

on what was believed and practised among them? And now, sir, how far back do you think these calumnies, and their bloody consequences may be traced? As far as the very time of the apostles. We learn from Origen (lib. iv. *contra Celsum*), that from the birth of Christianity, the Jews had spread a report through the world that the christians fed upon the limbs of an immolated babe; from Tertullian (*Apol.* cap. xvii.), that from the reign of Tiberius, these feasts of Atrous and Thyestes had been again conjured up through hatred and detestation of the christians; and in fine from Eusebius (*Hist. Lib. iv. c. vii.*), that Simon and his disciples, Carpocrates, Basilides and Saturninus, were the authors of these atrocities. Simon, having received baptism from Philip the apostle, and participated in the mysteries, had returned to his artifice and impostures, and by these calumnies, worthy of an apostate, he thought without doubt, that he should either force the christians to renounce their religious observance of secrecy, or make them sink under the weight of this infamous accusation.

If the apostles and their disciples had made no mystery of the Eucharist: if, in the three first ages, Jews and Pagans, unbelievers and catechumens had known its doctrine and practice, why did the philosophers, who wrote at that time, reproach them with the obscurity in which they kept themselves, and from it pretend to justify the accusations which the voice of the whole world raised against them. In like manner, at the entrance of the third century, Caelius advanced, without hesitation, that the obscurity in which this religion was concealed proved the truth of a part of the crimes imputed to it. Why this necessity for hiding themselves and concealing their worship from the public eye, since men fear not to expose to light what is fair and good? (in Minutius Felix) So also at the conclusion of the first age or the commencement of the second, Celsus, the philosopher, frequently referred to the secrecy of the mysteries, and bitterly attacked the affected privacy of christianity, &c. (in Origen).

If the apostles and their disciples had made no mystery of the Eucharist, if in the three first ages, Jews and Pagans, unbelievers and catechumens, had been acquainted with its doctrine and practice, what need would there have been to put christians to the torture, in order to extort from them a confession of the crimes imputed to them? And yet Pliny the younger governor of Bithynia, in the account he gave to Trajan of the christians, says, on occasion of the reports which were circulating in the world about them, that he had on that account deemed it the more necessary to interrogate on the rack, two women who were said to have ministered in their secret assemblies. But I found nothing, adds he, more than an ill regulated and excessive superstition. (Pliny's letter to Trajan, in 105) Do we not know moreover from a fragment of Irenæus, (*Contre-hérésies*, year 177.) that in the persecution at Lyons, the Roman magistrates upon the irregular deposition of some slaves, persuaded themselves that the christians actually practised what was laid to their charge, and endeavoured by tortures to get an acknowledgment to that effect from Blandina? But this christian slave replied with a freedom full of wisdom: 'How should those, who through piety abstain from meats otherwise lawful to eat, be capable of doing the things you impute to us?' Be pleased to observe this last instance of concealment in the heroic Blandina; we shall soon have occasion to refer to it again. Do we not

know also from Eusebius, to whom we are indebted for the admirable letter of the christians of Lyons to those of Asia, that Biblius, one of those who had been weak enough to deny the faith, 'was put to the torture that she might be forced to confess the impieties imputed to the christians? The tortures roused her from a profound sleep; these transitory pangs made her reflect upon the eternal pains of hell: and how said she, should we eat the flesh of children, we who are not even allowed to eat the blood of beasts? She then confessed herself a christian, and was ranked among the martyrs.' Thus the demonstrated ignorance of the Pagans upon the Eucharist restores to the Church a soul, whose overthrow it had for a moment bewailed, and replaces Bibles with honour at the side of the invincible Blandina.

But if our adversaries, after so many convincing proofs, still require some that are direct, with regard to the three first centuries, Tertullian and Origen shall now supply them with proofs most positive. The former, repelling the charges of infanticide and impieties, exclaims; 'Who are they who have told the world these pretended crimes? Would it be those who are accused of them? But how could that be, since it is the common law of all the mysteries to keep them secret? If they themselves did not make the discovery, it must have been strangers that did it. But how could strangers have any knowledge of them, since strangers are kept far away from the sight of the most holy mysteries, and a selection is made of those who are permitted to remain as spectators?' (*Apol.* chap vii, second century)

Origen in his noble refutation of the work of Celsus, after saying in answer to his reiterated reproaches of secrecy, that in general the doctrine of the christians was better known than that of the philosophers. It is nevertheless true, he adds, that there are certain points among us, that are not communicated to every one, but this is so far from being peculiar to the christians that it was observed among the philosophers as well as among us, In vain then does Celsus undertake to render odious the secrecy observed by the christians, since he does not even know in what it consists? [*Orig. contra Celsum*, Lib. 1] This passage proves at once that the secret was observed both in the time of Origen and in that of Celsus, who know not in what it consisted, that is, at the commencement of the third century and at the end of the first. Thus all kinds of proofs conspire to shew the discipline of the secrecy relative to the Eucharist during the four first ages. The fact is acknowledged by all for the fourth; and good sense demonstrates that it could not then have been established, if it had not existed from the very time of the apostles. The calumnies of unbelievers, the attacks of the philosophers, the tortures employed by governors to extort a confession of the pretended crimes, are indirect, but convincing proofs of secrecy, and in addition to this, we have positive testimonies for the first, second and third centuries.

