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THE CATHOLIC.

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

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

OFFICE—CORNER OF KING & HUGHSON STREETS.

J. Robertson, Printer and Publisher.

VOLUME IV.

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NUMBER 21.

From the Catholic Herald.

WHY SHOULD MORTALS BE PROUD?

Oh, why should the spirit of mortals be proud?
Like a fast fleeting meteor, a fast fleeting cloud—
A flash of the lightning, a break of the wave.
He passed from life to his rest in the grave.

The leaves of the oak, and the willows shall fade—
Be scattered around and together be laid,
The young and the old, the great and the high,
Shall moulder to dust, and together shall lie.

The hand of a king that a sceptre hath borne—
The brow of a priest that a mitre hath worn,
The eye of a sage, and the heart of the brave,
Are hidden and lost in the depth of the grave.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by,
And the memory of those who had loved her and praised,
Are alike from the minds of the living erased.

The peasant, whose lot was to sow and to reap,
The herdsman, who climbed with the goats to the steep—
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint that enjoyed the communion of heaven,
The sinner that dared to remain unforgiven—
The wise and the foolish—the guilty and just
Have quietly mingled their bones in the dust.

We are the same things that our fathers have been—
We see the same sights that our fathers have seen,
We drink the same stream, and we feel the same sun,
And we run the same course that our fathers have run.

The thoughts we are thinking on, they too would think,
From the death we are shrinking from, they too would shrink.
To the life we are clinging to, they too would cling,
But it speeds from the earth like a bird on its wing.

Yes, hope and despondence, and pleasure and pain,
Are mingled together like sunshine and rain—
And the smile and the tear, and the song and the dirge,
Shall follow each other like surge upon surge.

'Tis the twink of an eye—'tis the draught of a breath,
From the blossom of youth, to the paleness of death,
From the gilded saloon, to the bier and the shroud
Oh! why should the spirit of mortals be proud?

From the Quebec Herald and Catholic Advocate.

MR. EDITOR,—Will you oblige me by inserting in the next number of your independent paper, the following most extraordinary instance of fanaticism, I believe, on record. It occurred in Dublin, in September 1840. I happened to be in that city, at the time, and had the opportunity of seeing the unfortunate victim with my own eyes.

A young man, in the employment of Mr. Molly of Ship street, whose family and connections, I was assured, are highly respectable, and employed the greater portion of his time in reading and studying the Bible, and, of course, in interpreting its meaning as his fancy dictated, until he had wound up his mind to such a degree of enthusiasm as to lead him to commit the following deplorable act. He was one day reading the 5th Chapter of St. Mat., and was particularly struck with the 29th and 30th Verses of that Chapter; so much so, that, whether in the house or in the street, at his business

or otherwise, he ceased not to repeat these words: "And if thy right eye offend thee pluck it out, and cast it from thee, it is profitable for thee that one of thy members should perish rather than that thy whole body should be cast into hell. And if thy right hand offend thee cut it off and cast it from thee, it is profitable for thee that one of thy members should perish than that thy whole body should be cast into hell fire."

Shutting himself up, one day, in his room, he actually followed up to the very letter the counsel given in those passages, by scooping out his right eye with a knife and casting it from him; and afterwards cutting off his right hand!!! Shortly after the perpetration of this deplorable act, he was found extended on the floor of his room, (where he had fallen from loss of blood) writhing in the most dreadful agony. To the various questions put to him by his friends as to what could have induced him to mutilate himself in this frightful manner, his only reply was that in acting as he had done he "merely obeyed the command given by the divine Jesus, in the Bible, the ever blessed word of God." The unfortunate young man was immediately removed to Meath street hospital, where through the kindness of a medical friend, I had frequent opportunities of seeing him, and where he exhibited another proof, if any were wanting, of the danger of that protestant principle, which constitutes each man the interpreter of Holy Writ. Strange to say the wretched victim of this most absurd and perverse doctrine seemed to glory in what he had done, and, one day, while I was present sang a hymn of thanksgiving praise to the Lord for the extraordinary grace which he had bestowed upon him. He appeared to me to be about 23 years of age.

In a conversation which I had yesterday with a respected Protestant neighbour on the subject of *Millerism*, and the many instances of extraordinary delusion originating in the doctrine of Private Judgment, I mentioned the above fact; and it is, I beg to assure you, Mr. Editor, at his particular request, that I am induced to trespass on your valuable space with its recital. He is of opinion that, even in the good city of Quebec, there are many who wrest the *Scriptures to their own destruction*, as this unfortunate Youth did. He mentioned several facts, which he stated to have occurred here in the course of the last year, and instanced two in particular, that of a young-man, who all last summer, held forth from a chair which he planted in one of the most populous streets of St. Louis Suburbs, to the very great amusement of the children of that neighbourhood, and the other of a Saint not far from the same place who attempted to cut her throat, in order that she might be the sooner delivered from her house of clay, and enjoy Christ in the kingdom of heaven.

I remain Mr. Editor,

Your very Obedt. Servt.

AN ENEMY TO BIBLE HUMBAG.

A HINDOO DEITY.

Lord Combermere brought a Brahmin ox from India, and presented it to Her Majesty. The "natural viciousness," says the daily papers of the "sacred animal" rendered its confinement necessary. It was visited by Her Majesty and Prince Albert, and as the newspaper account states, "greatly admired for its beautiful symmetry and immense size:" having been so admired,

it was forthwith sentenced to execution. It is to be hoped that Her Majesty's millions of Hindoo subjects will not learn the fate of their deity. After it was killed, it was, says the report, beautifully dressed-up for the inspection of Prince Albert and the Royal visitors at the Castle, dressed not by the cook, but by the butcher. The Hindoo deity weighed 180 stone, and its heart 10 pounds. The rump of the deity was by Her Majesty's command, cured and salted for the Royal table. The skin is to be tanned and made into a hearth rug; the horns are to be polished. What would the Hindoos think of all this, if by chance they should hear of it? And what a reverse of fortune was that of the ox? Worshipped in one part of the world, imprisoned in another, then slaughtered, its rump eaten by the Queen of its worshippers, its skin made her hearth-rug, its horns stuck up in a hall! This, should it be known, will be a set-off to the gates of Somanauth, and give the Mahometans the laugh against the Hindoos.

THE STATE OF SOCIETY.

The poor have little—beggars none
The rich, too much—enough, not one!

INJURIES TO PUBLIC GARDENS.—The English are perhaps, the only people in Europe who cannot be admitted freely into public walks, gardens, or buildings, without committing some injury, or nuisance. Names are cut on trees and benches, or something or other is mutilated or defaced. It is very different on the continent. The public gardens at Frankfort are only separated from the high-road by a single rail, and yet nothing is injured, although no one is excluded. In these gardens a nightingale had for many years built its nest on a particular spot, close to one of the walks. It was seen by every one, and yet no one molested it, until one day a foreign servant saw and took it. When it became known the man was hunted by a mob, taken before the city authorities, and the fact being proved, he was sentenced to have his coat turned, to be drummed out of the city with every mark of disgrace, and never to enter it again. I am inclined to hope, by degrees, we are becoming more manly and trust-worthy sight-seers than we have hitherto been. The fine gardens of Hampton Court Palace are thrown completely open to the public, and I believe that the instances are very rare in which any injury is done to the plants.—*Jessey's Gleanings in Natural History.*

AGE OF ANIMALS.—A bear rarely exceeds twenty years of age; a dog lives twenty years, a wolf twenty; a fox fourteen or sixteen; hens are long lived, one was known to live seventy years; a hare or squirrel seven or eight years; rabbits seven. Elephants have been known at the age of 400 years. When Alexander the Great had conquered one Perus, king of India, he took a great elephant which had fought valiantly for the king, and named him Ajax, dedicated him to the Sun, and let him go with this inscription: "Alexander the son of Jupiter, hath dedicated Ajax to the Sun." This elephant was found with this inscription 850 years afterwards.

Pigs have been known to live to the age of thirty years; the rhinoceros to twenty. A horse has been known to live to sixty-two, but averages from twenty to thirty. Camels sometimes live to the age of a hundred. Stags are long lived. Sheep seldom exceed the age of ten; cows live about fifteen years. Cuvier considered it probable that whales sometimes live a thousand years. Mr. Malletton has the skeleton of a swan that attained the age of two hundred years. Pelicans are long lived. A tortoise has been known to live to the age of a hundred and seven.

From the Catholic Advocate.

HISTORY

Of the life, works and doctrines of Calvin, by Mr. Audin, Knight of the order of St. Gregory the Great, member of the Academy and literary circle of Lyons, of the Tiberine Academy of Rome, of the Academy of the Catholic Religion of the same city, &c. New edition, revised and corrected. Paris. 1843.

