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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] OCTOBER 12, 1842.

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THE CATHOLIC

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

THE VICIS. An Extract.

Lo! frantic in their course, and headlong urg'd;
Each onward by some snaky fury scourg'd,
Those whom revenge, dread demon, furious sways;
And drives to death, ten thousand various ways,—
Like blood-hounds in the chase, to scent his game,
He hies them forth, to all his mandates tame:
Till o'er life's brink, precipitous they bend
Their madden'd flight, his victims in the end.

Not so they risk, whom coward fear ensnares;
And with his panic spell, incessant scares,
A pallid, nervous group, they shiv'ring run,
Each bug-bear spied, and danger nam'd, to shun.
Such oft the demon conjures up to fright,
His follow'rs far from reason's regions bright.
And monsters feigns, and dangers that astound
In virtue's path, alone where bliss is found.
Thus with alarms, their palsied minds he fills,
And ever tortures with imagin'd ills.
Where dangers threaten, or but threaten'g seen,
They're aw'd from good, or urg'd to guilt extreme.
Not their's the dauntless deeds achieved of fame,
That send immortaliz'd a hero's name;
Yet these, their nature's veriest blight and bane,
Are chief th' upholders of the witch's reign.

More mirthful far, and num'rous is the throng,
Whom Syren pleasure lures and leads along,
Loud grows, as they advance, and louder still,
The sound confus'd of voices deep and shrill,
The shout, exulting, or applausive cheer,
And long side-rending laugh assail the ear.
The jolly toper's chorus loud resounds;
And riot reigns throughout; and mirth abounds
Mid all the dinsome dissonance we hear
The dance inspiring pipe, and tabor clear.
How happy such! Ah! but what screams were there!
What groans are heard! what shriekings round the air!
Mark, in the rear of this assemblage gay,
The mingling scenes of horror and dismay.
Diseases there, and plagues take up their stand:
Corrosive cares, and sorrow's wailing band.
Rage storms convulsive, madness shakes his chains;
Remorse, with scorpion sting, incessant pains;
Despair, terrific frowning, hangs his head;
And death appears, in all her terrors clad.
These, and a thousand nameless furies watch
Round pleasure's train, their heedless prey to snatch.
Meanwhile, her merry dupes the witch beguiles
With varied pastime; feast, and song and smiles;
And deep debauch; where, closely by her side,
Her fav'rites lust and gluttony preside:
'Till in the countless snares, all round them spread,
They're caught: and, lo! the mirthful vision's fled;
For ever fled—the enchantress parting shews
Her dragon train; and mocks at all their woes.
Turn, muse! O turn thee from the appalling sight;
And view the op'ning dawn of reason bright.

Original.

CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER LXI.

THE BOOK OF JOB.

Chapter 38. In this chapter, the sublimest in this book; where the Almighty speaks in a strain becoming his infinite dignity; we are given to understand, verse 7, that the Angels called "the morning stars," and "the sons of God," were present at the creation of our material world: and that consequently they were created before us; the spiritual creature preceding the corporeal one.

Chapter 39—verse 34. "Spoken inconsiderately." If we discuss all Job's words, saith St. Gregory, we shall find nothing impiously spoken; as may be gathered from the words of the Lord himself (Chap. 42, v. 7, 8). But what was reprehensible in him, was the manner of expressed himself at times; speaking too much of his own affliction, and too little of God's goodness towards him; which here he acknowledges as *inconsiderate*. D. B.

Chapter 40—verse 10. *Behemoth*; in Hebrew, *Behema*, which signifies in general *an animal*. Many authors explain that here it is put for the Elephant. D. B.

Verse 14. "He is the beginning of the ways of God who made him; he will apply his sword." That is, he is the first, or the greatest and strongest of animals created. His sword, if the *elephant*, is his proboscis; if, as some think, the *rhinoceros*, his horn.

Verse 20. *Leviathan*; the *whale*, or some sea monster. D. B.

Chapter 41—verse 10. *Angels*. *ELIM*, Hebrew: which signifies here the mighty; the most valiant shall fear this monstrous fish; and in their fear, shall *purify*, that is, bless themselves. D. B.

Verse 21. "The beams of the sun shall be under him, and he shall strew gold under his mire." This alludes to the beamy transparency of the briny deep, and its phosphoric corruscations, as he moves along in it.

Verse 23. "A path shall shine after him, and he shall esteem the deep, as growing old." His track in the waters is remarked by the phosphoric brightness; and with the froth which he excites, he makes the deep hoary.

Verse 25. "He is king," &c. He is superior in strength to all that are great and strong amongst living creatures. Mystically, this is understood of the devil, who is king over all the proud. D. B.

Chapter 42—verse 8. "And my servant Job shall pray for you. His face I will accept, that folly be not imputed to you." We see here how powerful and prevalent the prayers of the just are with God in behalf of the sinner.

End of the Book of Job.

VINDICATION FROM REASON OF THE CATHOLIC PRACTICE OF KEEPING SACRED PICTURES AND IMAGES.

I have often wondered how the rational and reflecting among Protestants could be brought to condemn the Catholic Church for her retention of sacred images and pictures; which present, in whole and at once, to the

eye (so that every one, young or old, learned or unlearned, may catch at a glance, and comprehend it), only that which a long written description presents to the mind of the individual, who has been taught the use of letters; or which a long discourse transmits to the same thinking principle through the ear; that other inlet of communication to the soul from the external world.

If the image presented thus to the mind from reading or discourse be proper and true; instructive; edifying; exciting to virtue, to the joys of God and of our neighbour; conducive to moral excellence, and stimulating to Christian heroism and perfection; does it lose all its beneficial qualities, all its improving influence on the human character: nay, and as Protestants hold, become even noxious, on its being brought forth from the individual mind, and exported in full to the eyes of all? Is it not still the same likeness of things; the self same object or objects, represented externally to the sight, which had been contemplated internally by the mind? Surely then, that which we may contemplate inwardly with advantage, may be gazed on outwardly with the like effect. In reading, for instance, as detailed in the gospel, the passion of our Saviour; I have a lively picture of the whole transaction in my mind; a heart moving picture, which I am bound to cherish. But how can any one cherish properly in his mind that which he abhors to look at, when exposed externally to his view?

Is it natural for one to repel from his sight every likeness and memorial of those whom he loves? And yet the Catholic is blamed and ridiculed by Protestants for his fond retention of every thing that reminds him of the Saviour and his Saints; who ought to be the dearest object of the Christian's recollection, whose lives are the surest models for his imitation. Is it not rather a duty in the rational believer to call in all his faculties and senses (and why should the sense of sight alone be excepted), and to aid him in the contemplation of God's merciful dispensations in favour of our redeemed race. Nor is there that to be found in all such Catholic exhibitions, which has not some day been the object of human observation; as a truly existing and edifying reality; very different from what Saint Paul defines an idol to be. "Now we know," says he, "that an idol is nothing in the world." (1 Cor. 8, 4.) "nothing real and true." *Ibid.* Ch. 10, 19.

It is at the same time most surprising that none of our Scripture searching Protestants have ever yet discovered that which, notwithstanding, is most obvious in scripture, that it is all along with images and pictures presented to the mind (and therefore, as we have shewn, not the worse for being presented to the eye) that God instructs his human creatures. What are all his sensible signs and similes, so minutely detailed in the sacred code? His hieroglyphics, personifications, parables, allegories, and comparisons; but so many images susceptible of external representation; and no less instructive and moving, when rightly exhibited to the eye; than when pictured only to the imagination? The truth is, God adapts his instruction to the nature and capacity of the creatures whom he instructs. Were we pure spirits, or simple beings, like the angels; no such modes of instruction, nothing but purely intellectual communications, could be used in our regard. But, as compound beings, consisting, as we do, of a body endowed with senses; and a soul, with reasoning faculties;

we are addressed by him in our two-fold capacity; and acquire our knowledge from without through the medium of the senses. Images bind to the memory the passing thought; which is otherwise apt to slip away from us, and vanish like a vapour, leaving not a trace behind.

But, indeed, what is in this visible world, and all the objects it contains, but one boundless scene of endlessly varied and ever varying figures, images, forms and appearances, presented to the visual organ of the soul. It is all but a collective and transient image thrown upon the eye in our passage through this life, as the apostle observes; *præterit enim figura hujus mundi*; "the figure of this world," says he, "passes away." (1 Cor. 7, 31.) We ourselves are made to the image of God, not only internally but in some sense externally; as by the dominion which he has given us over all the other creatures here below: *Ego dixi Dii estis*; "I have said that ye are Gods," says the Almighty Father, speaking to his human children (Ps. 81, 6), and when his august image in us was defaced and degraded by sin; he did not disdain, by taking upon himself our nature, to make himself to our image, in order to raise it up from its fallen state and restore it, even enhanced, to its original majesty and perfect condition. If then, with Protestants, we discard all images, what in all this visible universe remains as signs or landmarks for the soul to steer by on the wide and interminable ocean of abstract cogitation?

