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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] DECEMBER 28, 1842.

NUMBER 16.

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at  
No. 21, JOHN STREET.

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

Original.

EXTRACTS FROM A POEM ON THE "POWER OF MONEY,"—  
DEDICATED TO HIS LATE ROYAL HIGHNESS THE DUKE  
OF KENT.

(Continued.)

Thus, Money, sole thou can'st our freedom keep,  
And ev'n when lost, our liberty restore;  
Can'st life and health, maintain, and ease secure,  
With ev'ry comfort this wide world affords.

'Tis thou mak'st industry laborious toil  
To clothe the land with all th' autumnal pomp  
Of harvest, and spread plenty all around.  
'Tis thou provid'st our raiment; thou our home  
That rear'st, and furnishest, and cheerful mak'st,  
With all the elegance of art adorn'd.  
Man, but for thee, had like a savage roam'd  
The dreary waste, and sought his scanty food,  
Or roots deep dug in earth with harden'd hands;  
Or herbs, at random pluck'd along the fields;  
Or, cull'd from forest-bough, fruits sour and coarse,  
Wild nature's gift, precarious, as unearn'd.  
Or reptiles caught obscene; or birds and beasts,  
With artless toil by hungry huntsman slain;  
Their skins his cov'ring, and their flesh his feast.  
Condemn'd when pelted by the pitiless blast,  
To seek the gelid cavern's dark retreat;  
Or shrinking crouch beneath the wretched thatch  
Of rushy wigwam. Ne'er for him was stor'd  
By thee provision 'gainst the evil hour,  
To furnish copious forth the strength'ning meal;  
Ne'er wine, his heart to warm, and banquet crown.  
On husky nut he feeds and acorn harsh,  
Dried crab and berry, from his wintry board  
Brought sparing forth; or sucks the sug'ry cane,  
His choicest dainty; nor, his thirst to quench,  
Has he, but water from the frozen rill.

'Tis thine to bid the lofty tow'ring dome,  
And column'd palace rise; and long and broad,  
Proportion'd vast, its stony bulk extend;  
To lodge thy choicest fav'rites; at whose wish  
Thou ever ready yield'st what fitted most,  
Or for their use, or for their pleasure seems.  
For them thou bid'st the tortur'd fleece be wove;  
And fashion'd neat and nice in vestment warm,  
'Gainst winter's piercing cold; or snowy lawn  
Be slender spun; or glossy silk be woun'd;  
To form the richest stuffs of ev'ry hue;  
And deck, not simply clothe, their persons fine.  
For them thou bid'st the downy couch be spread,  
And round their halls the costliest trappings hung;  
Bid'st art's ingenious hand its utmost skill  
Exert, their ev'ry sense indulg'd to please;  
Whether it makes the painted canvass teem  
With mimic life, and nature's pictur'd scene;  
Or sculptur'd bust and statue smooth erects;

Or garden stores with fruits and decks with flow'rs,  
That send the rich perfume; or music wakes  
Melodious; or, improv'd ev'n nature's sweets,  
Brings to the palate pleas'd; or gen'rous steed  
Tames to the yoke, and bids him whirl their car.

### INTERCESSION OF THE SAINTS.

In an article in the *British Critic* of October, it is observed—

"Fleury, the French historian, in the 19th book of his work, quotes from Eunapius, a zealous pagan of the fourth century, a very interesting passage, in which he represents contemporary Christians as giving *divine* honours to martyrs. This is, of course, exactly the appearance which the ancient Catholic system would present to those *without* it; and Protestants have, as was to be expected, zealously repeated the charge. "There is but *one* Mediator between God and man," they say, "but the early Christians trusted in *many* mediators." The ordinary controversial answer to this representation is, of course, that if the text in question be reconcileable with the expectation of benefits from the prayers of *living* Christians, so it is also of departed saints; and as matter of argument this reply is felt to be unanswerable. But the more legitimate and satisfactory course is rather to retort the charge; to press home to Protestants that it is *they*, and not the Catholics, who impair the full force of this and similar passages. The Protestant ordinarily, while he, of course, admits our Lord's *atonement*, still confines His *present* mediatorial functions to the office of praying for Christians (if such a term may be used), and pleading the merits of his passion on their behalf; and while this makes up his whole creed on the subject, we are not surprised that he looks with suspicion on ingenious arguments and explanations, and maintains that as a broad matter of fact, if the early Catholics thought so much of the intercession of *martyrs*, they cannot have thought so much as they ought of the intercession of *Christ*. But, then, it is plain that there are two ways of raising the thought of *His* intercession above any danger of encroachment from the thoughts of *theirs*; we may elevate our ideas of Him, instead of doing violence to the feelings of trust and veneration which we should entertain towards *them*."

He explains the mediatorship of Christ as raising us to an intimate union with the Deity.

"Partakers of the divine nature," St. Peter tells us that we are; and St. Paul, that God "*hath* quickened us together with Christ, and *hath* raised us up together, and *hath* made us sit together in heavenly places in Christ Jesus." (2 Pet. i. 4; Eph. ii. 6.) His *past* mediatorship, then, existed partly in that through the means of His incarnation and life on earth, and by the especial merits of His death and passion, He has *provided* this great gift for us *once for all*; He is *present*, in that through the Spirit He dispenses it to us one by one; that, in proportion to our zeal in obedience and all good works, and with no other limit than our own sins impose, He "*mediates* bet'een God and us," becomes the channel of union and transformation of man into God, by imparting *Himself* to us really, substantially, and most intimately; and that He presents us, moreover, to His Father clothed in His righteousness, and regarded, not as we are in ourselves, but as integral

parts of His mystical body. "The thought of His merits, when present with the Christian enables him, in spite of his sins, to lift up his heart to God; and believing, as he does, that he is *in Christ*, or, in other words, that he addresses Almighty God, *not face to face*, but *in and through Christ*, he can bear to submit and open his heart to God, and wish it open."

Such is part of the doctrine included in those few words, which end our addresses to Almighty God, and which so many of us, it is to be feared, use with but slight perception of their real depth, "through Jesus Christ our Lord." And if men would embrace and realize this simple and scriptural view of our Lord's mediation (a truth which never could have been so neglected as it has been of late among us, *had we not neglected also the doctrine of His real presence* in Holy Communion), they would at once perceive it to be, from its very nature, wholly peculiar and dissimilar in kind to the mere mediation of intercessory prayer; they would perceive that the very thought of the Saints in such a connection is, in the mind of the well-instructed Catholic, necessarily bound up with the thought of Him, who has united them and us together in so intimate a fellowship by knitting us into His own Body; and that the fear is as wholly chimerical and visionary of trust in the intercession of Saints lessening the intensity of our trusting in the mediation of God Incarnate, as the fear would be of a similar effect resulting, from trust in the inspiration of the Holy Ghost, or in the providence of God the Father. But unthinking men will not bear in mind, that the ancient Catholic system is not a congeries of detached parts, but one consistent and majestic whole; they join together *their own* doctrine of the intercession of Christ with the *Catholic* doctrine of the intercession of Saints, and then complain that the two do not happily consort together. The real wonder would of course be if they *did*."

The *Critic* calls on the professor of high-church principles to abstain from severe condemnation of the mediæval system:—

"He is justified, *e. g.* in saying that any such honour to Saints as encroaches on the supreme and undivided allegiance due to God, is anti-Christian; but then he would have St. Bernard or St. Buonaventura as zealous as himself in asserting this great and essential truth. The question at issue is of course, *was* the mediæval honour to Saints such? And this, as we say in the text, is a matter wholly foreign to his own experience. Again, he may believe that in *him* such language as they are known to have used, would encroach upon God's honour. Well, no one wishes him to use it: but how does it therefore follow that it did so in *them*? What inconceivable boldness to decide peremptorily on such a question, where the objects of criticism are God's Saints! Is it not quite a conceivable hypothesis (to say the very least) that holy and mortified men, whose conversation was in heaven, may have entertained feelings of devotion and love, *e. g.* towards the Blessed Virgin, which no human language can at all adequately express; and yet their feelings to our Lord should be altogether different in kind, and indefinitely stronger in degree? Yet what *words* could they find stronger than those already applied to the Blessed Virgin? What *words* can be stronger than the strongest!"

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, DECEMBER 28.

We copy from the *Catholic Miscellany* the following communication in relation to the pecuniary matters of that old and ably conducted periodical, conceiving that many of the arguments used bear too much of a resemblance to our own matters. We therefore strongly recommend an attentive perusal of the same by our Agents and Subscribers.

To the Editors of the U. S. Catholic Miscellany.

