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# THE CATHOLIC

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

Very Rev. W. P. MacDonald, V. G., Editor.

OFFICE—CORNER OF KING & HUNSON STREETS.

J.

VOLUME IV.

HAMILTON, [GORE DISTRICT] DECEMBER 20, 1843.

## ARRIVAL OF THE STEAM-SHIP ACADIA.

*Fifteen days later from Europe.*

By the Steamship *Acadia*, Captain Rylie, which arrived at Boston at 9 o'clock on Wednesday evening, we have English papers to the 19th ult.

**TRIAL OF MR. O'CONNELL.**—This stupendous farce is going on, for no other purpose but to intimidate Ireland, and to prove to the world, that in the midst of excitement, and the loud call for Kepeal, England possesses the power to interfere, and with one bold move, to arrest the whole frightful machinery which the truly great man has set in motion against her. But Mr. O'Connell is not to be outwitted by Sir Robert Peel. He will not allow England to appal Ireland by a display of physical force, he will submit to his mock trial, and prove to the world in the most solemn manner, the monstrous iniquity of England, Ireland's wrongs, and the sublimity of her moral position.

No country was ever placed in position similar to that of Ireland; none has ever exhibited such an accumulated burthen of wrongs, borne with so much dignity, and yet with such a firm resolution to bear them no longer. Let England marshall her hired soldiery; O'Connell's strength is in the minds and the hearts of eight millions of Irishmen. Let him preserve the strength for a *fit occasion*. His strength is growing every day, and though the European cabinets are favoring the tyrant, the *people* of Europe side with Ireland, and the Chief Magistrate of the only *free* government on Earth, has openly expressed his sympathy for her. In proportion as by the progress of liberal principles, mind triumphs over brute force, the cause of Ireland is prospering. She gains more by prudence and careful conduct now, than by a dozen victories achieved on the field of battle. O'Connell is the greatest Reformer that ever lived. He first makes his people fit for liberty, in order that when liberty shall be attained, it may not be lost again by the contention of rival factions.—*Phil Irish Citizen.*

The Roman Catholic Prelates are at present holding their annual conference in Dublin, and have manifested their decided and uncompromising hostility to the subject of a State provision for the Roman Catholic Clergy of Ireland. They have not, however, protested against an increased grant to Maynooth, nor against the provision of glebehouses for the parish priests, neither of which, there is reason to believe, they would reject, if offered to them. From all that has transpired respecting their proceedings, it would appear that they are fully bent on maintaining that influence over the minds of the lower classes which has been so much censured of late years.

**PAYMENT OF RENTS.**—An extract from a private letter, published in the *Dublin Evening Mail* states that "previous to the proclamation putting down the meeting at Clontarf, it was impossible to get a farthing from the peasantry in payment of rents or anything else; since that event there is no difficulty about the matter, and the rents are paid freely and quickly everywhere."

**THE ARBITRATION SYSTEM.**—The first judicial decision on the validity of awards made by repeal arbitrators was given by the Assistant Barrister for the County Mayo, in the course of the past week. It would appear that some of the powers vested by law in voluntary chosen arbitrators, refused to obey the award made consequent upon the submission, the result of which refusal was an appeal by civil bill process to the quarter sessions

court. In all the cases the Assistant Barrister ruled that the award was final, and granted decrees, not upon the merits of the respective cases, but upon the awards.

**RE-ORGANIZATION OF ORANGEISM.**—The Orange societies, which, although nominally dissolved by their leaders in 1834, when proceedings of a treasonable nature formed the subject of Parliamentary inquiry, have never been really discontinued, are now, it appears about to be formally re-organized. We take the following statement from one of their organs, the *Northern Standard*:—A numerous meeting of the masters of the late Orange lodges took place on Tuesday last, in Monaghan, each person in attendance being the delegate or representative of at least 100 men. The plans we spoke of last week were laid before them and enthusiastically received. The rules for the government of the society were discussed and approved of; the modes of admission, and the purposes and necessity, canvassed with strict scrutiny. The society is still to retain the name of Loyal Orangemen; but it is open to all those of approved loyalty who have publicly signed the Belfast declaration prior to their application for admittance to its ranks."

Several of the German Princes are imitating Father Mathew in propagating temperance societies.

The Mining Journal estimates the number of fatal accidents in collieries at from 1500 to 2000 per annum.

Much damage has been occasioned in France by the overflowing of some of the principal rivers. Large tracts of country were under water.

Mr. T. J. Scales, solicitor of Whitehaven, has been appointed by Lord Lowther, post-master of Hong Kong, and will depart for China in a few days.