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, OCTOBER 12.

RELIGIOUS SYMBOLS, SIGNS AND CEREMONIES.

Si enim incorporeis caris, nuda et incorporea tibi dedisset dona: sed, quoniam omnia corpora continentur in sensibilibus intelligibilia tibi parata. S. Chrysostom. Rom. 70, ad populum, antiphona.

Hadst thou been made without a body God's gifts to thee would have been purely spiritual. But since thou hast a body joined with a soul, he renders, by sensible signs, his gifts to thee intelligible.

It is truly surprising that none of our Protestant sects, in discarding so from their several systems of religion all sacred symbols, signs and ceremonies, never perceive that the scriptures, the sole authority which they pretend to go by, indirectly contrary to their reforming schemes in this particular; for in the whole sacred code, from beginning to end, God is seen directing and instructing man by emblematical figures, signs, symbols and ceremonies. The Creator is there represented addressing himself to his human creatures, not as to pure spirits, in merely mental communications, but as to rational beings of a different order; to beings who have bodies and bodily senses; through the medium of which he communicates to their minds his truths and directions; under ten thousand allusive shapes and images; which arrest and fix

the passing thought, and cling as painted reminiscences of simple ideas to the imagination. What were also all the various victims offered up to God by his own appointment, down from the beginning of the world, till their fulfilment in the final sacrifice of our all suffering victim Jesus Christ, to whom in so many ways and senses they all allude? What, for instance, was "the tree of life," with its immortalizing fruit, planted in Paradise in opposition to "the tree of death; the tree of knowledge," with its forbidden fruit? What, but the emblem of the tree of the cross; not indeed "the tree of knowledge," which it utterly confounds; for it is "a stumbling block to the Jews, and folly to the Gentiles" (1 Cor. 1, 23), but of firm faith, and entire reliance on the word of God; the fruit of which, on that which hung upon it, the body and blood of our divine victim, we are now commanded to eat, as the sovereign antidote against the death incurred by eating of the former fruit forbidden; the fruit of knowledge disallowed. By our firm reliance on the word of God, which reveals to us so incomprehensible a mystery; and by our ready compliance with his injunction to eat; believing what we eat to be just that which God has said it is; no guiltily wishing to know what God, to try our faith thinks at present fit to be concealed from us; "bringing thus our understanding into captivity in obedience to Christ" (2 Cor. 10, 5). We make amend for man's original distrust in God's word, and for his disobedience in Paradise; and are restored to never ending life and bliss by a conduct the very opposite of that by which we unhappily forfeited them.

Were not the cherubims, guarding from guilty man's approach the tree of life in Paradise, represented by those figuratively guarding in the Jewish tabernacle what represented the life-giving fruit of that mystical tree; "the manna, shew bread, loaves of proportion and wafers of fine flour;" the very forms under which the immortalizing fruit that hung upon the cross, was to be kept in the Christian tabernacle of the Saviour's church among the converted Gentiles? Through the gate of this tabernacle, when the full atonement for our guilt was made, we are restored to God, from whom we had fallen, and readmitted into Paradise; for there is Paradise where the Saviour God resides; as he does under the sacramental veils; and there is preserved the reality of all that the Jewish tabernacle contained, but in figure; what the Saviour himself declared to be "the living bread that came down from heaven; of which he who eats, shall live for ever" (John 6, 52). It is this, the choicest of his gifts, which the spirit promises to give, when addressing in the Revelations the churches as follows: "to him, who overcomes, I will give to eat of the tree of life, which is in the paradise of my God." (Apoc. 2, 7.) And again: "to him, who overcomes, I will give the hidden manna; and I will give him a white counter, and in the counter a new name written," &c. Ibid. verse 17.

In like manner was the ark, built by the only one who was found truly just of

our race; in which none but he and his family were saved by water; an emblem of the Church founded by the sole just and perfect one of our race; in which, through him are saved, by water also, none but his family, or those born to him in baptism. (John 3, 3.)

What was Jacob's ladder, but a symbol of the entry or gate to heaven; a free passage into which is afforded only from the spot, where the prefigured Jacob reposes on the "chief corner stone" of his church; "the house of God; the house which wisdom built for herself," and for which "she has hewn out her seven pillars" (the sacraments), Proverbs 9; the house founded by "the wise man," by the Saviour "on the rock; against which" he has assured us "the gates of hell shall not prevail;" and "with which he himself, together with his spirit, the spirit of truth, shall abide at all times, even to the end of the world." Hence the holy patriarch foreseeing this in the prophetic light, exclaims, "terrible is this place. Truly this is no other than the house of God and the gate of heaven."

The miraculous rod of Moses and that of Aaron, were they not the emblems, the former of the kingly, the latter of the priestly sceptre, or power of Jesus Christ? "The brazen serpent," which God commanded Moses to raise as a healing sign, to his people, who were dying of the bites of the fiery serpents in the wilderness (Numb. 21). Does not the Saviour tell us (John 3, 14) that it was the figure of himself crucified. It was then a mysterious crucifix; a sign so hated by Protestants. It was a holy image, commanded by God himself to be made, and set up, and looked upon by his people; a miraculous and wonder working symbol.

What was that tree, which, cast into the bitter waters of Mara, rendered them sweet? If not the emblem of the cross: the contemplation of which, and of all that the Saviour suffered on it to expiate our guilt; sweetens the cup of sorrow and sufferings, which we are doomed to drink on our journey through the desert of this world towards heaven our promised home?

The budding of Aaron's rod in the tabernacle, was, according to the interpretation of the fathers, the emblem of the blessed virgin's conceiving and bringing forth the Man-God, Jesus Christ; according to the prophetic simile of Isaias: "and there shall come forth a rod out of the root of Jesse; and a flour shall rise up out of this root: and the spirit of the Lord shall rest upon him," &c. Isaias, ch. 11, v. 1, 2.

The fleece of Gedeon, first receiving exclusively the dew of heaven, represents, according to the same holy interpreter, the same most privileged of creatures "full of grace;" as the archangel declared her to be; adding, "the Holy Ghost shall come upon thee; and the virtue of the most high shall overshadow thee; and therefore also the holy, which shall be born of thee, shall be called the son of God." Hence the prophet Isaias, alluding to the same figure, exclaims, "drop down dew, ye heavens, from above; and

let the clouds rain the just one! Let the earth be opened and bud forth a Saviour! (Isaias, 45, 8.) And again: "he shall come down, like rain upon the fleece; and as showers falling gently upon the earth." (Is. 71, 6.) The second wonder of the fleece shewed that, when it was thus itself first exclusively and so fully saturated with the dew of grace; the heavenly dew was thenceforth diffused over all.

The pitchers, with lamps burning in them, which when broken, showed forth in the midst of the nocturnal obscurity the lights which they contained; represented the mean and frail vessels which the true Gedeon, the Saviour, made choice of in order to confound and defeat the enemy: and it was there above all, that their light of faith and fire of divine charity shone forth, in the midst of the pagan darkness; when their vessels of clay, their frail bodies, were dashed to pieces in martyrdom.

"The hearth cake" rolling down from the mountain, which uses the whole camp of Median, is interpreted in the very text itself, and interpreted truly; Gedeon himself; the prefigured Gedeon, the real hearth cake; "the living bread that came down from heaven;" who, rushing with his followers into the enemy's camp, establishes on the grounds which they occupied, his camp; his religion, his unbloody sacrifice of bread and wine, and his everlasting priesthood, "according to the order of Melchisedech."

The salt used by Elisha to sweeten the fountain, and fertilize the barren soil, and the meal to render wholesome the contents of the pot; is but the emblem of that mystic salt, to which the Saviour alludes, when styling his apostles "the salt of the earth." For they, by their holy preaching, and edifying example, were destined to season the rest of mankind; and thus preserve them from the corruption of sin: and of the flour, of which is made that which is changed into "the bread of life?"

What important and wonderful truths are thus made known to us, and fixed in our memory by these, and numberless other such sensible signs and symbols. These render to the mind the simplest ideas discernible objects; and give a kind of body to the purely spiritual thought. Hence we find the whole holy scripture abounding with hieroglyphical symbols; allegorical descriptions; parabolical similes, tropes, figures of speech and action, used by the prophets and inspired writers, in their announcements to the rest of mankind of God's will and command, threats or promises.

