
May say, or may think of ill;
They kept their saints' days holy then,
We'll keep them holy still.
We'll cherish them now, in times of strife,
As a holy and peaceful thing,
They were bought by a faithful prelate's life,
In spite of a schismatic king.
Then a song for the times, &c.
[\* Note. Saints Thomas a Becket and Henry the Eighth.]—Ed. Cath.

The Roman Catholic Church.

No instructed man can deny that the Roman Church presents one of the most solemn and majestic spectacles in history. The very arguments which are employed against its rites, remind us of the mighty part which it has played on the theatre of the world. For when we say that the ceremonies of its altars, and the evolutions of its priests are conceived in the spirit of heathenism,—how can we forget that it was once the witness of ancient paganism, the victor of decipid superstitions, the rival, yet imitator of its mythology? When we ask the use of the lights that burn during mass, how can we fail to think of the secret worship of the early christians, assembled at dead of night in some vault beyond the eye of observation? When we wonder at the pantomimic character of its services, its long passages of gesticulations, are we not carried back to the time when the quick informer and persecutor looked near, and devotion, finding words an unsafe vehicle of thought, invented the symbolical language which could be read only by the inward eye? Long and far was this church the sole vehicle of Christianity, that bore it on over the storms of age, and sheltered it amid the clash of nations. It evangelised the philosophy of the East, and gave some sobriety to its wild and voluptuous dreams.—It received into its bosom the savage conquerors of the North, and nursed them

successively, out of utter barbarism. It sprang, by the desert, fountain from which all modern history flows, and dropped into it the exulting branch of Christian truth and peace. It presided at the birth of art, and liberally gave its traditions into the young hands of colour and design. Traces of its labours, and of its versatile power over the human mind are scattered throughout the globe. It has consecrated the memory of the hospitable of Africa, and given to the human mind as well as a class of barbarians, in Italy and Spain it has depicted the degrees of tyranny; the mountains of Switzerland have heard its vespers mingling with the cry of liberty, and its requiems sung over patriot graves. The convulsions of Asiatic history have failed to overthrow it; on the heights of Lohan-oo, on the plains of Armonia, in the provinces of China, either in the seclusion of the convent, or the stir of population, the names of Jesus and of Mary still ascend.—It is not difficult to understand the enthusiasm which this ancient and picturesque religion kindles in its disciples.—To the poor peasant who knows no other dignity, it must be a proud thing to feel himself the member of a vast community that spreads from the Andus to the Indus, that has bid defiance to the vicissitudes of fifteen centuries, and adorned itself with the genius and virtues of them all; that beheld the transition from ancient to modern civilization, and forms itself the connecting link between the old world in Europe and the New, the missionary of the nation, the associate of history, the patron of arts, the vanquisher of the sword.—James Martineau.

Methodist Solicitude for the Catholics.

There is nothing more ridiculous than the affected pity of some of our separated brethren for "the poor, benighted, ignorant Catholics." During the recent Methodist State Conference, held in our city, while the pulpits were resounding with abuse of our Church, we are assured that prayer was offered up "for the poor ignorant Catholics." This is surely the excess of charity, and exhibits a zeal absolutely above all eulogy.

When we remember the remarkable degree of knowledge and information characterising the Methodist denomination, and the surprising learning displayed by its numerous body of doctors and divines, in their discourses and sermons, on circuit and at camp meeting, we are utterly confounded at the excess of their charitable sympathy for us in "our poor benighted condition." It is a fact well known that some of the Methodist preachers are wise enough to tell when their hymn book is upside down, and others can give the precise epoch when the first bible was printed in English by the Angels in heaven, Job, according to the testimony of a sympathetic old lady, doing the press-work. There are others, who know by heart the wonderful tale about "Mr. Rogers and his children," and others who are a few leaves ahead, and can tell how many Protestants "the bloody Queen Mary" was accustomed to eat for her morning's breakfast.

Well, we are thankful even for small favours, and beg leave to record our grateful acknowledgements for the prayers offered up on the aforesaid occasion, but be silent about the groans and sharp utters, which were heard in every quarter of the congregation. There can be little doubt that many a poor wretched Catholic felt his

brains growing lighter under the influence of such prayers, and perhaps had distant glimpses of "gospel truths" of which he had never before dreamed in "his born days."