On the 8th ult., at 2 o'clock, A. M., a severe shock of an earthquake was sensibly felt at Messina. Many of the Inhabitants got up and walked the streets till day-break.

The national debt at this time amounts to £770,000,000. It is owing to about a million and a half of persons, holders of Government securities for money in the funds.

Mr. J. Murray, the celebrated lecturer on chemistry, states that the incrustation of steam boilers may certainly be prevented, either by acidulating the water with sulphuric acid, or putting in saw-dust of any kind of wood.

Upwards of 100 hogsheds of adulterated wine were spilt into the Seine, at Paris, the other day. Shortly afterwards, the surface, to the distance of 100 yards, was covered with myriads of poisoned fish.

Louis Phillippe has issued an ordonnance condemning the conduct of the French Bishops in the dispute between the Church and the University. According to the Bishops, the leading men of the University are avowed infidels, and make a mockery of Christianity.

## SPAIN.

The advices from Madrid state that on the 31st ult. the report of the committee of the senate relative to the majority of the Queen, was presented on that day by M. Figueros, who observed that the measure had been opposed by only one member, M. Campuzano.

The chamber of Deputies was not yet in number to deliberate. Only 112 members had taken their seats, and 121 are required to form a house.

The government felt no uneasiness respecting the revolt at Vigo. The National Guard of Ponteveda, having manifested some sympathy for the revolt, had

been dissolved since, A la Gallicia.

**QUEEN CHRI** is ready to see office of regent ish affairs will the intrigues Queen and des nations," says Courceller—so Spain—and ore of Queen Chr France between *Patrie* adds, the maison, which old.

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The Germe at Urania, to Christians, the women, as sian Ambassy Ottoman Porte

From the Catholic Advocate.

THE TRUE CHURCH.

[CONTINUED.]

St. Irenous, a Greek by birth, but ranked with the Latin Fathers, and who, through St. Polycarp, his preceptor, was connected with the Apostolic times, said :

"Where the Church is, there is the spirit of God, and where the spirit of God is, there is the Church and all grace."\*..... "We must obey the priests that are in the Church; those who have succession from the Apostles, who, together with the episcopal power, have, according to the good pleasure of the Father, received the certain gift of truth. But as to those who depart from the original succession, wheresoever they be assembled, they should be suspected either as heretics, schismatics, or as hypocrites."†..... "What if the Apostles had not left Scriptures, ought we not to have followed the order of Tradition which they delivered to those to whom they committed the Churches? To which order many nations yield assent, who believe in Christ, having salvation written in their hearts by the Spirit of God, without letters or ink, and diligently keeping ancient tradition. It is easy to receive the truth from God's Church, seeing the Apostles have most fully deposited in her, as in a rich store-house, all things belonging to truth: For what! if there should arise any contention of some small question, ought we not to have recourse to the most ancient Churches, and from them to receive what is certain and clear concerning the present question."‡

The same father, also, in his fifth book against heresies, says: "The teaching of the Church is true and stable, shewing to all men the same one path of salvation;" and further, "Every where the Church proclaims the truth."

St. Clement of Alexandria, a great father of the same age, declares that the "right doctrine is to be found only in the truth (or the true) and ancient Church;" and he maintains that "there is only one true Church that Church which is in reality the old one."||

Tertullian, in his prescriptions, maintains that "We are not to appeal to scriptures, neither is the controversy to be settled upon them, in the which there will either be no victory at all, or one very uncertain."... But,

"Wheresoever it shall appear that the truth of the Christian discipline or faith is, there will also be found the truth of scriptures, and expositions, and all Christian traditions."

And further, he maintains that,

"To know what the Apostles taught, that is, what Christ revealed to them, recourse must be had to the Churches which they founded, and which they instructed by word of mouth, and by their pistles"

He contended that these "Mother Churches" taught the truth, and that all other opinions "must be novel and false."§

Origen, who lived in the last of the second, and died in the beginning of the third century, and is numbered among the Greek fathers, says :

"Since there are many who think they believe the things which are of Christ, and are of different opinions from those who went before them, let the doctrine of the Church be kept, which is delivered from the Apostles by order of succession, and remains in the Church to this very day. That alone is to be believed for truth, which in nothing disagrees from the tradition of the Church."

And this father plainly says, that we are, "To draw intelligence from the scripture, according to the sense which has been delivered by the Apostles;" and that we are "not to believe otherwise than as the Church of God hath by succession delivered to us."\*

St. Cyprian, a Latin father of this age, after maintaining the unwavering fidelity of the pure spouse of Christ, and the impossibility of her ever being defiled by adultery, says :

"Whosoever divideth from the Church, and cleaveth to the Adulteress, he is separated from the promises of the Church: He cannot have God for his father who hath not the Church for his mother."