GENTLEMEN,—It is with the utmost grief that we have perused the statement you have given concerning the inadequate support afforded the *Miscellany*. That "the Catholics will not support their paper," is a hard saying; but apparently true. Have the kindness to take another view of the case. We feel certain that there are more than four hundred Catholics who would bear a spot of shame for ever burning on their hearts, were this paper to be suspended—this paper which might be called the keystone of our outward fabric. Without it what would be our condition? Scattered about as the Catholics are, in the back parts of the three large States which form our diocese; the *Miscellany* is the tie which binds us together. Poor and destitute as our portion of the everlasting Church appear to be, there is not one member of it who does not feel the soul-inspiring consciousness, that he is in the only true path to Heaven; that the members of his communion are knit together by a bond which no power on earth, nor even those of darkness can dissolve. To one of those located in a distant spot, where, for, perhaps, during the course of a whole year, he may be but once permitted to assist at the adorable sacrifice, to receive the remission of his sins, and feed on that food which gives eternal life, how cheering is the arrival of the *Miscellany*? With what delight does he receive the joyful intelligence, that the days are come, when the Cross is again lifted up where it had been levelled in the dust. How much information, pleasing, although of less consequence he derives from its pages; and comforted, and encouraged in his solitary state, he looks forward to the coming week with hope not deferred.

Shall all this cease? Shall the first herald of the true faith in the United States lie low and silent? Forbid it heaven! Our father has been taken from us, he to whom we looked in every difficulty; who never failed us, whose protecting influence was such that we never reflected we might no longer expect to be cared for as infants, but should take our parts of the labours of the household. Heaven has made us orphans, and we have not yet learned to provide for ourselves. Let me with all humility make a suggestion. Let a certain number of persons from the three congregations of

the city, be requested to act as collectors for the *Miscellany*; let them divide the duty of calling upon the subscribers of the city and neck; and let them also procure additional subscribers. Let the same plan be pursued in Savannah, Augusta, and in any place where there is a church. In other parts of the diocese, let the priests be requested to attend to this business. Wherever located, it is presumable that they have some intercourse with each Catholic at least once a year. We cannot believe that their influence would be fruitless.

I suggest this mode of proceeding, because nothing definite has yet been proposed, and already the time for exertion is passing away. If those who are called the stronger sex, cannot bend to this undertaking; let the elasticity of the weaker, supply the want; let those whose constancy, if equalled, has never been surpassed; whose perseverance only requires to be tested, in order to be proved; not be denied the gratification of ministering, even in this manner, to the household of faith. They will not fail of success, for they will remember that, "they that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint." M. G. C.

Having copied this paragraph as regards the *Miscellany*, the "New York Freeman's Journal" offers the following comments on the same subject:—

We know not whether pain or indignation was uppermost with us, on reading the above announcement in the *Charleston U. S. Catholic Miscellany* of Saturday last, the 26th of November. We do not speak of surprise, for we know too well what is generally the position of Catholic and Irish papers in the United States, to be astonished at reading of difficulties and embarrassments besetting them. But, we are deeply pained and indignant to find that a journal like the *Miscellany*, which, during its long existence, has been the single-minded, upright and able advocate of Catholic and Irish interests, should, at this day, be on the very brink of suspension for the want of adequate support. As we reflected, we were involuntarily carried back, in spirit, to the time when twenty-two years ago, it was the solitary and unaided, but not the less bold and strenuous, champion of Catholics and Irishmen, with not an echo to its fearless voice from Maine to Louisiana,—we thought of the vigorous hand that brought it into life, fostered it into strength, and directed it upon its onward course; of the mighty mind that shone through its pages for twenty years; we thought how its services and its existence are a part of the history of the Catholic Church in the South, and its name is linked with one which is interwoven with much that is brilliant in the history of Catholicism every where and of Irishmen all over the world; we thought how it is recommended to us in every way, by the memory of former times, by the sake of the illustrious dead, by its long and invaluable services in the cause; and it startled us to remember that for the want of four hundred

paying subscribers the *Miscellany* must stop. *Four hundred paying subscribers!* We know not of what sort of stuff the Catholics of the South are made, but we mistake them very much, and the world has very much over-rated Southern men, if they will suffer the *Miscellany* to go down for the sake of assistance so very moderate as this. We give them credit for too much wisdom to suppose that sooner than make a little exertion they will see themselves left without a Press. We err very much in our estimate of their feelings of profound affection and grateful remembrance for their loved and lamented Bishop, if they passively fold their hands and look on with a sluggish indifference while the journal which he cherished into life and health and vigour, the child of his zeal, his patriotism and his intellect, languishes to death,—an event that would disturb him in his grave.

Until we see it we will not believe that the Catholics of the South are so dead to every consideration of gratitude and of prudence—nay, of common sense,—as to permit the *Miscellany* to cease, when a slight effort will place it at once, if not in a position of security, at least in one out of danger. Let them but reflect for a moment what will be their situation, when left without a press to guard their rights, to uphold their claims, and to express their opinions. In a country like this, is any situation more to be deprecated?

In general, we dislike fault-finding, especially with the public, but we cannot quit this subject without some remarks, which it naturally suggests, upon the relations existing between the Irish and the Catholic Press. There is no class of society any thing like so much in need of Presses to advocate their rights and represent their opinions. This no man who considers the prejudices abroad throughout the country, can deny. It is just as impossible to deny the unpleasant truth that no class evinces any thing like the same apathy about establishing such organs where they are not, or supporting them where they are, in existence. The Catholics in the United States, it will be seen by reference to the first page of this day's paper, are computed at about 1,500,000 souls; or nearly one tenth of the entire population. Yet we venture to assert that all their newspapers put together do not circulate as many copies as the (Presbyterian) *Observer*, or half as many as one Methodist paper, the *Christian Advocate*. We say this in no spirit of complaint, since, for our own part, we have every reason to be grateful for the support rendered to the *New York Freeman's Journal*, and which, in the two years elapsed since its commencement, has raised its circulation to a point far exceeding the most sanguine expectations, and far beyond that of any other journal of the same class in the country. Nevertheless, with every proper feeling of gratitude, we cannot help thinking how little, after all, we Catholics have done for the Press, when we remember what has been accomplished by Sectarians with hardly double our numbers. Nearly every day we go through Nassau street, where, in

this city, the sectarian printing establishments are principally situated, and as we look up at the vast piles stored from cellar to roof with books, periodicals, tracts, &c., while we can feel the pavement tremble as we go along to the steady beat of the powerful steam engines driving scores of presses, and pour out daily floods of printed paper; and when we reflect that all this is but a part of the immense resources at the command of Protestantism, we feel an involuntary sinking of the heart when we turn to the contrast presented by the means in the possession of the Catholics. Let us not be misunderstood; we do not mean to say that the Catholics have not done a great deal, but we mean that they have not done as well as others, and nothing near as much as was requisite to be done. In proof of this we referred (one instance for all) to the position of the press.

We have said that we dislike exceedingly to complain, or else we might very often (notwithstanding our large circulation) have spoken harshly of the conduct of too many of our subscribers, as nearly all our cotemporaries have to do, now and then. From means at our command, exchange papers, &c., we can state without fear of contradiction that no newspapers in the United States are forced to appeal so often and so urgently to their subscribers as the Catholic journals. Why this is so we do not care to inquire; we only know that it is so. We saw, the other day, in the Cincinnati *Catholic Telegraph*, a paragraph stating (if we recollect aright) that its subscribers were in arrears between three and four thousand dollars. We suppose there is not a Catholic paper in the country, two years old, of which nearly the same could not be said. We hear a good deal about the disinterested services of public men, politicians, and such cattle, but we say seriously that what are really disinterested services are those of an editor (particularly if he should happen, in punishment for his sins, to be also proprietor) of a Catholic newspaper. Incessant labour, much odium, countless annoyances, many difficulties, with a narrow and grudging support from those for whom he is toiling hard and hazarding much—are his unenviable lot.

It is high time that some efforts should be made by the press to check the accumulation of debts in the hands of ill-disposed subscribers, and thus check an evil which must eventually swamp the strongest establishment. It is high time that Catholics who withhold from a Catholic paper their just dues, should know, not only that they are CHEATING the proprietor, (a fact of which they seem to be ignorant) but that they are doing all the damage in their power to the cause which that paper supports with greater or less ability, as the case may be, but honestly at all events. It is high time the Catholic public should know that it is their own interests and not those of the newspaper proprietor, they are advancing, when they support him by their subscription.

We have spoken out plainly upon this point, because it is one of the utmost importance, both to the press and the public, and because we think that under existing circumstances, hints and insinuations and soft nonsense are worse than useless.

From the N Y. Freeman's Journal.