To be reputed ignorant by our Methodist brethren, and in our ignorance to be prayed for, was not the only honor we enjoyed during the progress of conference. We are assured that there was a slippery young divite from Cincinnati, by name Schon, who regulated the citizens with some exquisite flights of fancy, and among other things, told them that the Pope "designed to take possession of the Mississippi valley and establish a despotism." He is "now sending out his emissaries to take possession for him." The only remedy Brother Schon would recommend at present, is "to pray and preach the Catholics." He felt certain that when "the design of the Pope became manifest, the people would rise in their dignity and assert their independence." If brother Schon undertakes to pray and preach right hard, we fear that the Catholics will have a bad chance, for Sampson of old, has taught us that a jawbone is a very destructive weapon, and we can scarcely flatter ourselves that it will be any the less ruinous because used by the owner himself. It will be like a two edged sword amongst us, and leaves the Pope but small comfort when he comes over.

For a minister of the Gospel to believe such absurd and childish conceits as these, displays great ignorance; and that he seriously on Sabbath morn, should tell enlighten, and people such things, evince him gross and credulous are the prejudices pervading the public mind.

Can the Rev. Mr. Schon point to any evidence that the Pope has this design, or that the Catholics would be the subservient tools of his temporal ambition? If he cannot, why hazard declarations so injurious to his fellow-citizens? If he can, why does he not bring forward facts instead of assertion? We, as Catholics, defy him to prove any such intention on the part of the pope, or any willingness on the part of Catholics to become the instruments of such a design.—Catholic Advocate.

Mr. BORROW,

Author of the Bible in Spain, and the Zincahi.

"Mr. Borrow," says a writer in the Revue des Deux Mondes, was originally, I believe a horse jockey, or something of that kind; since then, a punitanical devotion having seized him, he has travelled over the world to spread the gospel light among the Greeks, Papists, Ottomans, Barbarians, and Zincahi. To gain souls for Calvin, to conquer horses and infidels, and to wander over plains, marshes and forests, are his favorite pleasures. A Don Quixote of the nineteenth century, and an English Don Quixote, he travelled as a colonel among the Alpujarras, at Cintra, Ceutra, Merida, upon the banks of the Guadalquivir, and the Douro, with a cargo of Bibles; some in Arabic, others in Bohemian tongue,—not that of Bohemia, but that of Hindos an [Zincahi]. Can you think of an oddity more strange than this? With a vigorous nature, a well tempered soul, an uncommon courage, and a burning curiosity mingled with a lively taste for adventures, and even for dangers,

a polyglot mind with the gift of tongues, Mr. Borrow understands Persian, Arabic, Dutch, German, Russian, Polish, Spanish, Portuguese, Swedish, Irish, Norwegian, and the old Scandinavian, not to mention Gaelic, Kymri, or Welsh, Sanscrit, and Zincahi, the language of the European gypsies. He is an athletic man, thirty-five or six years old, with a bright black eye, his brow already covered with a forest of premature white hair, and an olive complexion, as if he belonged originally to that Indian race of whom he is the chronicler and friend.

He was born at Norfolk, and found himself, no one knows how, and he does not tell, in the midst of gypsies, blacksmiths, fortune-tellers, rope-dancers, horse-jockies, old clothes merchants and beggars from Egypt, who inhabited this city and its environs. From these horrible instructors he received at an early age, his first knowledge of gibberish; the rudiments of the Zincahi language; and hereditary receipts relative to the rearing and support of horses. As he grew up he went to Edinburgh, went through the university course, studied diligently Hebrew, Greek, and Latin, and made frequent excursions into the highlands to learn Gaelic thoroughly. What becomes of him afterwards? No one knows. The portion of his life lies in the shade; he afterwards reappeared, and we find him suddenly converted, and engaged in the service of the Bible Society, a company organized for the propagation of the Bible. He travels over the world, and leaves on his route Bibles by thousands. When he had seen Asia and Africa, it appears to him that Spain and Portugal, those two old ramparts of Catholicism are countries new and curious to visit; he pounces upon them, Galvanistic Bible in hand, is imprisoned, beaten, pursued; he persists, lives in the woods with banditti, in caverns with gypsies, in garrets with picaros, braves the Alcaldies, shows his contempt for curates, mocks at ministers, leagues himself with the Jews, offers his hands to the Arabs, is neither beaten to death nor hung, which is a miracle, and after having lived through the most curious romance of adventures which could be imagined, this propagandist without fanaticism comes back to London, all white, wrinkled and bronzed."

