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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] NOVEMBER 23, 1842.

NUMBER 11.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM F. MACDONALD, V. G.
EDITOR.

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY," IN
THREE CANTOS, VIZ.—ON MONEY'S PHYSICAL, MENTAL
AND MORAL REIGN.

(Continued.)

Ah, say, of mortals vain who envies not
Thy splendid slav'ry? Who not struggling strives
To gain precedence at thy crowded court;
Where high thou sit'st enthron'd in silent state,
Nor heed'st the bustling tumult all around?

As molten form of Egypt's lewning god
Unmov'd appear'd, while round him Israel play'd
His pagan freaks; and gay with feast and song,
And sports profane, unhallow'd orgies kept;
For which he sore anon'd, from clouded top
Of Sinai when the legislative chief,
Who there had conf'rence with th' Eternal held,
Wrathful descending, soon the guilty sounds
Of wanton mirth and dalliance turn'd to groans
Of dying thousands, by his mandate slain;
For so the Lord had doom'd; and Levi's sons
Drown'd in th' offender's blood the dire offence,
Who to th' Omnipotent could thus prefer
A golden heifer, work of mortal's hand.

Yet who not worships thee, though molten form'd,
And mute, and deaf, and blind? Nor boots thy shape,
If thou but shew thy native substance pure,
Frosted or smooth; so priz'd, so sought by all:
Nor heedless sought; for who on life's sojourn,
Through still obtruding obstacles, that bar
His eager steps, and thwart his fond design,
Without thy splendid pass could work his way?
While he, thy favor'd vot'ry, who can show
Thy ready token, and credential clear
From thee produce, great universal lord!
Is welcom'd straight, admitted, serv'd by all,
With care officious and unwearied zeal,
For thy sole sake, from boundless love to thee;
Nor to his purpose let or hind'rance knows.

INSTITUTIONS OF PUBLIC CHARITY AND PRIMARY INSTRUCTION AT ROME.

From the "London Catholic."

One of the most important hospitals in Rome is that of St. Saviour, on the Celian Mount, originally founded by the Cardinal John Colonna. It is under the care of the order of the "Hospital Sisters." Seven clergymen reside regularly in the establishment, and they receive abundant assistance from others, both secular and regular, who voluntarily repair thither to know if their services might be required. This establishment is dedicated to the reception of female invalids, without any distinction of station, country, or religion, according to

the general and generous plan upon which all Roman charities are conducted. The institution of the "Hospital Sisters" was founded in the year 1321, by the Princess Teresa Doria Pamphili. They make four simple vows, poverty, chastity, obedience, and hospitality. They wear a uniform of black serge, and live in community. Widows are admissible to the order as well as unmarried females. They divide themselves into batches of six members each, who take it in turn to attend the sick throughout the night and day. They are supplied with cells, food, and raiment, by the hospital. To their hospital labours they, of course, add the performance of religious duties adapted to their order, but so arranged as never to interfere with their attentions to the sick. The charity of these admirable women, who thus separate themselves from all the pleasures and seductions of the world, can only have been inspired by real and profound sentiments of religion. The establishment enjoys a revenue of thirty-two thousand crowns a year, of which nearly the half is supplied by the government.

The Hospital Sisters have also been introduced into several other similar establishments, the number of which we need not here specify, as they are to be found in almost every quarter of Rome, adapted to diseases of every description, and generally richly endowed by the founders. In every case where sufficient funds do not exist, arising from these sources, the deficit is made good by the government, and sometimes by private benevolence.

During what are called the sacred years—that is, the years of jubilee (a jubilee is held every twenty-five years), the number of pilgrims who flock to Rome from all parts of the world is surprising. The number in the year 1825 (the last jubilee) was very near 182,000 men and 91,365 women—in the whole, upwards of 273,000 persons. The highest number recorded in the work before us is that set down opposite to the year 1629, when no fewer than 582,760 pilgrims found their way to the Holy City, of whom 122,491 were females! In ordinary years, during the festivals of Easter, of Corpus Christi, and other great solemnities, the number of pilgrims in Rome does not exceed 400 or 500. Several establishments for the reception of pilgrims had been founded by Christian kings and princes in the early ages, but these fell away, from various causes, so that when the number of these pious characters was excessive, many arrived overpowered by fasting and fatigue, without a roof beneath which they might lay down their weary heads. The care of all the pilgrims for whom no hospital had been provided was transferred to the Society of the Adoration of the Holy Sacrament, who obtained for their use, from a noble lady, Elena Orsini, a large mansion near the baths of Agrippina; besides this, they have another hospital, in which they can accommodate a considerable number of pilgrims, on the ground-floor of which there are two chambers, in which, in remembrance of the act of our Saviour, the washing of the feet is annually performed.

In order to entitle him to be received in any of the hospitals under the care of the society, the pilgrims must have come from a distance of at least sixty miles from Rome, and be furnished with a certificate from his parish priest, attesting that his object in going to Rome is to visit the holy places. Members of the society are in attendance to receive and examine these certificates,

with a view to guard against fraud. Poor travellers here, also, find an asylum. If they be Italian, they receive entertainment for one day; if they be ultra-montane, for two days. Should they be Bohemians, they are presented on their departure with a crown out of funds which have been bequeathed specially to the hospital for that purpose. Portuguese are entertained for five days, and on going away receive each a present of a Roman sequin. The repast consists of a pound of bread, a portion of wine, six ounces of meat, a poitage, fruit, and cheese. While serving their guests, the members of the society are clothed from head to foot in a coarse red garb, and our author very justly remarks, that it is indeed a beautiful and edifying spectacle to behold seated at long tables rows of men of different features, languages, and manners, assembled together from all parts of the world, in order to gain the indulgences, and attended in the most humble manner by persons eminently distinguished by their birth and station. It often happens that noblemen and others of elevated rank put on the habit of the pilgrim, and, as an act of Christian humility, repair in that dress to Rome, seeking, like other pilgrims, the hospitality provided for them by the care of the society, who are called the Society of the Holy Trinity. Although in the jubilee years they have to sustain an expense of upwards of 100,000 crowns, still their establishments are in a prosperous condition. Their annual revenue amounts to 18,000 crowns, of which 2,400 are paid by the Apostolic chamber. We learn that Mrs. Trollope has been lately posting through Italy, and that she actually spent a whole week at Rome! We venture to predict that, in her account of what may be literally called her "flying journey," she will not say one word of the Society of the Holy Trinity, for this good reason, that she will have come away without knowing that there ever was such a society in existence.

There is, under the immediate protection of the Pope's almoner, an establishment for supplying with medical assistance at their own houses invalids who would not, from various considerations, like to repair to the public hospitals. For this purpose the city is divided into a certain number of sections, which are placed under the care of eleven visitors, who are usually virtuous, charitable ecclesiastics, each of whom has his own doctor and surgeon. When an invalid requires the aid of this establishment, he informs his curé, who sends a note to the dispensary belonging to this establishment, and every thing is then done for him which his case requires.

Allusion has already been made to the confraternity for the burial of the dead. Their church is in Via Giulia. When they receive intelligence of the death of a person who is in need of their services, they repair to their church, where they assume their black dresses; they proceed forthwith, at all times and seasons, to the place where the body lies, even though it may be twenty or thirty miles from Rome. During an inundation of the Tiber which occurred in the pontificate of Clement VIII, the members took their stations along the river as far as Ostia, and made use of every possible measure for recovering the bodies which had been carried away by the flood.

Within the city, they usually accompany the funeral of the departed, accompanied frequently by other societies also. Their secretary summons them by a note to

meet at their church at a certain hour after dinner. Clothed in their habit, which covers their head, and permits only their eyes to be seen, they proceed to the place where the body is, and bear it to the church, singing psalms, and holding lighted torches in their hands. They subsequently take it to the grave. These duties they perform not only for departed members of their own fraternity, but for any person, Roman or foreign, for whom their services may be necessary. They have a cemetery near their church.

(To be continued.)

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, NOVEMBER 23.

To the Editor of "The Catholic."

Presbytery, Perth,

Monday evening, Nov. 14, 1842.

VERY REV. SIR,

You will have the goodness to insert in the next number of the "Catholic" the following letter, directed to me when in Europe, by the talented and patriotic Archbishop of Tuam, the Most Rev. Dr. MacHale, on the subject of "Freemasonry;" and I most sincerely hope it may have the desired effect, and serve as a salutary admonition to those misguided Catholics who heretofore unblushingly contended that the Masonic Society was sanctioned by the hierarchy and priests of Ireland. It will, on the contrary, easily be seen from his letter that, ever since the condemnation of said society by the Court of Rome, the Catholic priesthood in Ireland, as elsewhere, exerted themselves most strenuously to put a stop not only to it but all other secret combinations, as dangerous to society in general, and subversive of all discipline in the Church of Christ.

I have the honor to be,

Very Rev. Sir,

Your humble and obed't servant,

J. H. McDONAGH, A.M.

(Copy.)

St. Jarlath's, Tuam.

Sept. 16. 1842.

REV. DEAR SIR,

Having been informed by you that there are in Canada some misguided Catholics, who, striving to justify the practice of Freemasonry, scruple not to assert that it was sanctioned by Priests and Bishops in Ireland. Allow me to tell you that this was never the case; and that those men are only aggravating their disobedience to the Church by the additional guilt of calumny. I have had extensive acquaintance, not only with the present race of Ecclesiastics, but also with some of those venerable men of more ancient standing, some of whom are now no more; and I can confidently state that, neither in this city nor in any other part of Ireland, was the bond of Masonry sanctioned by any portion of the Clergy. That Freemason Lodges were then more numerous

and frequent than now, may be true; but their existence, in contempt and defiance of the repeated annunciations of the clergy, cannot be brought as an argument of their sanctioning the system; more than the prevalence of other evils against which they do not cease to raise their voice could be adduced as a proof of similar connivance.