**THE AMERICAN BIBLE SOCIETY.**

This Society has published its *Twenty-Sixth Annual Report*, with an Appendix containing the Addresses at the Anniversary, &c., from which it appears that the receipts for the past year amounts to \$134,357, of which there was paid to travelling Agents and visiting Auxiliaries the handsome sum of \$15,221.

Our readers are aware that the professed object of the Society is to circulate the Scriptures "without note or comment." Assuming that the difference between the Catholic version made from the Latin Vulgate and the Protestant versions from the Hebrew and Greek, was not essential, and that the Catholic versions would obtain freer circulation in Catholic countries, than any Protestant version they might offer, they as early as 1818 prepared stereotyped plates for a duodecimo Spanish Testament translated by Father Scio; and in 1825 they stereotyped an octavo edition of the whole Bible as translated by the same Catholic author.—This edition contained all the books of the Old and New Testament received by the church, and consequently included those books which our modern Protestants have rejected as spurious. In 1828 they resolved to exclude the Apocryphal books altogether, without, however, acknowledging the omission, lest the Catholic reader should reject their books as a mutilated copy of the written word of God. Since that time the Church of Spain having suffered under the persecution of the present government, and those sound principles of Catholic union and orthodoxy, for a firm adherence to which the Spanish nation was distinguished, having been corrupted by the machinations of wicked and designing men; the managers of the American Bible Society presume they may now throw off the mask, and issue professedly Protestant versions of the Sacred Scriptures, accordingly they have.

"Resolved, That the Society cease the printing of the Catholic version, and that the general agent be instructed to dispose of the plates from which they were printed as type material, when procuring new plates for the Protestant version."

But will the Spaniards generally approve of this version? The Board of Managers do not presume to say that they will; but they flatter themselves that "there are some in South America and Mexico to whom civil liberty has given a degree of mental independence, and who will search the word of God for themselves before they reject it, and live as they have hitherto done without copies of any kind." The editor of the *Churchman* notices "the undoubted confidence with which they speak of the Protestant edition of the Bible as 'the word of God.'" & thereby intimate their belief that the Catholic edition which they had circulated before 'without note or comment' in all the South American republics, as the Sacred Scriptures, did not contain "the word of God." But while they thus pronounce sentence of condemnation on the Latin Vulgate from which the Catholic edition was translated, and order it to be cast into the furnace, after

having expended so much money to stereotype it as a standard publication, the superabundant charity of this benevolent society diverts its attention to the Jews, and for their special use and benefit is actually prosecuting the publication of the Hebrew Spanish Old Testament at Vienna. We are informed that "the chief Rabbi at Constantinople has sent them a very warm recommendation of the work to be printed."

The Rabbi advises the Jews to purchase copies of the work, to read, study, and obey the laws it contains, and concludes his official imprimatur with assuring them that "Whoever shall obey will be blessed by the Most High, and upon him happiness shall descend, and peace shall be in his possession, until Shilo appear and the Redeemer comes to Zion. Amen." On these extraordinary proceedings of the A. B. Society, the Churchman makes the following just and appropriate comments:—

"Thus it appears that the part of the canonical scriptures which is received by the Jews is separated from the whole, and circulated by the American Bible Society among the Jews, under the sanction and recommendation of one of their chief Rabbis. In plain words, the American Bible Society devotes itself to the propagation of Judaism! The Society which, with such tender care, retraced its steps and cancelled the plates of St Jerome's version of the Old Testament, for fear of confirming [Roman] Catholics in their prejudices by accident, has deliberately engaged in the prosecution of a measure which is to confirm Jews in their infidelity by system! The Society which guards so scrupulously against disseminating one form of Christianity in preference to another, has no compunction in disseminating Judaism whole and unmixed! The Society which is independent of every branch of the church of Christ, becomes auxiliary to a Jewish synagogue, and triumphs in the fact that its agents are acting under the sanction and authority of a Jewish Rabbi, and for the supply of schools where children are educated in the Jewish faith.

We know not how this fact may strike others; but it seems to us to be a most appalling consideration, that money should be raised in a Christian country, by stirring appeals to Christian sympathies, and for the purpose of disseminating Christianity, and then deliberately diverted from its purpose, and devoted to the decided and avowed enemies of the Christian faith, to be used in exactly the way which they desire. We put it to the consciences of men who are not lost to all sense of Christian obligation, whether they can uphold a system which thus deliberately suppresses and betrays the Christian faith, and boasts of direct subservency to its determined and inveterate foes? Is it not monstrous, that men professing to be Christians, should thus consent to stifle the voice of the Christian church—to subtract from the Holy scriptures the words of our Lord himself, and the whole testimony of the Evangelists and the Apostles—and then circulate the remainder under the authority of those who openly deny that Jesus is the Christ? And where is this to end? Are the Jews the only class of infidels to whose views and wishes the elastic measures of the Society are to be adapted? If the followers of Mr Paine and Mr Owen should take from the Holy scriptures those parts that displeased them, and invoke the aid of the Society to give a wider circulation to the remainder, shall their prayer be refused? Or if the pride of Mr. Noah Webster, or the audacity of Mr. Thomas Jefferson, should procure an edition of the Bible expurgated of all blemishes on the purity of the prophets and the morality of our Saviour, is the Society prepared to circulate the Holy Scriptures with such omissions? With the above precedent in favour of the Jews, we see not how the society could refuse to oblige the Deists. Both cases would come within the provisions of its constitution, which

requires it to circulate the Holy scriptures without note or comment; and might be covered by the specious plea of doing good to those who will receive some portions of the Canonical scriptures, but refuse the rest. But are wholesale omissions of the canonical scriptures in favor of infidelity better than few verbal deviations from the Society's Pado-Papist-Protestant standard in favour of Anabaptists and Romanists? So the Society has ruled. 'Ye blind guides! which strain at a gnat, and swallow a camel!'"

**A PROTESTANT OPINION RESPECTING CATHOLICITY.**—In Catholicism, that is, in Catholicism idealised, contemplated on its best side [and it is thus that a generous mind will ever love to look at the religion and moralities of other minds], we have a tender, picturesque, imaginative, loving, unloving devotion; in other words, we have one entire half of human nature finely and grandly developed. The magnificence of its ceremonials—the devout affectionateness that speaks of that which once did speak, in its masses for the dead—its purgatory, its consecration of saintly relics and memories—the unworldly elevation and self sacrifice of its asceticism, are all good and beautiful in their essential elements—are all true—true to one part of our nature. Catholicism was once the ark of the world's civilization, the guardian of the world's liberties, the fearless and efficient asserter of the prerogatives of intellect, the symbol of the rights of the mind, of the legitimate supremacy of thought over brute force, the conservator of seed which, if cast carelessly forth on the void and formless deep of a political chaos, might not have been found again. And Catholicism is a cheerful, social, festive religion, a religion that, instead of scowling on the amusements of the common people, condescends to grace and consecrate them. It is a religion that has formed closer and more enduring connections with art; has done more for art in stimulating its efforts, exalting its aims, and creating a popular appreciation of its results than any other existing embodiment of the religious idea. It has more eager and systematic aggression upon the moral and physical ills of poverty, has shown sympathy, with poverty (whatever we may think of the wisdom of some of its modes of expressing that sympathy,) has given away more, and done more. It is admitted, for charity's sake, in each successive year of its existence, than some wealthy Protestant establishments in each successive century of theirs. With its brotherhoods and sisterhoods of mercy, it gives a basis of permanent institution and uniform religious principle to beneficent impulses, which by Protestants are commonly left to the energy of each passing generation and the necessities of the hour, and often die out for lack of an efficient organization. And why not freely and gladly acknowledge this? What rightminded Protestant can imagine that he has anything that can be called an interest in not acknowledging the truth which is in the religion of more than half Christendom? *Westminster Review, Article on Rankin's History of the Popes.*

**THE CRY OF THE POOR.**—In this country there is a crying sin, there is a loud complaint going up daily to Heaven, that

the property of the poor is held captive in injustice; that their rights are withheld, though their title is known and recognised by all, save those who could enforce it from them; that they daily die of want, whilst their expiring groans rests on the gorgeous, the ungodly display of ecclesiastical pride and pomp; whilst their last sigh can scarcely fail to bring down a heavy curse on that wealth which was left for their support, but which so cruelly and so long has been wrested and withheld from them.—*Dr. Doyle.*

From the Rochester Evening Post.

**ALLEGED OUTRAGES AND "BIBLES BURNT"**

To the Editor of the Evening Post.

SIR—I perceive in your last paper, a statement from the Journal of Commerce, in which it is asserted that the Catholics of Chazy, Clinton county, N. Y., lately had an "auto-da-fe," in the "burning publicly of two or three hundred Protestant Bibles." You very properly suggest that the report is "humbug"—as I think it is. There are many reasons, in the absence of particular information, for considering this statement to be untrue:

1st. The Catholic population of Chazy is so inconsiderable, that it would require at least each adult to be possessed of a Protestant bible, to make up the number said to have been consigned to the flames. This is scarcely to be expected, since I think, I may safely state that there is not that many Protestant bibles in the hands of all the Catholics in Western New York.