Expulso Antichristo 1567.

BAVARIA.

"Yesterday, at half-past twelve, all the bells of the town announced the anniversary of the 1,100th jubilee of our decease. At four o'clock a solemn procession took place, at which Monsignore Vialpita, the apostolic nuncio at Munich, bore the holy sacrament. He was followed by the Lord Bishops of Pold and Wurzburg. The clergy of the town, the authorities, civil and military, and the professors of the university formed part of the procession, 20,000 strangers were assembled at the ceremony. On the previous day, the nuncio went in person to the house of M. Gaetjens, and presented to him, in the name of His Holiness, the cross of a commander of the order of St. Gregory."

## INTEMPERANCE.

"The enormous evils of intemperance, which no tongue can portray, have given occasion to the adoption of a remedy apparently extreme. Millions in Ireland, and many thousands in this country, have publicly pledged themselves to abstain from the use of all intoxicating liquors. We cannot but approve the determination thus taken by such as have had the misfortune to contract this dreadful vice; for we have rarely seen the drunkard reclaimed, except by the total abandonment of the occasion of his sin: we also highly applaud the generous charity and zeal of such as through compassion for the unfortunate have stepped forward to share with them the privation, but we deem it right to guard against the possible abuse of so excellent an institution. It must be distinctly understood and avowed that the moderate use of wine, or any other liquor, is of itself perfectly lawful, since "every creature of God is good, and nothing is to be rejected which is received with thanks giving, for it is sanctified by the word of God and prayer." (1 Tim. iv. 4.) It would not be advisable to impose or to assume generally the obligation of Total Abstinence, since, considering human frailty, it might become a snare of souls, and change a lawful act into sin, and add to the sting of conscience the terror of despair. We will, therefore, that the pledge usually made be regarded as a resolution, which, whilst it affords to those who take it the advantages of mutual examples and prayers, IMPOSES NO NEW MORAL OBLIGATION, so that the person who should fail in its observance, sins only by excess, or by exposing himself to danger in consequence of his peculiar frailty. Let each one at the same time remember that it is only through the blood of Jesus Christ that we can effectually overcome temptation and practice virtue unto salvation. "Unless the Lord build the house, they labour in vain that build it; unless the Lord keep the city, he watcheth in vain that keepeth it." (Psalm cxvii.) Let no man presume on the strength of his determination, or on the restraining influence of public opinion. The torrent of passion easily sweeps away the human barriers. Prayer, vigilance, the reception of the sacraments, and flight from the occasions of sin are necessary in order to give effect to our good purposes, which of themselves must proceed from the inspiration of Divine grace, for "we are not sufficient to think any thing of ourselves, as of ourselves, but our sufficiency is from God." (2 Cor. iii. 5.) It is on this account we warn you against uniting in societies not based on religious principles, nor directed by the ecclesiastical authority, or otherwise organized in such a way as may suppose mere human influences & means."

The whole of this passage deserves a very attentive perusal, and we feel sure that no Catholic bishop in Christendom would explain the pledge in any other way. We here append the signatures of the *archbishop, fifteen bishops, and one administrator*, by whom the solemn and unanimous decision has been published to the world.—*Tablet*.

Given at Baltimore, in the fifth Provin-

cial Council, on the fifth Sunday after Easter, in the year of our Lord 1843.

†SAMUEL, Archbishop of Baltimore.

†BENEDICT JOSEPH, Bishop of Boston.

†MICHAEL, Bishop of Mobile.

†FRANCIS PATRICK, Bishop of Philadelphia.

