

Protestants say their Rule of Faith is "scripture as understood by every man of sound judgment." Are Protestants then, the only "men of sound judgment" in the world? Is no Catholic "a man of sound judgment?" Should he be so, then they must own that his interpretation is as good as theirs. Then according to their *Rule of Faith*, two contradictory interpretations are equally true.

If, as their rule directs, every one is to abide by no interpretation but his own; for on this plea did they reject the interpretation of the Catholic Church; why do so many of them abide by Luther's interpretation, and call themselves *Lutherians*; or by Calvin's, and call themselves *Calvinists*; as do also the *Westleyans*; the *Whitfieldites*; *Cameronians*; *Muggletonians*; *Southcotonsians*; and a thousand others; who square their faith, not every one by his own interpretation of the Scripture; but by that of the several worthies, men or women, authors of the sects to which they belong; and which bear the names of their several founders.

Strange, that they who can reject, as *falsible* and uncertain, the uniform and never varying interpretation of the Catholic Church, which has been taught and believed for upwards of eighteen hundred years by all her pastors and people? millions and millions of men of a *sound judgment* as Protestants; should receive, as a surer testimony, the whimsical, over-varying and contradictory interpretation of every dogmatizing quack, and self-commissioned Apostle! that, refusing scripture, as their *rule of faith*, with the interpretation of such a Church; the Church of all ages and of all nations, since our Saviour's time; they should take it, as such, each with his own private interpretation; or with that of whomsoever he thinks a better guesser than himself! But this, however unaccountable, our Saviour has told us, would be the case. "I come in the name of my father," says he, "and you receive me not. If another shall come in his own name; him you will receive."—John v. 43.

In relying on the testimony of the Catholic Church, the acknowledged first and oldest of all Christian Churches; consequently the one, to which all the promises of Christ were made; the one therefore which he said, he built upon the rock, and against which, he assured us, the gates of hell should not prevail; which he commands us all to hear, or be accounted as Heathens and publicans: to the legitimate Pastors of which he bids us hearken, as to himself; declaring that he himself would be with them at all times, even to the end of the world; together with his holy spirit, the spirit of truth, who would guide them into all truth, and bring to their minds all things, whatsoever he had spoken to them: concluding the whole of his promises with the solemn asseveration that "Heaven and Earth should pass away, but that his words should never pass away!" In relying on the testimony and interpretation of such a Church, we but obey the saviour's command. But who is a Luther, a Calvin, or a Wesley; or that any man of sound judgment; whose interpretative authority is greater than hers; or where in all scripture, the Protestant's rule of faith is any mention made of such individuals, and their interpretative authority?

We admit not say the Protestants, any interpretation as human, or the word of man, but as divinely inspired: "For the spirit breathed where it will"—John iii. 8—and we consider all those, whose interpretation we prefer, as having the Holy Ghost for their interpreter.

If the Holy Ghost is their interpreter, he interprets them, either to all, or only to some. If to all, why do not all agree in their interpretations of scripture: for the spirit of truth cannot say yea and nay to the same thing! If only to some, how am I to know that some: for no miracle is wrought in proof of their opinion! The Presbyterians tell me that they are that some. The Anglicans say, no: for we are that some. The Methodists assure me that they are the very some. Nay, the unchristened Quakers maintain that they are the only some. There is not a sect, no, nor a single individual, man, woman or child among them, who may not claim an equal right to press, all and each, their particular opinion upon you, as the sole inspired and true one. And who can show me the vanity of such a pretension, where an equal right to interpret is granted to all; and no miracle is wrought to decide the question!

Thus do they, in the application of their Rule of Faith, make perfect fools of one another; and by their endless variations, mad freaks, inconsistencies and contradictions, induce those, whom they have led away from the knowledge and consideration of the first revealed and only true religion, to regard Christianity at large as one huge mass of absurd and irreconcilable contradictions. How, indeed, can such do otherwise, judging as they must, of the whole, by the odd and uncounted fractions of it, with which alone they are acquainted? In this, at last, do we see fast ending their so much boasted Reformation?

[To be continued.]

At Garsten, in Austria, during a retreat of eight days, 46,000 persons approached the holy communion.

WITCHCRAFT!

A most distressing case of superstition occurred a few days ago, by which a respectable young man, a son of Mr. Cooper Elsdon, of Soham, was near losing his life. The facts were related by the young man himself, who states that he left Soham, a few days ago, for Thetford, in the Isle of Ely, about three o'clock in the afternoon. Having occasion to call at Stuntney, he proceeded by way of Ely, and thence by footpath across the meadows. Darkness coming on, and not being certain of the road, he made up to a light in the stable of a small farm occupied by a man named Dent. Here he found a young man, of whom he inquired the way to Thetford. The youth seemed greatly alarmed, but consented to shew him the road. Having to pass the door of the house, he saw a man in the act of nailing a horse shoe on the threshold. The moment he saw him, the man—believing it was the witch—rushed upon and struck him a violent blow with the hammer he was using at the time. Fortunately it missed his head and descended on his shoulder. He then ran into his house and called for his gun, threatening to put an end to the existence of the supposed author of his trouble. The feelings of a young man who had lost his way in a lone place, suspected of witchcraft, children clinging round the father, and screaming for fear of the witch; the mother holding the father's arm, imploring him not to shoot; the son calling out, "It's not a witch, father, but a man;" expecting every moment to be his last—can be better imagined than described. The young man he first saw was endeavoring to get him out of the way of his infatuated father, saying he was sure he would kill him, relating to him their misfortunes and sufferings under the influence of witchcraft for some time past, and saying that he himself had dreamed three successive nights that his father was nailing a horse shoe on the door—that the witch made her appearance, and was shot; and that they had lost through witches, a cow and *cafe*, and their old *war*, within the last few days. Fortunately the young man escaped to the road, and reached Thetford in safety. We vouch for the truth of the above, without exaggeration, although one can scarcely believe that in the year 1843, and within a mile of the colleges and cathedral church of Ely, such superstition and ignorance could prevail.—*Correspondent of Cambridge Independent.*

PUSEYISM IN SCOTLAND.