I am, Rev. Dear Sir,

Your very faithful servant,

† JOHN, ARCHBISHOP OF TUAM.

The Rev. J. H. McDonagh.

VERY REV. DEAR SIR,

I feel obliged to you for your congratulations on my return again to Canada, and allow me to return you my sincere acknowledgments. I would willingly do myself the pleasure of attending to your kind invitation to Hamilton; but immediately on my arrival I commenced the jubilee, and since then I have been very busy indeed. You must consider that I have not been idle, when upwards of eleven hundred of my flock have approached the holy table of communion since my arrival. Indeed, nothing can equal their zeal, their piety and devotion; and I really think that unfortunate Spirit had not, since the commencement of the jubilee, more ardent or more pious prayers offered to the throne of mercy for her reconciliation with the centre of unity, than from our good Catholics in Perth and the surrounding missions. You will, I am sure, be happy to learn the increase of temperance in this quarter. The society at present numbers almost eight hundred. I have got cards struck off for them, and intend as soon as possible to supply them with medals. In short, every thing regarding religion and morality is, thank God, on the increase.

I have the honor to remain

Yours, truly,

J. H. McDONAGH.

From the Durham Chronicle.

ALLEGED SUPPRESSION, BY CATHOLICS, OF THE SECOND COMMANDMENT. A Letter from the Rev. John Lingard, D.D., to Philip H. Howard, Esq. M.P.

At a late meeting, at Bath, of the London Hibernian Society, Mr. Tottenham renewed the charge against Catholics, of suppressing a commandment. The subjoined statement is addressed by the Rev. Dr. Lingard, to Philip H. Howard, Esq., to whom we are indebted for permission to publish his letter, which will be read with interest. We agree with Dr. Lingard that such objections as these of Mr. Tottenham have been so fully and so often exposed, that it is hardly worth while to notice them; but as the mis-statement is here concisely met and refuted, and the truth set forth clearly and in a narrow compass, we are persuaded it will be acceptable to most of our readers.

"DEAR SIR,—Mr. Tottenham's objection has been so often and so fully exposed, that it is hardly worth while to notice it. As the scripture is silent with respect to the manner in which the seventeen first verses of the twentieth chapter of Exodus were divided, so as to form the ten words or commandments, every Christian church is at liberty to adopt that manner of division which seems to it the most probable. Formerly, St. Augustine and many others condensed the three first prohibitions, regarding the worship of God, into one commandment; dividing

the two prohibitions of concupiscence into two commandments; and thus made up the number of ten. On the other hand, Origen and St. Jerome divided the three first prohibitions into two commandments, joining the two last into one; and thus, though by a different arrangement, also made up the number of ten. At the time of the Reformation, the division approved by St. Augustine was generally followed on the continent; and Luther, finding it adopted by the Catholics of Germany, followed it also, as appears from his 'Catechism for parsons, schoolmasters, masters of families, young persons and children at school;' in which the first commandment forbids the worship of false gods, the second the taking of God's name in vain. (See Luther's German Bible App. p. 23, Luneburgh, 1640.) In England, the other manner of division, approved by St. Jerome, was followed; and the English Catholics adopted it also in their communion service and catechism, and so it remains to the present day. But if the English Catholics followed that mode of division formerly, how comes it that they follow another now? Because, during two centuries of persecution, their clergy being educated abroad, brought with them to their own country that form to which they had been accustomed; but neither they nor Luther ever supposed that by such a division they were encouraging idolatry, as has been discovered by bigoted polemics of later days. Mr. Tottenham's first assertion, that what he calls the second commandment is always omitted in Roman Catholic churches on the continent, is most certainly untrue; his second, that they know not which is their ninth or tenth commandment, because these are placed in different positions in Exodus and Deuteronomy, is sheer nonsense. The Catholics abroad follow the order in Deuteronomy; the Protestants, in England, that in Exodus. Is not the first as good as the last? Both books are part of the inspired writings. When he says that the creatures of the Romish system are reduced to such shifts that even in their catechisms, such as that of the Council of Trent, they are compelled to put the ninth and tenth commandment separate. He appears to have forgotten that there are no questions asked in the catechism of the Council of Trent. That catechism indeed explains both commandments in the same chapter; but remarks that though both treat of concupiscence, yet they should be considered as distinct commandments; because they forbid two different kinds of concupiscence, the object of one of which is the acquisition of property, of the other the gratification of lust.

"I have the honor to be, dear sir,

Most truly yours.

J. LINGARD."

REASONS why the Catholic Church, under the promised direction of the Holy Ghost, has settled down the Ten Commandments in their present order, as all in her is rational order, and harmony.

Because in them there are two distinct sets of duties, commanded to be performed; our duties towards God, and our duties towards man. Without this distinction, why should there be mentioned two tables of the law, when one table could contain the whole?

1. As the first commandment on the first table enjoins our supreme homage to God alone, the author of our being: so the first commandment on the second table enjoins our subordinate homage to our parents, the carnal authors of our being.

2 Because it is impossible in common

sense, to make, as Protestants do, two distinct commandments of the first, in order as they intended to represent Catholics as idolaters, for making and respectfully keeping holy images (that which God himself ordered to be done). For it is the same sin to make and adore idols, as to have, what, in their first commandment, God forbids; that is, *strange gods before him*. So that in the division of the commandments, their second would be but a repetition, in more explicit terms, of the first.

3. Again, as they have made two of one commandment, not to exceed the acknowledged number ten; they were forced in the end to make but one of two. Yet these two, of which they make but one, namely: *thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's goods, &c.* forbids sins as distinct in thought as the two following forbid sins equally distinct in deed: *thou shalt not commit adultery; thou shalt not steal*. For to covet a neighbour's wife is to commit adultery in thought; since our Saviour has said: *he who looketh upon a woman to lust after her, hath committed adultery with her in his heart*. And again, he who covets his neighbour's goods is guilty of stealing in thought: for without coveting a neighbour's goods, there would be no theft. Therefore, if these two commandments, prohibiting distinct sins in thought, may be joined into one; why may not the two commandments prohibiting the same distinct sins in deed be joined into one; and then, instead of ten, Protestants would, according to their first division, have twelve commandments.

We discover at the same time a mystical harmony in the Catholic adopted division of the ten commandments, which is this, that as there is one God in three persons; so on one table of the law there are three commandments, regarding our duties to God; while on the second table of the law there are seven commandments. The number seven, as remarked by St. Augustine and other eminent writers in the Church, being in Scripture the one most frequently used in whatever regards the Deity's manifestations to man. Thus the measure of our time is regulated by seven, as the seven days of the week; the seven weeks to be observed (Lev. 23, 15); the seven year and the Jubilee week, of seven times seven years; the term revealed to Daniel, which was to elapse from his time till the coming of the Saviour; the seven pillars of wisdom's house (the church), Prov. 9, or the seven sacraments; the seven aspersions (Lev. 8, 11); the seven sprinklings of the door of the Tabernacle with the blood of the victim (Numb. 19); all figurative of the seven ways in the seven sacraments of applying to our souls the purifying effect of the blood of our Divine Victim. The seven washings of Naaman in the waters of the Jordan (4 Kings, 5, 14); the seven branches of the golden candlestick (Exod. 25, 31); the seven lambs offered up in sacrifice (Numb. 23, 14); the seven jubilee trumpets (Josh. 6, 45), &c.; all alluding to the purifying and enlightening effects of the Saviour's dispensation. Besides, in the mystical history of the

Church, shown to St. John, in the *Apo- calypse*, every thing is regulated by the number seven.—EDITOR.

EARTHQUAKE AT THREE RIVERS, CAN- ADA EAST.—On Monday last, at 8 o'clock, A.M., a smart shock of an earthquake was felt throughout the whole of the Three Rivers District; and also, as is reported, at Montreal. The Church of Three Rivers happened at the time to be crowded with a marriage party; and so strong was the shock, that all present in the fright rushed forth pell-mell. The dome and canopy were rent to the open air, in a thousand places; and the crackling noise in the building was so terrific that many persons fainted. It is said even that some unfortunate females have died owing to the fright and the contusions they received in the crush of the multitude endeavouring to escape.—*Melanges Religieuses.*

A Doctor Bond, the devil's agent in New York, has, as the Yankee says, ventured "to go the whole hog;" and advanced a *boutcher* against the Papacy in Rome beyond any Protestant calumny hitherto invented. This brimstone gen- eral of falsehood, his worthy brother of the *Christian Guardian* has transferred into his last week's hodge-podge rhapsody of cant and fanaticism, for the edification of his credulous readers. But let him remember, as well as his copartner in guilt, that all their earnings in propagating such cruel and wide-sweeping untruths must end in death; when he, whom they have so faithfully served in this life for his proffered bribe, will justly claim them as his own subjects in the life to come. We doubt much, however, if such hardened hypocrites believe in any hereafter. The article alluded to is too foul for insertion.