†JOHN BAPTIST, Bishop of Cincinnati.

†GUY IGNATIUS, Bishop of Bologna, and Coadjutor of the Bishop of Louisville.

†ANTHONY, Bishop of New Orleans.

†MATHEUS, Bishop of Dubuque.

†JOHN, Bishop of New York.

†RICHARD PIUS, Bishop of Nashville.

†CELESTIN, Bishop of Vincennes.

†JOHN JOSEPH, Bishop of Natchez.

†RICHARD VINCENT, Bishop of Richmond.

†PETER PAUL, Bishop of Zela, and Administrator of the Diocese of Detroit.

†PETER RICHARD, Bishop of Drasis, and Coadjutor of the Bishop of St. Louis.

†JOHN M., Bishop of Claudiopolis, and Vicar Apostolic of Texas.

†RICHARD S. BAKER, Administrator of the Diocese of Charleston.

[Our Bishops and Clergy are perfectly of the same mind with the Bishops of the United States on this subject. ED. C. A. H.]

## INDIA.

AGRA.—*St. Mary's Convent.—Visit of the Governor General.*—On the 5th of June the Right Hon. the Governor-General, attended by his suite, visited St. Mary's Convent School at Agra, and was received by the Right Rev. Dr. Borghi, Vicar Apostolic, and by his lordship's coadjutor, the Right Rev. Dr. Carli. Lord Ellenborough expressed great satisfaction at the neatness and elegance of the institution, and was much pleased at the manner in which his lordship's questions on scientific subjects were answered by the pupils. Being about to retire, his lordship was addressed by Bishop Borghi to the following effect:—

"My Lord—Permit me to express to your lordship the sentiments of the most sincere gratitude with which we, the religious ladies and the pupils, are animated for the high honour your lordship has conferred on us in visiting St. Mary's Convent School. Divine Providence has been pleased to furnish me with the necessary means to establish this educational institution, which for a long time has been a desideratum in the north-western provinces of India. Sheltered by the liberal Government of our most gracious Queen Victoria, we trust that our views with regard to the education of the young ladies in this country will be realized. Your lordship's presence has given such a lustre to this institution, that it will serve for its future advancement; and we are extremely happy in trusting that your lordship will continue on us the favour of your protection. We beg most respectfully to present for your lordship's kind acceptance a bouquet of artificial flowers made in the establishment, as a token of our acknowledgment for the honour your lordship has bestowed this day upon us.—May the Almighty preserve your precious life for many years. These are, my Lord, our ardent and sincere wishes."

His lordship replied to the address in these words:

"Monsignor—I am very sensible for the expression of your and the ladies sentiments towards me. I confess that I did not expect to find such an establishment in the Upper Provinces of India. I congratulate you and the religious ladies for it, and wish you every success."

After inspecting the native orphanage and the principal church, which are situated not far from the convent, his lordship took his departure.—*Tablet*.