2nd. It is scarcely to be credited, unless men refuse to exercise their rational faculties when Catholics or Catholic subjects are introduced, that the Protestant population of Chazy—of that section of country, would have quietly tolerated an act so improper and singularly offensive.

3d. The Catholic population of Chazy, had they the disposition, which I know from Catholic feeling they had not, would not have been so impolite as to be guilty of an act unbeneficial to themselves and peculiarly offensive to the religious feelings of their fellow citizens.

4th. The statement comes through the channel of the Journal of Commerce, a source by no means scrupulous of truth in matters Catholic. An eminently distinguished citizen has lately challenged the editor of that journal to prove positions evidently false occupied by him against Catholics and their practices; which, for the best of reasons, INABILITY, he has thus far declined to do.

In conclusion, I would say, if there must be occasional hostility between Catholics and Protestants, let it be of an honourable kind—let falsehood be excluded—we ask no greater favor.

**BERNARD O'REILY,**  
Pastor of St. Patrick's Church.

Mr. D. Quigley, of Paris will please accept our thanks for the endeavors he is making in his neighbourhood to extend the circulation of the CATHOLIC. As an efficient Agent we hope he will be still further successful.

The King of Prussia has placed at the disposal of the new Bishop of Trews, 32,000 dollars, the revenues of the See, which accumulated during the vacancy. This will enable the zealous prelate to found a house of Retreat for the Clergy, which he is most anxious to establish.

## SERMONS FOR THE TIMES.

As the *Tracts for the times* have ceased to be published, we are now favored with sermons for the *Times*, from the same able writers. In the second series, one is entitled—“*The pollution of the Temple*,” from which we take the following extracts furnished by the Episcopal Recorder:

“Alas! alas! the penitent is no longer to be found kneeling in the porch, conscious of his unworthiness to make a nearer approach to the place where God’s name is recorded, and where His honor dwelleth; nor the publican to be seen standing afar off, smiting upon his breast, and crying—‘God be merciful to me a sinner.’ ‘How is the gold become dim, and the most fine gold changed?’ The wall of the holy place has been trodden down, and without a sacrifice, and without a washing, and without a change of vestment, the Gentiles were their proper appointed court. Instead of a saintly Ambrose closing the door against the penitent Theodosius, we have men going about from house to house, who think they are doing God service by holding out to the sinner even the inducement of temporal advantage to attend a place of worship. Who may not come and take a seat in the presence of the King of Kings? and what is more fearful still, who is not invited to take part in a form of worship, which cannot be used without blasphemy by other than a pious soul, and hallowed lips! The very purpose of God’s house is perverted, and its proper work can hardly be said to be done in it. Instead of the fire upon the altar, and the lights of the sanctuary continually burning, and the ministers waiting upon their ministry in the courses, and watching unto prayers, as God’s elect, crying day and night unto Him, we have a deserted and shut up house, as if it were an honor little to be desired to wait upon the Lord. The service of worship, when it is performed, what is it? the reading of a beautiful composition, the uttering of words by a congregation of sinners which they do not understand, or, with an occasional exception) a lifeless form irreverently gone through.”

“Adoration is gone; veneration and reverence are gone; humility is gone; obedience is gone; mortification, self-denial, and the cross are gone. Priestly rule, priestly blessing, and ministerial responsibility are gone; the Word of God is corrupted; the sacraments have been converted into empty signs, and the daily sacrifice has ceased. We have abundance of preaching it is true; it has become a profitable trading in toys; the interesting nature of exhibition being the grand attraction. Like children amusing themselves with a box of fanciful and variegated alphabets, it is, this is A, and this is A, and this is A too, conversion, conversion, conversion, without an attempt to form a syllable, and having an idea that the use of the alphabet is the construction of words. There is no spirituality; no teaching to godly edification; and piety is nothing more than a prostituted name. Zion is become a wilderness, Jerusalem a desolation, and our holy and beautiful

house, where our fathers praised Thee, is burned up with unholy and antichristian fire, and all our pleasant things are laid waste.’ Even the outward structure of God’s house has become antichristian, and every thing calculated to induce holy association has either been carefully removed, or studiously perverted. The time was when the distorted visages on the outer walls spoke of the misery of those who were excluded from saintly privileges; and the unclean beasts raging without, shewed their fruitless attempt to find a place within. The ancient churches were built up from the foundation in the form of a cross, to teach the important lesson, that it was by the way of sorrow and suffering that he could come to that joy which was lasting and divine. The arched door said, I am the way, pointing upwards to Him. The arched window said, I am the Light of Life, pointing also to Him, while the painted glass, giving representations of the saints, subdued, but did not obstruct the light, and taught the spiritualists to see Him in His variously manifested likenesses, and to follow them as they followed Christ, as lights in the way to glory. The baptismal font in the porch, or at the entrance, reminded the presumptuous sinner that even the child of days must be washed before he could be received into the sacred courts; and the prominent, yet half-concealed altar, spoke of mercy and of holiness; of majesty and of a condescension; of a crucified Saviour, and of a risen and reigning Lord; inviting approach, but saying at the same time, how sacred is the banqueting place of His love, and how fearful in holiness is even the mercy seat of God. The body of the church was called the Nave, (from *navis* a ship), as the antitype of the ark, tossed about on the sea of this world, and exposed to many a storm and blast, but still the only place of safety. The upper part was called the choir, and shadowed forth the heavenly mansions, where the praises of God are sung without ceasing; and the carved work in stall and canopy, loft and shrine, window and door, within and without, represented the workmanship of the Holy Ghost in the new creation, whose hand-fashions into varied forms of surpassing beauty the rude material of nature. Every ornament was wrought into the form of a cross; while the crocketed spire, pinnacle, and point, great and little, stood like so many fingers silently pointing out the path to the heavenlies, whither Jesus our fore-runner has gone before. Such was the house of God in former times, when worshippers prostrated themselves when they adored; knelt when they prayed; and stood with reverence when they praised God or listened to His word, and the exhortation of His minister. But the wicked have impudently carried their seats in the holy place, and erected their pews there, insulting God to His face, and telling Him by their every act, that the house has become their own.”

From the *Edinburgh Review*, Article VIII., titled “*Toleration of the Reformers*,” No. 53.

“Protestant writers, in general, are apt to describe the Reformation as a struggle for religious freedom. . . . Now, we humbly apprehend, that the free exercise of private judgment was most heartily abhorred by the first Reformers, except only where the persons who assumed it had the good fortune to be exactly of their opinion. . . . The martyrdoms of Servetus, in Geneva, and of Joan Bocher, in England, are notable instances of the religious freedom which prevailed in the pure and primitive state of the Protestant Churches. It is obvious, also, that the freedom for which our first Reformers so strenuously contended, did not, by any means, include a freedom to think as the Catholics thought, that is to say, to think as all Europe had thought for many ages, and as the greatest part of Europe thought at the very time, and continue to think to this very day. *The contemplated extirpation of the Catholic Church, not merely as a public establishment, but as a tolerated sect, was the avowed object of our first Reformers.* In 1560, by an Act of the Parliament, which established the Reformation, in Scotland, both the sayers and hearers of mass, whether in public or private, were, for the first offence, to suffer confiscation of all their goods, together with corporal punishment, at the discretion of the magistrate; they were to be punished by banishment for the second offence; and by death for the third! . . . It was not possible for the most bigoted Catholic to inculcate more distinctly the complete extirpation of the opinions and worship of the protestants, than John Knox inculcated as a most sacred duty, incumbent on the civil government, in the first instance, and if the civil government is remiss, incumbent on the people, to extirpate completely the opinions and worship of the Catholics, and even to massacre the Catholics, man, woman, and child. . . . If the government had followed the directions of the clergy, the Catholics would have been extirpated by the sword. . . . In the reigns of Charles the Second, and of his brother, a Protestant administration out-stripped the wishes of those arbitrary monarchs in the persecution of their Protestant countrymen. It is needless to weary ourselves or our readers with disgusting details, which the curious in martyrology may find in various publications. Everybody knows that the martyrdoms were both numerous and cruel, but perhaps the comparative mildness of the Catholic Church of Scotland, is not so generally known. Knox has invested the matter with commendable diligence, but has not been able to muster more than eighteen martyrs who perished by the hand of the executioner, from the year 1500, when heresy first began, till 1559, when the Catholics had no longer the power to persecute. . . . It is, indeed a horrid list; but far short of the numbers, who, during the twenty-two years immediately previous to the Revolution, were capitally executed in Scotland for the ‘wicked error’ of separation from the worship of the Protestant Episcopal Church.”