In our second number of *The Catholic*, September 22, 1841, the following warn- ing to our people, against a suspended priest, was inserted:—

The Catholics of the London Mission are hereby warned against giving counte- nance to a strange priest, who has lately made his appearance among them, pre- tending to have faculties from us to exer- cise there the pastoral duties; whereas, on the contrary, on account of his ascer- tained *scandalous and unprincipled char- acter*, we have formally prohibited him from performing any priestly function in this diocese, and have appointed the Rev. Patrick O'Dwyer as the only lawful Pas- tor in the London District.

W. P. MACDONALD,
Vicar General.

Hamilton, Sept. 10, 1841.

We are sorry to learn that he is just now plying his arts of deception on the Right Rev. Dr. Porter, in Mobile, U. S.

In another number of our paper, on the 10th November, 1841, is the following notice on the same unworthy clergyman:

We must acknowledge ourselves, like many others, imposed upon by the extreme hypocrisy and ultra-shammed repentance of the worthless Priest WARREN, alluded to in a former number of our paper, as palming himself upon the Catholics in and about the Township of London. Their only pastor is the Rev. Patrick O'Dwyer. The intruder is suspended for ever.

SERMON IN THE GREAT CHAPEL OF WA- TERFORD, BY THE REV. THOS. MAGUIRE.
(From the Waterford Mercury, Oct. 9th.)

A sermon was preached yesterday (Sun- day), in the great chapel of this city, by that distinguished controversialist, the Rev. Thomas Maguire.—The sermon was on behalf of the new chapel of St. John the Evangelist, now in course of erection at the lower end of Bereford-street.

The usual vesper service was omitted at the great chapel. Two o'clock was the hour appointed for the commencement of the sermon, but long before that time the spacious cathedral was thronged.

Shortly after two o'clock the rev. gen- tleman ascended the pulpit, and announ- ced the following text from the gospel of St. John:—

"I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever, and the bread that I will give is my flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, I say unto you unless you eat the flesh of the Son of Man and drink his blood, you shall not have life in you."

The greatest moral phenomenon (said the rev. preacher) that ever appeared in the world was the glaring, startling fact that so many grave, learned, talented, and in all other respects ingenious persons—enjoying the broad distinction of Chris- tianity, but more particularly known as Protestants—should deny the truth of the Catholic doctrine of the real presence of Christ in the Eucharist. The Jews in the gospel denied the divinity of Christ, and were horrified at the declarations of the Redeemer—so far it was plain and intelligible, but it was not to be under- stood how those who admitted his divinity could deny the real presence. The arti- cle of the Catholic church, containing the most assailed of all its doctrines, was nearly nineteen hundred years old. A most cele- brated and learned Protestant divine had travelled through the east, and translated the liturgies and formularies of all the eastern churches, and in every one of them he found the real presence set forth. It was admitted that until the fifteenth century all the churches of the west declared for this most glorious, sublime, and incom- prehensible mystery. All the types of the old law referred to it, and prefigured it. The four evangelists declared the real presence in language so clear that no Ca- tholic at the present day, if he got millions for it, could express himself more clearly. There was not a single excuse for doubting it except one—that the Redeemer spoke in a figurative or mystical sense, when he said, "this is my body—this is my blood." It was impossible safely to come to such a conclusion. The Apostles did not come to that conclusion—it was not believed by those who came after them—not until the eleventh century did any one start up and broach a contrary doctrine, and that person became the hue and cry of the universal world—men, women, and children. The Primate of England wrote against him—he was condemned by the councils, and finally with his own hand he

wrote a retraction. He (Reverend Mr. M.) knew all the heresies that were broach- ed from time to time—he knew the age in which they originated, and all other par- ticulars about them, and he could say that until the person he just alluded to, another doctrine than the real presence was never broached. No manual of prayer could be shown in which such existed before the fifteenth century, and would it be said that all Protestants were such dumb dogs or lazy Christians as never to deny it until then; and even Luther, when he abolished the mass, was guilty of the inconsis- tency of admitting the real presence. The reverend preacher then proceeded, in the course of an address which lasted an hour and forty minutes, to refer to the types of the sacrifice by Melchisedec, and other types in the Old Testament, and contended that they undoubtedly prefigured the real presence. He then complained that the Protestant versions of the Holy Scriptures had been mistranslated in different passages, in order to bear out the denial of the real presence. He also re- ferred to different passages in David and Jeremiah in which it was also prefigured. He commented on and illustrated these passages; pointing out that the scope, tenor, and spirit of the Old Testament, and the language of the prophets all threw their authority into the scale in favour of the real presence.

The rev. gentleman then adduced sever- al passages of the New Testament in which the real presence was announced in most express terms—terms so express that to deny them would give rise to the inference that the deniers intended to brand the sacred writers as equivocators. Op- posed to all this there were only two or three sentences of Scripture advanced, of obscure intent. The passage was pointed out where the Redeemer declares that he is spiritually present in the eucharist, and Catholics are asked to account for his being spiritually as well as really present. We are told by St. John that when Christ was crucified the apostles locked them- selves in a room afraid of the Jews, and that the Redeemer came in among them. Now, the Redeemer came there spiritually and not by physical means, and it was the same way he was present in the adorable Sacrament. Our minds are not capable of conceiving the magnitude of the mys- tery: there was the merit of faith. Even the church Catechism said that the "body and blood of God was verily and indeed taken?" now these were stronger words than the words "really and truly" used by Catholics. Let any Puseyite or high churchman, of what ever degree, explain that passage in the Catechism! He would ask was Christ more especially present in the bread and wine used at the sacrament, than at the bread and wine used at ordi- nary meals? Suppose the answer to be He was, the question came, how was He there? Suppose the answer to be, by Divinity. He is everywhere by his Divinity, and the Godhead has no idea of space. If the answer is that it is a sacra- mental presence, the Protestant is unable to tell what it means, and when the Pro- testant explains that, he, (Rev. Mr. M.) would explain the mystery of the real presence.

If it was said, that the Redeemer was no more present in the sacramental bread and wine than in the other, than, in the words of St. Paul, they eat damnation every time they eat it, and are not in a state of

grace, and they would require for it as much preparation. But this was an inconsis- tency of which no Protestant would be guilty. This was not the way Christiani- ty was to be treated, changed as we chan- ged our coats, and the door left open to scoffers. He would say the evil was done by Protestants, and no doubt some of it by Catholics—by their system of recrimina- tion. He would then implore his separated brethren to inquire, and be convinced. Enquiry was peculiarly incumbent on those who set forth the right of private judgment, and denied the infallibility of any church. We are all too often, like the Puritans of old, fire and brimstone in our hearts—too forgetful of the great, good, and holy prin- ciple of charity—charity that ought to be the mistress of religion. I hope (said the rev. gentleman in conclusion) that no con- troversy of mine ever engendered unchar- itable feeling, and I never will quarrel with any man on account of his religion. We are all the descendants of Adam and Eve. Our descent from common parents proves that our Heavenly Father intended us to live in charity and peace one with another, and among all.

The *Maid of Erin* steamer brought up from New Ross a numerous freight of pas- sengers, and great crowds from other adjacent parts of the country were in at- tendance on the occasion.

The collection taken up amounted to £250. That made a year ago in the same town reached as high as £550.—Ed. N. Y. *Freeman's Journal.*

The London Morning Herald notwith- standing its Anti-Catholic feelings, has the following commentary on the Pope's Al- locution, on the Russian Czar's persecu- tion.

The allocution of the Pope to the Sacred College, on the persecution to which the Ro- man Catholic religion is subjected, is not to Poland alone, but to Europe, one of the most interesting and important public docu- ments of the age. The Roman Catholic Church has now dared to protest against Russia's violation of the right of conscience; & stands forth calling to witness all Europe in her appeal against that injustice to which all Europe has tamely submitted. It is to this proof that there yet remains in Europe a spirit that can dare to resist Rus- sia's power and success—that dares pro- claim what is right—that we look to with newly awakened feelings of hope. There- fore do we hail with gratification and with hope this appeal of the Roman Catholic Church against the injustice of Russia. It reminds us of the records of ancient days, when every great international transaction was subject to the appeal and judgment of all the leading courts of Europe, and in which we find in all ages ever made to the Church, the voice of the Church even responding to that appeal, restraining the powerful, protecting the weak, and assisting in times of violence and danger the supremacy of justice and right. Will this voice now raised be un- heeded by the great and civilized states of modern Europe? Shall all the world con- tains that is great and good still be led blindfolded and in chains by a Barbarian Conqueror? And shall the feeble power of the Roman Church, and the unfriended tribes of the Caucasus, be the sole relic of virtue left amongst men—the last traces of freedom ere she leaves the earth?"

PRAYERS FOR THE DEAD.

[CONCLUDED.]

