

Original.

THE RULE OF FAITH.

Et hæc erit vobis directa via, ita ut stultus non erret per eam. - ISAIAH XXXV. 8.

And this shall be to you a straight way, so that even fools may not err therein.

The grand discriminating principle between Catholics and others, is their rule of Faith. Protestants admit as their rule merely the Scripture, as interpreted by each individual in the sense he thinks the truest: and hence the cause of perpetual disagreement among them concerning the real meaning of the text. Catholics admit, as their rule of faith, the same Scripture, not as interpreted by one's self or by any private or particular individual; but as unanimously understood, and invariably explained by the Pastors of the Church: together with certain traditional truths, which have been universally received and carefully handed down to them from the beginning; one of which is, (what Protestants themselves admit) that the Scripture is inspired writing, and the sure word of God.—This, indeed, seems the very rule of faith, laid down by Jesus Christ himself, when he commanded all to hear the Church, (Matt. xviii. 16.) and to attend to the voice of his pastors instructing, with the same deference, as one would to his own, Luke x. 16. Faith, says St. Paul, comes by the hearing. *Fides ex auditu.* Rom. x. 17. It is not then the result of one's own reading and investigation, as the very word *Revelation* implies: for what is discovered by one's own lectures and study cannot surely be called *revealed*.

In the Christian system, that which has been revealed, not discovered, is the object of our belief; and it becomes a proper object when once the authority on which it rests, is proved an unquestionable one. The nature of this authority is therefore more the object of our disquisition, than the truths it propounds; and which though never contrary, are often impeneable to our limited reason.—In proof of the infallible nature of this authority, all might be adduced that has ever been urged in defence of *Revelation*.

MISCELLANY.

HERETICS commonly confined religion either to a particular region, or some select party of men, and therefore had no pretence to style themselves Catholics; but the Church of Christ had a just title to this name, being called Catholics, (as Optatus observes) because it was universally diffused over all the world. And in this sense the name is as ancient almost as the Church itself. For we meet with it in the passion of Polycarp, in Eusebius, in Alexander, and in Ignatius. And so great a regard had they for this name, that they would own none to be Christians, who did not profess themselves to be of the Catholic Church. As we may see in the Acts of Pionius the martyr, who, being asked by Polemo the judge, of what Church he was, answered—"I am of the Catholic church; for Christ has no other."—*Bingham's Antiquities of the Church.*

SPLENDID METEOR.—On Tuesday evening, about eight o'clock a meteor of unusual size and splendour was witnessed in this quarter. The evening was very clear,

the sky being without a cloud, and the moon shining brightly. Suddenly, a dazzling blaze of light burst from the sky, illuminating Bealmond and the distant hills, the cars around Craigforth, and, indeed, the earth and air on every side, with all the brilliancy of noon-day. The phenomenon appeared like a ball of fire, of an oblong shape, and apparently almost twice the size of the moon, having, at the time, somewhat of the same silvery appearance as that luminary, but flaming with a brilliancy so intense, as almost to dazzle the eyes. A tail of fire, somewhat resembling that of a rocket, but composed of the most beautifully varied colors, streamed behind it for a short distance, adding much to its splendour, and giving the whole an appearance at once singularly magnificent and sublime. Before it disappeared, it assumed a red glowing appearance, and then burst, for an instant enveloping the earth and sky in a blaze as bright and dazzling as the most vivid lightning. It appeared to pass from the south to the north, inclining towards the earth. To the eye it seemed to burst and disappear above Gargunock.—Another meteor of the same kind, but much less in size, brilliancy, and splendour, was observed falling in a quarter rather farther to the south, a few minutes previously. It is a coincidence worthy of notice that a meteor, of the same nature with that first described in the above, was seen at the same hour in Glasgow.—*Stirling Journal.*

A SHEET OF PAPER.—What can be more common-place than a sheet of writing paper? And yet, when we trace it through all its wanderings, every ramification becomes deeply interesting. First comes the flax or cotton, planted, tended and sold to the speculating merchant: then its admittance to the factory, where it is wove into vestments for the prince, or mayhap the beggar. Then its sale again, and transport across the sea, and arrived at its destination, it is bought once more, and the widow plies her needle at midnight in forming it into a garment for one who will wear it, tear it, and at last carry it piece by piece away. The rag monger sells it to the paper manufacturer, it is torn into a thousand shreds, made into a pulp, pressed out, dried, clipped, sold to the stationer, and at last used as parchment by the very man who once, perhaps, wore it on his back.

PAPER MONEY.—The origin of this circulating medium is perhaps of higher antiquity than has hitherto been suspected. The Chinese who have anticipated so many of our most curious and useful inventions, seem also to have a claim to this; for in a curious compilation, entitled, "The names, Laws, and Customs of all Nations," Printed in 1611, it is said, "they (the Chinese) have *paper money*, four square, and stamp with the King's image, which, when it waxeth old, they change with the king for *coin* that is new stamp."

The Prussian States-Gazette of the 16th November has the following:
"We Frederick William, by the Grace of God, King of Prussia—

Make known to our faithful States of the Rhenish Provinces, that the difficulties on the subject of the administration of our Catholic dioceses of Cologne and Hesse, which have so much excited the public mind, are entirely removed, and that the conferences held on this subject with the Court of Rome have been crowned with full and entire success.

"The construction of the Cathedral of Cologne has had, for a long time, all our sympathies. We desire that this monument should be worthy of Germany, and we grant for this object, for the ensuing year, the sum of 50,000 Thalers."

TOTHE READERS OF THE CATHOLIC.

WE take this opportunity to express our grateful thanks to our Rev. and dear brethren for their zealous endeavours to promote the circulation of our paper among their people. Some, to be sure, have not been so successful as others; but all, we doubt not have done what they could, to keep our *Catholic* afloat, the first, the only English periodical ever edited in the Canadas in defence of our holy religion; nay, the only one ever edited in this country in any language for so necessary a purpose, except that excellent paper in French, the "*Mouvement Religieux*," lately published in Montreal. Our outlay however is great, not less in the year than some thousand dollars. Any thing above the sum required will be at our own disposal; and will be exclusively applied towards liquidating the debt contracted in finishing our Church here; in the purchase of two lots; and the erection of our Presbytery upon them; so as to leave our people here, in this important place, in the full and free enjoyment for ever of the conveniences of their religion. We should hope therefore that no true Catholic will begrudge lending what support he can towards so meritorious a purpose. Should it happen otherwise, and that we are left in the lurch, as we have been on a former occasion; what an everlasting reproach would it be to our people in all the Canadas, that they would not support one single weekly periodical, engaged in refuting the calumnies and misrepresentations of the religious Protestant press; and of shewing the purity of our doctrines to the prejudiced and mis-directed multitude. If so, we need not wonder and complain that we are looked upon as monsters by those who for more than three centuries have been taught to consider us as such; or that, as the Apostles says, "the way of truth should be evil spoken of." 2 Pet. ii. 2.

THE EDITOR.

HAMILTON, JANUARY, 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 Ostlers.

W. J. GILBERT

Hamilton, Sept. 15, 1841.

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ROBERT FOSTER.

Hamilton, Sept., 1841.

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Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH.

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

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NOTICE.—It is confidently hoped that the following Reverend gentlemen will act as zealous agents for the Catholic paper, and do all in their power among their people to prevent its being a failure, to our final shame and the triumph of our enemies.

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KING STREET, HAMILTON.