## O'Connell and the English Catholics.

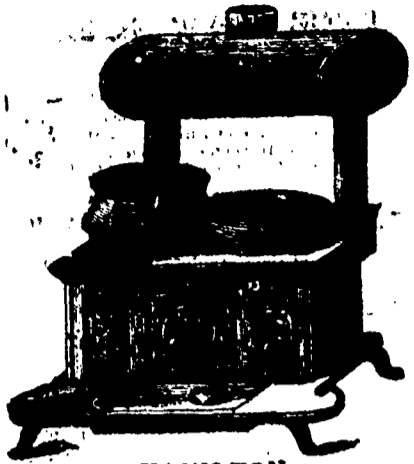
We gladly make space for the following letter from the brother of the late Cardinal Weld:—"To the Editor of the *Edinburgh Courier*.—Sir—My attention has been drawn to a letter, dated Lincoln's Inn, in your paper of this day. Your correspondent observes, that the conduct of the Repealers in Ireland, at their public meetings, amounts to sedition. As I have for some years been in the habit of attending, and taking part in public meetings, I shall be glad to learn what particular point (without danger of riot) constitutes a seditious meeting. If an evil is complained of, the effects of which clash with but the interests of few persons, a small number only will attend; but if the evil complained of be very deeply felt, and extending to all ranks of society, and on that account producing an overwhelming meeting, am I to conclude that such a meeting is illegal. If so, I have been often guilty. We hear from high legal authority, yet uncontradicted, that a power rests with the Crown, at any time, to call a Parliament in Ireland. The Union was a compact between the Parliament of England and the Established Church Parliament of Ireland, in which the people had no voice, and in which the rights, the interests, and the happiness of the Irish nation were unattended to. One-tenth of the labour and industry of the People of Ireland was conferred to the Established Church, under the plea of spiritual wants, though, in fact, as a provision for the younger sons and cousins of the Protestant aristocracy. In my early days I had to feel the sting of the penal laws; on entering manhood, I found the army, the navy—in short, every situation resting between the throne and the worst paid exciseman beyond my reach. The gates of ambition were closed against me, myself surrounded by degradation and insult, and all which to the aspiring mind could render life desirable, far removed. Through the gigantic exertions of, through the almost more than human powers vested in one individual, cheered on by the light hearts of his brave countrymen, assisted and supported by their noble-hearted priesthood—the measures of justice, that measure necessary because it was just—the Emancipation Bill—became the law of the land. Are these the persons I am to charge with sedition—the revered clergy of Ireland joined with the great defender of his country's rights? Do all the Catholics of England join in the charge, and support Lord Beaumont in denouncing O'Connell and the Catholic clergy of Ireland in the House of Lords? If so then have the English Catholics drunk the cup of ingratitude, and drained it to the very dregs. But O'Connell abuses the English Catholics; let him but see the letter of your correspondent, and he will retract. The English people cannot unite in just laws for Ireland; they go forth with the bayonet in one hand and the halberd in the other; never for a moment will they lay them aside. After a lapse of centuries they have not advanced one single step in the minds or hearts of the people of Ireland. A different course must be taken, and will be.—Your humble servant JAMES WELLS.—*Tablet*

FINCH ACRE.—We have scarcely space for a few words of eulogy under this head. The Carbons are still among the few exhibitions, which the season has left open to us. Westminster Hall receives daily its gratuitous thousands, while Westminster Abbey and St. Paul's are to be paid for. The dean of St. Paul's has set up, it seems, a bookselling business in a small way within the cathedral, and deals a little in medals, also for the encouragement of the fine arts. Nay, he sells the echo of the building at so much a whisper, and evidently deems it a great point of his religion to turn the honest penny in every possible way. A writer in the *Times* of Friday morning, says "How different is the state of St. Paul's Cathedral compared with that of a Roman Catholic Cathedral! How disparaging must it be for the spirit of the Protestant faith to be measured by such standards—and yet it will be. How unhappily true then are the remarks of Dr. Wiseman with regard to this cathedral. "I would," says he, "bring a heathen, after duly paying his entrance fee, into the Cathedral of St. Paul's, and desire him to guess the religion to which it belonged! Would not his first question be, does it belong to any religion? Is it a place of worship at all?" The persons object to pictures or statues, but don't object at all to the two pence a head tax from all whom they may attract.—*London Tablet*.

INVOCATION OF OUR LADY.—Traverse the whole of Europe, take your stand before the ancient monuments, interrogate them, ask who called them forth from the earth with all their wonders, and a voice will answer from the stones whereof they are built, from tradition, and from the annals of nations: Devotion to Mary. Found devotion to her has adorned the Catholic world with so many magnificent churches, so many rich abbots, so many hospitals, so many poetic recollections. In France, once so Catholic, what churches, what chapels, what hospitals under the invocation of our Lady, and what endearing titles are given to the divine Virgin. Here we have our lady of good help; there our Lady of pity; a little farther on, our Lady of universal joys; in another place, our Lady of universal aid; near the hospitals, our Lady of the seven sorrows; there, where a victory has been gained, is our Lady of victory; at the bottom of a valley is our Lady of peace; on a mountain is our Lady of grace; near the fleet is our Lady of good port; and there our Lady of deliverance, our Lady of snow, our Lady of the rocks, our Lady of lilies, and our Lady of angels.—*Orthodox Magazine*.