Let us conclude with a few Protestant authorities:—

"Let not the ancient practice of praying and making oblations for the Dead, be any more rejected by Protestants as unlawful. It is a practice received throughout the universal Church of Christ, which did ever believe it both pious and charitable. Many of the Fathers were of opinion, that some light sins, not remitted in this life, were forgiven after death, by the intercession of the Church in her public prayers, and especially those which were offered up in the celebration of the tremendous mysteries; and it is no absurdity to believe so. The practice of praying for the Dead is derived, as Chrysostom asserts, from the Apostles."—*Bishop Forbes, on Purgatory.*

"That Austin concludes, very clearly, that some souls do suffer temporal pains after death, cannot be denied."—*Falke's Confutation of Purgatory.*

After mentioning the different opinions of the Fathers, respecting the purgatorial process through which souls are to pass, Leibnitz thus beautifully, and in the true Catholic spirit, concludes:—*Quidquid hujus sit, plerique omnes consenserunt in castigationem sive purgationem post hanc vitam, qualiscunque ea esset, quam ipsæ animæ ab excessu ex corpore, illuminatæ et conspecta tunc imprimis præteritæ vitæ imperfectione, et peccati fæditate maxima tristitia tactæ sibi accersunt libenter, nolentque aliter ad culmen beatitudinis pervenire.*—But however these differences of opinion may be, almost all agree in admitting this paternal chastisement or purgation after life, whatever be its specific nature, to be such, that the souls themselves, being illuminated after their release from the body, and seeing then, for the first time, thoroughly, the imperfection of their past life, and the foulness of sin, touched with compunction thereat, will desire it of themselves, nor wish to arrive otherwise at supreme felicity.—*Systema Theologicum.*

"There is one proof of the propitiatory nature of the Eucharist, according to the sentiments of the ancient church, which will be thought but only too great; and that is, the devotions used in the Liturgies, and so often spoke of by the Fathers, in behalf of deceased souls. There is, I suppose, no Liturgy without them, and the Fathers frequently speak of them. St. Chrysostom mentions it as an institution of the Apostles. St. Austin asserts that such prayers are beneficial to those who have led lives so moderately good as to deserve them. Cyril, of Jerusalem, mentions a prayer for those who are gone to sleep before us; and St. Cyprian, mentions the denial of those prayers, as a censure passed upon some men by his predecessors. Tertullian spoke of this practice as prevailing in his time, and the constitutions do require Priests and people to use these sorts of devotion for the souls of those that die in the faith.—*Johnson's Unbloody Sacrifice.*

"Dr. Whitby," says the same writer, "has fully proved, in his annotations on 2 Tim. iv. 4, that the Primitive Fathers, and even the Apostles, did not

believe that the souls of the Faithful are admitted into Heaven before the Day of Judgment. It was I suppose from hence concluded, that they were, in the interim, in a state of expectance, and were capable of an increase of light and refreshment. Since praying for them, whilst in this state, was no where forbidden, they judged it, therefore, lawful; and if it were lawful, no more need be said,—Nature will do the rest. The only use I make of it is, to prove that the ancients believed the Eucharist to be a Propitiatory Sacrifice, and therefore put up those prayers for their deceased friends, in the most solemn part of Eucharistic Office, after the symbols had received the finishing consecration."

"It must be admitted that there are, in Tertullian's writings, passages which seem to imply, that in the interval between death and the general resurrection, the souls of those who are destined to eternal happiness, undergo a purification from the stains which even the best men contract during their lives."—*Bishop Kane.*

Among Protestant testimonies to this ancient and Christian custom of praying for the Dead, we should not omit the two Epithets written for themselves by Barrow, of St. Asaph, and Mr. Thorndyke, Prebendary of Westminster. In the Epitaph of the Bishop are the following words:—"O vos transeuntes in domum Domini, domum orationis, orate pro conservo vestro, ut inveniat misericordiam in die Domini." "Oh ye, who pass into the House of the Lord, into the House of Prayer, pray for your fellow servant, that he may find mercy in the day of the Lord." In like manner Thorndyke, in his epitaph, entreats that the reader will pray for rest to his soul: Tu lector requiem et beatam in Christo resurrectionem precare."

THE PRUSSIAN MINISTER'S RELIGIOUS NEGOTIATIONS AT THE COURTS OF LONDON AND ROME.

(1.) The negotiations of Mr. Bunsen in London were, as the *times* admits, attended with complete success. He negotiated an alliance, on equal terms, between a church of so recent a birth that it owed its parentage to the negotiator himself—and the Anglican establishment; caused a bishopric to be established for the common service of members of these two ecclesiastical bodies; imposed on that Bishop two contradictory confessions of faith, one from each of the contradicting parties; and provided for his support by funds subscribed by the contracting parties or their friends in something like equal shares. He thus most undeniably hooked in the Establishment to a participation in his and his Royal master's very liberal design of universal fraternization of faiths; and just as undeniably saddled the clerical Imposter of this realm with three tolerable significant propositions (with which, to say truth, she had been girted long since,)—to wit— that a trifle of creed with regard to the Trinity and Eucharist, a trifle of organization in the matter of Episcopacy, and a trifle of time in point of Church antiquity, are no such great matters after all. The sailor, in the old story, would not quarrel about a handful of Church essentials. Such were the points gained by M. Bunsen in London. In Rome he secured "a com-

plete triumph to the Prussian Crown," by procuring the suppression of the old and infirm Archbishop from the practical exercise of his functions, in which he would otherwise have been speedily superseded by age. This concession was at all events, a very natural tribute to civil delicacy; but at what price was it purchased? By the concession, on the part of M. Bunsen, of the very points for which the holy and venerable prelate had suffered a protracted incarceration:—in the matter of Catholic education, leave to reorganize the University of Boon: in the matter of mixed marriages, strict adherence to the Bull of Pope Pius of 1830. On both these points—the only points in the dispute—M. Bunsen has gained a complete triumph, by absolutely and totally surrendering that for which the Archbishop had struggled. But the victory of Rome in this most important pacification, is by no means to be measured even by the magnitude of these two gains. The fact is, that six years ago—most unfortunately—the soil in this part of Catholic Germany seemed but too well disposed for the reception of the liberal seed of Church-amalgamation, so profusely scattered by the Court of Berlin. The injudicious violence of the late monarch has entirely changed the face of affairs. A new spirit has been roused; an attack has been beaten back; and the principles on which the attack was founded have become odious throughout the Rhenish provinces, far beyond the sphere of the purely religious influence of the Church of Rome. The late monarch, and M. Bunsen to boot, were both thoroughly well drubbed for their ill-considered onslaught. The present monarch has prudently pocketed his father's drubbing, and for his own part has beaten—his retreat. In a word, in this, as well as in other things, he has adopted a new line of policy—the policy of substituting, for a forced military rule of outward uniformity in all matters human and divine, the cultivation of a free and natural development of all the independent civil and religious elements of which his very conquered and speckled kingdom is composed. This at least is the policy of which he has given promise. In religious matters he has given earnest of his promise; and the late affairs at Cologne show, that, in the recent pacification which he purchased at such seemingly high price, he is determined to appear to have acted, not a forced, but a graceful and voluntary part. By these triumphant negotiations of M. Bunsen, then, Rome has exchanged a prelate in the prime of life for a most holy archbishop of failing strength and health. It has gained leisure and warning to employ this interval of peace, if it should only be temporary, in setting affairs in order on the Rhine, so as best to meet the next struggle that may be coming. It has gained the completion of the great Rhenish Cathedral, which "is intended to be a monument" of this pacification and these gains—gains both to Rome and to Prussia. If the *Times* can see in these things any set-off to the Jerusalem losses of the Anglican body, we really have no business to quarrel with its taste.

The second point of resemblance is indeed rather more of a resemblance, though rather less in point than what has gone before. It seems that, on the same day, in London, the King went to an Anglican and a Lutheran service: in Cologne, on the same day, his Majesty heard Evangelical prayers and High Mass. The resemblance, we admit, is tolerably perfect, but is of no moment to any one but the King. The feeling of the King, it seems, in thus making light of half-a-dozen different worships, is to be traced to a belief in "the principle of the essential unity of the different creeds of Christendom;" and in this feeling, we are told, "the Pope's representative and the whole Roman Catholic population of Cologne" heartily and joyfully participated!—*True Tablet.*

From the London and Dublin Orthodox Journal.

TESTIMONY OF PROTESTANT WRITERS IN FAVOUR OF CATHOLICITY.

No. II.

On the so-called Apocryphal Books of Scripture, and on the reading and interpretation of Scripture.

For three hundred years the Catholic has been subjected to pains, penalties, and death, on account of his religion; for three hundred years has been condemned to hear in silence that religion reviled, calumniated, and assailed by all the arguments which hate and envy and the malice of the devil could suggest; yet now at last a tardy justice is being done to that religion by the descendants of the very men from whom he has suffered so much. Heirs to the opinions of their forefathers, but not to their rancour, the present generation of Protestants praise the religion which their forefathers reviled, and sigh for the return of practices and rites which their forefathers abolished. Let them add to Protestantism the various items in which they find it so lamentably deficient, let them cover its nakedness with the garments worn by antiquity, and it will cease to be Protestantism. Instead of being a prodigal wandering forlorn from home, it will be a repentant Magdalen returning to the bosom of a fond mother, the Catholic church.—The arms of controversy are now changed. Instead of extracting arguments from the fathers to show the practice of the ancient church, the Catholic has merely to quote the opinions of modern Protestants; by them he finds that the whole code of his doctrines is admitted, and the absence of such a code in their own church is bewailed in moving terms. When a strong argument is brought from a father of the church, "Oh!" replies the ordinary Protestant, "he was a Papist?" but the men of his own church are above suspicion. Let him, therefore, pause and reflect while he reads the opinions of men professing the same creed as himself, the opinions of men brought up like himself with the same abhorrence of Catholicity, the opinions of men who have not been distracted with the cares of life and the pursuits of business, but who have devoted their time to religion, who have examined and tried and taught the Protestant system; and therefore their opinions ought to have weight with those who have

not had these advantages, and who, consequently, have not bestowed so much time on their religious system. However much the liberty of private judgment may flatter their pride, yet they ought not and they cannot overlook the opinions of men better able to judge than themselves, men who are teachers in their own church, men whose business it is to study religion, and whose early prejudices leave no room to suspect them of a leaning to Catholicity. The writer from whom we extract our materials, Esslinger, was formerly Protestant chaplain to the Swiss in Paris; he afterwards became the Catholic chaplain to the Swiss in the Pope's service. As an apology for his deserting Protestantism, and embracing Catholicity, he adduced the Protestant testimonies which form the basis of our articles.