But, indeed, is not all the knowledge which we receive from without, communicated to us by sensible signs? A book presented to the eye is as much an informing sign, as (but if representing any thing holy, is not so relished by the Protestant) an image or a painting. Speech itself and words, are but external signs, informing through the ear our thinking principle. Besides, the whole external part of God's worship, consists but in sensible signs and significative ceremonies.

nies. Abolish these and man is plunged without resource in the dark chaos of his native ignorance.

But in the new law, the Protestants will say, all the figures are finally abolished. They are not, where mentioned in scripture as *abolished*, but only as *fulfilled*. "I came not," says the Saviour, "to abolish, but to fulfil the law."

If all figures are abolished in the new law, what is "the baptismal water?" Is it not the figure, or external sign of the internally cleansing grace? What is *the oil*, with which the Saviour commanded his apostles to anoint the sick? And to which anointing, by the priests, together with the prayer of faith, such ample grace and forgiveness of sin is in scripture declared to be annexed? James, Ep. ch. 5. What the clay, made by the Saviour with his spittle, and his anointing with it the eyes of the born blind; desiring him at the same time to go and wash in the pool of Siloe! What his touching with his spittle the tongue; and his thrusting his fingers into the ears of the deaf and dumb man, whom he healed? His washing the feet of his apostles? His *breathing* upon them, and saying, "receive ye the Holy Ghost?" What was Saint Peter's vision of the sheet let down from heaven full of unclean animals? What the laying on of hands by the apostles, on those whom they ordained; or on whom they invoked the Holy Ghost?

Need I mention the emblematic forms of bread and wine, assumed by the Saviour in his Eucharistic sacrifice and sacrament; shewing himself thus to be the meat and drink of our souls, and indicating the favour intended by the forms he takes?

In like manner did the Holy Ghost on two occasions indicate by the forms under which he appeared, the end of his descent and the gifts he gave. He descended on our peace-maker, the just and holy one; the second Noah in the midst of the water; the Saviour of our race; by the water of baptism, which received from the touch of the incarnate deity's immaculate person, its guilt-cleansing and regenerating efficacy. He descended upon the spiritually regenerating father of mankind in the shape of the winged messenger of peace, the dove, which brought to the first, prefiguring Noah the green olive bough; the token and pledge of God's wrath appeased; and of earth's fruits and productions restored to man. In his second descent, which was on the first Christians at Pentecost, the same divine spirit took the visible form of "cloven tongues of fire," signifying by that form the grace he imparted, or the gift bestowed; namely the fire divine of charity, which our Saviour said "he came to cast upon the earth; and desired to see enkindled;" and the lighting up with that blessed fire the tongues of Christ's disciples; thus fitting them as instruments, to spread abroad in every direction the holy heart-warming and illuminating conflagration. In each fiery tongue the Holy Ghost was given distinctly to each; and yet he was but one given at the same moment to all. The Protestant sees nothing impossible in

this; and yet he denies to Jesus Christ, whom he owns to be God, equal with the Holy Ghost, the power of thus appearing under the visible forms, which he assures us he takes; and of communicating himself at one and the same time to any number of his followers, great or small! Nor was it without a mysterious indication that the Holy Ghost assumed the form of a cloven or divided tongue. Hitherto his inspirations were made, his truths promulgated, and his worship performed in a nation speaking but one tongue. That tongue, the Hebrew, was therefore the holy language; but it was henceforth to be divided; and the universal tongue of the converted heathens; the tongue of the imperial rulers of the earth, the Romans; to whom, in their representative Pontius Pilate, the Saviour was made over by his people; was to be co-sanctified with the Hebrew, and fitted for the worship of the true God, and the universal promulgation of his truths. This adaptation of the Roman with the Hebrew tongue for the sacred ends of man's redemption, was represented by the cloven form in which the fiery tongues appeared.

Under how many sensible signs, or images, does not God foretell to us in the Apocalypse, the great events by which his church on earth shall be affected down to the end of time! Indeed, it is by such signs, symbols and ceremonies, that he has all along instructed his human family; and will ever continue to do so in his one, holy, catholic and apostolical church, as long as this world endures. It is, therefore our particular duty to learn the sacred and instructive meanings which his church attaches to his several rites and ceremonies.

It was our wish and intention at first, after explaining the ceremonies of the mass, to have continued our explanation of all the other rites and ceremonies; universally observed by the Catholic church in her administration of the sacraments, her solemn benedictions and consecrations. But always hitherto the pressure of other important matter has left us no opportunity to fulfil our original purpose. We shall therefore take the earliest occasion afforded us to treat of these subjects; with which every Catholic at least should be thoroughly acquainted.

FRANCE.

The following Protestant testimony says the U. S. Catholic Miscellany, regarding Catholicity in France, cannot fail to afford interest.

From the London Christian Observer for June
ON THE STATE OF RELIGION IN FRANCE,
AND ANNIVERSARIES OF SOCIETIES.
Paris April 4, 1842.

Every succeeding year's residence in France convinces me that there is a gradual return, among the middle and higher classes to Romanism. There is a growing dissatisfaction with infidelity and atheism, among well educated men who make pretensions to ordinary morality. Certain it is that the Roman Catholic churches (and I might affirm the same of the Protestant Temples and chapels) are better attended than they were a few years ago. This is

particularly observable during the great festivals of the Church. Lent is just past; and never since the days of the Restoration, probably, have such crowds of people attended the parish churches (thirty-eight in number), and the chapels annexed; as during this season. In almost all of them there were two or three services of a public nature every Sabbath besides frequent assemblies at night, or in the day-time, during the week.

You know that the Roman Catholics make much of concentrating their efforts for the salvation of men up on certain seasons and occasions. Then follows a sad syncope in their religious efforts, and, as to the masses, it is to be feared, in their religious life. Lent is emphatically one of their great harvests, and during that period vast efforts are made to reach the population of the great cities. Those priests who possess the most distinguished talents for preaching are directed by the bishops to repair to certain important cities in the kingdom. Men and measures are marshalled with profound human wisdom. Everything is calculated with the utmost nicety. Every talent must be turned to the great account. The work of preparation is performed with vast pains, and a most careful reference to desired results. The Abbe Lacordaire must make a great display at Bordeaux.—On the other hand, the Abbe Ravignan must come from Montpellier, and the Abbe Bautain from his retreat in the country, to Paris: the one to preach in the Cathedral of Notre Dame, and the other in St. Eustache. Whilst some of the other ablest men in the Kingdom must be assigned to other important churches.

I heard M. Ravignan often. He had immense congregations to hear him in the vast Church of Notre Dame, where he preached every Sabbath at one o'clock, P. M., during Lent, and even three times every day during the last week. M. R. was formerly a lawyer in this city, and a magistrate, but he became a priest a few years ago, and has gained a far greater distinction in the pulpit than he ever attained at the bar. He is unquestionably a man of talents, but he is more of a declaimer than a reasoner. He belongs to the society of Jesuits. His discourses on Faith, on the mysteries of Christianity, such as the Divinity of Jesus Christ, the Trinity, etc.

There was an abundant display of learning, not a little sophistry, in his defence of the Church—to whose authority he referred almost continually, rather than to the Bible—frequent and unblushing perversion of the doctrines of the Protestants. There was indeed but little in his discourses for the soul that was stricken with a sense of sin.

Next to M. Ravignan the Abbe Bautain was most followed. He is unquestionably a man of talents, and enjoys the reputation of being a man of excellent character. He was educated at the Royal Normal School in this city, and was an intimate friend of Cousin. During several years he was professor of Moral Philosophy at Strasburg; but not long since he gave up his professorship there, and now resides in a college at the distance of ten or twelve leagues from Paris, where he lives in retirement.

The Abbe Bautain has published a number of works. The most important are his *Philosophie du Christianisme*; *Psychologie* and *Philosophie de la Mo-*

rale Chretienne. The last named has just left the press.

M. Bautain is not to be placed in the common class of French priests. He is altogether superior to them in his religious views. He and the Abbe Bonnechose (who is his intimate friend, and who was once a Protestant) are at the head of a school, if I may say so, that resembles by its more spiritual character the Port Royal rather than that of the common French Catholic clergy. Not, indeed, that there can be any comparison between them, save in the fact—as I have just said—of the spiritual nature of their discourses and writings.