THE “GLORIOUS REVOLUTION” OF 1688.

From an article by a young and talented Irishman, Mr. Torrens M’Cullagh, in the *North of England Magazine* for November, we make the following extract upon the nonsensical stories circulated by Hume and other romancers, concerning the Revolution of 1688. Mr. M’Cullagh, it may be well to mention, is not a Catholic.

*False Pretences of the Successful Rebellion of 1688.*—Judging from the language of terror used in public by the friends of the revolution, while it was preparing, and during its progress, one would suppose that if James did not really possess some vast and irresponsible resources of political or military power, they at least were under the delusion that he did, and that he was gradually undermining the civil and religious liberties of the land. It was said that he had organized a Catholic army, or at all events, had removed most of the Protestant officers, and supplied their places with those of his own persuasion. Some light is thrown on this matter by a letter of Colonel A. Norton, giving an account of the state of the regiments stationed at Hounslow, in the summer of 1688. “In our regiment,” he says, “the number of Catholics was very inconsiderable, being but one lieutenant, a quartermaster, and thirteen troopers.” (Macpherson; Orig. Papers. i. 285.) So much for the Popish army in the fourth year of this dangerous reign. But James relied, it was said, on the Catholic population, who on a signal being given were ready to rise en masse, burn the city, and exterminate the defenceless Protestant population. William affected to enter fully into all these apprehensions. Indeed from the stress laid thereupon in his memorable declaration, it would seem that but for the duty imposed upon him by Providence, of delivering the trembling and defenceless British nation, he would have been rather at a loss for a decent excuse for invading his father-in-law’s realm. An indecent pretence he had to be sure respecting the Prince of Wales—of which a word or two by and by. But being rather an indifferent husband, a worse than indifferent nephew, it behoved him to talk the more loudly in public about his regard for religion. His allies among the nobility likewise, having a wondrous repugnance to resting the quarrel upon any distinct or tangible ground of political rights, sagaciously strove to rivet attention upon vague and invisible dangers; and when the deposition of James was effected, without the burning of London by the Jesuits, or the massacre of the entire peasantry of the southern counties by the Irish troops, both of which had been prognosticated during several weeks—both houses of parliament voted a day of solemn thanksgiving for the merciful escape vouchsafed to the nation from Popery and slavery. And now let us see what these honest men meant by their danger! In King William’s box an unpublished census was found, taken immediately after his accession, at his express desire, of the comparative number of churchmen, dissenters, and Catholics in England, and the following is the result:—Conformists, 477,254; Non-conformists, 108,676; Pa-

pists, 13,856. A note is appended stating the number of these under the age of sixteen, "making the total number of Papists throughout all England fit to bear arms, to be 4,940."—(Dalrymple: III Appx. 2,12.) Thus, then, we have the exact number of teeth in the jaws of the terrible Popish mouse, that but for the timely aid of the aristocracy and their Dutch friend would inevitably have devoured the slumbering British lion, who probably would never have wakened again in this treacherous world.

### TRANSUBSTANTIATION.

A reflecting and logical mind must be struck with the harmony and consistency manifest in the doctrines taught by the Catholic Church. However sublime and incomprehensible the mysteries may be, and however above the reason of man, the testimony is always consistent in its parts, and always irrefutable. However various the points embraced in the vast system of doctrines, no two are ever found in contradiction, and all are admirably chained together with a wisdom and skill which sufficiently display their divine origin, binding fast to heaven the anchor of christian hope, and defying the puny efforts of infidel malice. The test of scrutiny, of talents, and of time has now proved conclusively that christianity is a heavenly boon, bestowed on man for his happiness here and hereafter. The Catholic church was from the beginning made its legitimate guardian, and nobly has she fulfilled her responsible trust: for centuries standing a tower of strength before "the ark of the covenant," she has resisted "the gates of hell," the assaults of the pride of human reason and human passions; she has foiled the cunning malice and exhaustless ingenuity of every spirit of darkness which hell has sent upon the earth for the ruin of souls.

How often has the studious historian, as he was turning over the musty pages of the manuscripts and tomes of ancient learning which fill the shelves of the large European libraries, been forced to pause in wondering meditation upon the eventful history of the Catholic church! How often, regarding her as the work of man, a mere human institution, when he contemplated her progress through eighteen centuries of change and revolution, has he exclaimed with involuntary praise, "assuredly this is the grandest, most stupendous fabric ever designed or executed by human genius!" How often do the enemies of the church, leagued as they are for her destruction, pause confounded & overwhelmed before the mighty fortress which surrounds her, and wonder by what skill her defences were made, and whence she obtained that colossal strength and solidity which defy alike the lightnings of the storm, and the heavings of the earthquake?

Oh blindness of human error and obstinacy of human pride! Why cannot these men perceive in this wondrous fabric, the mighty Architect whose wisdom devised and whose power erected it? The most illiterate Catholic knows why the church has stood the storms of eighteen centuries of changes. When the clouds of persecution gather darkest over it, when war assails it with its blindest fury, when the smoke of

conflagration bursts from every battlement, and the blood of carnage streams from the inmost sanctuary, he has no more fear of its ruin and fall than he has when the skies are calmest and the sun shines down most brightly upon its peaceful and untroubled serenity. He would as soon expect to see the waters of the vast ocean all exhaled, and sent on the wings of mist and vapour to the farthest limits of space, or to see the earth itself crumbled into ruin; to see any thing most incredible, as the fall of the glorious church within whose hallowed pale he loves to rank himself with the redeemed of Christ, with them to wait for the fulfilment of the splendid promises which at present elevate his hopes, his aims and energies above the fleeting and perishable things of time. This confidence in the duration of his church, which from the beginning, was "built upon a rock," is the result of his divinely infused faith, and it is moreover confirmed by the experience of so many centuries, that when others do not feel the same, he forthwith numbers them with those "who have eyes and see not, ears and hear not." For the finger of God is not more distinctly manifest in the bright heavens and the beautiful earth, in the curious & countless objects which excite our daily wonder, than it is in the numberless events which constitute the history of the foundation and progress of the Catholic church. When we look upon nature with an intelligent eye, we see at every glance new evidences of the divine power, and exclaim, "*hic est digitus Dei*," so also, both in the constituent elements of the church, and in the extraordinary events of her history, we perceive full as clearly, and conclude with the same certainty, "*hic est digitus Dei*,"—"The finger of God is here." "This is the work of the right hand of the Most High."

But, we are allowing our thoughts to sport excursive over a vast and beautiful field, where they would soon leave our plodding pen completely at fault. Could we get a plume of the eagle, and dip it in the heavenly light of inspired eloquence, could we even feel the glow of genius like that which fired the mind of a Bossuet or a Chrysostom, we might then be bold enough to essay a theme, so vast and sublime in itself; so consoling and delightful to the christian, as "the truth and divine origin of the Catholic church, exhibited by her wonderful triumphs, amid her numerous and extraordinary trials."

But at present we have no intention to attempt it, and our admiration of this standing miracle, of this perpetual realization of the promises and predictions of Christ, has betrayed us into temporary oblivion of the particular subject upon which we intended to entertain our readers. We designed a few remarks upon the mode of Christ's presence in the Eucharist, by what is termed *transubstantiation*, and we doubt not that the philosophy of our digression to the peak of the church itself, may be explained by the thought which occurred to us of the admirable consistency and harmony existing between all the points of belief which combine to form the Catholic doctrine of the Eucharist. Our admiration awakened by a perception of the harmonious con-

sistency in all the details of one dogma, naturally extended to the consistency and harmony so beautifully evidenced in all our dogmas of faith, and in the whole system of truths revealed by God to be taught by the church to mankind.

The church teaches that in the Eucharist are present the body, blood, soul and divinity of Jesus Christ, under the forms and appearances of bread and wine. She teaches that this presence is *real and substantial*, not a mere presence by *figure, imagination, or by effect*. She grounds this doctrine upon the express declaration of Jesus Christ, *this is my body . . . this is my blood*. Now, observe the admirable consistency preserved in regard to this incomprehensible mystery. With the doctrine of the *real presence* of Christ in the sacrament, she also tells us that he is present by *transubstantiation*, that is, the substance of the bread and wine, has been converted by the will and power of God, into the substance of the body, and blood of Christ, while the appearance of the bread and wine are, by the same power of God, allaved to remain as before.