Dr Munscher in his 'History of Dogma,' writes, "Near'y all the writers of the first age of the church, quote the so-called apocryphal books, and quote them in a manner that clearly makes it appear that they considered them of equal authority as the other books of the Bible. The Catholic church, then, can with reason boast of agreeing with antiquity regarding the canon of the Old Testament."

Bretschneider in his "Manual of Dogma," makes this honest confession: "Our Church did not chose to place them in the number of divine books, because the Catholic church found in them testimonies favorable to some of its dogma, as the mass and purgatory." This passage clearly shows that the Protestants, in the construction of their church, did not strive to build it on the model of antiquity. They first framed their belief, then turned overboard all ancient writers whom they could not bend or pervert to their sense. Luther pronounces St. James' Epistle a work of straw with as little concern as he called his friends hard names; and for no other reason than because it favored the Catholic doctrine of good works. This religious dictator seldom gave reason for his assertions, his word and his will, were law.

Stoer in his "Manual of Lutheran Evangelical Dogma," considers the apocryphal books as written by a special disposition of Providence, and destined to form a passage or bond between the Old and New Testament.

Plank in his "Words of Peace," justly observes; "It is unjust, and we allow ourselves to be dragged forward by the spirit of party, when we blame the Catholics with preventing the people from reading the Bible: that was the result of a simple measure of precaution, adopted at the time of the reform, when they thought themselves bound to prevent the translations of the sacred text into the vulgar tongue, many of which were incorrect and unfaithful, from being read indifferently by all. But since the falsification of the Word of God is no longer to be feared, the Catholics apply with zeal to the reading of the Bible." If the Catholics did not read the Bible we should not have so many hundred commentaries on it; if the Catholics were prohibited from reading it, so many thousand editions of it in every language would not have issued from

their press. — The perversions and party mistranslations of the Bible by the early pseudo reformers are notorious; some of their descendants of the present age are zealous followers in their track. In some places the text is corrupted to flatter the vanity of the natives among whom it is introduced; in others it is mistranslated through a gross ignorance of the text.

Augusti, after having quoted this observation of Plank, in his "Antiquities of the Catholic Church," adds: "For the rest we know that, since the middle of the 18th century, Catholic theologians have been very much divided as to the necessity and utility of an indiscriminate reading of the Bible by all persons." Locke was of a similar opinion; he considered the Bible a most unfit book to be put into the hands of children.

An anonymous writer in the "Literary Gazette," No. 48, March, 1821, observes, "The Bible is useless to him who does not understand it, and dangerous to him who understands it amiss. The most useful part of its contents may be extracted for the use of Christians in general. Otherwise they would not be able to read it without the aid of a scholar or a commentary to explain what they read. That the Bible is not a secure and sufficient means to put an end to controversy clearly appears from the fact that they who admit the Bible alone, and nothing but the Bible, always find in it that their side is right and their adversaries wrong."

"*He liber est in quo sua quisque dogmata querit. Invenit et pariter dogmata quæque sua.*" *

This is the admission of a Protestant writer, but any sensible man must avow the same. The number of varying commentaries written on the Bible is a sufficient proof of its difficulty. It is written in a language which is no longer in use; it describes the manners of a people who for nearly 2,000 years have ceased to exist as a nation; it refers to places whose situation and names have long since perished; so that it required more than an ordinary knowledge of geography, manners, customs, and language to be able to expound it. Then what version has he to select who does not understand the original text. It is translated into every language of the world, yet scarcely any two of these translations agree. In some languages perhaps more than a hundred versions have been made by different scholars at different times, and yet they are often diametrically opposite in sense. Again learned men are often at variance as to the reading of the original text from which these translations are made; for the ravages of time; carelessness, and malice have sometimes rendered it difficult to ascertain the correct reading. Yet this is the book which Protestants offer every man as the charter of his religion; you might as well offer a parchment well written in black letter to an illiterate peasant, he would understand one as well as the other.

And yet, parents, this is the book which the general education system insists on being put in the hands of your children. From the history of the wicked kings of Judah and Israel they have to learn morality, and

from a book which the learned can hardly understand, they have to make for themselves a religion, and that too so that the child, who is incapable of willing a few pounds, is yet old enough to form his religion from a difficult and obscure book, on which religion his happiness in this world and in the next has to depend for an eternity of weal or of woe. Parents!—pause before you plunge your children into these inextricable difficulties.

TOXOTES.

ENGLAND—IF CATHOLIC.

To the Editor of the Orthodox Journal.

DEAR SIR.—Allow me to address you upon a subject that ought ever to be dear to our hearts, that ought frequently to engross our deepest thoughts and aspirations, and form a part in our daily supplications before the throne of mercy—I mean the conversion of our beloved country. Oh! even the mere sound of such a blessing, the mere idea of such a glorious event is sufficient to awaken in our minds thoughts and feelings that language cannot express; for if we could but see that "which many kings and prophets have desired to see, and have not seen;" if England once more returned to the faith of her fathers,—by which she became of old so great, so glorious and free—by which she deserved to be styled an "Island of Saints," then would joy inexpressible fill our hearts, and gladly should we exclaim with holy Simeon, "Nunc dimittis servum tuum, Domine secundum verbum tuum in pace."

But when shall this blessed day break upon us as the morning rising? How shall that be finally accomplished after which we have so long sighed, and for which many true Catholic hearts still mourn apart? We know not, neither doth it become us to dive into the deep secrets of God, who has reserved to himself the times and seasons. We may, however, with truth assert, that the day of vengeance has nigh passed away; that the Almighty has, therefore, heard the tears and groans of his children for the restoration of the beauty of his house, for the building up of the places that have been made desolate. We humbly trust, then, "that the stone which hath been moved will continue to roll on without power of control: that the waters which have been set in motion will remain agitated, even if the breeze that first stirred them shall droop; that the seed which hath been cast will spring up, even though the lower should endeavour to stir it up. Yes! the stone which covered the tomb of England's old and true religion I would fain believe that an angel's hand hath rolled away, that like his Lord and Spouse, she, too, may arise triumphant: and splendid, to reign for ever." † But whether

* "All indistinctly apprehend a bliss On which the soul may rest, the hearts of all Yearn after it, and to that wished bourn All strive to bend."—Dante *Purg.*

† *Prostrata nuper ecclesia rursus exurgit, et Bajore gloria templum Dei quod ab impiis fuerat eversum, misericordia Domini fabricatum. . . . Nunc post tantæ tempestatis violentos turbines, placidus aer et optata lux refulsit. Nunc placarus servorum suorum Deus jacentes et afflictos, celesti auxilio sublevavit.* (Lactantius "De Morte Persecut." Preface.) See also St. Cyprian, *Liber de Lapsis*, cap. i.

‡ Dr. Wiseman. "Sermon preached at the solemn dedication of the cathedral church of St. Chad," page 15.

the church be destined to conquer by might and to scatter her enemies like chaff before the wind, as she did her pagan persecutors of old, when God raised up a "horn of salvation" that struck the proud one and wounded the dragon; whether to win by her native loveliness, or to invite by her virgin dignity; whether she will break forth on a sudden upon the world in glory and majesty, as the sun when it was first created; or whether, in fine, she be destined gradually her many wondrous excellencies to unfold—of all these things we know nothing. God alone knoweth, and in His own good time they will be manifested unto us. Our duty is to wait with patience, and to endeavour humbly to correspond with the daily manifestations of his mercy towards us. Of this truth, however, we may be assured, that the day will dawn, when his church shall appear like a bride prepared for her spouse—glorious, and sweet, and heavenly unto those that shall gaze upon her.

Oh if England could but once more become Catholic—be restored to that faith in which her noblest kings and valiant warriors went forth, "conquering that they might conquer," in which her renowned statesmen lived and died; then how different would this unhappy and distracted land be from what it is now! "Yes! beloved land—land twice converted—too far to be for ever lost, thou art still dear to all thy sons, but doubly so to such as lament thy sad destiny. Thy sweet meadows would then cover themselves with the enamel of flowers, to grace the progress of thy Saviour in the sacrament of the altar; thy solemn woods would give shelter to the lonely hermit, and thy bright streams would yield refreshment to the tabernacles of the just; then thy gardens would give roses to scatter before the adorable sacrifice, and thy towns and hamlets would send forth their cheerful youth—children as fair as the race of primal creatures—to commence their flowry sprinkling. Thou art still a noble instrument, though now mute or discordant. Ignorant and unskillful hands have played upon thee till they broke thee into a thousand parts; but, thus broken and disarranged, let but the master arise who can revive the Catholic chord, and thou wilt again send forth the sweetest music."*

These observations are as just as they are beautiful; for what was England before she fell away from her ancient faith? What she was then she may be again, provided only that religion be once more embraced which alone made her great. Do we read that there were those many jarring sets that now tear in pieces the seamless garment of Christ, and battle for it like a Roman mob, that estimated their glory by the desolation they had made and the numbers they had slain? No, for the church being necessarily one, all her children were one in faith and doctrine; all seemed to have but one heart and soul, even as the first Christians had. Hence dissensions in matters of faith were effectually guarded against; and whenever, through man's natural pride or obstinacy, they arose in the church, the individuals,

* Digby. "More's Catholics," vol. i, p. 26.