I have heard M. Bautain several times. He is a man of fine taste, and possesses a sweet voice, and a beautiful style of delivery. On one or two occasions I heard him with mingled satisfaction: His first sermon was founded on the fact, that *man was made for God—that his true happiness is to be found only in God*. His second discourse was admirable, from the text, "Love not the world, neither the things that are in the world." I never heard a finer sermon. The seriousness, the simplicity, and the affection with which it was delivered, were deeply touching. But several of his succeeding sermons, though they contained some excellent things, were sadly marred with his Roman Catholic errors.

I might go on to indicate some other distinguished Catholic preachers who have been here on this occasion, if it were necessary. The churches seemed all to be crowded, especially on the Sabbaths which were near to Easter. In many of the smaller ones it was impossible to enter, unless one went at an early hour. I observed that on some occasions several members of the royal family were hearers of M. Bautain, though he preached at the hour of half-past 3 o'clock, P. M.

The Roman Catholic clergy of France are evidently becoming far more bold than they were a few years ago. They have just commenced a fierce war upon the University, the full effect of which we cannot foresee. They wish to drive some of the Professors out of it, on the ground that they are "Deists," "Infidels," "Pantheists," and "Atheists." They have succeeded in dislodging one, M. Ferari, from Strasburg. M. F. was the successor of M. Bautain, in the chair of philosophy in that city.

The progress of Puseyism in England is matter of great rejoicing among the Roman Catholic clergy of this kingdom. The case of *Notre Dame de La Victoire*, at the close of his sermon a few Sabbath evenings ago, announced, as news which demanded special thanksgiving, the conversion of twenty-two clergymen of the Established Church of England to the Roman Catholic faith! This was one of the first fruits of Puseyism, according to his view of the matter. He did not indicate the source of this intelligence, nor did he give the names of the proselytes. This cure has special prayer offered up for individuals and for classes of people every Sabbath evening, after his sermon. The congregation remain a long time in prayer and in singing, whilst the priest says mass for the special benefit of those whom he has named as the special subjects of prayer. A few evenings ago I heard him read off a long list of "young people," "faithful," "sick," "Protestants," "Jews," etc. In conclusion, he exhorted his hearers not to forget poor Spain, Russia, and England!

Now it becomes those who know the truth, and love it, to be indefatigable in their efforts to diffuse it, and importunate in their prayers that God would pour out His Spirit upon the nations, and bring them from darkness into his marvellous light. We live in wonderful times!

From the U.S. Catholic Miscellany.
BIBLE BIOGRAPHY.

In our last we noticed this work as for sale in this city, and expressed our regret that it should so needlessly be made the vehicle of the usual misrepresentation of Catholic doctrine. In "Dissertation xxv." Appendix entitled, "Figurative language of the Holy Scriptures," the reader is prepared by the words "such expressions perverted, as to support Transubstantiation" for the following passage, p. 449.

"A figurative style pervades also the New Testament, especially the edifying discourse of our blessed Lord: they are remarkably metaphorical, and easily understood; yet some ignorant persons, mistaking their meaning, have been led to adopt most extravagant notions for divine doctrine; and not a few Christians even, giving a literal application to these expressions, which were designed to be understood metaphorically. This may be illustrated best by a few examples, which will evince the impropriety of a literal translation of certain words of our Saviour.

He said also to the Jews, "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 which I will give is my flesh, which I will give for the life of the world." John vi. 51. The Jews affected at least to understand these words of Christ literally; objecting, "How can this man give us his flesh to eat?" Verse 52. They did not, or would not, understand that Jesus designed his life, which he was about to give as an atonement for the sins of the world, as plainly predicted in their own Scriptures."

Before we have done with this passage, we hope that the ignorance of the compiler shall be as manifest, as his bigotry

The first statement is, that from his figurative style of discoursing, the meaning of the Saviour has been mistaken by ignorant persons, and notions the most extravagant adopted for divine doctrine. How? Because he was understood to speak literally when he intended to speak figuratively: and the case of the Jews at Capharnaum is assumed as one in point. "They did not, or would not &c" as above,

The compiler here grants that the Jews understood the Saviour to speak literally: and this admission, for reasons to be stated hereafter, is a vast stride in the examination of this celebrated chapter of St. John. We heartily agree with him and thank him for the admission. He however states that in this interpretation they were in error because Jesus intended to speak figuratively, when he said they should "eat his flesh, and drink his blood." Now if they were in error, it was one of a most serious character; and Jesus must have known that it was an error conceived from his own teaching—that he led them into it by his own expressions: he even hears them ask in disgust and incredulity "how can this man give us his flesh to eat?" his very disciples murmur, "this is a hard saying who can hear it."—Here was the case, we presume of ignorant persons mistaking his meaning, adopting notions the most extravagant for divine doctrines"—Jesus speaking figuratively, and the interpreting liter-

rally—and all this known to Jesus, which on one word from him will remove, and that word he speaks not. Knowing that they are in error, so far from correcting it, he suffers them to depart, and live and die in it, when one word would have won them back to truth. Abandoned by the Jews and disciples, he turns to the twelve—for what purpose?—to furnish to them explanation which he withheld from the others,—no, but with his words still ringing in their ears, to ask "will you too leave me?"—In this view then—the view of the compiler, we have Jesus of Nazareth, the teacher sent by God, misleading the people he came to save: using expressions which, it is said, they misunderstood: and which he knew they misunderstood, and so far from condescending as a God of truth to explain to them, he in fact only confirms his hearers in their error, by a repetition the most solemn known to the form of teaching he adopted! *Could, would* Jesus, as a divine teacher act thus? We are only surprised how the advocates of such interpretation can acknowledge, if indeed they do—his divinity!

Let us however leave conjecture as to what in such a character he might, or would have done, and see by facts what he usually did; and for this purpose let us put the case thus. How did Jesus as a teacher act.

10. When speaking figuratively, the people understood him literally, and were therefore in error, and under this erroneous impression started objections to his doctrine. And

20. When speaking literally, and his hearers understanding him literally were right, but still under this right interpretation started objections to his doctrine.

From a view of his usual mode of conduct under each of these conjectures, we will be not a little aided in ascertaining that under which we are to class the case adduced by Mr. Robert Sears of New York in the appendix to his Bible Biography.

Our first position (under wise men) is: whenever Jesus speaking figuratively was understood literally and therefore the hearer was in error, he at once corrects it, and thus silences objections. Thus in Matt. XVI. 5. we read.—"And when his disciples were come over the water, they had forgotten to take bread. 6. and he said to them: Take heed and beware of the leaven of the Pharisees and Sadducees.—7. But they thought within themselves, saying: Because we have taken no bread." Here they understood him literally, but Jesus at once corrected them in the subsequent verses, and 12. "Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. In the XII. of St. Luke we find him exhibit the same solicitude in explaining the very same phrase. He is addressing the "great multitudes that stood about him, so that they trod upon one another," and inculcating the same lesson he perceives that it was not easily understood and he at once adds the explanation—"Beware ye of the leaven of the Pharisees, Which is hypocrisy."

We find another remarkable instance of this mode of explanation in the III. of

John relating the memorable conversation held with the Jewish Doctor. v. 3, "Jesus answered and said to him: Amen, amen I say to thee, except a man be born again he cannot see the kingdom of God." Now this amongst the Jewish doctors was expressive of proselytism. Nicodemus however takes it literally and raises his objection in the same form as the Jews at Capharnaum, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born again?" Here was an "extravagant notion for divine doctrine." Does the Saviour knowing him to be in error permit him to depart without correcting it? No: he at once explains himself, removing all doubt as to the meaning he intended to convey—"Amen, amen I say to thee, unless a man be born again of water and the Holy ghost he cannot enter into the Kingdom of God."

In the IVth of the same evangelist we find that the disciples having returned from the city, whither they had gone to buy bread, press him to eat—(the discourse with the Samaritan woman was held during their absence).—"But he said to them, I have food to eat, which you know not of." They understanding him literally "said one to another: hath any man brought him any thing to eat?" He corrects the mistake. "My food is to do the will of him that sent me."

In XIX of St. Matthew, discoursing on the danger of riches, he concludes by saying. v. 24. "And again I say to you, it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven." They adopt the "extravagant notion" that salvation was absolutely impossible in the case, and ask "who then can be saved."—He at once removes their mistake.—"With men this is impossible, but with God all things are possible."

Even when not engaged on doctrinal matters, we find him equally anxious to remove misconception. Look, for instance, to the XIth of St. John, recording the history of Lazarus. Having heard that the latter is sick, Jesus remains in the place two days, when he prepared to go into Judea again: and having remonstrated with the disciples, who objected, he said. "Lazarus our friend sleepeth: but I go that I may awake him out of sleep." Here they understand him literally, as they reply:—"Lord, if he sleep, he shall do well," and in so understanding him they were in error, which he at once removes as he "said to them plainly Lazarus is dead."