The doctrine as to the mode of Christ's presence by transubstantiation, must necessarily attend the doctrines of the real presence of Christ indicated by the words, *this is my body . . . this is my blood*, otherwise there would be a palpable inconsistency, such as that objected to Luther's doctrine of consubstantiation. Luther admitted the real presence, and rejected transubstantiation: but his adversaries naturally objected, if once you admit the real presence of Christ in the sacrament, you must as a matter of course receive the Catholic doctrine of transubstantiation."

The belief of a real presence of Christ, is grounded upon the literal meaning of his declaration, "*this is my body*" &c, and the admission of the fact from this declaration that Christ is substantially present must necessarily exclude the idea that anything else is present but Christ.

The substance of the bread and wine cannot be present, for then it would not be true to say, "*this is the body, this is the blood of Christ*." The verb *is*, indicates substantial existence, and identifies that which is represented by the demonstrative *this* with *body* or with *blood*. So that if any other substance than the flesh and blood of the living Christ were present, it would not be true to exhibit it *simply* as his flesh and blood. Then if you take the words of Christ literally, and believe in his *real presence*, consistency and right reason require you to receive the doctrine of transubstantiation.

The doctrine of transubstantiation belongs to the substance of the mystery. Without it the words of Christ, taken literally, would not be true. There must then take place a substantial conversion of the substance of the body and blood of Christ, for otherwise Christ would have said *here is my body, or with this is my body*, and not as he did say, *this is my body*.

The objection that the word transubstantiation is nowhere found in scripture, is puerile, and will scarcely give a moment's trouble to any one who has mind enough to combine or compare two ideas.

It is a doctrine taught by the Catholic Church as a point of faith, and deduced legitimately, even *necessarily* deduced from an express declaration of Christ, taken in its plainest and most literal signification.

Just as is the case with regard to the mystery of Christ's incarnation. We are bound to believe that the union of the two natures is *real* not metaphorical, *substantial* and not accidental, *personal* but not essential; and theologians have been accustomed to express this union of natures by the term *hypostatical*, although the word be not found in scripture, nor have any of the above points been expressly defined in scripture, yet no one can reject them without doing an injury to the faith; so with the doctrine of transubstantiation, if the term be not found in scripture, the doctrine is immediately deduced from scripture, and proposed by the church as a point of faith.—*Catholic Advocate*.

**Religion and Arms**—The Paris correspondent of the National Intelligencer gives this somewhat remarkable intelligence respecting the movements of the Roman Catholic Church towards confirming the French conquest in Algeria.

The Catholic Bishop of Algiers has been engaged, personally, in the solemn translation of the remains (said to be, simply an arm) of St Augustine, so justly renowned among the fathers of the Christian church, from Padua to Africa, where a new cathedral is erected on the site of that in which the author of the Confessions preached with apostolic zeal and success. The archbishop of Bordeaux and a part of his chapter have set out intending to sail from Toulon to Bona, in order to cooperate in the consecration of the church of Hippo when the bishop arrives with his treasure. Considering the number of centuries since the era (from 354 to 402, A. D.) of the Saint, and the fate of his African establishments, the consecration is a remarkable event, particularly if coupled with the present hopes and labors of the Catholic clergy.

Marshal Soult is blamed and ridiculed for having acquiesced as Minister of War, in a large grant of land in Algeria to the Trappists. These monks, wherever they have been settled, have cultivated the soil with superior skill and industry. As missionaries they may accomplish with the Arabs what battle and devastation will never effect. The journals which defend the Marshal and the Government remind the public of the victorious agency of religious orders in extending and improving the old colonial possessions of France. *La Presse*, in particular, states that the Minister of War was determined by the result of inquiries which he had instituted into the religious colonization of California. That of Paraguay, more generally known in the details, was not more curious than admirable.

**Benefits of Emancipation**.—When we hear so much daily said about the advantages of emancipation, it may be well to bear in mind some of the disadvantages or penalties attendant upon that measure. Without saying any thing here on the great and grievous destruction of so many hundred thousand slaves, freeholders, whose best rights were sacrificed, it should be remembered that Catholics, by this very act, are deprived from being guardians and justices, or regent of the United Kingdom—or lord chancellor—or lord lieutenant—or lord deputy—or high commissioner of the High Court of the General Assembly of Scotland. Any person assuming the title of archbishop (which the act declares belongs to those of the church established by law) is liable to a fine of 1000*l.*; and any person holding a judicial or civil office, attending, in his robes of office, in a Catholic church, is liable to a similar fine. Then a Catholic clergyman is under a penalty for officiating in a Protestant churchyard, unless he ask permission of the person so to act. And, whilst female religious are allowed to remain in their convents, Jesuits and other male religious are liable to be transported if they follow the call of heaven and morality by living a life of piety and devotion according to an institute which Protestants have praised as the greatest effort of piety and wisdom.

From the U. S. Catholic Miscellany.

### MILLERISM.

We have been much amused, and at the same time saddened, by the late account of this fast-growing sprout of Protestantism. Mr. MILLER, a native of Massachusetts, first a farmer, then a captain, and afterwards a squire, was in his younger days a deist, and studied the Bible with much perseverance, to find out the flaws therein, that by intrinsic discrepancies and contradictions, he might prove its falsehood. Some twenty or twenty-five years ago, however, he became convinced by that studying, that the Scriptures were in truth inspired; and forthwith he directed all the energies of his mind to the elucidation of the prophecies, with which, by his previous application, he was already intimately acquainted. Those having reverence, as he supposed, to the end of the World, attracted his attention more particularly; and the conclusion he arrived at was, that the coming year, 1843, is the precise epoch, in which this world is to be consumed by flame.

It is said, that as soon as Squire Miller obtained this all important time of intelligence, he set about endeavouring to impress it on the minds of his neighbours. But it is only within the last 12 months that he has succeeded in "making quite a stir." At present, Father Miller, as he is called, accompanied by a band of assistant preachers and an immense apparatus for the occasion, proceeds from place to place and pitching his tents (one of them, it is said can hold 5000 persons), near some city, commences a kind of Camp-meeting, & seeks to gain converts to his belief. His last exhibition of this class was at Newark, N. J., scarcely an hour's journey by Railroad from the city of New York. Here for several successive days, he held forth morning, noon and night, explaining and endeavoring to establish his views of the prophets, and succeeded in gaining many proselytes, among them, three Reverend gentlemen. The excitement was immense. Several clergymen preached against his doctrines: but this only drew the minds of his hearers more seriously to the subjects. Dr. Brownlee, the Ajax of Protestantism in New York, after a due flourish of trumpets, came to Newark expressly to annihilate the rising heresy. We have looked at the reports of Mr. Miller's Sermons and of the would-be computation, and can well understand how this last but added fuel to the flame. The hearers came to listen to arguments that would completely demystify the dreams of Father Miller, & leave not the vestige of a doubt remaining. But lo! the Dr. admits the stability of Miller's foundation, coincides with him on the meaning of the vital texts, and differs in some minor particulars of application, making the important event occur, not in 1843, but in 1866. The whole question is narrowed down to Brownlee and 1866 versus Miller and 1843. The first beseeches his hearers to read their bibles on their knees, and they will straightway see that his computations are those intended by the Holy Ghost; while on the other hand, the prayers and exclamations, and shouts and groans of the

Millerite camp ascend, like the noise of roaring waters, to heaven, that all, and especially he, Dr. Brownlee, may be spiritually illumined and made to know that Farmer, Captain, Squire and Father Miller's calculation is the only one divinely inspired.

When he, who was judged the most valiant antagonist of the system, admits that the principle points, on which it is based, are true, the thinking Protestant must feel that it is not so entirely destitute of scriptural foundation, as he might have previously supposed; and when he is referred to the sincerity or insincerity of either party in reading the Bible to decide on their ulterior differences, he must indeed be somewhat perplexed. We would most probably give the palm to F. Miller and his followers; for it does not appear that they are actuated by any desire of worldly wealth or honour, nor, as far as we can see, have they displayed that want of charity, & that bitter virulence, which characterises the Doctor (nor him alone), when any thing savouring of Popery can be assailed.

We styled Millerism the latest shoot of the tree of Protestantism. It is emphatically the result of Mr. Miller's private study of the scriptures in his vernacular tongue. He finds in his English Protestant version the following passage; *I, even I, will chastise you seven times for your sins*, (Lev. xxxi. 28.); and on this founds his system, pretty much as follows.

1st. This chastisement, described at length in the succeeding verses of the chapter commences, in the reign of Manasses, when the children of Israel were first expelled from their land and carried into captivity.

2d. It ends at the commencement of the Millennium. For, says Miller, by the term, Children of Abraham we must not, after the coming of the Saviour, understand the lineal descendants of the Patriarch according to the flesh, but all the true servants of God of whatsoever nation, and the recalling to favour, in the conclusion of the chapter, is not to be understood of the Jews exclusively, but of the whole people of God, of which they were the type. In one word, those verses refer to the time, when according to the prevailing ideas of Protestants, the dross of this world shall be purged by fire and the wicked shall be consumed, the just only remaining to live through the Millennium or thousand years happiness immediately preceding the general Judgement.