And he asks :

"He that doth not hold the unity of the Church, can he think that he holds the unity of the faith?"†

And Lactantius, who from the eloquence of his style, deserved to be called "the Christian Cicero," and who is classed with the Latin fathers of the fourth century, says :

"It is only the Catholic Church that hath the true worship and service of God; this the dwelling place of faith; this the temple of God; into which who entereth not, and from which, whoever departeth is without hope of life, and of eternal salvation."‡

Ruffinus, in his ecclesiastical history says that the great St. Basil and St. Gregory Nazianzen, "took the interpretation of scripture not from their own sense, but from the tradition of the Fathers."||

St. Cyril, of Jerusalem, of the same fourth age, testifies that the Church is called Catholic, "because she teacheth Catholicly, and without omission, all doctrines, which men should know, concerning things visible and invisible, heavenly and earthly."§

The same father in his fifth catechesis, says,

"Guard the Faith, and that Faith alone, which is now delivered to thee by the Church, confirmed as it is by all the scriptures."

St. Ambrose represents men as walking in the darkness of night, and says to them individually,

\* Origen in his preface to his Periarchon, his Tract on Matthew, and Homily VII on Leviticus.

† St. Cyprian de Unitate Ecclesie.

‡ Inst. l. iv.

§ Ruf. Hist. Eccl. lib. 2.

|| Catechis. xviii.

"Let the Church point out the way to thee."\*

Also this Father declares

"Faith is the foundation of the Church; for it was not spoken of the flesh of Peter, but of his faith, that the gates of Hell should not prevail: His confession overcame Hell: and this confession excludes many heresies; for seeing the Church, like a good ship, is beat upon by many waves, the foundation of the Church must prevail against all heresies."†

St. Augustine, whose works contain a great deal on this subject, among other things, maintains that,

"In the Church the truth resides, whosoever is separated from it, it is necessary that he should speak false things."‡

He also says, in his fourth book against the Donatists;

"That which the universal Church holds, and is not ordained by councils, but hath been always retained and observed, is most justly believed to have been delivered no other way than by Apostolic traditions, &c.... We must observe in these things: that which the Church of God observes: The question, therefore, between you, and ourselves is, which of the two, yours or ours, is the Church of God?"

This Father considered the authority of the Church the true guide of men in points of faith, and looked upon her decisions as conclusive.

He thus eloquently sets forth the authority of the Catholic Church;

"There are other things which most justly keep me in her bosom. The consent of peoples and nations keeps me there. The authority begun by miracles, nourished by hope, augmented by charity, confirmed by antiquity, keeps me there. The succession of prelates ever since the see of Peter, to whom our Lord, after his resurrection, committed the feeding of his sheep, to this present Episcopate, keeps me there; and finally the very name of Catholic, keeps me there; the which name this Church alone, not without cause, hath retained among so many and great heresies, insomuch that when any stranger demands where the assembly is wherein a man may communicate with the Catholic Church, there is not any heretic has the boldness to show him his temple or house, &c.... These many, and so strong ties, retain a believer in the Catholic Church."

He also declares emphatically :

"I myself would not believe the gospel were it not that the authority of the Catholic Church moves me."||

He further demonstrates, that the same Church which teaches him to believe the gospel, also teaches him not to believe those heretics (the Manicheans) against whom he wrote, and argues, that since these heretics admit that we must receive the gospel from the Church, it is madness in them to pretend to teach, the sense of

\* De Incat. Domini.

† St. Aug. on ps. 57.

‡ Nist me Catholicæ Ecclesie commoveret autoritas. St. Aug. Con. Fund.

|| In ps. xxxv.

\* Irenous, Book iii. † Id. Book iv. ‡ Id. l. v. || Strom lib. vii.

§ See prescriptions of Tertullian, passim.

the gospel against that which the Church teaches.

"*Whose madness is this? Believe them (Catholics) that we ought to believe Christ but learn of us (Manicheans) what Christ said*"\*

And writing against Cresconias, he argues that we believe the scriptures, by believing the Church, since the scriptures commend the authority of the Church to us;

"Whosoever feareth to be deceived with the obscurity of this question, let him require the Church, which the holy scriptures, without any ambiguity, doth demonstrate."

St. Vincent of Lerius, after naming several of the heresies which had arisen, says:

"For this reason to avoid the labyrinth of so many contrary errors, it is very necessary that the line of Prophetic and Apostolic conceptions should be drawn according to the rule of ecclesiastical and Catholic sense, or understanding."