We have in VIII of St. John, a memorable interview between the Saviour and his enemies. The chapter opens with the attempt made to entrap him in his speech, by requesting him to pass judgment on the woman taken in adultery. He, knowing the snare laid for him, baffles their malice and then justifies his doctrine. With few exceptions do we find his enemies actuated by a more bitter spirit. Yet even here he appeared the same mild, benignant teacher, removing every difficulty, correcting ever misunderstanding on their part, though it is prompted by malice and perverseness. From the 12th v. to the 21st,

he nobly vindicates himself; "I go my way, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come." They understand him in a gross material sense, "Will he kill himself, because he said, whither I go you cannot come." How meekly he corrects them—"you are from beneath, I am from above: you are of this world, I am not of this world."—Speaking as no man ever spoke, "with authority" he pursues his theme, the anger of some of his hearers kindling at every passage, till hearing him say, "the truth shall make you free"—and taking his words literally, they give loose to their pent up passions as they cry out that they were never slaves—"wo," cried they indignantly, "we are the seed of Abraham; and we have never been slaves to any man; how sayest thou you shall be free."—He immediately tells them, that he speaks—not of a literal, but a spiritual slavery.

"Amen, amen, I say unto you; that whosoever committeth sin is the servant of sin. Now the servant abideth not in the house forever; but the son abideth forever. If, therefore, the son shall make you free, you shall be free indeed."

The next passage in continuation is no less remarkable. "I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you. I speak that which I have seen with my father: and you do the things that you have seen with your father. They answered, and said to him: Abraham is our father. Jesus saith to them: "If you be the children of Abraham, do the works of Abraham. But now you seek to kill me, a man who have spoken the truth to you, which I have heard from God: this Abraham did not. You do the deeds of your father."—What father? They understood him to say literally, that they were not the legitimate ascendants, and at once exclaim. "We are not born of fornication."—True to his rule, however harsh the explanation may sound in their ears, the Redeemer tells his meaning.—"You are of your father—the devil, and the desires of your father you will do."

We shall close this point by another taken from this same sixth chap. of St. John. The Saviour said, "For the bread of God is that which cometh down from heaven, and giveth life to the world," his hearers take his words literally, and cry out, "Lord give us always this bread." he corrects them by explaining himself spiritually "I am the bread of life; he that cometh to me shall not hunger; and he that believeth in me shall not thirst."

It is, we hope, now pretty clear, that the uniform mode of teaching with the Saviour was—when his hearers understood him literally, whilst he wished them to take his words figuratively, at once to correct the mistake and thus remove their difficulties. Will Mr. Robert Sears have the hardihood to say that the Saviour did so at Capharnaum, knowing as he did that they took his words literally?

Is it not at least presumable that in taking his words literally they understood him as he intended they should? For this let us view him as in case 28. namely.

When speaking literally, and his hearers taking his words literally were therefore right, yet under this right impression raised objections, how did he act? Our answer is—that when understood, as he wishes to be understood, be the consequences what they might, no matter what objections were started, he fearlessly stands to his words, and over and over again in defiance of all prejudice, boldly repeats the very expressions that might have even shocked his hearers. Let us adduce a case or two.

The ninth chapter of St. Matthew, opens with a remarkable instance of this. Surrounded by the Pharisees, ever on the alert to traduce him, he startles them as he announced the doctrine that the son of man hath power on earth to forgive sins.—On the occasion of curing the man sick of the palsy, He "said: Son, be of good heart thy sins are forgiven thee." They take his words literally, and they are right; he spoke literally; and on this correct interpretation of his words, they rest the charge of blasphemy! "They said within themselves; This man blasphemeth"—"who can forgive sins but God only." They are shocked at the idea of man forgiving sins. They consider it blasphemy. But how does the divine teacher act—does he modify his expressions? No, fearless in the truth of the doctrine, he cannot compromise with his enemies, or stoop to flatter their prejudices, but he boldly repeats the obnoxious expressions: "Why think you evil in your hearts—which is it easier to say Thy sins are forgiven thee, or to say, Rise up, and walk? But that you may know that the son of man hath power on earth to forgive sins, he saith &c. &c., and thus performs the miracle to prove the truth of the doctrine. The man is cured—and "the multitude seeing it feared, and glorified God, who had given such power to man," exclaiming, "we never saw the like," (Mark 11. 12).—Perhaps this was one of the compiler's extravagant notions.

CATHOLIC INTELLIGENCE.

The Rev. Dr. Aubert, priest of the Congregation of Oblates of the Immaculate Conception, is now in Dublin, deputed by the founder of the order, and his superior, the Right Rev. Dr. Mazeroe, Bishop of Marseilles, on business of this institute, which has received the express approbation of his Holiness.

We regret to find that the pious and patriotic parish priest of Westport, and dean of the archdiocese of Tuam, Very Rev. Dr. Burke, has been for some time indisposed. We are rejoiced to find, however, that he is now nearly recovered. As a proof of the great efforts made by this worthy clergyman to promote solid piety and religion, he is now engaged in establishing a branch of the House of Mercy in Westport, and will in a few days have some of the religious ladies of that admirable community from the Convent of Carlow.

At an early hour, on Monday morning, upwards of Seventy children of both sexes, belonging to the North Union Work-house;

approachod, for the first time, the holy sacrament of the eucharist, in the most collected and edifying manner, in the Catholic chapel attached to that institution.

The festival of St. Dominick was observed as a day of special devotion at the Dominican Convent, Sligo; and it was gratifying to behold the very large number of communicants that thronged the rails of the Friary Chapel during the celebration of mass. In course of the day there was a solemn benediction of the blessed sacrament. The sermon was preached by the Very Rev. T. D. Hibbets, the very respectable prior of the order in Sligo.

The Right Rev. Dr. Blake, Bishop of Dromore, embarked at Warrenpoint on Wednesday evening, on a visit to his Holiness Gregory XVI. His lordship will proceed via Liverpool, London, Dover, Bologna, &c. He will, we believe, be absent from the diocese for about three months, during which period that pious and venerable clergyman, the Very Rev. Dr. McConville, dean of the diocese, will officiate as *ex-officio* till his lordship's return.—*Newry Examiner*.

Diocese of Clonsfert.—On Monday, the 8th inst., at the hour of ten o'clock, A. M., the exemplary Bishop of Clonsfert, the Right Rev. Doctor Coen, entered the Catholic church of Portumna, and catechised the candidates who presented themselves to his lordship, in order to receive from him the seven-fold gifts of the Holy Ghost.—His lordship has now terminated his triennial visitation for this season, and after visiting for this season, the parishes of Eyrecourt, Luncagh (King's County), Killimore, Quansboro, Laurecetown, Mulla, and Portumna, he arrived at his residence at Loughrea, on Wednesday, the 10th instant, in the enjoyment of good health and spirits, and has conferred the holy sacrament of confirmation on 1,902 persons, 896 of which were males, and 1,006 females. Truly callous, indeed, to every feeling, and to every sense of religion, must the heart be, which warms not after beholding the holy and indefatigable zeal of such a venerable prelate in imparting to his beloved flock the seven-fold gifts of the Holy Ghost.

RUSSIA.—The quarrel between the Pope and the Russian government is likely to become more serious. The Bishop of Podlachia has been taken from his diocese and shut up in a cloister. The late public address of the Pope against the Emperor is known. But the Emperor persists in his order that no Catholic dignitary shall correspond with Rome.—*German Paper*.

INDIA.—The Right Rev. Dr. O'Connor, Bishop of Madras, has arrived in Dublin from Rome, where his lordship had been for some time. His lordship has come to this country for the benefit of his native air.

The Right Rev. Dr. William J. Whelan, Coadjutor Bishop of Bombay, arrived in Dublin from London.

The Very Rev. Dr. Olliffe, of Cork, has been lately appointed to the Catholic Vicar-Generalship of Bengal, in room of Dr. Kelly, deceased.

By a letter lately received from Dr. Carow, we are assured that, in order to establish Catholicity in Calcutta, and diffuse the influence of religion throughout the vast district committed to his charge, nothing more is required than a competent supply of zealous missionaries. To realize so desirable an object, his lordship, with that zeal and disinterestedness which has ever marked his truly apostolic career, has placed at the disposal of the Rev. Mr. Downley, St. Vincent's Seminary, Castlenock, sufficient funds to defray the expenses of such clergymen as may be disposed to devote themselves to this important mission, and who shall have obtained the care and approbation of their respective bishops. Arrangements have also been made by his lordship for the free education in this country of a few ecclesiastical students for the Calcutta mission, who may be recommended for their piety and classical acquirements.