(CONTINUED.)

At Paris, in the bookstore of Etienne de la Forge, an ardent Lutheran, John of Noyon, assembled his hearers, and entertained them with his discourses. Adopting the same principle as maintained by Luther, that "he had God with him," he inflamed his disciples with burning zeal for the new gospel. From these clandestine night meetings issued forth a tribe of impromptu prophets and missionaries, who undertook to regenerate the faith of fifteen centuries. Thence went forth doctors without knowledge, Levites without soubtan, transformed into apostles by the breath of Calvin. To these, no principle of religion or society, was sacred, and they railed equally against the prerogatives of the altar and of the state. In many of the towns of France they excited trouble and dissensions, and rendered it necessary for the civil authority to repress their fanatical zeal.

"Before the magistrates they were full of pride, in prison, they were placidly serene; they believed themselves called by God, and inspired with his word. Calvin, at Paris, had founded a small church where he preached by night, with closed doors, attacking tradition in its Catholic organs, faith in its mysterious dogmas, the church, in the papacy, society, in its religious form, and thus he assailed the constitution of the country, its worship and its laws. Pasquier presents him "in the midst of his books and his studies, with a nature agitating with the greatest possible energy for the progress of his sect. We sometimes behold, says he, our prisons crowded with poor abused people, whom, without having access to them, he exhorted, consoled, and strengthened by letters, and he was in no want of messengers to whom the doors were open, in spite of the vigilance and precautions of the jailers. Behold the process by which he succeeded in the beginning to gain, by degrees, a part of our France; so that, after a long period of time, seeing the hearts of men prepared for his efforts, he wished to take further measures, and sent some ministers, who were called by us preachers, to exercise his religion in secret, even in our city of Paris, where the fires were kindled against them." (1)

At first government had recourse to menaces: menaces were useless: it employed the prison: the prison converted nobody. The Lutherans, in pamphlets disseminated by night, devoted the magistrates to the indignation of the people, their judges to the execration of posterity, the prince to the wrath of the Lord, the papists to eternal flames. Were they

1. Pasquier; recherches sur la France, lib. 8 page 766.

banished, they soon re-entered France with an ardour for proselytism, increased by the sufferings they had endured in exile. Was a passage read to them from the bible, wherein the apostle recommends obedience to the civil authority? They exhibited their father in Christ, at the Diet of Worms, hurling his defiance at the Emperor and at the different orders, and preferring rather to obey God than man. Luther, in their eyes, was a new Paul, whose word was to deliver the world from the darkness of superstition. It told that Luther was condemned by the Holy See, they answered, by reciting some verses in Latin which had traversed the Rhine: "If Luther is guilty of heresy, Christ must be condemned." The magistracy, for the most part, must have been ignorant of what occurred in the country, agitated by heresy, else, it might have, shown, at that very hour poor Carlstadt, flying from Luther's anger, and obliged to leave Saxony, and go to beg his bread, because he had trusted to the monk's word, and tried to introduce a new doctrine into the reformed world."

"Recourse was had to violence: stakes were fixed, and some fanatics who perished were eulogised as martyrs! Credulous souls, and more worthy of pity than of anger, who thought to gain heaven by apostasy, and died joyous for the glorification of a letter they did not understand, and in behalf of which not one of Calvin's successors would to day shed a single drop of blood! For the Christ made after Calvin's image, does not at this day resemble the Christ of certain ministers of Geneva. The Christ of John of Noyon had a double nature: he was God and man, and the Christ of the reformer's successors, is no more than a son of Adam, formed from the slime of the earth, and only a little greater than Alexander or Mahomet."

CALVIN AN AUTHOR.

Some Hugonots, who had fallen victims to the troubles of the times, and who, by the outraged authorities, had been selected as a warning to strike terror into others, found a defender in Calvin. He seized his pen, and gave his first book to the public.

"This work," says Mr. Audin, "is entitled *De Clementia*, being a paraphrase of a Latin writer of the epoch of the decline of letters. Moreover, this is the first time that a commentator is ignorant of the life of him whose work he publishes. Calvin has confounded the two Senecas, the father and son, the rhetorician and the philosopher, of whom he has made but one literary personage, living a patriarchal life of 115 years."

"We must pardon Varillas, for having with sufficient bitterness, revealed this error of the biographer of Seneca the philosopher, and not grow angry, as do the historians of the reformation, against the proud words of the French historian. What Protestant would not have done the same as Varillas, had the mistake been committed by a Catholic."

This work of Calvin, not unworthy of the era of the revival of literature, if re-

garded merely as a literary production, gave him some celebrity, and made him known to the learned world. He received various felicitations.

"Bucer, Capito, Ecolampadius congratulated the writer: Calvin had, in September of 1532, from Noyon, addressed a copy to Bucer then at Stratsbourg. The person, who was charged with presenting it to Bucer was a poor young man, suspected of ana-baptism, and was flying from France. Calvin's letter of recommendation is full of meek compassion for the miseries of the sinner. "My dear Bucer," he writes, "you will not be deaf to my prayers, you will have regard to my tears; I beseech you come to the aid of the proscribed, be a father to the orphan."

"This was sending the sick to a sad physician; Bucer, by turns Catholic, Lutheran, Anabaptist, Zuinglian. Besides, whosoever this proselytism of a moral cure? The exile was anabaptist by the same title that Calvin was predestinarian, in virtue of a text of scripture: "Go, whoever shall believe, and be baptized, shall be saved." The anabaptists believed in the inefficacy of baptism, without faith manifested by an exterior act; but was not Calvin, at that moment, as much to be pitied as the anabaptist? He also doubted, interrogated his bible, and believed he had discovered the sense of words which no intelligence before had been able to seize. What then was the truth, a conquest of which inspired him with such dread, that before propagating it, he must sell his charge of the church of Pont-l'Evêque, and even his paternal inheritance?"

In 1531, Calvin and his brother Anthony had united in giving to their brother Charles Calvin, powers to vend the property left them by their deceased father. Sometime after, he resigned his Chapel de la Gesine to Anthony de la Marliere for a stipulated price, *mediante pretio conventionis*, and his church of Pont-l'Evêque, to Caim, for a similar consideration. Up to this date he was fed by Catholics.

CALVIN AT THE COURT OF MARGARET—HIS PSYCHOPANNYCHIA.

The storm was gathering: Calvin wished to expose to its fury some other head than his own, and chose that of Nicholas Cop, rector of the Sorbonne, at Paris. Cop was a German of Bale, who was captivated with the student, because of his ready speech, his airs of virtue, of scriptural knowledge, his raileries against the monks, and his ridicule of the University. As to the rest; he was a man of a dull heavy mind, understood nothing of theological subjects, and would have been much better placed in a refectory than in a learned body; at table, than in the professor's chair. Cop had to pronounce his usual discourse on All Saints day, in presence of the Sorbonne and the University. He had recourse to Calvin, who set to work, and "built him up a discourse," says Beza, "an oration quite different from those which were customary." (2)

2. Beza Hist. de Eccl. t. 1, p. 14.

The Sorbonne and university did not assist at the discourse, but only some Franciscans, who appeared to be scandalized by certain propositions of the orator, and among others, by one concerning justification by faith alone in Christ: an old error, which, for many ages, has been trailed along in all the writings of heretics; often dead and resuscitated, and which Calvin, in Cop's discourse, dressed out in tinsel, in order to give it some appearance of novelty. But our Franciscans had sight and hearing equally good; they detected the heresy easily, and denounced to the parliament the evil sounding propositions, which they had taken pains to note down in writing. Cop was greatly embarrassed by his new glory; he had not expected so much noise. He, however, held up well, and convoked the university at the Mathurins. The University assembled in a body in order to judge the cause. The rector there commences a discourse, drawn up by Calvin, and in which he formally denies having preached the propositions denounced, with the exception of one only, precisely the worst, that concerning justification. Imagine the tumult which the orator excited! Scarcely could he make himself heard, and ask mercy. The old Sorbonnists shuddered on their benches. The unfortunate Cop would have been seized, had he not made his escape to return no more." (3)

It became known that the scholar of Noyon was the author of the archers, under Lieutenant John Morin, were sent after him to the College du Fortet, where he lay concealed.—Having intimation of this, he effected his escape by a window, and hid himself in the Foubourg St. Victor, at the house of a vine dresser.

"He changed his dress for the long gown of the vinedresser, and placing a wallet of white linen, and a harrow on his shoulders, he took the road for Noyon. On the way he was met by a Canon of that city, who was going to Paris, and who recognized the curate of Pont-l'Evêque under his disguise. "Where are you going, master John," he demanded, "with this beautiful accoutrement?"