together with their peculiar doctrines, were immediately condemned, either by the particular judgment of their bishop, or by the voice of a general council. Were there those continued cries of distress, which now so fearfully sound upon our ears in every direction? Were the poor, whom our Saviour himself calls "blessed," reviled, despised, and trampled upon as they are now? No, for the gates of the monasteries, convents, and colleges, were then daily thrown open to the afflicted and the broken-hearted; then those wondrous churches and cathedrals were erected—relics of noblest days—whose very stones are dear unto us, for they were raised by men whose names ought to be held in veneration by us—such as William of Wickham, Bishop Wainfleet, Walter Skirlaw, John Alcock, Richard Beauchamp, &c. Learning too, was promoted by holy monks, like a St. Edmund, a venerable Bede, an Alcuin, an Alexander of Hales—"men," says an illustrious writer, "in whose writings we find vast and original views; questions solved in their profoundest depths, and from which a light of philosophy and of literary beauty shines out each instant."* Then the church formed a society, which passed all that the heart of man could wish for upon earth. Was it truth? Where was it to be found, if not in that church which could satisfy the genius of a Racoon? Was it happiness? There it was found by millions who had vainly sought for it in glory, in pleasures, in friendship, in solitude. Was it nobility or grandeur? All who have been illustrious in the annals of our ancient history were Catholics.†

Now if England were such before she fell away from the faith of her fathers, assuredly she would again become the same if once more she became Catholic. She would even be more glorious than she was in her ancient days, because as her sway is now far more extended than it was before the Reformation; as she possesses important settlements in almost every part of the world; as her very name is held in reverence, her power, therefore, is beyond all dispute, and her resources still almost boundless. If then England were Catholic, these resources would be still more increased, and, consequently, how wonderfully would her power tend to advance the kingdom of Christ throughout the remotest regions of the earth. Thus it was that God gave such power and greatness to pagan Rome, in order that afterwards the Gospel might be more easily preached throughout the world. Who can gainsay but that Providence may have acted in this manner towards England, that one day she, too, may be wonderfully instrumental in promoting throughout the world his holy re-

* Guizot. "Cours d'histoire Abed," vol. 1. p. 220.

† To be convinced what England was before the Reformation, we need only consult Dr. Lingard's "Anglo-Saxon Church," Turner's "England during the Middle Ages," Warham's Preface to the "Monast. Anglicanum." Hurter, Dr. Hoek, and Voight in the Lives of the respective Pontiffs, written by them, have clearly shown the beneficial influence these illustrious men then exercised over the whole of Europe.

ligion? Again: no one can deny but that there is in this country, with all its numerous and contradictory sects, a beautiful religious spirit, by which enormous sums* are yearly expended in building churches and chapels, and endeavouring to convert pagan nations. Now if this spirit were only directed into the proper channel; if all the missionaries were working together in the same glorious cause which led, in former days, so many of our countrymen into distant climes to be instruments in bringing whole kingdoms to the Catholic faith; then what blessed fruits would be reaped by this nation, now so harrassed and distracted both at home and abroad! Yes! "Let the same principle return again as a general principle to our country; let the mantle of the Bonifaces and the Willibrods, with their two-fold spirit of Catholic faith and Catholic love, be caught up by the nation, and it shall divide the rivers and open the seas before its ministers, and make them the inheritors of their grace, and render this island once more—what it formerly was—a gushing well-spring of Catholicity and salvation to the nations of the earth."†

(To be continued.)

From the Catholic Telegraph.

THE CATHOLIC CHURCH A DIVINE WITNESS.

When the student of Ecclesiastical history has perused the wondrous testimony with which its pages abound, he may confidently propose the question to mankind, whether revelation could have survived the wreck of time and nations, had there been no living witness, like the Catholic church, to guard from profanation the deposit of truth? We believe whatever our senses in the ordinary ways of life propose for our adoption: we assent to those facts which the historian of a people records to instruct the world: whatever is related by those with whom we hold daily intercourse and whose word is unimpeached, finds ready access to the mind: but the testimony of the Catholic church has a strength and efficacy so vast, so consistent and lucid, that a dispassionate mind is overwhelmed by its integrity. We judge of the power of a government by its capacity to rule; we acknowledge its adaptation to the peculiarities of a people, when it preserves through centuries their respect and secures for all the enjoyment of every civic blessing. A national character undergoes many vicissitudes through the long lapse of ages, and the wisest code must yield to the new currents into which the mind is settling in force; but in the Catholic church we have a constitution so divinely guarded, so conservative and yet so free, so able to resist and yet so gentle to the governed, that we contemplate with wonder the perfection of its institutes. She is not fashioned by men, but men yield to its pressure and are accommodated to its di-

* Thus, for the year 1850, the following are the details of the missions;—

Wesleyan Missions	£ 55,565
Church Missionary	47,323
London Independent Mission	48,226
Baptists	17,185
Society for the Propagation of the Gospel	29,487
	£199,151

† Dr. Wiseman. Lect. vi.

vine legislation. It matters not into what new phase the ever restless spirit of humanity may enter, she loses not her place in the spiritual firmament, nor the attractive force which binds, preserves and regulates the harmony of life. There may be revolutions in opinion, and from its wild excesses many calamities may ensue, but reason, the little star of life, grows darker as it recedes from the church, and gladly returns to the centre on which it depends for enjoyment and light.

This mysterious power of the church is still more strikingly exhibited, when we count the many nations and tongues over which her dominion has extended. Even in our own country we cannot form a constitution which will please the millions; no law can be enacted whose restrictions will be equally grateful to all; the spirit of patriotism cannot silence the complaints of those who yield reluctantly; but in the Catholic church the only difficulty we encounter, is the endeavor to enumerate the varieties of men, who age after age have rejoiced in its protection. United as we are in brotherhood, we yet rush into war with some other department of the human family; we read the notes of travellers in other climes and smile at customs & manners so unlike our own, we doubt the wisdom of their laws, we detest their literature, we cannot adopt their ideas of beauty nor the taste which makes their social circles so estranged from the habits of our own: no efforts of man, no conceptions of human prudence could give unanimity to the wishes of our race, yet the Catholic church hath a sovereign will which rules this mighty mass, and her name and her praise, her sacrifice and blessings, her lofty hopes and the sacraments by which those hopes may be realized, are known and cherished by hearts with which we have scarcely another thought in sympathy. She has spoken to them in languages long since extinct, she is watching the variations of living tongues and marking their decline, without surrendering a word which would obscure her meaning, and her creed is as pure, as distinctly defined, as permanent in the midst of revolution now, as it was when the freshness of heaven was breathing around it whis, it fell like heaven's best light, from the lips of the Saviour. Let the vain usurper of her office account for this adaptation of the church to conciliate reason and reconcile with her immutable character the changes of earth throughout all its extension! Let him account for the mystery which sustains her a sleepless and ever living witness, invincible to error and irresistible in the assertion of her prerogative. She alone of all things has not tasted the bitterness of death; she has written the epitaphs of nations, but who will live to record the fulfilment of her destiny.

If God had not established such a witness to guard his word from the conceits of men, the turbulence of infidelity and the iron tooth of Time, what relic of its primitive worth would have survived through so many ages of war, of feudal anger, of sectarian licentiousness, of royal persecutions, of reason crazy with presumption and of all the other evils which would have sacked every city, devastated every clime and committed to the flames the labors of the scholar! Who of all

who are now alive could tell us the divine origin of christianity, and separate Faith from error, if the word from on high had been thrown unprotected on the sea of life, the sport of every wave, the scorn of the voyager! What could be more ridiculous than to ask of the church of England, or Calvinism, or any other sect of modern growth, to substantiate the claims of Christianity and the integrity of its doctrines through those ages which preceded their introduction into life? Blot out the Catholic church and where is the witness for revelation? Destroy her agency in the preservation of the scriptures and to whom could we look for an authentic copy of the Bible?

It may be said that God would have devised some other means to guard the honor and purity of his word, had the Catholic church never gathered the nations into her fold. True, the Divine mind is not at a loss for expedients to meet every emergency, but *He has not* established any other medium of communication with heaven, and therefore, must we have recourse to her, to dissolve our doubts and impart conviction to our souls. She has accomplished her mysterious destiny heretofore, she fulfils it now she will be faithful to the mighty and glorious work of faith until the end of time. Protestants, do not hesitate to take the bible from her altar, but they discard her testimony to its integrity! As well may they acknowledge the statute book of our commonwealth, but despise the construction of the Judge, and the only constitutional tribunals established for its just interpretation. If we had not a witness like the church sanctioned by heaven, living through all times, with all the avenues to revelation open to her ministry, in whose sacred hands the book of God had been entrusted and preserved through all the revolutions of Empires, the change of languages and the wanderings of reason, if we had not such a witness to bear testimony to the fact she had received the scriptures and truths of the gospel, and that she guarded the celestial trust without addition, or alteration of the text; we would laugh at the man who would ask us to believe in the doctrines of christianity. For allowing that they were originally true, who is to satisfy us that they have not been corrupted? Blot out the Catholic church now, and let the confused sects of Protestantism be entrusted with their preservation, and no christian could be found in a century from this, who could prove by a satisfactory argument that the scriptures were entire, genuine and true, such as they had been written in the patriarchal and apostolic times. The Bible in their keeping would become as perplexing to men as the colour of the Camellion was to the travellers.