NEW SOUTH WALES.—The Rev. Coll M'Coll, Catholic clergyman, died on the 21st of February, at Port Macquarie, New South Wales. He was a native of Scotland, and had been only a few weeks in the colony.

The Hon. and Very Rev. G. Spencer arrived at Limerick on Wednesday, 17th, and in Clare, on his way to Birr, from Limerick on Thursday, the 18th instant, where he was graciously received by the Very Rev. Dean O'Shaughnessy and the other clergy. He inspected the religious establishments, and was delighted with the magnificent cathedral there, which is now nearly completed, and is a monument of the piety, taste, and zeal of the pastor, to whose zeal its erection is mainly owing. The Hon. and Rev. Mr. Spencer and the other clergy then proceeded to the splendid mansion of Right Hon. the Master of the Rolls at Drumconora, where they were hospitably received. The sermons of the Very Rev. Mr. Spencer in Limerick, Clare, and Birr, have been published even in the Protestant journals in these parts of Ireland. His mild and meek demeanor has made a great impression on the most intolerant among those separated from us. *Catholic*

The Rev. William Halligan of Trim, the first priest who himself took and administered the tee-total pledge in East Meath, has left Dublin for Glasgow and other parts of Scotland, for a few days.

The Very Rev. Dr. Kirwan, P. P. of Outerard, and Vicar-General of the diocese of Galway, who, with the express sanction of his Holiness, has so powerfully and so effectually defended the faith and maintained the doctrines of the Catholic Church in London and other parts of England for some time, has arrived in the centre of his beloved flock, by whom he has been received with every mark of affection and respect. *Ib.*

The Right Rev. Dr. Whelan, Coadjutor-Bishop of Bombay, is making arrangements to sail from Dublin in October. The Rev. John Walsh, O. S. A., and several other clergymen, are to accompany his lordship on this occasion. We trust that the aid necessary for this important mission will be extended in due time to

this most active bishop. Having some knowledge of the state of religion in the various colonies and other dependencies connected with Great Britain, and of the wretched aid which is given by the government for the support of the ministry in several vicariates, we think it important for the Catholics in those parts to make a proper appeal to the proper quarters on this most important subject.—*Ib.*

The New College near Dublin for the Foreign Missions is receiving all the aid and attention of which it is so eminently deserving. The venerable Archbishop of Dublin, notwithstanding his great age and the heavy duty at this moment of his visitation, by his presence, aid, and approbation, has given it all the support in his grace's power. On Friday last (the 19th inst.) his grace presided at another meeting of the clergy held in the presbytery of St. Michael and St. John, Dublin. The Very Rev. Dean Meylor, V. G., the Very Rev. Dr. Yore, V. G., Venerable Archdeacon Hamilton, and a great number of clergymen, attended. A resolution was passed, appointing a committee to examine after a suitable place and house for the college, and to report the terms, and all particulars connected with it, to an adjourned meeting, which was to be held on Friday, 20th (yesterday), in the same place. About £1,200 has been already subscribed. The promised subscriptions and donations are earnestly solicited to enable the committee to commence the good work.—*Ib.*

Mount Melleray Abbey, at Cappoyin, County Waterford.—Mr. Joseph Elias Clarke, the agent in Dublin of this admirable house, has been for some time seriously ill in Dublin. To prevent imposition—as another person in many parts has been collecting without authority—it is right to notice that the right Rev. Lord Abbot has not appointed any other person but Mr. Clarke to receive the subscriptions of the people for this most meritorious object.—*Ib.*

The Right Rev. Dr. William Walsh, Coadjutor Bishop of Nova Scotia, left Dublin on Friday week to pay his farewell visit to his relatives and friends in the county of Waterford, of which his lordship is a native. On the Sunday and Wednesday preceding, the people of Kingstown, to which he has been attached for some years, met, and agreed on presenting him with a substantial token of their respect and gratitude. On his return from Waterford, a suitable address and accompanying gifts will be presented to, and received by, his lordship.—*Ib.*

House of Loretto.—On Friday the 19th inst., four religious ladies were solemnly professed in the beautiful church of Rathfarnham, near Dublin, attached to the House of Loretto there. The venerable Archbishop of Dublin performed the imposing ceremony, assisted by the Very Rev. Deau, the Vicar-General, and a considerable number of the clergy. A select number of the relatives and lay friends of the religious were present, and were greatly edified on the occasion.—*Ib.*

PROVINCIAL PARLIAMENT.

HOUSE OF ASSEMBLY.

Thursday, Sept. 29.

The House went into committee on the duty on Foreign wheat and resumed the debate of last night. Mr. Leslie in the chair. The question of duty being on all Foreign wheat was put amidst a Babel of cries of "order," "question," "hear him," &c. during which several members essayed to speak but could not be heard, and was carried in the affirmative.

Mr. Harrison rose to follow up the last resolution by proposing a duty of 3s. ster. per quarter to be imposed on Foreign wheat coming into the Province. This sum he thought was a fair one and such as would meet the views of the Imperial Parliament, as from all the information that he had been able to obtain on the subject the sum of 3s. per quarter was looked on at home as being a safe protection. After a long debate Mr. Harrison's motion was put and carried. Mr. Childe moved that all other agricultural produce be taxed. The motion was amended and re-amended, put and carried, and a scene of clamour, uproar and confusion, that defies description. Yeas 37, Nays 23.

Friday Sept. 30.

On motion being made that the House meet to-morrow, at 10 o'clock, Sir Allan Macnab mentioned that it had been intimated that the House would be prorogued on Tuesday next. Mr. Merritt submitted a motion for instructing the committee of the whole on the Commercial Bank Bill to consider the propriety of repealing the double security clause in the Banking Act. After a little conversation it was withdrawn, to be submitted to-morrow.

Mr. HARRISON laid before the Speaker two messages from his Excellency—the first relative to the loan and the public works, transmitting a despatch from the Colonial Secretary, states that the Government is prepared to fulfil every engagement made by the late government—the loan not to have reference to the existing debt, but to be devoted to carrying out the contemplated public works, to be raised by the province at a rate not exceeding five per cent—a sinking fund to be created of at least five per cent on the principal to be guaranteed by the tolls on the public works. An intimation was given, that beyond the sum of a million and a half, the British Government was not prepared to guarantee a loan. The second message recommended a grant to Dr. Rolph for his services as Emigrant Agent, not exceeding £500 sterling. Dr. Rolph's report was transmitted with the message, and 500 copies in English and French ordered to be printed.

The order of the day for receiving the report of the committee on imposing a duty on foreign wheat being called up, the question of concurrence was put upon the resolutions adopted by the committee, separately. Mr. Black moved as a rider to the first of Mr. Harrison's resolutions, "provided that Canadian wheat be admitted into the ports of Great Britain duty free, or at merely a nominal duty; and that American wheat coming into this country, and exported, be received into

Great Britain upon the same terms as Canadian wheat, which was lost; yeas 18, nays 89. Mr. Viger explained; he regretted that the vote on the journals would apparently place hon. members voting against a proposition to which they were really favourable; but he thought the hon. member from Quebec had taken a wrong course; he should have been satisfied with the declaration of the hon. gentlemen on the Treasury benches, who were responsible for their statements of the intentions of the Imperial Government, with respect to the proposition before the House. The question of concurrence was then put on the first resolution, and carried—yeas 49 nays 13. The second resolution was then concurred in by the same division. On putting the third resolution, that moved by Mr. Childe yesterday, asserting the expediency of taxing all American agricultural produce. Mr. Hamilton moved that the following be added thereto: "that all agricultural produce introduced into the District of Gaspé, for the use of the Fisheries, be exempt from duty," which was rejected by a vote of 18 to 38. The objection was stated by some of the hon. members to be the difficulty which would arise in distinguishing, but it was admitted that produce imported into Gaspé from the United States by sea for the use of the Fisheries should be exempt, as it was desirable to extend every practicable encouragement. The original resolution was then adopted. Yeas 39, Nays 26.

Mr. HARRISON then introduced a bill in accordance with the two first resolutions. It proposes a duty of 3s. sterling, per imperial quarter, such duty to go into operation on the 5th day of July next. The preamble expresses confidence that upon the imposition of a duty here upon American wheat imported into the Province such wheat will be admitted duty free, or rather as Canadian into the ports of Great Britain.

The report of the Committee of the whole on the Freedom of Election was received and concurred in. Bill ordered to be engrossed. Mr. Harrison.

Saturday, Oct. 1.