"Where God pleases," replied Calvin, who began to explain the reasons of his disguise, "And would you not do better to return to Noyon," said the Canon, "and to God?" he added, looking at him with sadness. Calvin was silent for a moment; then taking the priest's hand—"Thank you," said he "but it is too late." Calvin went to the court of Margaret of Navarre, who had sufficient influence to procure his reconciliation with the court and university of Paris. It was the boast of Francis 1st to be the patron of men of letters, and Calvin, under this title, deserved some consideration.

"The little court of Nerac was at that period the asylum of writers, who, like Desperriers, there prepared their *Cymbulum mundi*: of gallant ladies who composed love tales, of which frequently they were themselves the heroines; of poets who extemporized odes after the model of Beza; of clerks and other gentry of the Church, who ridiculed the Virgin and the Saints, and entertained packs of hunting dogs, and courtisans; of players who had come from Italy, and who, in the Queen's

3. Hist. Univ. Par. auctore Bucke, tom. vi. page 329.

theatre, represented comedies taken from the New Testament, in which Jesus was made to utter horrible things against monks and nuns; or of imbecile princes, like the Queen's husband, who scarcely knew how to read, and spoke of doctrine and discipline."

There Calvin found le Fevre d'Etaples, who had fled from the anger of the Sorbonne. Beza says, and probably without sufficient grounds, that d'Etaples looked upon Calvin with a kind eye, "and predicted that he would one day become the author of the restoration of the Church." At all events d'Etaples died a Catholic.

From the Dublin Review.

Charitable Institutions of Italy— Naples

[CONTINUED.]

The albergo has several dependent institutions, which are under the superintendance of the commissioners appointed for its management. Of these the principle are the Ospizio of *S. Francesco di Sales* and that of *SS. Giuseppe e Lucia*. The latter is an asylum for the blind, who are taught to read, write, and perform both vocal and instrumental music. The number of pupils is of course variable, but generally exceeds two hundred. Besides these, there are several hospitals, some of which have been already mentioned; for instance, the *Maddonna di Loreto*, the *Madonna dell' Arco*, the *Cesarea*, and *S. Maria La Fede*. These institutions receive not only all other applicants each according to its own destination.*

The *Ospizio di S. Gennaro dei Poveri* ranks next in extent and importance to the Albergo, though long prior to its origin. This noble monument of Neapolitan charity was erected in 783, and the church which was connected with it still retains its original titles. About a century afterwards, the church and hospital were both placed, according to the wise and pious custom of those times, under the care of the monks of the Benedictine order; and in 1476, having gradually increased in extent and resources, it was made the great public hospital of the city. Its use as an hospital ceased, however, nearly two centuries ago; and since the great plague of 1656, during which it was constantly crowded, it has been converted into an asylum for aged poor of both sexes. It is a fine old building, consisting of two oblong rectangular courts, one rising above the other, with the ancient church at the extremity of the interior one. The inmates at present number about sixteen hundred, of whom eight hundred and twenty are men, the rest women.†

The *Ospizio della SS. Nunziata* claims the honor of being the second founding hospital established in Europe,—that of Rome alone being prior to it in origin. The building itself dates from a much earlier period. It was founded by Sancia,

* Not being at this moment, able to lay our hands upon the official returns of the last years, we give the numbers admitted into the Albergo Reale and its dependencies, during eight months, up to August 31, 1833. They are as follows: Albergo, 4924; S. Giuseppe e Lucia, 217; Cesarea, 36; S. Francesco di Sales, 594; S. Maria di Loreto, 449; Madonna dell' Arco, 286; S. Maria La Fede; 624; total, 6416.

† S. Gennaro is probably best known to visitors as the entrance to the great catacombs of Naples.

chosen King of Naples in the early part of the fifteenth century, and by the wisdom and benevolence which characterized his administration, obtained the surname of the "Wise and Good."

From the very moment of its foundation, it became the most popular charity of the city, and received numerous and extensive donations, as well from private individuals as the public purse. Among its earliest benefactors were Queen Giovanna II, and Margaret, mother of the wife of Robert of Provence, who was celebrated Landislaus; the latter of whom bestowed upon it the principality of the town of Lesina. Leo X. in 1515, transferred to it the property of the rich Abbe of Monte Vergine. The funds, however, suffered severely from the failure of a bank which the directors opened in the seventeenth century, and its present revenues scarcely exceed sixteen thousand ducats.

The *Nunziata* is at once a founding hospital, a conservatory, and a retreat for penitents; the three classes, however, being entirely separate, and each under a different superior. The manifold objects embraced by its comprehensive charity are detailed in a not ineludent inscription which stands above the entrance.

"LAC PUERIS, DOTEM INNUPPIA, VELUM-
QUE PUDICIS.

DATQUE MEDELAM EGRIS, HEC OPULENTA
DOMUS.

HINC MERITO SACRA EST ILLI QUE NUPTA,
PUDICA,

ET LACTANS, ORBIS VERA MEDELA FUIT."

The foundlings of the institution amount to about eight hundred. They are supported and educated till their seventh year, after which the boys are removed to the *Albergo dei Poveri*, unless claimed by their parents or other friends. For there is a charitable custom among the pious Neapolitans of adopting these little friendless outcasts, and educating them as members of their own family. The children thus adopted are called by the simple and endearing title, *Figli della Vergine*, and are piously supposed to draw a blessing upon the family into which they are introduced. The female foundlings remain in the institution itself under the care of the Sisters of Charity, till they are of an age to select a state of life for themselves. If they embrace the religious profession, they are provided for in some of the convents of the city. Should they choose to marry, a small dowry, suited to their circumstances, is supplied from the funds of the institution.

A most interesting feature in the constitution of the *Nunziata*, is the provision which it makes for its *eleves* during their after-life. They are anxiously watched and shielded from danger. As far as is possible, a friendly intercourse is maintained with them; and if, through frailty and folly, they should be betrayed from the path of virtue they were taught to tread, they are anxiously sought out and received once more, and by every device of tenderness and charity, drawn back to the happier course to which their early education had formed them. The temporalities of the *Nunziata* are under the management of a

commission, consisting of three noblemen, of whom the Principe Torella is the present head. But the internal affairs are directed by the rector, who is always a priest. The females are under the care of the Sisters of Charity.

The charitable asylums for young females, entitled *Conservatori*, the nature and object of which have been described in a former paper, are almost without number at Naples. Some of them still possess considerable property derived from ancient foundations, though almost all have suffered from the political revolutions of the present century. The *Conservatorio della Spirito Santo* was founded in 1559, under the auspices of a benevolent Dominican, assisted by an association of religious laymen, from whose name the present title of the asylum is delivered. The object originally contemplated was to provide a secure asylum for those young females whom the bad example or profligacy of their parents exposed to danger of seduction. In 1564, Cardinal Caraffa established a fund to be distributed among the inmates, in dowries, of a hundred ducats each. Some years afterwards, the Directors opened a bank, the profits of which were to be applied to the benefit of the institution;—a device commonly employed in those times. However, this bank is no longer in operation, and the girls derive a portion of their support from their own labour. They are about three hundred in number, and the establishment is celebrated throughout Italy for the beauty and excellence of the lace which they manufacture.

The *Convitto del Carminello* may be taken as a specimen of the humbler class of conservatories. It was founded in 1611, partly by private charity, partly by a grant from the Mon' di Misericordia, an institution of which we shall have occasion to speak hereafter. Its arrangements, though of the homeliest description, are admirably calculated for the class for whom they are intended. The number admissible is about two hundred, of every age from seven to seventeen. As soon as they have completed their seventeenth year, they are entitled to a dowry of a hundred ducats; but they are at liberty to reside within the institution as long as they remain unprovided.

The first care of the Directors is to bestow on the pupils a plain, but solidly religious education; in addition to which they are instructed in the usual female arts, and employed in plain work, weaving, and embroidery, or in the manufacture of ribbons and velvet, the profits being applied partly to their own use, partly to the maintenance of the establishment. These, and many similar houses,* still

* We subjoin the names of a few. 1. S. Francesco di Sales, a very large community, containing three hundred; 2. S. Vincenzo Ferreri; 3. Rosario delle Pigue; 4. Rosaria a Porta Medina; 5. L'Addolorate; 6. La Concezione; 7. S. Maria del Rifugio; 8. S. Nicolo a Nilot. 9. The *Conservatorio dell' Ecco Homo a Porto*, and that of *S. Maria del Trionfo*. Both are penitentiaries, the former founded by the Abate Pelegrini, and containing about seven hundred inmates; the latter is still more interesting.

possess considerable, though lamentably diminished, revenues. Many others are entirely dependant upon the casual, but yet unfailing charity of the people.