3d. Having thus settled to his own satisfaction, the precise epoch, when the chastisement commenced, and the event in which it shall close, Mr. Miller now sets out to find how long it must last. It is said: *I will chastise you seven times*. A time, he concludes from the consideration of sundry texts, to be neither more nor less than 360 years. Seven times therefore are, 2,520 years, the precise duration of the chastisement; which, beginning as above from the captivity of Manasses, bring us down, according to Mr. Miller's additions and subtractions, to the year A. D. 1843—in which, he avers, he is as certain as that he lives, the event must take place.

Dr. Brownlee dissents from Mr. Miller chiefly on the second position. He understands the recall literally of the Jewish people, and gives them from 1843 to 1847 to return to the truth, to acknowledge the Saviour whom they rejected and to re-entreat the promised land; after which he undertakes sundry additions &c. and ends some sort of a calculation with the numbers 1, 8, 0 6; whence he concludes that A. D. 1866 will be the mighty magic year to usher in the Millennium.

By-the-by, both Mr. Miller and the doctor prophecy largely about the downfall of Popery. The former, while searching for collateral proofs and stray illustrations, stumbles on what he thinks a prophetic passage, referring to the temporal power of the man of sin at Rome, and giving inkling of its termination. At once, slate in hand, he works it out for you, and behold, 1798, the very year when Pius VI was deprived of his temporal power and dragged away to die in a prison! The old gentleman, we presume, like the sages of Laputa, was so observed in his prophetic-mathematical calculations; that we must excuse his overlooking the unimportant fact, that the Holy Father is, and has been for the last quarter of a century, as firmly seated on his temporal throne as ever.

It would be labour thrown away, to set about pointing out the inaccuracies of Miller's chronology. These are lesser items. The pith and the protestantism of the system is in the equation: 7 times = 2 520 years. To him that word *times* (lev. xxvi. 28) is the most important in the scripture. Now here lies the true protestant quality of the case. Had Mr. Miller read his bible in Hebrew, in Greek, in Arabic or in Latin, or even in the English catholic version or any way, in his own protestant vernacular translation, he would not have found the aforesaid word, and even there it admits quite a different sense, on than one his private study, albeit that of Dr. Brownlee coincides therewith, has been pleased to assign. We explain.

The English language is defective in numeral adverbs. *Twice, thrice* are the only single words we use, to express repetition. For other numbers we resort to the compound expressions, *four times, five times, six times, seven times*, and so on. These expressions may be used in another sense, as the word *time* may denote a period or duration of sense, as the word *time* may denote a period or duration of time. This may be thought trifling, but it is in sober truth the foundation of Mr. Miller's system, which has driven some, and will probably drive others to insanity. He has mistaken *times how often*, for *time how long*; and instead of understanding *I will chastise you seven times*, as the hebrew, (*shevang*) necessarily requires, *I will punish you with seven* (that is, with many) repetitions of chastisement, he interprets it after his own private study, *I will chastise you during a period equal to seven revolutions of one time*. In no other language that we are aware of, could the equivocation exist. In latin *septies* and *septem tempora*, mean quite different things.

\* The Vulgate renders it correctly, "corporem vos septem plagis." I will chastise with seven plagues.—*Douay version*.

But what matters all this to Mr. Miller. He is a good protestant and stands forth manfully for his bible in his vernacular language, though we rather think it would puzzle him to prove its inspiration on the protestant grounds or to test the fidelity of his version. He is moreover a great stickler for the right of privately interpreting it and of publicly preaching such interpretations, although he cannot tell whether his whole system is based on the declaration of God, or on a mere ambiguity, accidental or unavoidable, of the translator. Any tribunal that would overlook such translations and secure their correctness, or pretend to overrule his ignorant attempts at interpretation and save multitudes from error, perhaps from insanity, by declaring what is the true and ascertained meaning of any passage, would be guilty of a tyrannical invasion of Mr. Miller's protestant rights.

To the catholic, Millerism is but one of those wayward ebullitions of error, of which history shows us such a number among those, who, departing from the standard of truth, the Catholic Church, give themselves up to the guidance of their own fancy, or imagination, or prejudices, or decluded reason, or whatever else may be comprehended under the term, private interpretation of the Scriptures. To the Protestant, it should appear as a very serious question. It is founded on the very same principal, on which his own belief whether orthodox or universalist, is based. Every argument by which he supports his doctrines will find its parallel in those urged by Miller. Nay, it would seem to us, disinterested spectators, that the old Gentleman has completely the advantage. He was once a Deist, and became a believer through assiduous reading of the Bible. Had he stopped here, he would have deserved a place in the galaxy of Mrs. Sherwood's heroes, or in some Sunday school tract, as the paragon of Converts. In his conversion we have the quintessence of protestantism. If truth were in any part of that system or mass of systems, Mr. Miller must have possessed it, at least in the beginning. And did he ever swerve from the track of Protestant investigation? No, we find him continuing most assiduously to study his bible. He is now 61 years old, and several years ago, gave up all care of his farm to his children, receiving from them merely what will support him in the most frugal manner; that he may devote all his time to his holy work. This is fulfilling completely all the conditions Protestants require to attain a knowledge of the truth. And if with study so assiduous and dispositions apparently so sincere, he has erred, we must say that the Protestant study of the scriptures is just as apt, if not more so to lead into error as to conduct us to truth. No Protestant, who in his heart and soul believe it incumbent on all to study the bible in private, seriously and perseveringly, and that to those who will do so, the knowledge of the truth be vouchsafed, can laugh at Millerism. The Catholic may. The protestant would be mocking his own religion.

CASH RECEIVED for the CATHOLIC Hamilton—Mr Larkins, 15s.; and Michael McDonell, 3s. 9d. Niagara—Rev Mr Gordon, 5s; and for Francis Dillon and James Mahony, each 7s 6d Dundas—George Doody, 8s. 9d. Belleville—Rev Mr Brennan, 17s 6d; and for James Spence, 7s 8d. Montreal—Mr McDonell, [Agent] 25s.

VALUABLE REAL ESTATE

For Sale, belonging to the heirs of the late JAMES DUNLOP, of Montreal, situated in the Gore, Talbot, Brock, London and Western Districts, viz :

Table with columns: No. of Lot, Concession, Township, District, No. of Acres. Lists various land parcels across different townships like Beverly, Bromm, and Harwich.

13,200

The above Lands (which are owned by persons residing in Scotland) will be disposed of on most favorable terms, via. One sixth of the purchase money to be paid down and the remainder in five or more annual payments as may be agreed on, with interest on the balance remaining due at each payment.

Hamilton, 9th January. Brantford, 13th do. London, 29th do. Chatham, 27th do. St. Thomas, 8th February,

to receive proposals for the above Lands and to close with purchasers.

Capitalists and Settlers will seldom meet with such an opportunity of obtaining land of the best quality, and situated in Townships which have the advantage of being old settlements, with good roads.

Any further information may be had on application (if by letter post paid) to Messrs. THOMAS & STAFFORD KIRKPATRICK, Barristers, Kingston.

The Montreal Herald, Kingston Chronicle, Toronto Patriot and all newspapers published in Hamilton, Brantford, London, Chatham, St. Thomas and Simcoe, will please insert the above once a week until 1st February next, and send a paper containing the advertisement and their accounts to the Messrs. Kirkpatrick for payment.

Kingston, 8th December, 1842. 15

THE Receiver General gives Notice, that he will receive Tenders for BILLS OF EXCHANGE on the Lords Commissioners of Her Majesty's Treasury, for any sum not lower than £1000, at 60 days sight, on MONDAY, the 2nd of January next, at 12 o'clock at noon. The Tenders to express distinctly the rate of premium: to be sealed and addressed "Tenders for Exchange."

Receiver-General's Office, Kingston, 14th Dec., 1842.

The newspapers of the Province are requested to give this Notice one insertion, and send their accounts to the Receiver-General's Office at Kingston.

PROSPECTUS

For the Second Volume of the

B.A. CULTIVATOR

WILLIAM EVANS, Editor. W. G. EDMUNDSON, Pub. and Proprietor.

This is the twelfth monthly number that has been published of this Periodical since its commencement in January last, and it is for the Subscribers to judge how far we have fulfilled our engagements to them. It has been certainly our desire to make THE CULTIVATOR useful and interesting, but it will be for others to show, by their future support and encouragement, if we have been successful in our endeavours.