When we entered, the house was in committee on a proposition of Mr. Christie to amend the act relating to unlocated lands in Lower Canada. It was carried, and a bill for the purpose was brought in.

The house then went into committee on the proposition of Mr. Jones to amend the Registry Ordinance of Lower Canada, by extending the time for registration to the 31st Dec., 1843.

Mr. D. B. Viger said the laws of Lower Canada were favorable to the acquisition of property; but this registry ordinance would entail an expense of £5000 on the Seignory of Montreal alone, and how many tens of thousands throughout the province, he could not tell. On this account alone it was necessary to extend the time, in order to distribute the expense on a longer period.

Mr. Moffatt said, the members of Canada West hardly knew how the East was situated on this matter. The West had great facility for guarding titles to real

estate, but it was not so in the East.—The hon. member for Richelieu had spoken of the facility of acquiring land, but there was no facility for ascertaining the title, and there were many incumbrances on land which it was impossible to know. General mortgages might be known and done away, but other incumbrances could not. There had been 18 months' notice of the ordinance, and it had been in operation since September last for current transactions, but not for past. Had it been only a short delay that was asked, he would not have opposed it; but 12 months was too long. The law may be made more perfect than it is, but it will not take 12 months to do that. Customary dower in Lower Canada gives to the children of a marriage half of the real estate the father had when he married. He would ask the hon. member for Richelieu for some explanation on the subject.

Mr. Viger explained the law of customary dower, giving half the estate to the children. He had been fifty years in practice, and never heard any complaints. The law requires study. If he were to talk of trade, without having been in a merchant's counting house, he would be laughed at. And so it was with the laws of the country. An English gentleman had bought a tract of 120 square miles, in Lower Canada, quite a principality, which showed that he had no fear of titles. He had some property himself, and it was quite as dear to him as any other man's, and he felt quite secure about titles.

Mr. Moffatt interrupted, and said he asked for an explanation, but the hon. gentleman was going into the whole question. Mr. M. then gave instances of the injurious operation of customary dower.—He had himself bought property in Montreal in 1816, which cost 3,500*l.*, and took a Sheriff's title, thinking to cut off all claims, and paid the seller and his children all claims. But 6 or 8 years after, the seller died, and one of his children came and said the father had been married three times, and they had a right of dower in that property. He found it was so. The claim was never enforced, for they got ashamed of it, but the law would have given it to them: yet he had the best legal advice in making his bargain and drawing his deed. How then were emigrants generally to be protected? The house with which he was connected had bought property in 1795; and after having it in possession 20 years, a claim was made against it for dower. The Legislative Council of Lower Canada had collected a body of evidence on this subject, which was on their journals, accessible to members, and would show the necessity of a registration of deeds to discover mortgages, which it was otherwise hard or important to discover. Emigrants asked for a registry law, and ten years ago we were told to wait and a measure should be prepared, but nothing was done. Twelve months more are now asked, and then it would be the same. He appealed to gentlemen opposite, now that they have power to use it with moderation, and grant justice to the English settlers in Lower Canada. Confidence cannot be acquired

at once, but let them set out with this. We ask no favour from them, but to be made secure in the possession of property. Why do the English leave Lower Canada, but in order to invest their money where it will be secure. The difference in prosperity between Upper and Lower Canada is greatly owing to the different laws relating to property, and if you would see Lower Canada prosperous, you must render the title to property secure and its validity easily ascertained. Land brings little there now, because there is no sale, no demand, and therefore the habitants cannot pay. Merchants do not prosecute, because land brings no price. The ordinance was drawn up by Chief Justice Stuart, and could not be so imperfect as some had represented; but he was willing to admit of modifications if they would allow him to preserve the main points of the measure unimpaired. Mr. Moffatt then moved that the time be extended six months only.

Mr. Quesnel explained the law of Lower Canada on the question, saying that marriages were generally made with contracts, but when not so made, the law stepped in, and provided that the children of the marriage should have half of the father's property. He admitted that in some cases mortgages could not be known, or with great difficulty, but the ordinance was defective and oppressive, inasmuch as it required the registration of all deeds, &c. passed by the seignior, whereas these are on record in his office, and full information regarding them can be had for nothing by any intending purchaser. Thus a double registration was imposed, and a vast needless expense incurred. He then moved an amendment, repealing the ordinance so far as it concerned seigniorial rights. This not being in order, was withdrawn for the present.

Mr. D. B. Viger said that he had not been opposed to registration; and the want of prosperity in Lower Canada was blamed, but it was not in fault. He and his wife had been 27 years ago in law for a property that belonged to them, and after being deprived of it for 14 years, judgment was given in their favour, but the man had then failed, and they lost £60,000. Yet he would not therefore impeach the law, although it might have been more speedy in its decisions. He could have guarded the gentlemen opposite from the losses he complained of, had he been applied to. He had proposed 20 years ago to establish bureaus of record on principles of justice to all. Had advised gentlemen how to guard property, and had proposed a law for the purpose; but there was such an outcry against it, that he had to abandon it. The ordinance was said to have been drawn up by a man of talents. He admitted it. Chief Justice Stuart was not his best friend, but he had always admitted his talents. But, as was said in regard to the "Code Civil," Judges are bad legislators. They cannot always generalize their ideas so as to embrace all the diversified matters that a law should comprehend. He would say,—and said it with gratitude for the recent changes,—that if the government had always been administered as it is now, with and for the peo-

ple instead of against them these and other desirable reforms would have been made long ago.

Mr. Parent said it was highly expedient to extend. He had difficulty in making himself understood in English, but thought all would admit the necessity of extending the time. The quantity of papers to be registered is innumerable; for if a note of £10 or £12 or indeed any sum, however small, was passed before a notary, it operated as a mortgage. The law is so defective, and the people's mind, so set against it, that but few deeds have been registered, in fact only those of the current year. Few old deeds have been registered. The Eastern townships had asked for a registration act, and it was passed; but although they are now, and consequently had but few deeds to register compared with the seignories, after the act had passed they asked for a year's delay. Therefore how much more must it be required for the old settlements, in which the number of deeds is a hundred to one in the townships. The great expense is another reason why it should be extended to a longer period, and more facility. In the old parishes almost no farmer has his land in one block, but it has been acquired in several lots, making more deeds. And the number is generally increased by the securities which are generally given, and which are also to be registered. Delay is therefore necessary, and another year will hardly be sufficient.

Mr. Hincks had listened with interest to the hon. member for Montmorency. No one objects to the principle of registration. The objection is to the defects of the ordinance, and the want of sufficient time. This is one of the measures that should come under the consideration of government. They were never in a position to do so successfully before, because the government never had in it men who enjoyed the confidence of the Lower Canadians, as it now has. The honorable member for Montreal had appealed to them against delay, and no delay could be charged. The Members of Government now absent from this House, ought to be present to consider the subject. Grant the delay now asked, and government would be prepared with a measure next session which he hoped would be satisfactory to all parties. There was nothing extraordinary in asking for delay, for the Special Council had taken three years to pass the registration ordinance, and then left the time for bringing it into operation by proclamation, and 12 months notice was allowed by the proclamation.—all showing that this was felt to be a difficult subject, and showing also the necessity of delay.—By postponing the measure, government will have time to consider it, and a good measure will probably be matured, now that they have the assistance of the hon. gentlemen from Lower Canada.

The house then went into committee on the petition of the Cobourg Harbour Company, praying for an extension of time for repaying the loan of £3000 to said company, which, after some discussion was granted, and the blank in the resolution was filled up with seven years. After the

house had resumed, Mr. Williams who had been in the chair in committee, replied to some remarks that had been made by saying the Government had assumed the Cobourg Harbour.

Mr. Hincks dissented. The Government had engaged to finish the harbour and had the tolls made over to them as security for the money that may be expended; that did not at all absolve the company from existing debts. The loan to the company was secured on the real estate of one of the stockholders. That gentleman was no friend of his, but he thought the Province was indebted to him for the manner in which he had come forward, and pledged his estate for the construction of the harbour.

Sir Allan McNab said he was something in the same situation with respect to the Desjardins Canal, with this difference however that it paid next to nothing; and he hoped the Government would assume all the harbours in the province.

The bill was brought in, extending the time 7 years, provided the interest be punctually paid, and the security remains as at present.

The Report of the Committee of Contingencies was then read and received, and some further routine business transacted, when the House adjourned.

Tuesday, Oct. 4.

The House met at 11 o'clock. The minutes having been read, a few petitions were presented.