St. Leo, writing concerning penitential fasts says:

"It is not to be doubted that all Christian observance is of divine instruction, and that whatsoever is received by the Church into the custom of devotion doth come from Apostolic tradition, and from the doctrine of the Holy Ghost"

We find also among the testimonies of antiquity many express commendations of the authority of councils to determine controversies. The ancient canons, termed *apostolical*, and though admitted not to have been drawn up by the Apostles themselves, yet certainly a work of the first ages, by some even attributed to St. Clement—These canons specify,

"That Bishops should twice a year hold councils, and among themselves examine the decrees of religion, and settle such ecclesiastical controversies as should arise."

Here is proof of an authority to compose ecclesiastical disputes at least.

St. Ignatius testifies,

"That was the order in his time, that synods and assemblies of Bishops were frequently celebrated."

Tertullian witnessed the same concerning councils held in Greece. And the historian Socrates, records this memorable saying of the Emperor Constantine:

"Whatever is decreed in the Holy Council of Bishops, that is universally to be ascribed to the Divine Will" †

St. Ambrose terms the decrees of the council of Nice,

"*Hæreditaria signacula, hereditary seals*, not to be violated by the rash boldness of any man." ‡

These proofs, from antiquity, multiply before the inquirer, in proportion as his investigation brings him down from century to century. He discovers first, that the Bishop, in his diocese, was the ruler; that he possessed the spiritual authority and power, necessary for administering

the affairs of that part of the fold, of which he had immediate charge. St. Ignatius is found thus exhorting:

"Do you all follow your Bishop as Christ did his Father. Without the Bishop let no man presume to do any of those things which belong to the Church."\*

He discovers, *secondly*, that provincial and national synods have still more authority than single Bishops, but not an *unerring* authority. Their decrees must be subject to the approbation or rejection of the Universal Church, united under its head. If the decrees of particular synods, accorded with what had been "everywhere delivered and believed," they might stand, but not otherwise. Hence Pope Stephen caused the Bishops of an African council to reverse one of their decrees on the subject of *rebaptization*. The letter of the Pope set forth that this decree opposed the traditional faith and practice of the universal Church, and declared that "no innovation should be admitted, but what was handed down should be retained."

But he observes, *thirdly*, that it is a well ascertained and settled point, that a plenary, Ecumenical council of the whole Church, over which the incumbent of Peter's see presided, had *supreme authority* to decree what had been the doctrine *always taught and believed*; and such decisions were, every where and by all Catholics, received with reverence and submission, and regarded as *final and conclusive*. These decisions "could not be violated by the rash boldness of any man," who cared for the sacred unity of faith, and respected the authority which Christ vested with his Church.

This current of traditional testimony shows that all Christians, from the earliest ages, held to the tenet of religious faith maintained by Catholics at present, "that there exists in the Church of Christ a *supreme unerring authority*," and *proves conclusively*, that any Christian society pretending to be Christ's Church, and not having, or even professing to have, such authority, is, by this fact alone, proved to be something else, than the Church of Christ.

The present Catholic Church is the only Christian society which claims now, as she has always claimed, this *supreme unerring authority*, and, therefore, she must be the Church of primitive Christians, the Church which Christ founded on *the rock* Peter, the Church which, in the words of St. Cyprian, all must "have as mother who will have God for father:" "in a word, she must be **THE TRUE CHURCH OF CHRIST**."

The force of the testimony, furnished by the unanimous consent of the fathers and doctors of past ages, to convince us of this fundamental doctrine, of the *unerring authority of the Church*, is shown by the following considerations, among others which might be presented.

1st. The doctrines of Christ were *orally delivered* to the Apostles, and *orally delivered* by them to the Christians, who first formed the Apostolic Church. By the way of *oral tradition*, therefore,

Christianity was established and spread over the world.

2ndly. *This way* is no where set aside in scripture, but on the contrary, it is especially commended.

3rdly. It is the most sure and safe way for preserving the true doctrines of Christ.

We will, in brief, show that these three considerations are well grounded.

And first, We find from the scriptures, that the Apostles were taught by Christ, from his own lips, and sent by Christ to *preach* the gospel to every creature. Christ wrote no scripture himself, and there is no evidence that he commanded his Apostles to write. It seems to have been his purpose; not to write his law, upon tablets of stone or upon paper, but *in the hearts of believers*. He wished his Apostles to preach, and the people to obtain *faith by hearing* the word of God. "Faith cometh by hearing," says St. Paul. There is no evidence that *all the Apostles* wrote scripture, or that those, who wrote, did so, as a duty, commanded, or deemed absolutely necessary. There is no evidence that the sum of these writings, admitted to be inspired, or any of them, was designed to be the sole guide in matters of Faith, independent of the Church, which Christ instituted and commissioned to teach his doctrines. Evidently, with the Apostolic body was invested the authority to teach by oral tradition, and no where in scripture do we find that *this way* was at any period to be changed for another.