Of this latter class, though our limits render details impossible, we cannot avoid mentioning two, the *Conservatorio del Ecco Homo a Porto*, and that of *S. Maria del Gran Trionfo*. The former was founded by the Abate Pelegrini, and contains about seven hundred inmates. The latter is still more interesting. It was founded some years since by the Abate Cotillo, a zealous Neopolitan priest, who, like the Abate Palotti at Rome, may be regarded as the Apostle of his native city. Among his numerous projects of benevolence and charity, this humble but extraordinary man undertook the erection of an asylum for penitents. Trusting in the assistance of Providence, with that true evangelical confidence which always distinguishes genuine devotion, he commenced the work, literally, without resources; and, as an example to those whose means would permit them to assist in the undertaking, he himself contributed all that his poverty and prodical charities left at his disposal—his share of manual labour in the work. One morning the humble Abate Cotillo was seen, at the head of a small body of workmen, with a load of building stones upon his back and a mattock in his hand, to commence the foundation. The effect was astounding. The news spread like wild fire through the city. Contributions flowed in from all rank and from all quarters. The rich contributed money; the architect furnished plans, the poor, whose resources permitted no further contributions, gave the labours of their hands with a willing heart; and in a short time the building was completed, and the benevolent wishes of the founder fully realized.

The penitentiary of the Abate Cotillo might serve as a model for all such establishments. The visitors will be especially struck by the parental tenderness and delicacy with which the erring daughters of shame are here received and treated. Regarding as abundantly sufficient the chastisement which their own conscience, under sound religious direction, but too sternly inflicts, for the rest, all the arrangements, though strict to the last degree, are such as to sweeten their lot, and to make them forget that they have been outcasts from that society whose first laws they have violated. Sensible, upon the one hand, of the necessity of constant occupation in order to prevent the mind from reverting to the dangerous recollections of former life, and, on the other, aware of the impolicy of wearying the unstable resolution of the penitent by excessive and irksome employment, the humane and considerate founder has introduced, into his system some of the less laborious and distressing occupations, even such as partake more of relaxation, than of labour. Music, both instrumental and vocal, forms part of the duties of the day, and especially sacred music of the most solemn kind.

The subjects, of course, are varied, but many of them are selected expressly for the singers, and nothing can be more touching than the execution of some of their solemn and penitential hymns of the church. The performance of the choir of S. Maria del Gran trionfo is among the most interesting in Naples, not only in Naples, not only for itself, but for the associations of charity, benevolence, and religion, with which it is connected.

The penitentiary of S. Maria del Presidio is more ancient. It was founded in 1647, and placed under the care of the Pii Operari of S. Nicola alli Curia. The inmates number about sixty, and form a very edifying community. They are supported by their labour and by casual charitable contributions. The church of the congregation is a curiosity in its way, having been built with a legacy bequeathed from the hoarded savings of a beggar, who, in his apparent poverty, had long subsisted on the bounty of the charitable brethren.

The Conservatorio di S. Raffaele is a large establishment, containing a hundred and fifty inmates. It is under the care of the nuns of the Addolorata, a religious sisterhood living in community, but without solemn vows or obligation of enclosure, and entirely devoted to this, and similar works of charity.

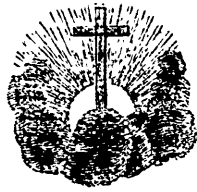
All the above mentioned conservatories are open, indiscriminately, for every applicant. There are others, reserved (from motives of delicacy and consideration for their feelings) for females of the better classes. The Ritiro di Mondragone, for instance, is intended exclusively for young females of poor but respectable family, and for widows of reduced fortune. It was founded in 1658, by the Duchess of Mondragone, from which it takes its name. Others, again, are intended for the orphans of particular classes of tradesmen or mechanic, and are supported by the confraternities of their respective trades. Thus the watchmakers have S. Maria della Purita; the notaries, S. Maria dei Notari; the silk-weavers, S. Filippo and Giacomo; and the cloth-spinners, S. Rosa dell' Arte di Lana. To be continued.

• Another of these institutions for particular trades is S. Genaro dei Calvalanti, but we cannot at this moment recall its specific destination.

AN OATH.—The Philadelphia Sun states that a man named Zimmerman, residing in Huntington, P., having an arbitration with his neighbor, made an affirmation in relation to his account, and said, "If what I have stated be not true, I hope the Almighty will send me to hell!" The words were scarcely uttered, when he fell over and expired!

ENGLISH PAGANS.—At the Quarter Sessions lately held in Taunton, the Chaplain of the prison stated that no less than 200 prisoners had come under his notice during the last year, who were ignorant of the name of the Saviour, and unable to repeat the Lord's prayer.

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



THE CATHOLIC

Hamilton, G. D.

WEDNESDAY, FEBRUARY 14, 1841.

THE BIBLIOMANIA.

"Faith comes by the hearing, and hearing by the word of Christ." Rom x. 17; then it comes not, as all Protestants pretend, by reading the scriptures, and interpreting them every one for himself. We must square our faith by the Saviour's rule, which he has pointed out to us so clearly in the scriptures; that is, we must hear and obey the voice of his Church teaching and directing us, under pain of being accounted as *Heathens*. Matt. xviii. 17. Now, the voice of his Church is the voice of her lawful pastors, whom he sent, as he himself had been sent by his heavenly Father, to teach all nations: John xx. 21, and to whom he was heard to say: *he, who hears you hears me*. Luke x. 16. Mark only how he chid his Apostle Thomas for not believing, on the word of the other Apostles, that they had seen him risen from the dead. "Except," said Thomas, "I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe." When afterwards Christ shewed him the wounds in his hands and feet and side, with a full faith the Apostle then exclaimed: "My Lord and my God!" Then "Jesus saith to him: because thou hast seen me, Thomas, thou hast believed; but blessed are they, who have not seen and have believed." John xv. 26—9. Does not the Saviour here teach us, by his mild rebuke to Thomas, that we ought to believe his revealed truth, though surpassing our conceptions and understanding, when propounded to us by his Apostles and their lawful successors, with whom he has promised to abide, together with his spirit of truth, at all times, even to the end of the world?

But no: the Protestant must judge of every thing by himself; he must, like Thomas, see, and feel, and comprehend all, before he believes. At the Tempter's suggestion, he has tasted the fruit of the tree of knowledge, and is become as a God knowing both good and evil. Genes. iii.—He will now judge God himself, and decide what he can and what he cannot do; what to trust, and what to distrust of his divine word. He will not, as Saint Paul exhorts, "bring into captivity his

understanding, in obedience to Christ."—2. Cor. x. 5. He will venture with his glow-worm spark of reason to explore the immeasurable depths of God's infinite wisdom, power, justice, goodness, mercy, and all his other unsourchable attributes. He will deny to him, who created all things out of nothing, and rules and preserves whatever he has made, the power of doing with his own works whatever he pleases. He believes not that he, "who spoke, and all was made; who commanded, and all was created." Pa. xxxiii. 9, can change one substance into another; though he reads in the sacred text how that same God incarnate, at the marriage feast of Cana in Galilee, changed water into wine; and declared to his twelve at the last supper, in fulfilment of what he had told the unbelieving Jews of Capernaum,—John vi. th,—that the bread which he gave them was his body; and the wine his blood; the bread his very body that was broken; and the wine his very blood about to be shed for many, for the remission of sins: though he had formerly empowered Moses to change the waters of Egypt into blood, and to work the other stupendous wonders recorded in the Old Testament: though he gives to all living creatures the power of transmitting what they eat and drink into their flesh and blood; and even to all that grows or vegetates, that of changing into its various form and substance—the very substance of the common soil, or earth. Yet, of him, whom Protestants own to be God, they deny the truth of his repeated declaration, that he would, by such a change, give to his followers *his very flesh to eat, and his very blood to drink*; thus realizing in himself, to the very title, the figurative paschal lamb, that was not only slain, but eaten, and whose blood, when shed, and sprinkled over their door posts, forbade the approach to them of the destroying Angel: All this, however, Protestants venture to deny, merely because it implies a mystery to them inexplicable. But there is no faith in believing what we know and understand: faith ends in knowledge as hope ends in enjoyment.