In Colonel Hamilton's "Men and Manners in America," just republished by Messrs. Blackwood, of Edinburgh, we find the following in the chapter—"New Orleans—Protestants and Catholics."

"Both Catholic and Protestant agree in the tenet that all men are equal in the sight of God; but the former alone give practical exemplification of his creed. In a Catholic church the prince and the peasant, the slave and his master, kneel before the same altar, in temporary oblivion of all worldly distinctions. They come there out in one character, that of sinners; and no rank is felt or acknowledged but that connected with the offices of religion. Within these sacred precincts the vanity of the rich man receives no increase; the proud are not flattered, the humble are not abashed. The stamp of degradation is obliterated from the forehead of the slave, when he beholds himself admitted in a community of worship with the highest and noblest in the land."



**HAMILTON IRON FOUNDRY.**  
JOHN STREET.

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

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

- The following are some of the sizes:—  
**Premium Cooking Stove.**  
 3 sizes with three Boilers.  
 3 do with four Boilers.  
**Parlor Cooking Stoves.**  
 2 sizes, with elevated Oven.  
**Parlor Stoves.**  
 2 sizes with 4 columns  
 2 do with 2 do  
 2 do with sheet iron top.  
**Box Stoves.**  
 4 sizes Panel Box Stoves.

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

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

Hamilton, September, 1843. 2

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

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

**O. K. LEVINGS, UNDERTAKER,**

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

Together with every description of Funeral appendages.

Funerals attended on the most reasonable terms.

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

**Stationery.**

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

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

**DENTISTRY.**

**N. B. REED, M. D. Operating Surgeon & General 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 above Oliver's Auction Room, corner of King & Hughson Streets. 3  
Hamilton, Sept. 6, 1843.

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**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 N. R. 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. 49

**NOTICE,**

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

**HENRY GIROUD, ROBERT MCKAY.**

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

**ROYAL EXCHANGE, KING STREET, HAMILTON—CANADA,**

**BY NELSON DEVEREUX.**

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

Hamilton, 1843.

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**OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.**

**C. H. WEBSTER, CHEMIST AND DRUGGIST,**

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

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

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

**Horse and Cattle Medicines of every Description.**

Physician's prescriptions accurately prepared.

Cash paid for Bees Wax and clean Linen, &c.  
Hamilton, Dec. 1842.

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A MONTHLY PERIODICAL, CONTAINING Chiefly selections from the best Catholic Reviews and other Publications.

Published with the approbation of the Most Rev. Archbishop.

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

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

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

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

Mch 11, Subscriptions received at this Office.

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AND LITERARY MAGAZINE.

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

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New York, March 11, Subscriptions received at this Office.

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

- Prayer Books,
- Catholic Piety,
- Flowers of Piety,
- Path to Paradise,
- The Scholar,
- Think Well On't.,
- Anglical Virtue,
- Meditations and Prayers.

Hamilton, September 20, 1843.

**T. BRANIGAN**

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The Highest Price in CASH for

**WHEAT & TIMOTHY SEED**

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Oils, Colours, Painting, Glazing & Gilding.

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

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

**MARSHALL SANDERS, JOSEPH ROBINSON.**

King street, Hamilton, May, 1843. 38

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

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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.

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King-street, April 25, 1842.



SYRIA

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SANDWICH ISLANDS.—M. Huguechin, of Bordeaux, has received a letter from Father Tignac, procurator of the congregation of Picpus, dated Valparaiso, 25th October, 1842...

FATHER MATHEW.—This whole-souled philanthropist continues his indefatigable temperance labors in London. It is estimated that he has administered the pledge to more than a million of people...

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A superior article which will produce a rich, heavy lather even in cold hard water: it is emollient and softening...

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Middletown, N. J., March 12, 1840.
Messrs. Comstock & 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.

KOLMSTOCK'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 sickness until too late to cure the real cause.
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A. H. ARMOUR, & Co. Kingston, March, 1843.

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Path to Paradise;
Garden of the Soul;
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Poor Man's Manual;
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A. H. ARMOUR, & Co. Kingston, June, 1843.

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