But secondly, *this way* is expressly commended and approved in scripture. "There are some that trouble you, and would pervert the gospel of Christ." (Query: Did these persons wish to change the written word?)—"As we said before, so I say now again, if any one preach to you a gospel besides that which you have received let him be anathema."\*

The Gallatians had *received* the gospel, but certainly not a written one, otherwise, here was a fit and convenient place for the Apostles to say, "see what is written in the gospel which you have received, and judging for yourselves believe as you please." They received the gospel from his preaching, and by what they had *received*, they were to test the *preaching* of these persons who came to disturb them.

Again St. Paul writes to the Philippians: "The things which you have both learned and received, and heard and seen in me, do ye. †

The Apostles wished them to *practice* those things which by word and example they had learned from him. Their faith, thus reduced to daily practice, would be preserved precisely as it had been *delivered and received*.

To the Thessalonians he said emphatically, "Therefore brethren stand firm; and hold the traditions which you have learned, whether by word, or by our epistle." ‡

And to Timothy he said; "Hold the form of sound words, which thou hast heard from me in faith, and in the love which is in Christ Jesus."

"Keep the good deposited in trust to thee by the Holy Ghost which dwelleth in us." §

And to the same he said, "And the things which thou hast heard from me, before many witnesses, the same commend to faithful men, who shall be fit to teach others also." ¶

Again he declared to him: "The Church is the pillar and ground of Truth." †

There is, in these passages, an express approbation of the way of tradition for ensuring the preservation and propagation of Christian doctrines and practices. The Greek word, *paradosis*, used by the Apostles, is rendered literally by the word *traditions*. A deposit of these was made with Timothy, to be, by him, delivered to "faithful men," to be by them, delivered to others. And, no where do we find that this way was, at any time, to become inadequate, or to be displaced by another.

We have said thirdly that this way of securing the transmission of the doctrines of religion, is the best and most secure. For the doctrines of Christ were so interwoven with daily practice and observance, that change was not possible, unless first the authority of tradition was itself despised. As long as Christians believed and practised as they had learned and received, as long as they taught to their posterity to believe and practice as they did themselves, change and innovation were impossible. They daily reduced their faith to practice; they daily instructed their children to believe and observe as they did themselves. And in every part of the Christian fold, the same things were believed and observed, and the same things taught and delivered, so that novelty was recognised as false, by the very sign, that it was *novel*, and hitherto unheard of, and unobserved.

No writings or books could possibly be so well preserved as *traditional doctrines*, cherished in the minds and hearts of Christians every where dispersed.—Mere abstract and speculative positions, not often thought of by the people, and having no direct relation to the every-day conduct of life, might indeed soon be changed or forgotten, but doctrines of divine faith, identified with *daily observance* by all Christians, could not be in such danger, as writings accessible only to a few, and perhaps read and studied by fewer still.

Besides we are not left to mere surmise on this point. It can be proved satisfactorily, that the writings and books of scripture, owing to circumstances, have not always been preserved precisely as they were written. A multitude of transcribers and copyists, not necessarily protected from error in their labours, have passed the scriptures through their hands, and hence are found various readings of the same passages. Even in the original languages, these varieties are found, and perhaps no other volume presents the same difficulty on this point.—It is said on the authority of Dean *Paulin de Cressy*, once a Church of England minister, and afterwards a convert to the Catholic faith, that the learned Archbishop *Usher* declared, "that whereas he had of many years before a design to publish the New Testament in *Greek*, with various readings and annotations, and for that purpose, had spent much money, to furnish himself with *manuscripts* and *memoires* from several learned men abroad, yet in conclusion he was forced to desist utterly from that undertaking, lest if he should ingeniously have noted all the several differences of readings which he himself had collected, the incredible multitude of them in almost every verse, should rather have made men atheistically to doubt of the truth of the whole book, than satisfy them of the true reading of any particular passage."

If such were the fact, notwithstanding the reverence which the Catholic Church

\* Lib. de utilitate credenti.  
† Soc. hist. eccles. lib. 1:  
‡ St. Amb. de Fide. lib. 3.

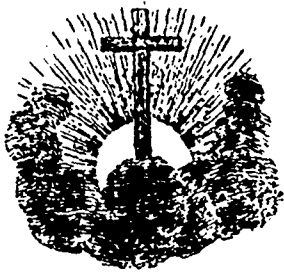
\* Ig. Ep. ad Smyrn.