To doubt the word of a fellow creature, would be the greatest insult you could offer him: for what is a Liar in the estimation of society, on whose word you can never rely? Then what an insult must it be to God, who is truth itself, for the creature to disbelieve, or call in question his revelation, and most solemn declarations; and merely because with its mite of intellect, it cannot fathom the depths of his infinite power and wisdom! Evils are cured by their opposites. By distrusting God's word in paradise man fell; and only by trusting and obeying it he can rise from his fallen state; wherefore has God grounded his religion on mysteries inexplicable here, to teach us the necessity of Faith, without which it is impossible to please God.

We are surprised that the conductors of that well-meant, and to a certain extent useful, publication, the *Temperance Advocate*, should admit into it so much

home-spun stuff about the use of *mineral-water* to be used in the Lord's Supper. Are they then afraid that they will get drunk at their sacrament? All the world knows, and we in particular, who have resided for years in wine countries, that wines will not keep, but turn sour, without being tempered with a proportion of brandy mixed up with them. Who in the world ever thought of pressing down raisins in water to make wine of them? There are those among our preaching and scribbling worthies, who put forth theories on subjects, which they know nothing of, merely to pass themselves off as the most knowing ones in all things ancient and modern, sacred and profane. This always takes with the simple and uninformed multitude; and that for such suffices. But let us not for this make fools of ourselves in the eyes of the whole world. Let such, if they prefer it, hold their sacrament in the shape of harmless tea, sweet cakes, biscuits, and lollypops. This would be so more censurable than the custom of the ancient *Aquarians*, who used only water for wine on their sacramental occasions; or that of the Presbyterian *Broth Kirk* in Aberdeen, which in our time, as the best emblem of the Saviour's supper, made lamb flesh and mutton soup the truest symbol of the Christian's mystical feast.

Verbum non amplius addam.

Welland Canal Riots.

It would seem that the spirit of Orangism directs our Provincial Government in all its arrangements for social disorder. On the Welland Canal it has placed, for the preservation of the peace, a black corps; an insult offered to any white population, but particularly so to the sensitive Irish; and also in having appointed for the prevention of out-breaks, on these public works, none but Protestants, among whom are many Orangemen, and not one Catholic. These cherished pets of our anti-Catholic rulers have been all along fomenting discord among the unsuspecting Irish labourers; and will do all they can to render their pretended services necessary, and keep themselves in office. Let, then, this our wise, upright, and truly Protestant Government take upon itself all the merit of the quarrels, murders and interruptions, of the public works on the Welland Canal.

We understand that the Catholic pastor of St. Catherines, who has done more towards the preservation of the peace among the labourers than all their troops and constables together, is resolved, if measures are not changed, to mix himself up no more with this villainous concern. We must however decline in justice to the Honourable president of the Board of work, Mr. Killally, that such a state of things would not be allowed, were he fully aware, from *authentic sources*, of the manner in which the police force, as it is termed, is kept up and conducted.

• The Bishop's Pastoral Letter is our next.

MORE INCENDIARISM!—On Tuesday night, between 9 and 10 o'clock, another fire was discovered in the lumber shed, rear of the *Gazette Office*, occupied by Mr. George P. Bull, which immediately communicated to his stables on one side, and the extensive stabling of Mr. John Bradley on the other. The flames rapidly spread to the adjoining premises, which soon became a prey to the devouring element. Major Bowen has lost three dwelling houses,—Mrs. Willson three dwelling houses,—Mr. Bull's stables, sheds and driving-house, together with a large quantity of lumber, hay, harness, waggon, &c.—Mr. Bradley's stabling, sheds, hay, &c.—Mr. English's large work shop, fitted up for a dwelling-house. One solitary house only remains in the entire block, which was saved by being rough casted.

The following families were rendered houseless by this calamity:—Mr. Wrightstone-cutter. Jesse Hawkins, a man of colour. John Reid, shoemaker. Mr. Baker, carpenter. Daniel Meikle, Tailor. Mr. Taylor and Mrs. Law, Mr. Walker, Shoemaker, with some other persons whose names we have not learned.

Too much praise cannot be given to our friends for their devoted exertions to prevent the flames from communicating to the buildings on John Street.

On Wednesday night also, between 9 and 10 o'clock, the alarm of fire was again sounded. Mr. Morin's stable was discovered to be on fire, but not having made much progress was soon got under. At 2 o'clock the same night, the same stable was again fired, but fortunately discovered in time to arrest the flames.—*Gazette*.

From the Journal of Commerce.

DENS' THEOLOGY,—CONFES- SION OF SINS.

Messrs. Editors, can you explain, why it is that Catholics are always on the defensive, never on the aggressive? During my sixteen years residence in New York, I have made it a point to read periodicals of every party and of every religious creed from every part of the Union, and I can conscientiously assert that with few—very few honorable exceptions, the entire American press would strike a casual observer as either anti-Catholic or anti-Christian! Why is this so? Can you explain why it has been the same in all ages—why the true Church has been the object of attack by heretics, schismatics, and rebellious children: from the days of Corinthus and Simon Magus down to those of Voltarian Spring or itinerating Sperry? Can you explain why it is, that Protestant England with a monarchy and an established Church, has been the unrelenting persecutor of the Irish Catholics for the last 300 years, and that Republican America without any established religion has, in a most deplorable extent followed her example? Do not like causes produce like effects?—Do not rebellious children ever prove the most unscrupulous enemies, the most reckless calumniators, the most fiendish parricides? And the children shall rise up against their parents and put them to death."

From the bosom of the Catholic Church

as has been foretold, have, in all ages, gone forth, either expelled or spontaneously, the countless sects, that never afterwards ceased to wage a war of extermination against their parents: until in the natural course of novelty and error, they became totally extinct or comparatively innocuous and impotent. Such were the Arians, the Donatists, the Nestorians, the Eutychians, the Greek Schismatics, the Iconoclasts, the Manichæans, and their hideous progeny, the Albigenes, &c. &c., who never remitted nor relaxed the unholly warfare of misrepresentation, lies, slander, calumny, violence, and blood. So also acted the ferocious Reformers of the 16th century. With the Bible in one hand, and the sword in the other, they carried desolation and death into every Catholic country, too weak to oppose the aggression or too indifferent to the ancient faith to withstand the seduction.

Witness the robberies, the plunder, the sacrileges, and persecutions committed in England, in Scotland, in Germany, in France, in Sweden, but above all and beyond all, in ill-fated Ireland, where execrable penal laws, legalized robbery, openly suborned assassinations, wholesale massacre, fire and sword, the gibbet and the dungeon, famine and pestilence have been for all ages in operation; and all invented, enacted, enforced, and practised against Catholics by Protestants—Bible-reading—Psalm-singing, Confession-detesting Protestants!

Messrs Editors, when you will have explained all this, you may again hear from yours

PATRICK S. CASSERLY,

One of those so politely stigmatized as
"Base Foreigners."

109 Nassau st., Dec. 6, 1843.

From the Catholic Herald.

THE FORGED CLAUSE

IN THE TWENTIETH OF THE 39 ARTICLES.

Mr. Editor.—I have frequently heard that the first Protestant Bishop of Philadelphia was so dissatisfied with the English Book of Common Prayer, that he organized a society for the reformation of said book, and that one of these was the suppression of that part of the "visitation of the sick," in which the established church of England acknowledges the authority both of confession and the forgiveness of sins, by the ministers of Christ's church. No matter how ancient, universal, and scriptural these doctrines have ever been held, they are too Popish and anti-Protestant to be countenanced by the Episcopal Church of Philadelphia. But my object is not to quarrel with what they have done, but to say a few words about what they have *not done*. I have never examined one of the newly fashioned prayer books, but understand that there has been no reformation made in the 20th of the 39 articles, and in consequence am led to believe that Episcopalians are ashamed and unwilling to believe that Christ was in earnest when He said to His apostles—"As my Father hath sent me, I also send you:—Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained. Amen, I say unto you, whatsoever you shall bind on earth, shall be bound also in heaven; and whatsoever you shall