In the future numbers of this work, more attention will be paid to the important subject of HORTICULTURE and MECHANICS. Each number will contain a GARDENERS and MECHANICS department; and in the spring and summer months a Gardener's CALENDAR will be prepared monthly, adapted to the Canadian climate, seasons, and productions.

In presenting the SECOND VOLUME of The Cultivator to farmers and other classes to whom it may be useful in British America, we again promise that we shall do all in our power to submit the best information we can collect on the science and practice of husbandry, and advocate in the best manner we are capable, the interests of agriculture. This publication is a proper medium for communicating the wants and wishes of Canadian farmers, and we respectfully solicit for it their unanimous support.

From the general testimony in favour of the manner in which this paper has been conducted from the public press, and the most experienced farmers throughout the Province, there is every reason to believe that it will prove universally acceptable, and remunerate its readers tenfold for their subscription.

CONDITIONS.

Each number will contain SIXTEEN PAGES, and the work will be beautifully embellished with cuts, illustrating the different subjects on which it treats—making a volume of 192 large pages yearly, for the low price of ONE Dollar, free of postage, payable invariably in advance.

TERMS TO AGENTS.

Six copies will be sent for five dollars, if remitted at one time, free of postage. Thirteen copies for ten dollars, if remitted at one time as above. Seventy copies for fifty dollars if sent in remittances of not less than ten dollars at one time as above; and one hundred and fifty copies for one hundred dollars if remitted as above. The extra copies in all cases will be addressed to the Agent ordering the work, and the others to the Subscribers.

N. B. All Orders and Communications to be addressed to the Publisher W. G. EDMUNDSON, Toronto, Post Paid.

ORDERS FOR ENGLAND.

THE Subscribers are prepared to receive orders for Books published in Great Britain, to complete public or private Libraries. Orders received before 16th of January next, will be executed early in the succeeding Spring.

A. H. ARMOUR & CO.

ALMANACS for 1843

For sale by A. H. ARMOUR & CO. Hamilton, Dec. 16, 1842. 14

WANTED!

\$500 OR £1,000,

On a Loan for 1, 2, or 3 years.

Security can be given in Grist and Saw Mills, Dwelling Houses or cleared Farms.

Further particulars made known on application to this Office. Letters to be post paid.

Hamilton, Dec 14, 1842.

FOR SALE.

EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Binbrook, containing 100 acres. 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton. Dec. 14, 1842. 6m14ct.s.

REMOVAL. PRICE & MITCHELL.

Have removed to their new premises, north east corner of King and James Sts., where they are now opening a fresh and extensive assortment of

DRY GOODS

which they will sell at very low prices for cash.

Hamilton, Dec 7, 1842. 136

A NEW ENTERPRISE

By the former Editor of the Saturday Evening Post and Saturday Courier.

Comprising the fruits of twenty years experience in the Newspaper business; the aid of the most distinguished newspaper writers of the day; a valuable Foreign Correspondence; with troops of Literary friends, and the determination to publish a Newspaper for all classes, which SHALL NOT BE SURPASSED!

THE PHILADELPHIA SATURDAY MUSEUM

Of Knowledge, News, and Amusement. A Family newspaper, neutral in politics—opposed to usury, and devoted to the useful Arts, Education, Morals, Health and Amusement.

The Tales, Sketches, Narratives, Biographies, Essays, and poems, shall be of the first order—the best productions of the best writers of the day. Also, articles on History, Astronomy, Chemistry and all the useful Arts, and Sciences, with a liberal portion of light reading, anecdotes, wit and humour, making a varied, rich, and mirth-inspiring olio.

LIFE ON THE OCEAN.—Furnishing narratives of sterling adventures at sea, showing the courage and heroism of the bold Mariner, as Ho springs from his hammock and flies to the deck,

Where amusement confronts him with images drear, Wild winds and mad waves drive the vessel a wreck, The masts fly in splinters—the shrouds are on fire.

Foreign and Domestic News, Congressional Proceedings, and a general view of all matters of interest or importance, will appear.

PICTORIAL EMBELLISHMENTS, comprising maps, landscapes, architecture, portraits of distinguished personages, of both sexes. In these, as well as in neatness of typography, the Museum shall not be surpassed.

FOREIGN CORRESPONDENCE.—Arrangements have been completed for securing a regular Foreign Correspondence more extensive and complete than has ever enriched the columns of an American Newspaper.

COMMERCIAL.—The state of business, of stock, price of grain, flour, and all descriptions of country produce, merchandise, &c., will be given from actual sales, in Philadelphia, Baltimore, New York, Boston, &c.

SELECT AND ORIGINAL GEMS FROM

- Miss Leslie, Mrs. Sigourney, Miss Sedgwick, Mrs. Hale, Mrs. Stephens, Mrs. Loud, Miss H. Gould, Mr. Arthur, Mr. Irving, Mr. Cooper, Mr. Morris, Mr. Chandler, Dr. Bird, &c. &c. &c.

ONE THOUSAND DOLLARS. At an early period, will be announced the offer of One Thousand Dollars, which the proprietors intend awarding in premiums for the best Literary Productions, Instructive Stories, Touching and affecting Descriptions, Essays, Poems, &c., in order to enlist the strongest array of the best Native Talent in favour of this great Literary Enterprise. It being, in fact, the determination of the proprietor, to leave nothing undone, and to spare no pains, exertions, or expense.

TO AGENTS.—TERMS, COMMISSIONS, &c. Any individual who will take the trouble to procure the names of his friends, and remit the funds, will be entitled to the commissions which are at present, and will continue to be, until further notice, more liberal by far than have yet been offered by any Newspaper of real character or merit. A commission of 70 cents will for the present, be allowed to Agents upon each subscriber.

TERMS.—The Philadelphia Saturday Museum is published every week at \$2 per annum, us usual, in advance, or \$3 at the end of the year.

For \$20 in current funds, 16 copies of the Newspaper, and 16 copies of the Library will be forwarded, securely packed, to any part of the U. States. 3 copies for \$5. All orders and communications to be addressed, free of postage to

THOS. C. CLARKE & CO., Saturday Museum, No. 101 Chesnut Street, Philadelphia.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

C. H. WEBSTER,

CHEMIST AND DRUGGIST,

GRATEFUL for the very liberal patronage he has received since his commencement in Hamilton, begs to inform the inhabitants of Hamilton and vicinity, that he has just received a large supply of DRUGS, CHEMICALS, AND PATENT MEDICINES,

which he will sell as low as any establishment in Canada; and begs further to state, that he is determined to keep none but pure and unadulterated Medicines, & trusts by strict attention, to receive a continuance of their confidence and support.

A large supply of Hair, Hat, Cloth, Tooth and Nail Brushes; also, Paley's fragrant Perfume.

Horse and Cattle Medicines of every Description.

Physician's prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed.

Hamilton, Dec., 1842. 13

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.

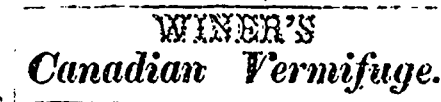
Painting in all its branches, Gilding in oil and burnished do., Lettering Signs, &c. &c., Paper Hanging, Rooms Colored, &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing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

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

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

WINNER'S Canadian Vermifuge.

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



Prepared and sold wholesale and retail by J. WINNER, Chemist, King street, Hamilton.



Carriage, Coach, and Waggon PAINTING.

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

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

C. GIROURD.

Hamilton, March 23, 1842.

GIROURD & McKOY'S EVERY STABLES Near Press's Hotel, HAMILTON.

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

SHIP AND 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 Sunson'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' SEEDS.

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 Shoring, Waggon & Sleigh Ironing Hamilton, Sep. 22, 1841.

PRINTERS' INK.

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

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

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

Cure for Worms. B. A. FAHNESTOCK'S VERMIFUGE;

Prepared by B. A. FAHNESTOCK & CO. Pittsburgh, Pennsylvania.

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

The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not infrequently 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 precaution in order to guard the public against mistaking other worm preparations for their deservedly popular Vermifuge.

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

B. A. FAHNESTOCK & CO.

For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

FALL AND WINTER FASHIONS FOR 1842

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

S. McCURDY.

Hamilton, 1st Oct., 1842.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR PRESS'S HOTEL.)

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

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

W. J. GILBERT

Hamilton, Sept. 15, 1842.

THE Subscribers have received further supplies of Catholic Bibles and Prayer Books, &c: among them will be found

The Douay Bible and Testament Key of Heaven; Path to Paradise; Garden of the Soul; Key to Paradise; Poor Man's Manual; Catholic Catechism.

Sold wholesale or retail, by A. H. ARMOUR & Co., King Street, Hamilton.

November, 1842.

SAMUEL McCURDY, TAPPO, JOHN STREET, 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 Water, 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.

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