BLAIRGOWRIE.—OPENING OF ST. CATHERINE'S (EPISCOPAL) CHURCH.—This building was opened for worship on Wednesday, 29th March. The house is neat in itself; but when we read the language which every thing about is designed to convey, "the piercing eye explores new manners and the pomp of other days." The first object of attraction is the "eastern window" of stained glass. It contains three lancets. In the extreme point of the window are the "holy letters," I. H. S., with a cross over the letter H., with rays. In the middle lancet is an Italian cross, with a gloria; lower down the mi-

tre and staff; then an escutcheon, with a cross and two nails; then the cross keys. In the north lancet a crown of thorns, with a gloria; in the south an open "Holy Bible." "A dim religious light" is thus cast into the chancel. Under the window is the altar, covered with a cloth containing a crown at the corners, and I. H. S., with rays around each. On the altar, two candlesticks of a triangular form, and imitation candles lighted with gas. A niche in the south wall for communion elements, called the credence, and two seats for officiating clergy. The chancel floor is covered with a carpet resembling the ancient tile, with figures of dragons, vipers, and lions; then the praying desk on the south side, and pulpit on the north, with this inscription on the latter, "We preach Christ crucified."(?) On the left of the pulpit is the reading-pew; then the litany desk, with the words, "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord." On the south of the chancel arch is the Lord's Prayer and Creed, in black and gold letters, all the nouns being gold. The triangles representing the Trinity; the two candlesticks, two natures of the Saviour; the carpet, a passage of the Psalms; the three divisions of the church—chancel, nave, and porch—represent the three divisions of bishops, clergy, and laity.—(Do these represent the Trinity also?)—Mr. Marshall and his assistant clergy wore the surplice: one, we think, had a black cross, or something like it, on his back. On entering, they all knelt with their faces to the east, or altar—Mr. Marshall at the altar. All their prayers were read with their backs to the people: as much read on the knees as otherwise.—The Litany was read on the knees, at the litany desk, with the reader's face to the altar. Another read the lessons at the lectern—the gospel at the altar. All was gone through with a great show of awe and mystery.—*Dundee Warter Cor.*

LIST of the number of Baptisms, Marriages, Interments, &c. for the last eight years, in the Catholic Church of Kingston.

YEARS.	BAPTISMS.	MARRIAGES.	CON-FIRM'D.	INTER-MENTS.	REBURIALS.
1835	208	47	—	12	4
1836	183	25	97	16	3
1837	157	28	55	25	2
1838	203	25	—	78	4
1839	190	40	67	81	9
1840	247	29	—	140	4
1841	304	40	82	167	2
1842	392	64	—	195	13

LETTERS AND REMITTANCES.

Hamilton—S. McCurdy and Edward Alton, each 7s 6d.
London—Rev. Mr O'Dwyer for Daniel Coghlin, 7s 6d, Thomas Brady, 3s 9d; Charles Calquhoun, 8s 9d., Patrick Beabien, 7s 6d. James Brady, 5s.; [all of St. Thomas] Capt. Coleman, 7s 6d. Miss Scanlan 7s 6d., Patrick Dohaney, 7s 6d. [Delaware] and \$6 for Books.

A CARD.

Dr. A. V. BROWN, Surgeon Dentist, has arrived in Hamilton and taken apartments at Press' Hotel, where he will remain a few days in the practice of his Profession.
Hamilton, May 29, 1853.

YOUNG LADIES' SCHOOL, UNDER THE DIRECTION OF THE SISTERS OF THE CONGREGATION.

Plan of Instruction.

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

General Regulations.

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

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

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

Payment will be required quarterly in advance.

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

There will be an annual vacation of four weeks.

DRESS AND FURNITURE.

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

TERMS PER ANNUM.

Entrance,	
Board and Tuition, (washing not included.)	102
Half Board,	22
Day Scholars,	14
Drawing and Painting,	12
French,	6

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

REDUCTION

IN THE

PRICE OF TAILORING !!!

THE Subscriber, wishing to extend his business, takes this method of informing the public that he has made a very great reduction in his prices, amounting on some articles to one third less than formerly.

But in consideration of this great reduction, he intends in future to exact payment on delivery from all, without distinction of persons, as the time spent in collecting small debts might be more profitably employed; from this rule he will not deviate.

Those who patronise him may rest assured that no pains will be spared to have his work done in a style that will bear comparison with any in the Province.

The price of Cutting is also reduced.

SAMUEL McCURDY.

N. B.—The Spring and Summer Fashions are just received, in which a very material alteration in style will be observed from that of the last reports.

Hamilton April. 6. 1843. 31

BAILEY & HOWARD'S

ALBANY & BUFFALO EXPRESS Will leave Buffalo for Albany and intermediate places, Mondays, Wednesdays and Fridays, at half past 3 o'clock, P. M.

Returning, will leave Albany for Buffalo, Mondays, Wednesdays and Fridays, at 7, P. M. Also, will leave Buffalo for Toronto and Hamilton, (Canada West,) every Tuesday morning at half past 8 o'clock.

At Albany, Bailey and Howard connect with Messrs. HARDEN & CO. Boston and Foreign PULLEN & COOP, New York Express.

Any kind of Express business entrusted to their care, or their Agents, shall be promptly attended to.
BAILEY & HOWARD.
Albany, May 1843.

SAMUEL McCURDY,

TAILOR.

JOHN STREET, HAMILTON.