loose on earth, shall be loosed also in heaven.—Can they, or any others, really think, that our merciful Redeemer, who could not deceive, would use such language to His apostles, just before ascending into Heaven, if He did not mean that He would forgive in Heaven the sins they would forgive on earth, when acting under the commission which He had just conferred on them? I cannot by any means understand, how Protestants profess to believe in Jesus Christ, the second person of the Blessed Trinity, true God and true man, and yet refuse to believe His plainest words, tho' found in their own Protestant Bible, and universally taught, until they began to mend what He had finished 1500 years before Protestantism was ever heard of. Protestants, in refusing to believe the plainest words of their own Bible, show that their strong profession of Christianity is but a spirit of delusion.—"He that believeth not the Son shall not see life; but the wrath of God remaineth on him." Almost the last words He spoke before His ascension, were—"Whose sins you shall forgive, they are forgiven." "O! who can bear this Popish doctrine!" cry all kinds of Protestants, except those who style themselves *Episcopalians*—who hang their heads in shame, and begin stealthily to tear the leaves of their prayer books, on which was acknowledged this doctrine, which they had always professed to believe, but had likewise scorned to practice. This, of course, rendered a new and popular prayer book highly necessary, in which American Puritan prejudices were to be more attended to, than the doctrines of the established church of England, whose power was over in America. But in the *forgery* of the 20th article, viz: "The church hath power to decree Rites or Ceremonies and authority in Controversies of Faith." This is not only a *forgery* on the truth, but likewise a *forgery* on the Protestant Episcopal Church, both of England and America, for it bluntly contradicts the last clause of of this same 20th article, in which it is said the "Church ought not to enforce anything (against Scripture) to be believed for necessity of salvation"—which virtually takes away all authority from the church, and transfers it to the Scriptures, or rather to the private interpretation of Scripture by every individual. The *authority* clause in the beginning of this article being an arrant *forgery*, added long after the articles were made and confirmed by parliament, it follows of course that the real doctrine of the Episcopal Church on this head, is as loose, if *not more so*, than any other Protestant sect whatever, and if possible, more inconsistent. At first it disclaimed all authority, except through parliament; an after-thought seized it, and it committed a *forgery*, saying—"the church has authority in controversies of Faith," and it places this *forgery* by stealth at the head of the very article in which it had formerly referred all authority to Scripture. So degraded and ignorant had Protestantism rendered the people of England at the time this *forgery* was committed (about 1575) that the change in their religion was effected with-

out their knowledge, and continued unnoticed for over 159 years; so that they actually went to bed with one religion, and got up with another!!! And what is still more strange in this affair is, that after the *forgery* was discovered, they thought it as good as any of the original, and have continued it as part of their religion down to this day!!! So much for the intelligence of self-glorifying, Bible-reading, Religion-making Protestants! I have the History of the above *forgery*, as given by Henry Horne (Lord Kaim) author of the *Elements of Criticism*, in the 1st volume of his *Sketches of the History of Man*:—"The people of England must have been profoundly ignorant in Queen Elizabeth's time, when a forged clause added to the 20th article of the English creed passed unnoticed till about 40 years ago." He gives the following note to the above:—"In the act 13th Elizabeth, 1571, confirming the 39 articles, these articles are not engrossed, but referred to as comprised in a printed book, entitled—"Articles agreed to by the whole clergy in the Convocation holden at London, 1562." The forged clause is—"The church hath power to decree rites and ceremonies, and authority in controversies of Faith." In the articles referred to, that clause is not to be found, nor the slightest hint of any authority with respect to matters of faith. In the same year, 1571, the articles were printed in Latin and English, precisely as in the year 1562. But soon after came out spurious editions, in which the said clause was foisted into the 20th article, and continues so to this day."—p. 88.

Let the Rev. Mr. Tyng read the above note, and recollect that it is taken from high Protestant authority, and then go to his dear "Protestant Association," and make one of his warning speeches about "Popish ignorance," and "superstition," and end by boasting of the light which accompanies an "open" Bible, and "Protestant Associations" especially, during the great London riots of 1780!

Your's &c.,

PETER.

IMPRESSIONS OF FATHER MATHEW.—The multitude require a handsome and imposing person in the individual who is to lead them, and Father Mathew is unquestionably handsome. He is not tall, he is about the same height and figure as Napoleon, and is, throughout, well-built and well proportioned. He has nothing of the meagre, haggard Franciscan monk about him; but, on the contrary, without being exactly corpulent, his figure is well rounded, and in excellent condition. His countenance is fresh and beaming with health. His movements and address are simple and unaffected, and altogether he has something about him that wins for him the good-will of those he addresses. His features are regular, and full of a noble expression of mildness and indomitable firmness. His eyes are large, and he is apt to keep his glance fixed for a long time on the same object.—*Kohl's Ireland, Second Series.*

PAYMENTS RECEIVED.

Gore of Toronto—Rev. Eugene O'Rielly, 12s. 6d.; and for Charles Quin, (Athol) 7s. 6d., also for Nicholas O'Connor and John Roe, each 15s.

Brockville—Mr. Henry Walsh, 15s.
Park—Rev. J. H. McDonagh, 15s.; and for Thomas McCaffrey, Esq. Jacob Surcelly, and Donald McEellan, each 15s.; also for Mr. George Dixon, [Carleton Place] 7s. 6d. and for books, 7s. 6d.

The Convent of Mount Saint Bernard.

In the centre of a narrow defile, the convent of the grand Saint Bernard shows itself to the traveller like a port in a storm. There I was received by the pious monks, with a warmth and sincerity that could not have been surpassed, had the object been their dearest kinsman. In a moment my snow-encrusted cloths were taken off; and dry linen, with a complete change of dress enabled me, amid many congratulations on my safe arrival, to sit down to supper in the refectory. It was a "mengo day," and consequently, we had no delicate cheer; but exercise and toil had sharpened my appetite, and the plainest food to me seemed delicious. A few short prayers repeated by all the monks, preceded and followed this meal; which, at an early hour, I was conducted to my cell, where an excellent bed completed; the measure of the day's enjoyment; and there, regardless of storm which raged without, I soon fell into a sound and refreshing slumber.

The convent of the grand St. Bernard is built upon the banks of a small lake, at an elevation of eight thousand and seventy-four feet above the level of the sea, a height at which, in the old world, no other habitation is known to exist. The winter there lasts nine months; and even in the very height of summer it often freezes. The winds, confined in the narrow defile that encloses the convent, blow almost uninterruptedly, and with such violence, as sometimes to raise whole mountains of snow, and darken the atmosphere with its flaky clouds. Seldom indeed, is a clear sky enjoyed there; in general, dark vapors envelope the mountains, and veil the convent in impenetrable obscurity. Under shelter of the neighbouring rocks, the monks have formed several small gardens—miserable gardens indeed—producing, by incessant attention, few wretched herbs by the month of August. All the necessaries of life are brought at great expense, from the neighbouring valleys. At the western extremity of the lake is a small plain on which formerly stood a temple consecrated to Jupiter. The mountain itself was called Mons Jovis, until that appellation was lost in the name of its celebrated founder.

The convent of St. Bernard is open to all travellers, without distinction of age and sex, country or religion. On them the ecclesiastics lavish all their assistance, and bestow all their consolations, seeking no other recompense for their cares, no other indemnity for their expenses, than the throbs of conscious self-approbation which such a life cannot but ensure. During the summer the passage of the mountain is always practicable and safe; but when the snow begins to fall it is extremely hazardous. The severity of the cold, the density of the fogs, and the frequency of sudden whirlwinds, are not the only dangers to be feared: every moment the traveller runs the risk of being swallowed up by an avalanche, or precipitated into some hidden abyss. The number of persons who cross the grand Saint Bernard every year, is reckoned at from fifteen to

twenty thousand; it is principally frequented during the fairs of Lombardy, or when either side of the Alps happens to experience a scarcity. The convent is calculated to accommodate from twenty five to thirty of the highest class of travellers, and about three hundred of an inferior degree. The former have excellent apartments and single beds; the latter sleep in two large saloons, containing a great number of litters. From the month of December to that of May, two domestics called maronniers, daily descend the mountain to certain distance; the one towards the Valais, the other towards Piedmont. They carry a small quantity of bread and wine, and are accompanied by large dogs, trained to discover the path through the midst of the snow, and to hunt out tracks of strayed travellers. When the maronniers do not return at their usual hour, or when a traveller more fortunate than his companions, reaches the convent and announces their distress, the ecclesiastics themselves, armed with long iron shod soles, sally forth amid the snows, and hurry to the relief of the distressed wanderers; they re-animate and support their drooping spirits and frames; advancing before them, clear a passage through the snow; and not unfrequently carry them by turns on their shoulders. The acuteness and courage of the dogs are, however, most conspicuous when in quest of travellers, surprised by an avalanche. If the victims of these mournful accidents be not too deeply buried, the dogs discover them by scent; but this instinct not being sufficiently powerful to enable them to penetrate far through, the monks supply the defect by sounding with their long pole, the suspected places. When, from the nature of the resistance, they have reason to suspect that a human body is touched, they quickly clear away the snow, and often have the happiness of restoring life to the unfortunate, on whom, but for them, light and life had closed for evermore. In triumph they carry them to the convent, and there cherish them in their bosom as long as wearied nature requires their care. Yet these are men, who, if they should venture, henceforth, to visit Great Britain or Ireland, would be declared in a law enacted in 1829, guilty of a misdemeanor.