\* Gal. i. 7. &c.  
† 2 Thes. xi. 14.

† Phil. iv. 9.  
‡ 2 Tim. i. 13.

\* 2. Tim. xi. 2. † 1. Tim. iii. 35.

has always had for the scriptures, and the care she has taken to collect and preserve them through all the vicissitudes of time, what would have been the case, had the Protestant doctrine, of "scripture alone the rule of faith, with the right of private judgment," prevailed through all those centuries, and every copyist and transcriber of scripture, with his own self-selected faith, had striven to set it forth in the written word of God in still clearer terms, as has since been done in modern Protestant versions?



## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, DECEMBER 20, 1813.

**BIBLIOMANIA.**—*The Bible Society*, that Protestant universally swindling firm, while it circulates all over the world its millions of the *English Bible*, (a book full of blunders ignorantly as well as purposely made; but sanctioned by the infallible authority of a British Parliament; and printed at the expense of the well-meaning simpleton subscribers, to the tune of £250,000 a year,) this *Bible Society* allows no specific interpretation of the Sacred Book; but leaves it to be understood and explained by every reader as he pleases. To publish it with notes or comments would at once break the spell of this cunningly contrived money-making concert. For who could offer to the numberless Protestant sects, all differing from each other as to its meaning, any thing like an acceptable interpretation? Therefore, to secure the subscriptions of all Protestant sectaries, whose common rule of faith is the bare written word, this speculating company, whose only object is the forthcoming cash, continue to publish their uncommented book, and send it forth as a taking bait, without venturing to offer, what exists not among them, any authoritative explanation of the mysteries contained. Could his sacred book have ever been intended for so vague and indefinite a purpose by the God of truth; of truth, which in its nature is unchangeable and one? And yet our Protestants see not the glaring absurdity of all this. They perceive not the downright idiotism of authorizing every one to interpret for himself the written word of God, and at the same time not sanctioning his interpretation of it made to others: the sacrilegious folly of turning the whole divine revelation into a paper Apostleship, the mere production of the Printer's press; and that production bringing no other certainty with it, than the whimsical conjectures of any one, or every one. True,

but they have explanatory Tracts and preachings. Yes, of every cast and creed. These, however, are not the Bible, their only admitted rule of faith; disagreeing also in every thing, save in misrepresenting, calumniating and vilifying the Catholic Church. All these are but human and fallible witnesses, which Protestants by their avowed principles, are bound to reject. Their rule of Faith, their only rule, is nothing but the written word, the printed but unexpounded Bible!!!

The Printer, then, in their reformed system, is the chief, nay, the only Evangelist: and Christ's Church thus ends at last, in the printer's ink and paper workshop. This is Luther's magic wand, wielded by him with such fearful effect upon the minds of his followers. With such did formerly the Egyptian Magicians work on the hardened mind of Pharaoh, to prevent his liberating God's people from his thralling bondage, and with such (in the realization of the figure,) do Luther's disciples work, and for a like purpose in the spiritual sense, on the minds of their hearers, at the present day. But, as the rods of the former, when cast down, and turned into serpents, were swallowed up by the one rod of Aaron, the high priest, and prototype of our high priest the Saviour; so have been and ever will be swallowed up, the wizard wands of the latter, or their several heresies, by the one priestly rod of Christ; the sacred sceptre of his authority duly delegated to the pastors of his Church: for to such he said: "All power is given to me in Heaven and on Earth: go ye therefore and teach all nations; for, as the Father has sent me, so I send you."

Still the delusion continues. The contrivers and promoters of this swindling plot have exactly hit the mark by grounding it on the only basis of universal Protestantism. Their fundless firm, which outstrips in absurdity, and, what is worse, in hypocritical villainy, the notorious *South Sea Bubble*, has proved to them, and still proves, an exhaustless mine of treasure. We have heard of a preacher, in their agency, who for circulating, (that is selling off,) their already ten times paid for Bibles, was allowed by a Bible Society branch in this Province the handsome annuity of £300. Another from the United States, a poor pedestrian Bible pedler, now rues in his carriage when and where he pleases, as a preaching gentleman, and an *Evangelist*.

Strange times these of religious enlightenment in Protestant countries at the present day!!!