"He that does not hear the church, says Christ, let him be to thee as the Heathen and the Publican." We Catholics will hear no other church but the one to which the Saviour alluded. We will hear no other church but that whose ministers were gathered in prayer on the day of Pentecost, she who at Antioch was called Christian, whose people were so fervent in Rome, that the Apostle Paul determined to visit them because their "faith was spo-

ken of through the whole world." We dare not hear any other Church than the voice of her who triumphed in her blood at Rome, the relics of whose martyrs fill the catcombs, of her who withstood and conquered the Pagan, the Vandal, the Goth, the Saracen, who converted all the nations, who perpetuated the classic languages, who for ages was the acknowledged and constitutional arbiter of every difficulty between Kings and their subjects, who built up society from the scattered and half civilized hordes which came down from the "Northern hive" and devastated Southern Europe with a rage to destroy; which only she, the mighty Church of God, could check in its career, withstand, and finally humanize. We must hear her alone whom we behold amongst us with all the marks of her immortality on her venerable front, whose voice has been heard in our days as of old, rebuking the tyrant who has ravaged her peaceful vineyard and scattered her husbandmen. To reject this holy witness and make an alliance with some little broken sect of modern times is asking too much. We will not sell our souls so cheap. There is no reason, no Christianity in such a request.—As well may we listen to the Atheist who tells us to be contented with life and disown immortality, to enjoy the earth and banish the hope which would lift us to heaven.

From the Western Catholic Register.

"NO SECTARIANISM IN THE WORK."
—This is a popular expression in most of the Prospectuses of the new religion (and sometimes other works) issued at the east, but which is generally false. A Mr. Sears, of N. Y. in an advertisement for Agents for his Bible, contains the above words. This is a bait held out to get purchasers, for after the work is sold it matters not whether it answers the expectation or not. We have not seen the work, but from the notice alluded to (which is contained in one of our exchanges) we were almost tempted to publish it, and thus get a copy which is the price offered. But happily we have met a notice of the work in the U. S. Catholic Miscellany, that shows the falsity of the flag it carries, and places it in its true light—the following extract from the book itself will be sufficient to prove the statement without publishing the article, which however, we would do, but for want of space. Quoting the words of the institution of the blessed sacrament the biographer says:

"Our Saviour's words, spoken when he instituted the 'Lord's Supper,' are in like manner perverted: he said of the bread, 'This is my body; ' and of the cup of wine, 'This is my blood, of the new testament, which is shed for many for the remission of sins.' Matt. xxvi. 26. 28. These words of Christ the Roman Catholics profess to receive literally; and in contradiction to various other plain testimonies of Scripture, as well as in opposition to every principle of nature and sound reasoning, they have since the twelfth century, built upon those words their absurd and monstrous doctrines of transubstantiation; that is, the pretended conversion of the bread and wine, which are used

in the Lord's supper, into the real body and blood, and soul and divinity of Jesus Christ, when the priest pronounces what they call the words of consecration of those elements!"

"No sectarianism" indeed—"it is designed for all"—all but the Catholics.

IMMENSITY OF CREATION—Some astronomers have computed, that there are not less than 75 millions of suns in the universe. The fixed stars are all suns, having like our sun, numerous planets revolving round them. The solar system, or that to which we belong, has about 31 planets, primary and secondary, belonging to it. The circular field of space which it occupies in diameter three thousand six hundred millions of miles, and that which it controls much greater. The sun which is the nearest neighbour to ours is called Sirius distant from our sun about 23 millions of miles. Now, if all the fixed stars are as distant from each other as Sirius is from our sun, or if our solar system be the average magnitude of all the systems, of 75 millions of suns, what imagination can grasp the immensity of creation? Who can survey a plantation containing 75 millions of circular fields, each ten millions of miles in diameter? Such however is one of the plantations of Him who has measured the waters in the hollow of his hand—meted out heaven with a span—comprehended the dust of the earth in a measure—and weighed the mountains in scales, and the hills in a balance. He who "sitteth upon the orbit of the earth, stretches out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Nations to him are "as a drop of the bucket, and are counted as the small dust of the balance," and yet overwhelming thought, he says "Though I dwell in the bright and holy place, with him will I always dwell who is of an humble and contrite spirit and trembles at my word."

THE BEECH TREE has always escaped the effects of atmospheric electricity. This fact, says a writer in the Cultivator, has been noticed for more than a hundred years, both in Europe and this country, and improvement might and ought to be made of the planting and rearing beeches near and around the dwelling houses and barns of our farmers for the immunity of cattle as well as human beings from the violence of lightning. Let a beech grove as easy to rear as a plantation of butternuts, accompany every inhabited spot, and let solitary beech trees arise here and there over every farm or plantation. How often do we read of some flock of sheep, some two or three horses or cattle, or men being killed by lightning, who had taken shelter under some oak; maple, or hickory tree! And yet few farmers suffer a beech tree to stand, notwithstanding it is as shady and ornamental as the maple. "Woodman spare that tree."

LETTERS AND CASH RECEIVED

Toronto—Alex. McDoneli, 10s.
Perth—Rev Mr McDonagh for Mich. Twomey, 15s. and for Daniel Kerr, Wm. O'Brien, Philip McGowan, Jacob Surcelly, Richard Bennett, Simon McEachan, Edward Hudson, and J. H. McDonagh, each 7s 6d.
Cornwall—J. S. McDougald, 10s.

DIED at L'Orignal, Ottawa District, on the 22nd October, the Rev. Charles Cassidy, Catholic Pastor of Plantagenet.

This reverend gentleman was lately ordained in Montreal, by the Right Rev. Dr. Power, Bishop of Toronto, and has, since his promotion to the priesthood, been attending the above mission. He was very much beloved and respected by all, without distinction of creed or country; and the great concourse of people who attended his funeral testified the respect and veneration in which he was held. His mortal remains were interred in the sanctuary of the church in L'Orignal, and a solemn high mass was celebrated for the repose of his soul, by the Rev. P. O'Connell, of Montreal Seminary.

Requiescat in pace.
J. H. McD.

WINNER'S Canadian Vermifuge.



Warranted in all cases.

THE best remedy ever yet discovered for **WORMS**. It not only destroys them, but invigorates the whole system, and carries off the superabundant slime or mucus so prevalent in the stomach and bowels, especially those in bad health. It is harmless in its effects on the system, and the health of the patient is always improving by its use, even when no worms are discovered. The medicine being palatable, no child will refuse to take it, not even the most delicate. Plain and practical observations upon the diseases resulting from Worms accompany each bottle.

Prepared and sold wholesale and retail by **J. WINNER,** 10 CHEMIST, King street, Hamilton.

WHOLESALE

STATIONERY & SCHOOL BOOKS WAREHOUSE

THE Subscribers are now receiving, in addition to their former stock, supplies of **PAPER,** and other articles of Stationery of every description, consisting of

- Posts, Foolscaps and Potts, ruled and plain, of various qualities;
- Gilt-edged, Black-bordered, and Black-edged Letter and Note-Paper;
- Large and small Brown and common Wrapping Papers;
- Carriage Paper, various sizes and qualities;
- Mogul, Harry and Highlander Playing Cards.

ACCOUNT BOOKS.

- Comprising Ledgers, Journals, Cash Books, Day Books, Letter Books, Blotters, Memorandum and Pass Books, various sizes, qualities, ruling and bindings;
- Copy Books, Slates, Slate Pencils, Black Lead Pencils;
- Bibles, Testaments, Psalm Books, English and Catholic Prayer Books, in great variety and very cheap.

SCHOOL BOOKS
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.

November 1, 1842.
QUEEN'S HEAD HOTEL.
JAMES STREET, (NEAR PRESS'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 Ostrlers.
W. J. GILBERT
Hamilton, Sept. 15, 1842.

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 the respective establishment 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 Berlin Wool and Ladies' Work Patterns, kept constantly on hand.

King street, [next door to Mr. Kerr's Grocer.]

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

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 profit, 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

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 contained in the said different papers until the regular licencing day, being the 20th December.'"

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

LI N'S
CELESTIAL BALM OF CHINA.
For the cure of all diseases of Man or Beast that require external application.

FELLOW CITIZENS—Perhaps you think that this Balm is intended to cure too many diseases, but we assure you that all diseases of this character, and many others that might be mentioned, are speedily cured, or in truth persons greatly relieved, by the use of this medicine. We earnestly request the afflicted to give it a fair trial.

Have you a pain or weakness in the small of your back? If so, apply the Balm freely morning and evening with the flat of your hand, and occasionally rub the part well with a rough cloth, and it will certainly relieve you.

Have you the rheumatism? If so, wash the part affected with cold water and castile soap, then bathe it with warm vinegar, and rub well with a rough cloth, and then apply the Balm with the flat of your hand before the fire. Wash every third day, and use the Balm twice a day, and you will soon be free from this troublesome disease.

Have you a numbness or coldness in your legs, arms or feet? If so, rub the affected part well with a rough cloth, and apply this Balm freely twice a day, and in a short time it will be removed.

Have you the Piles? If so, apply the Balm three times a day, and in a short time you will be well.

Have you the Nettle Rash or Erysipelas? If so, apply the Balm three times a day, and all unpleasant sensations will soon disappear.

Have you sprained yourself? If so, apply the Balm three times a day, rubbing well with your hand, and it will soon be removed.

Have you Bruises or Burns? If so, apply the Balm three times a day, and you will soon be well.

Have you a Cut or Wound? If so, apply the Balm with a feather two or three times a day.

And are your Limb's or Joints swelled? If so, apply the Balm three times a day, and the swelling will soon disappear.