* The christians at that time and long afterwards, observed the prohibition of eating blood, issued in the old law, and confirmed by the council of the apostles.

LETTERS AND CASH RECEIVED.

Ancaster—Owen O'Brien, 15s
Hamilton—Mr Baxter 7s 6d
Kingston—Rev Mr Dollard \$20, for the following persons:—James O'Riley, 10s; Mrs. Lynch, Mrs Hickey, Thomas Baker, Garret Commerford, Chas Burns, Michael Donoghue, Archd McDonell, Patk Curtis, Alex Milne, John McAulay, Lawrence Raffle (Loughboro) and Rev Mr Dollard, each 7s 6d
Montreal—Rev Mr Phelan, on account of sundry persons, \$25.

DISTINCTION OF COLORS.—The case we recently mentioned of the English gentleman who mistook scarlet for black, and ordered a mourning suit to be made of the former, is not an uncommon one. Dr. Spurzheim spoke of many such, and, among the rest, a whole family who could not distinguish black from white, and also a boy at Vienna who was obliged to give up his tailor's trade for a similar reason. There is a person at Cambridge, in this State, we are informed, who has the same infirmity, and another at Duxbury. That the deficiency is not one of mere vision (Spurzheim thought proved by the fact that the best draughtsmen are often the worst colorists; and he remarks, in his "Phrenology," (a book of great interest and value independently of its peculiar theories,) that blind men sometimes retain a perfect conception of the relation and distinction of colors. In fine, he believes there is a peculiar organ or faculty of coloring, and he quotes, in illustration of the extent of its use, the observation of Goethe, that the workmen in Mosaic at Rome employ 15,000 varieties of colors, and 50 shades of each color,—that is, in all, seven hundred and fifty thousand shades. The organ is said to be situated in the middle of the arch of the eyebrow.—[Boston Journal.]

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Embraces all that are generally used in Western Canada, and as it is extensive, orders for large quantities can be executed at any time. Merchants and Teachers will find it to their advantage to select their supplies where such varieties can be obtained, and at prices where cheapness is an object.

FANCY STATIONERY
Of every description always on hand, and their stock of Printed Books embraces the standard works of the day on almost every subject. Orders from the Country punctually attended to, and books obtained direct from England or the United States, to complete Libraries. A. H. ARMOUR, & Co., King Street, Hamilton. 8
November 1, 1842.

Office of the Clerk of the Peace,
Hamilton, 15th October, 1842.

WITH reference to the following order passed by the Magistrates of this District of Sessions in January of this year, viz:

"In open Court, 12th January, 1842,
"ORDERED, that a public notice be put in each of the Hamilton papers immediately after the sitting of the next October Sessions, notifying all persons in the District, that no License to retail Spirituous Liquors will after that date be granted to Groceries, or persons keeping Groceries under the same roof, and that the notice be continued in the said different papers until the regular licencing day, being the 20th December."

By the Court,
W. E. VANEVRY,
Chairman.
Notice is hereby given to all concerned to govern themselves accordingly.
ARTHUR GIFFORD,
Clerk of the Peace.

GENUINE
DRUGS AND MEDICINES
(WHOLESALE AND RETAIL.)

M. C. G. & Co.,
BEGS leave to inform his friends and the public, that he has just received an extensive and general assortment of **DRUGS AND MEDICINES, Paints, Oils, and Dye Stuffs; English French and American Chemicals, and Perfumery, &c. &c.**, which he will sell by **WHOLESALE AND RETAIL,** at the smallest remunerating profits for Cash.

M. C. G.'s thorough knowledge, combined with his experience in the Drug business, warrants him in saying, that all those who may favor him with patronage may confidently rely in procuring at his Store, almost every article in his line of business of very superior quality. He would, therefore, earnestly solicit a share of public patronage.

M. C. G. is Agent for the American Phrenological Journal,—and keeps constantly on hand Fowler's System of Phrenology, and Busts accompanying the work, with the organs raised and marked; Fowler on Matrimony, Temperance, the Phrenological Almanac, and the Phrenological characters of Fanny Elssler, the Actress, and J. V. Stent, the Sculptor,—all works of acknowledged worth.
Hamilton, July 22, 1842. 46

CABINET, FURNITURE
OIL AND COLOUR WAREHOUSE,
KING-STREET, HAMILTON,

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

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

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

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

King street, (next door to Mr. Kerr's Grocery.)

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

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

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

N. B.—The best of Hay and Oats, with civil and attentive Osters.
W. J. GILBERT
Hamilton, Sept. 15, 1842.