**REFUGEE IN HAMILTON.**—It gives us unbounded pleasure to perceive the cause of Ireland's regeneration gather strength day by day in Hamilton and its neighbourhood. —Bantford, Dundas, and other places, have given their gallant adhesion to Hamilton, and all seem to vie with one another in their duty to their persecuted country. Under such auspices as Hamilton comes out, having a friend and advocate in that truly Venerable son of Caldonia the Very Rev. W. P. MacDONALD, V. G., and presided over by so able, so zealous and so

active a patriot as Mr. BRANIGAN, we would be much surprised indeed if the work did not go bravely on. From our knowledge of the place, the men, and the cause, we will be bold to pledge ourselves that the Hamilton Association will add a proud laurel to the fame which Canada is gaining for herself in the peaceful, but energetic struggle of the most unjustly and most unceasingly persecuted country on the Globe.—*Toronto Mirror*.

His Excellency the Governor General has formed a provisional Council, consisting of Messrs. Viger, Draper and Daly, with whom others will be shortly associated, to carry on the necessary business of the country. The late Attorneys General of Upper and Lower Canada have placed their papers, by order of His Excellency, in the hands of Mr. Draper, as Queen's Counsel.—*Kingston Whig*.

**ORANGE OUTRAGE.**—A shameful mutilation of the architectural ornaments, of the new Catholic Cathedral in this place, was committed on Tuesday evening last; the damage at the lowest estimate, cannot be less than £25. This is a very significant sequel to the announcement made by Mr. Gowan, at the Meeting in the Court House on the previous day: that the Orange Society was dissolved; and that the dissolution was a peace-offering propitiatory of unity and brotherly love among Irishmen.

Very well, Orangemen; we just expected such a dissolution. If they think to provoke Catholics to retaliate, in any way, they are much mistaken. The Catholics will claim the protection of the Municipal authorities, for their sacred edifices, to which they have a just right, and if those authorities cannot, or will not, protect the property of the public, protection must be sought elsewhere.—*Kingston Constitution*.

*From the Kingston Constitution.*

This day (Saturday December 9) at three o'clock, His Excellency the Governor General went in State to the Parliament House, and prorogued the Parliament to the 13th day of January next.

**NOTE FOR THE SPEECH.**—It is our opinion that one part of it, is nothing less than an insult to the Province; but having no time at present for remarks on it, we shall leave our readers to form their own opinion which will not require our assistance.

Several Acts of the present Session have received the Royal assent. The Acts to secure the Independence of the Legislative Council and the House of Assembly, and the Secret Societies' Bill are among the Bills reserved. The Municipal Councils, University and Assessment Bills, are not passed.

**Honorable Gentlemen of the Legislative Council, and Gentlemen of the House of Assembly:**

In consequence of the interruption which our joint labours have undergone, entirely against my inclination, and from causes over which I have no control, I now meet you for the purpose of relieving you from the further attendance in Parliament. I am sensible of your untiring application to your arduous duties during the Ses-

sion, which has been so unexpectedly shortened, and I trust that the Measures which you have passed, and to which I have given the Royal Assent in Her Majesty's Name, will prove beneficial to the Country. Some Bills I have been under the necessity of reserving for the consideration of Her Majesty's Government, either from the impracticability of their being carried into execution, owing to their depending on other measures which have passed into Laws, or from their affecting the Prerogative of the Crown, or being of a character that, under the Royal Instructions, renders that proceeding imperative.

**Gentlemen of the House of Assembly:**

I thank you for the readiness with which you have voted the necessary Supplies. It will be my duty to take care that they be disbursed with the utmost economy consistent with the efficiency of the Public service.

**Honorable Gentlemen and Gentlemen:**

I trust that on your return to your Homes you will, by precept and example, endeavour to secure the blessings of harmony and brotherly love among all classes of the Community.—Peace and Happiness will render our country a desirable place of refuge for the superfluous population of the Parent State, whose settling here is fraught with benefit to themselves and the Colony; whilst discord and strife must have the opposite effect of deterring them from connecting their destinies with those of a country unceasingly troubled; I humbly hope that the Blessing of the Almighty will render this a prosperous and happy Land, reaping the fruits of its own Industry, and enjoying the powerful protection of our Gracious Sovereign as an integral portion of the British Empire. I will now, Gentlemen, say Farewell, and I trust that we shall meet again to renew our efforts for the public good with greater success.

The Honorable the Speaker of the Legislative Council then declared that it was the pleasure of His Excellency the Governor General that the Parliament should stand prorogued to Monday the 13th day of January.

The following article from the *Montreal Gazette* of the 25th ult., on Bishop Strachan's petition, seems well worthy of attention.

We on Tuesday directed the attention of our readers to the leading features of Bishop Strachan's petition against the Bill for remodeling the College and University of Toronto; and having disposed of his main legal and ethical principles we proceed to offer a few remarks on certain points more of a detached and isolated character.