The following Bills were severally read a third time and passed:—Regulating the Church Temples of the Diocese of Quebec; for the Inspection and measurement of Timber; for extending the time of payment of the loan to the Cobourg Harbour Company; and the Bill for the disposal of Public Lands.

The Report of the Contingencies of the Committee, on the petition of the Messengers of the House was received and referred to a Committee of the whole next day.

The Bill for the better apportioning punishment of offences in certain cases, as amended by the Legislative Council, was concurred in.

Mr. Hincks moved that a sum of £75,000 be granted Her Majesty for the expenses of the Government not otherwise provided for, out of monies not otherwise appropriated, to be accounted for in detail hereafter.

A Message was received from the Legislative Council announcing that the following bills had received the assent of that body.

Bills for removal of the Registry Court from the county of Middlesex.

Bill for removal of obstructions in Rivers, Rivulets, &c. in Canada East.

Bill for Qualification of Justices of the Peace, and

Bill for repealing certain Acts relative to the administration of Justice in Canada East.

LETTERS AND CASH RECEIVED.

Hamilton.—A. Borland, 7s. 6d.
Toronto.—F. Logan, 7s. 6d.
Perth.—Rev. Mr. Dolan \$13, for Geo. Dixon, Nicholas Dixon, Edward Burke, Michael Flanigan, Martin Doyle, Angus McDonald, John McDonald, Donald McLellan.

Startling Facts.

Hundreds of children and adults are lost yearly with worms, when some other cause has been supposed to be the true one.

It is admitted by all doctors that scarce a man woman or child exists but what are sooner or later troubled with worms, and in hundreds of cases, sad to relate, a supposed fever, scarlatina, cold, or some other ailment carries off flowers of the human family—while in truth they die of Worms! and these could have been eradicated in a day, by the use of a bottle of KOLMSTOCK'S VERMIFUGE, at the cost of a quarter of a dollar!

How sickening the thought that these hints should be—and who can ever forgive themselves for not trying WORM EXTERMINATOR, when they know that even if the case was not worms, this remedy could not by any possibility do hurt—but always good as a purgative—let the disease be what it may. How important then to use it, and who will dare take the responsibility to do without it? Let every parent that is not a brute, ask himself this question in truth and soberness.

Mr. J. C. RINGOLD had a child very sick for near two weeks and attended by a physician, without relief, when KOLMSTOCK'S VERMIFUGE, was given, and next day more than forty worms were passed, when the child recovered rapidly.

A GUILD of a widow woman living near the Manhattan Water Works, had dwelt for a month, till near a skeleton, with great dryness of the mouth, and itching of the nose. A humane lady, who called to provide for the family, sent immediately for KOLMSTOCK'S VERMIFUGE which brought away great quantities of worms for two or three days, and the child grew better at once, and regained its full strength in less than a month.

Several Children in a highly respectable family in Broadway had worms to a frightful extent, and were all cured rapidly with this Vermifuge.

In some of the best families in the neighborhood of St. John's Park, it has been extensively used, from the circumstance of having eradicated a large quantity of worms, after all other remedies had failed, which was very extensively known in that part of the city.

A FAMILY IN NEW JERSEY saved several children by the use of it. One, a girl of eight years of age, had become exceedingly emaciated before the Vermifuge was given. The next day three large worms were dislodged, and she left off the Vermifuge, when she became again worse, and had resort to the Vermifuge that finally brought away an incredible quantity of worms, and her cure was complete, and she gained her health rapidly.

A PHYSICIAN of standing, had doctored a family of children some weeks, without being able to restore but one out of seven to health. He had the liberality to send for KOLMSTOCK'S VERMIFUGE, and cured the rest, with it in less than a week.

IN NUMEROUS cases other complaints were supposed to exist, and the persons treated for fever, &c. but finally a trial of this Vermifuge discovered the true cause of the sickness, by bringing away almost an innumerable quantity of worms, large and small, and the persons recovered with great despatch. INSTANCES of this kind might be cited to an immense extent, but it is useless, one trial for 25 cents will show any one with astonishment the certain effects of the Vermifuge.

Caution.—Never buy this article unless it have Dr. Kolmstock's Vermifuge handsomely engraved on the outside label, and the fac-simile of Comstock & Co.,

COMSTOCK & CO'S
Concentrated Compound
Fluid Extract of
SARSAPARILLA
FOR THE CURE OF

Scrofula,—Chronic Rheumatism,—General Debility,—Cutaneous Diseases,—Scaly Eruption of the Skin,—Tetter,—Pimples or Pustules on the Face,—Liver Affections,—Mercurial and Syphilitic Diseases,—Biles, from an impure habit of body,—Ulcerations of the Throat and Leg,—Pains and Swelling of the Bones,—And all Diseases arising from an impure state of the Blood, Exposures and Imprudences in Life, Excessive Use of Mercury, &c.

N. B.—The above Medicines can be obtained genuine at any of the Drug-gists shops in Hamilton.

LIN'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 Limbs 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 won't 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 Drug-gist Shops in Hamilton.

October 5th, 1821

GENUINE DRUGS AND MEDICINES (WHOLESALE AND RETAIL.)

M. C. GRIER,

BEGS leave to inform his friends and the public, that he has just received an extensive and general assortment of DRUGS AND MEDICINES,

Paints, Oils, and Dye Stuffs; English French and American Chemicals, and Perfumery, &c. &c., which he will sell by WHOLESALE AND RETAIL, at the smallest remunerating profits for Cash.

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

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

Hamilton, July 22, 1842. 46

CABINET, FURNITURE

OIL AND COLOUR WAREHOUSE, KING-STREET, HAMILTON,

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

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

—ALSO—

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

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

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Pilli- asses, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. King street, [next door to Mr. Kerr's Grocery.]

Hamilton, June 28th, 1842.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

N. B.—The best of Hay and Oats, with civil and attentive Ostlers.

W. J. GILBERT.

Hamilton, Sept. 15, 1842.

Cure for Worms.

B. A. FAHNESTOCK'S VERMIFUGE;

Prepared by

E. 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 G Bristol, No 297 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.

CAUTION

The public are cautioned against an Article put up by a notorious counterfeiter in New York closely resembling this medicine in appearance, and which he is endeavouring to force into market, on the well sustained reputation of Fahnestock's Vermifuge.

The only safety the public can have is in being very particular to call for Fahnestock's genuine article, and not confound it with other medicines under names somewhat resembling FAHNESTOCK.

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, Sphon's Headach Remedy, Taylor's Balsam Liverwort, Low and Rends' Monary 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.

Physicians' prescriptions and Family recipes accurately prepared.

N.B. Country Merchants and Pedlers supplied on reasonable terms.

Hamilton, May, 1842. 38-6m

Carrriage, 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 Carrriages, Coaches, Sleighs, Waggons, 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 EVERY 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 & Co's large importing house.

Horse Shoeing, Waggon & Leigh 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—Political—and Historical character together with Fasting Events, and the News of the Day.

PUBLISHED on WEDNESDAY MORNINGS, in time for the Eastern and Western Mails, at the Catholic Office, No. 21, 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.

PRIZE 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, Dunelm
- Rev Mr. Mills, Brantford
- Rev. Mr. Gibney, Quilps
- Rev J. P. O'Dwyer, London.
- Dr Anderson, do
- Mr Harding O'Brien, do
- Rev Mr Vorvais, Amherstburg.
- Mr Kovel, P. M., do
- Rev Mich. MacDonell, [Maitstown], Sandwick
- Very Rev Angus McDonell, Chatham
- A. Chisholm Esq., Chippawa
- Rev Ed. Gordon, Niagara
- St Catharines
- Messrs P. Hogan & Chas Calhoun, StThomas.
- Streetsville
- Rev. Mr. Snyder, Wilmet, near Waterloo
- Rev Mr. O'Reilly, Gore of Toronto
- Toronto
- Rev Mr. Quinlan, New Market
- Rev Mr. Charest, Pascatanguishene
- Rev Mr. Proulx, do.
- Rev Mr. Fitzpatrick, Ops
- Cobourg
- Rev Mr. Butler, Peterborough
- Rev Mr. Lallor, Picton
- Rev Mr. Brennan, Belleville
- 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
- Cornwall
- Rev Alexander J. McDonell, do
- Rev John Cannon, Bytown
- D. O'Connor, Esq. J. P.; Bytown
- Rev J. H. McDonagh, Perth
- Rev. George Hay, [St. Andrew's], Olenagarry
- Rev John Macdonald, [St. Raphael], do
- Rev John MacDonald, [Alexandria], do
- John McDonald, Aylmer
- Mr Martin McDonell, Recollect 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, Books
- Right Reverend Bishop Kenrick, — Philadelphia