From the Catholic Advocate.

FOUNDATION OF PROTESTANT FAITH.

(Concluded from page 145.)

Jesus Christ had taught the necessity of doing works of penance—works of charity—good works. The church had, inculcated the same necessity. But the Protestant rule soon made it appear "that good works possessed no value, and were unnecessary." Nay, it led some to think "good works" rather an *obstacle and impediment* to salvation. Works of penance, of mortification, and acts of self-denial, though always encouraged by the church, and practised by Christ and his disciples, were pronounced superstitious and abominable. The confession of sins, which evidently was founded on the power left with the ministry, "to forgive or to retain sins," was declared useless, and

abolished. The public worship of the church, so solemn, grand, impressive, and full of signification, was denounced, and frittered down to a sterile, cold, informal, soulless and unmeaning thing.—And the vague declaration of "faith in the Lord Jesus," or "faith on the Lord Jesus," was devised as a substitute for sacraments, good works, the virtues, and the public ritual. And this "faith in the Lord Jesus," meant any and every thing you please. It included every variety of opinion. It suited the opinions of to-day, and the opinions which might be devised to-morrow. It was ready, to shelter the innovators who had already broached their views, and the innovators who might come forth from the womb of future time, with new interpretations, new conceits, new darkness, mist, and obscurity, where already all was darkness and obscurity.

The principle was, "read the Scriptures, and judge for yourself." But every man who took time and trouble to read and judge, was not content to do so for himself, but must needs do so for every one who would listen to him.—They succeeded to separate many from the unity of faith, but they could not agree on any articles of faith, which would be universally received. No tenet could be considered as settled and ascertained. No number of men could unite in the profession of the same tenets, without superadding the restriction of a confession of faith to the Scriptures. This confession was the authoritative voice of their particular church, and all who submitted to be governed by it, had of necessity to sacrifice their great principle, "the Scriptures and private judgment." The principle operation, was destructive of unity of faith, and a partial and limited unity could only be obtained by a confession of faith, which virtually destroyed the principle. The principle, then, is unreasonable, destructive of faith, and impracticable. It follows plainly that Protestants have no reasonable foundation for their system of religion. They have rejected that foundation which is found in submission to authority; they have expressly refused such submission; and their substitute in practice destroys faith, and by its absurd and ruinous consequences forces them to recur to the conservative operation of that principle of authority which they had denounced.—They inconsistently submit to a church of their own fabrication, which has no authority, after having refused submission to the church which has the Apostolic succession, and can exhibit through every age, the effects of her wise and heaven aided administration.

The Puseyites, the Anglicans, &c.

A NEW CHURCH OF ENGLAND.—The following statement is given on the authority of a D. D.—"Secession from the Church.—The necessity for a general secession of the evangelical clergy from the Establishment, and the formation of a more pure and simple episcopal communion than the present circumstances of the Church afford, or its future prospects seem likely to realize, are most anxiously

discussed and canvassed in influential clerical circles throughout the country. The propriety of some vigorous evangelical movement is almost universally acknowledged; and the project of a secession meets with extensive acceptance, and bids fair to obtain the zealous co-operation and support of the more enlightened and pious members of the Church, who have long deplored its corruptions, which, in the nature of things, are, perhaps, inseparable, from its present anomalous position in connection with the State. The constitution of the new communion, it is supposed, will be framed on a more apostolical model than is that of the existing one, while it will be free from those political incumbrances and defects which are such crying evils, in its present unseemly condition as a church, and to adjust and remedy which more legislative appliances have proved utterly insufficient. Some of the most distinguished ornaments of the sacred bench are expected to head the secession, which, it is understood, will include also, a considerable number of other dignitaries of the church whose sympathies are in unison with the "Anglo-Catholic" party, the proceedings of which have contributed so much to distract and degrade her, and even to endanger her existence as a national institution."—*Gloucester Journal*.

THE SCOTTISH FREE CHURCH IN ENGLAND.—The warm reception which the deputations every where receive sustains them amid their all but unexampled efforts; and from week to week the conviction gathers strength, that the religious interests of the two sections of the island are about to become very closely knit together. What the Westminster Assembly in vain attempted to accomplish, may, soon, to some extent, be effected by Lord Aberdeen's Act, which virtually overthrew the Scottish Establishment, and caused the setting up of the Free Church in its stead.—*Tablet*.

FIRE ESCAPE.—A new escape, lately tried with success at Newcastle, consists merely of four breadths of strong canvass, double seamed, fifteen feet long, with a stout white rope sewed all round the edge like a ship's sail; in each side, there are twelve apertures and eight at each end, sufficient to allow a man to put his hand through to enable him to get a good hold of the rope, by which six men on each side and four at each end will stretch the canvass so tight that a person may leap thereon from any window, and will be caught in the canvass without any harm. Any person may carry this fire-escape under his arm. The one tried on Tuesday was brought from the station-house, and spread under a window at the end of the yard, in one minute and a half. After it had been tried with success from two or three of the windows, police-constable No. 44 very coolly ascended the house-top and jumped down into the canvass without the slightest inconvenience. The house is three stories high, but the way the man jumped off would make the distance he fell much higher.—*Tyne Mercury*.

CONVERSIONS.—ENGLAND—Moorfields
—To the Editor of the London Tablet.

—Dear Sir.—I send you these few lines, showing to you the flourishing state the parish of Moorfields is in, with regard to Catholicity. It is considered at an average that there is not less than six Protestants received into the Catholic church in Moorfields each week within this five months, making at least the total number of 120, all of whom are independent for their living; so that to my own personal knowledge, I can state this for truth, as I claim to be a member of that congregation, although being a convert from the Protestant faith about six months to Moorfield's congregation, of which I now claim to be member.

I remain, dear sir, your devoted servant in the true church of Christ.

KERRY BOYLE.

Finsbury Circus, Moorfields, Dec. 5, 1843.

Our news from England is rather good. Since Mr. Sibthorp's act, in his own place, Ryde, Isle of Wight, a very rich and most charitable lady, Miss Elliot, the most influential person on the whole island, has been converted to the Catholic faith. Her charity to the poor has been most remarkable, so that she was greatly beloved. Her first act after her being received into the Church was to distribute Catholic books among the poor in her district. The Protestant ministers hearing of this, went from house to house and insisted on the books being given up to them—the poor people refused, and in consequence all parochial aid, and charity of every kind has been refused them ever since—so that seventy families were reduced to great distress. On this, some one has written to Miss Elliot, who is now at Rome, to beg her assistance, which no doubt, will be abundantly supplied to them. When Sibthorp heard of her conversion, he said she would now be a truly happy person. This was after this fall. His own letters, it seems, are nothing but lamentations and grumbings.

ERUPTION OF MOUNT ETNA.—The *Malta Times* says, by the Neapolitan steamer *Francesco I.*, which arrived yesterday (Wednesday, Nov. 29), we have received an account of the breaking forth of Mount Etna. The mountain had been for some days heavily capped with dense clouds; some rumblings were heard at times resembling distant thunders; and many persons, especially on the west side of Bronte, imagined they felt at intervals slight shocks of earthquakes or tremblings of the earth. On Saturday, about midnight, several violent explosions were heard, and fire was soon seen to ascend from near the mouth of the old crater—the stream of lava gradually increased in extent, and took a course towards the town of Bronte; luckily a few hillocks to its left served to turn its direction, which then flowed on towards the post-road to Palermo. On Monday this stream of liquid fire had attained the destructive breadth of upwards of two miles. It still flowed on destroying everything in its path. The road to Palermo is closed up, filled with burning lava. The sight is awful, grand, beautiful, yet terrific beyond description. It would well repay the trifling expense of a trip over to see it.

It bids fair to be the most magnificent eruption of the last century. Pray Heaven it may not be more destructive; as yet its damages have been confined to a few houses and vineyards.