Have you the Tetter? If so, apply the Balm every morning and evening, washing every third day with castile soap, and removing the scurf from the surface of the skin.

Have you a pain in your Breast or Side? If so, apply this Balm morning and evening, rubbing it well with the flat of your hand, and you will soon be relieved.

Have you Sore Eyes? If so, wet a soft rag with the Balm, and apply it on the outside of the eyes every night on going to bed.

Are your toes, fingers or ears Frosted or Poisoned? If so, apply the Balm three times a day, and it will positively cure them.

Have you Corns on your Feet? If so, cut them well and apply the Balm, and it will generally cure them.

Have you itching or irritation of any parts?—Then apply this Balm thoroughly and it will cure you.

Have you fresh wounds of any kind? Spread the Balm on linen and keep it bound on the parts, changing daily, and it will heal without proud flesh or inflammation.

Have you an old sore that wont heal? Keep the Balm bound on it, renewing it daily, and it will soon heal from the bottom.

Be sure you get the true Balm from **COMSTOCK & CO.**, and no other.

The above is for Sale, at all the Druggist Shops in Hamilton.
 October 5th, 1842.

Cure for Worms.
B. A. FAHNESTOCK'S VERMIFUGE;
 Prepared by
B. A. FAHNESTOCK & CO.
Pittsburgh, Pennsylvania.

THIS preparation has now stood the test of several years' trial, and is confidently recommended as a safe and effectual medicine for expelling worms from the system. The unexampled success that has attended its administration in every case where the patient was really afflicted with Worms, certainly renders it worthy the attention of physicians.

The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not unfrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and should induce families always to keep a vial of the preparation in their possession. It is mild in its operation, and may be administered with perfect safety to the most delicate infant.

The genuine Vermifuge is now put up in one ounce vials, with this impression upon the glass, **FAHNESTOCK'S VERMIFUGE**, and the directions accompanying each vial have the signature of the proprietor; any medicine put in plain ounce vials, and the signature of which does not correspond with the above description, is not my genuine Vermifuge.

The Subscribers deem it their duty to use the above precautions in order to guard the public against mistaking other worm preparations for their deservedly popular Vermifuge.

We have appointed Mr C C Bristol, No 207 Main St Buffalo, N Y. our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburgh prices. Terms Cash.

B. A. FAHNESTOCK & Co.
For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

FALL AND WINTER FASHIONS
 FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER
HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him.
S. McCURDY.
 Hamilton, 1st Oct., 1842.

C. H. WEBSTER,
CHEMIST AND DRUGGIST
King-Street, Hamilton,

BEGS to inform the Inhabitants of Hamilton and vicinity, that he has commenced business opposite the Promenade House, and trusts that strict attention, together with practical knowledge of the dispensing of Medicines, to merit a share of their confidence and support.

C. H. W. keeps constantly on hand a complete assortment of *Drugs, Chemicals, and Patent Medicines*, Warranted Genuine Imported from England.

The following is a list of Patent Medicines received direct from the Proprietors
 Fahnestock's Vermifuge, Moffat's Life Pills and Bitters, Sir Astley Cooper's Pills, Tomato Pills, Spon's Headach Remedy, Taylor's Balsam Liverwort, Low and Reeds Pulmonary Balsam, Bristol's Extract Sarsaparilla, Bristol's Balsam Horehound Southern Tonic for Fever and Ague, Rowland's Tonic for Fever and Ague, Sir James Murray's Fluid Magnesia, Urquhart's Fluid Magnesia, Hay's Liniment for Piles, Granville's Counter Irritant, Howe's Nerve and Bone Liniment

Also
 Turpentine, Paints, Oils and Colours;— Copal and Leather Varnish, Dye-Woods and Stuffs; Druggists' Glass-Ware, Perfumery; Fancy and Toilet Articles, Spanish and American Cigars, Snuffs, &c.

Horse and Cattle Medicines of every Description.

Physician's prescriptions and Family recipes accurately prepared.

N.B. Country Merchants and Pedlers supplied on reasonable terms.
 Hamilton, May, 1842.

Carriage, Coach, and Waggon PAINTING.

THE Subscriber begs to inform the Public, that he has removed his Shop from Mrs Scobell's to Walton and Clark's premises, on York Street, where he continues the Painting and Varnishing of Carriages, Coaches, Sleighs, Waggon, or any kind of light Fancy Work. Also, the manufacture of OIL CLOTH.

Having had much experience during his service under the very best workmen, he is confident of giving satisfaction.

C. GIROURD.
 Hamilton, March 23, 1842.

GIROURD & McKOY'S
LIVERY STABLES

Near Press's Hotel,
HAMILTON.

Orders left at the Royal Exchange Hotel will be strictly attended to.
 HAMILTON, March, 1842.

SHIP INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MARINER'S HOME, and TRAVELLER'S REST;— and hopes he will not be forgotten by his countrymen and acquaintances.
 N. B. A few boarders can be accommodated.
 Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE.

THE Subscriber begs leave to inform his friends and the public generally, that he has re-opened the Store lately occupied by Mr. J. Layton, in Stinson's Block, and is now receiving an extensive assortment of Birmingham, Sheffield and American Shelf and Heavy HARD WARE, which he will sell at the very Lowest Prices.
H.W. IRELAND.
 Hamilton, Oct. 4, 1841.

PAPER HANGINGS.

2,000 PIECES of English French, and American PAPER HANGINGS, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by
THOS. BAKER.
 Hamilton, Aug. 1, 1842.

WEAVERS' REEDS

600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by
THOS. BAKER.
 Hamilton, August 1, 1842.

PATRICK BURNS,

BLACKSMITH, KING STREET,
 Next house to Isaac Buchanan & Cos large importing house.
Horse Shoeing, Waggon & Sleigh Ironing
 Hamilton, Sep. 22, 1841.

PRINTERS' INK.

LAMB & BRITAIN, Manufacturers of Lamb's Blacking, begs to inform Printers in British North America, that they have, after considerable labour and expense, with the assistance of a practical and experienced workman from England, commenced the manufacture of **PRINTERS' INK**. They are now prepared to execute all orders which may be sent to them. Their Ink will be warranted to be equal to any in the world and as cheap.

Ink of the various FANCY COLOURS supplied on the shortest notice.

Corner of Yonge and Temperance Sts.
 Toronto, June 1, 1842.

THE CATHOLIC.

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

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

PUBLISHED on WEDNESDAY MORNINGS, in time for the Eastern and Western Mails, at the Catholic Office, No. 24, John Street, Hamilton, G. D. [Canada.]

TERMS—THREE DOLLARS
 HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

Persons neglecting to pay one month after Subscribing, will be charged with the Postage at the rate of Four Shillings a year.

PRICE OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7d each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 10d each subsequent insertion.—Over Ten Lines, 4d. per line first insertion, and 1d. per line each subsequent insertion.

Advertisements, without written directions, inserted till forbid, and charged accordingly.

Advertisements, to ensure their insertion, must be sent in the evening previous to publication.

A liberal discount made to Merchants and others who advertise for three months and upwards.

All transitory Advertisements from strangers or irregular customers, must be paid for when handed in for insertion.

Produce received in payment at the Market price.

LETTER-PRESS PRINTING
OF EVERY DESCRIPTION
NEATLY EXECUTED.

AGENTS.

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.

- Rev Mr. O'Flynn, Dundas
- Rev Mr. Mills, Brantford
- Rev. Mr. Gibney, Guelph
- Rev. J. P. O'Dwyer, London
- Dr Anderson, do
- Mr Harding O'Brien, do
- Rev Mr Vorvais, Amherstburg
- Mr Kevel, P. M., do
- Rev Mich. MacDonald, [Maidstown], Sandusky
- Very Rev August McDonell, Chatham
- A. Chisholm Esq., Chippawa
- Rev Ed. Gordon, Niagara
- Rev Mr McDonagh, St Catharines
- Messrs P. Hogan & Chas Calhoun, St Thomas
- Rev. Mr. Snyder, Wilmot, near Waterloo
- Rev Mr. O'Reilly, Gore of Toronto
- Rev Mr Hay, Toronto
- Rev Mr. Quinlan, New Market
- Rev Mr. Charest, Penetanguishene
- Rev Mr Proulx, do
- Rev Mr. Fitzpatrick, Ope
- Rev Mr. Butler, Cobourg
- Rev Mr. Lallor, Peterborough
- Rev Mr. Brennan, Bellefleur
- Rev T. Smith, Richmond
- Right Reverend Bishop Goulin, Kingston
- Rev Patrick Dollard, do
- Rev. Angus MacDonald, do
- Rev Mr. Bourke, Camden East
- Rev Mr. O'Reilly, Brockville
- Rev J. Clarke, Prescott
- Rev Alexander J. McDonell, Cornwall
- Very Rev P. Phelan, do
- D. O'Connor, Esq., J. P., Bytown
- Rev. J. H. McDonagh, Perth
- Rev. George Hay, [St. Andrew's], Glengarry
- Rev John MacDonald, [St. Raphael], do
- Rev John MacDonald, [Alexandria], do
- John M'Donald, Aylmer
- Mr Martin McDonell, Recollet Church Montreal
- Rev P. McMahon, Quebec
- Mr Henry O'Connor, 15 St. Paul Street, Quebec
- Right Reverend Bishop Fraser, Nova Scotia
- Right Reverend Bishop Fleming, Newfoundland
- Right Reverend Bishop Purcell, Cincinnati, Ohio
- Right Reverend Bishop Fenwick, Boston
- Right Reverend Bishop Kenrick, Philadelphia