NEW ROOFING, FLOORING, PAVING AND CARPETING MATERIAL.—Take a mass of caoutchouc, rough as imported, with the hard white earth of Singapore, or the upasito dry mud of Java still adhering to its coat; throw it, about the size of a man's body, into the masticator, a blunt toothed cylinder, revolving rapidly by the power of steam within an iron case, of perdurable thickness, and as it turns forcing and biting the caoutchouc until every drop of humor is expressed from it, and its matter is freed from every particle of foreign adhesion. Its self-substance has not altered, but while it is yet hot, with this tremendous pressure, cut off a slice, and giving it as much sawdust as it can attract, put it into the mixing machine, a series of cylinders acting on each other, like the rolling press, and it will come out a compound of sawdust and caoutchouc. More of the former, up to seventy times the bulk of the latter, may be added, and when this process is complete, merely pass the new substance through a rolling flattening machine, of well-adjusted cylinders, and you have some four or five yards of a fabric which may be descriptively called wooden cloth, or, at least cloth of oak or elm, according to the kind of sawdust used. It is flexible as matting, as thick as ben-leather, impervious to wet, of a most enduring quality, soft to the foot, and about 3s. a square yard, or nine square feet. The same machines will mix sand with caoutchouc, and produce flags of any thickness, that will bear any weight, and fall from any height without yielding, always dry, and 3d. a foot.—Garden walks, stables, and door fronts, may be paved; churches, halls, and passages may be carpeted; and houses may be roofed with these preparations of sand or sawdust and India rubber. They may be made ornamental, of all forms, variegated with all colours. Tesserac, for pavements, may be had at from 8d to 1s 4d per foot. We have witnessed the manufacture of this most useful product at the square shot tower on the other side of Waterloo-bridge, where the patentees have fitted up extensive premises, and are wisely preparing stock for a demand which must soon become general and continuous. We recommend this curious fabric to the attention of our readers. Our churches and chapels cannot fail to derive now elegance, now comfort, and convenience from its application.—*London Tablet.*

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.

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 direful 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.

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 favours.
HENRY GIROUD.
Hamilton Livery Stables,
July 21, 1843.

NOTICE,
THE CO-PARTNERSHIP hitherto existing between Henry Giroud and Robert McKay, Livery Stable Keeper, 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.

O. K. LEVINGS, UNDERTAKER,
RESPECTFULLY informs the Inhabitants of Hamilton and its vicinity, that he has opened an **UNDERTAKER'S WAREROOM** in L. 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.

REMOVAL,
JOSEPH O'BRIEN, Boot & Shoe Maker, returns his sincere thanks to his customers and the public for the patronage he has hitherto received, and begs to inform them that he has removed from Mr. Erwin's block to the house in part occupied by Mr. Rolston, John Street, where he will be happy to attend on his patrons; and begs also to remark that his work is reduced to the lowest prices, to suit the times, for which either cash or produce will be taken.
Hamilton Nov. 1, 1843.

DENTISTRY.
N. R. REED, M. D. Operating Surgeon Dentist, would respectfully announce to the Ladies and Gentlemen of Hamilton and its adjoining towns, that he has located himself permanently in the town of Hamilton where he will be happy to wait upon all who wish to avail themselves of his services.
Consultation gratis and charges moderate.
N. B. Persons or Families who desire it may be waited upon at their residences.
Office above Oliver's Auction Room, corner of King & Hughson Streets.
Hamilton, Sept. 6, 1843.

UP HOLSTERY AND CABINET MAKING:
Oils, Colours, Painting, Glazing & Gilding.

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

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

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

King street, Hamilton,
May, 1843.

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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.

THE Subscribers have received further supplies of Catholic Bibles and Prayer Books, &c: among them will be found

The Douay Bible and Testament
Key of Heaven;
Path to Paradise;
Garden of the Soul;
Key to Paradise;
Poor Man's Manual;
Catholic Catechism.

Sold wholesale or retail, by
A. H. ARMOUR, & Co.,
King Street, Hamilton.
December, 1842.

FOR SALE,

BY the Subscribers, a few copies of the following works of late publication:
A Digest of the Criminal Laws, passed since 1835, containing also the Township Officer's Act, and some Forms for the use of Justices.—By Henry C. R. Beecher, Esquire—Price 5s.
Fame and glory of England vindicated Every Boy's Book; or a Digest of the British Constitution.—By John George Bridges, Esq.—Price 2s. 6d.
A. H. ARMOUR, & Co.

Hamilton, March, 1843.

GENERAL GROCERY, LIQUOR: AND PROVISION STORE

BY the Subscribers, a few copies of the following works of late publication:
A notice to his friends and the public, that he has recommenced his old calling at his former stand, next door to Mr. Eccleston'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.

PROCLAMATION.

WHEREAS information has been received by the President and Board of Police, that MAD DOGS have lately infested the streets of Toronto, as well as different parts of the country, and that several persons have been bitten by them; and whereas, to preserve as far as possible the inhabitants of this town from the scourge of that most dreadful of all diseases, HYDROPHOBIA, it is deemed prudent to prevent all Dogs from running at large:—It is Ordered, that the regulations against Dogs running at large be strictly enforced.

Given under my hand at Hamilton, this 10th February, 1844.

GEO. S. TIFFANY, President.

BY-LAW NO. 100.

IT IS ORDERED,—That no DOG shall be allowed to run at large in the Town of Hamilton, and that any person having the possession of, or being the owner of any dog or dogs, and shall permit such dog or dogs to be at large, or who shall not keep such dog or dogs chained so as to prevent their running at large, shall be liable to a fine of not to exceed 30s. for each offence, and that every and all such dog shall be liable to be killed.

By order of the Board.

LEGATT DOWNING, Clerk, H. I. P.

Hamilton, February 10, 1844.

CAUTION.—Whereas PATRICK KINNING, an indentured Apprentice to the Coopering business, has lately ran away from my employment. This is therefore to give notice, that I will prosecute with the utmost rigour of the law, any person who will harbour him; or One Penny reward for information that will enable me to discover his whereabouts.

THOMAS McMANUS.

Dundas, January 30, 1844.

REMOVAL.

JNO. P. LARKIN,

Importer of

BRITISH, FRENCH, & AMERICAN STAPLE AND FANCY GOODS. HAS REMOVED to his NEW STORE, in Mr. J. Erwin's Brick Building, corner of King and John Streets, being a few doors west of Mr Devereux's Royal Exchange, in which he is opening a splendid assortment of NEW and CHEAP GOODS.

The highest price in Cash paid for Wheat Hamilton, 2nd January, 1844 6m ex-8

THE HAMILTON SALOON,

BY

HENRY McCracken

ONE DOOR EAST OF THE PROMENADE HOUSE.

THE above well known Establishment is now in the possession of the Subscriber.—He has made alterations and improvements that will materially add to the comfort of his guests. If a knowledge of his business—the employment of experienced, civil, and attentive waiters—[combined with his disposition to please]—can claim support, he feels confident of success.

PARTIES

Can be accommodated with MEALS, at all regular hours, of any thing which can be obtained in the Market

Private Rooms for social Parties.—Oysters in Season.—Mock Turtle, and other Epicurean Soups, always in readiness.

Families and others ordering them can be furnished with dishes at their own houses;—in short, he will furnish every delicacy and substantial, in his line of business, which can be reasonably expected.

HENRY McCracken.

Hamilton, November, 1843.

T. BRANGAN

Is now paying

The Highest Price in ASH for WHEAT & TIMOTHY SEED,

At his General Grocery and Liquor Store King Street.

Hamilton, Sept. 13,

1843.

HAMILTON

IRON FOUNDRY.

JOHN STREET.

E. & C. GURNEY respectfully beg leave to inform the inhabitants of Hamilton and the country generally, that they have erected and have now in full operation the above Foundry, where they daily manufacture, at the lowest possible prices, every description of

Ploughs, Stoves, & Machinery.

E. & C. Gurney would particularly call public attention to their own make of

Cooking, Parlour, and Panel Box

STOVES,

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

The following are some of the sizes:—

Premium Cooking Stove.

3 sizes with three Boilers.

3 do with four Boilers.

Parlour Cooking Stoves.

2 sizes, with elevated Oven.

Parlour Stoves.

2 sizes with 4 columns

2 do with 2 do

2 do with sheet iron top.

Box Stoves.

4 sizes Panel Box Stoves.

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

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

Hamilton, September, 1842.

HEW'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.

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.—Price 3s. each No.

No. III of the People's Edition of the Waverly Novels is just issued, and will be continued on the 1st of each month.—Price 9d.

ARMOUR & RAMSAY,

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Copies may also be obtained from the following agents:—Messrs A. Davidson, Niagara; J. Craig, London; H. Scobie, Toronto; G. Kerr & Co, Perth; A. Gray, Bytown; and J. Carey & Co. Quebec,

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.

A. H. ARMOUR, & Co.

Dr. SPOHN'S SICKHEADACHE 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. 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.

[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 near 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

JESU 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's 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 hazardous, 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, ask 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's Hamilton.

Stationery.

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

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Devoted to the simple explanation and maintenance of ROMAN CATHOLIC CHURCH

And containing subjects of a Religious—Moral—Philosophical—and Historical character, together with Passing Events, and the News of the Day.

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