The conduct of the school of divines to which the Bishop belongs, towards the members of the Roman Catholic Church, is always curious, and at times like their own position, anomalous. Sometimes they seem bent on verifying the apothegm that "religious sects hate each other with an intensity varying in the ratio of the proximity of their respective creeds,"—denouncing the Roman Catholic faith and priesthood with the extreme of violence, in the most offensive forms of language, and striving not merely to prove their religion to be "idolrous and damnable," but to compel the asseveration by oath as a qualification for civil office. At other times—and this has been more particularly the case since, by the removal of the Roman Catholic disabilities in England, the contest for admission to political equality has ceased—we find them approaching Rome with great tenderness and respect, converting all that rancour (with which

they seem unceasingly filled towards somebody or other) to the Evangelical Churches, which they style "schismatic"; and, more, and more closely approximating to the Catholic system—or, as, when they are in the other mood, they call it, the "Popish"—gradually lessen the distance from its doctrine and ritual, until they come so near that the more honest portion of them see that they have no option but to pass the line which nominally separates them, and renounce the bread of the church whose creed they have deserted, and to whose protestant principles they are as much opposed as the Catholics themselves.

In what middle form Bishop Strachan is standing, or to which extremity he is tending, we really do not know, and his petition exhibits a curious medley of inconsistencies on the subject. One of the colleges to be incorporated in the new University, is the Catholic college of Regopolis now seated at Kingston; but we find no saving clause in its favor from the general imputation of "forms of error," and there is evidently a special one for its benefit in the parallel of the Bill with the practice of "Pagan Rome, which, to please the nations she had conquered, condescended to associate their impure idolatries with her own." Not a word of civility can we find for the Roman Catholics there; nothing to take them out of that "error and schism" against which we are "bound to pray,"—though not exactly in the spirit of the Pharisee—and the contact with the professors of which under one roof, the Bishop holds, would pollute the alumni of the true church, and from all contact with whom he shrinks with the same sensitive horror as a Southern planter from that of a negro.

When, however, he comes to the temporal part of the question, he addresses to the Catholics of the Lower Province the *argumentum ad crumenam* with great blandness and dexterity; and no Catholic who was to read merely the latter part of the petition, could have the slightest suspicion that he was dealing with one who did not invoke the Virgin and adore the Real Presence; or who, with a malediction almost as comprehensive as that which the Patron Saint of Ireland bestowed on her reptiles, had just left the Bishop of Regopolis and the Professors of its College undistinguished among the herd of schismatic Methodists, Baptists, and Presbyterians. He enumerates the "Collegiate and Religious Institutions of Lower Canada," sums up their revenues, and "deprecates touching one single acre of those endowments; they are dedicated to sacred uses, and should be held sacred."

The value of this compliment will, no doubt, be rightly appreciated by the Catholics, who know that it is used only as a means to exclude their brethren in the Upper Province from a share in the benefits of a provincial University; and that, as a further means of excluding them, the learned and estimable principal of the Presbyterian College at Kingston has been unceasingly taunted by the newspapers in the Bishop's interest, with sanctioning the "authoritative teaching of popery." We are sure the Bishop very greatly overestimates the gullibility of any portion of the community, if he thinks it is to be imposed on by any such pretence of respect or affection.

This admission, that the religious purposes of the Catholic church are sacred purposes, is a rather remarkable one on the part of the Anglo-Protestant Bishop of Toronto, "in communion with the United Church of England and Ireland." For our part, being a Bishop neither by *Divine Permission* nor by Act of Parliament, we are content to say that these endowments, and all other similar endowments, are sacred, for the plain common sense reason that they belong to their owners, who have a Parliamentary title to them, which is a title unimpeachable. But whether the endowments belong to the Semmarists of Quebec, or to the St. Sulpicians of Monreal, or to the Episcopalian of Toronto, or to the Presbyterians of Kingston, we feel no call to say that they are applied "to sacred purposes," or to purposes "schismatic" or "idolatrious." Our neighbors' religion is their own care. But we think the Bishop may now reasonably be asked if his notion of the sacredness of Catholic endowments extends to restitution as well as to recognition? Or if he merely holds them sacred because he cannot lay hold of them; sacredness being, as the schoolmen phrase it, not *incident* to the tenure, but *accidental* to the possession, the converse of the profound argument of Reynard in the affair of the Grapes? He might be asked what he thinks of the conduct of the Protestant Episcopal Church in Ireland, in originally diverting, and in daily diverting, from "sacred purposes,"

the whole of the funds "sacred" to the spiritual ministrations of an impoverished population, and in applying them to the sole benefit of the Church of a fraction of the minority, and that fraction the wealthiest! On what does he ground the title of the Church of England to her temporalities? On Act of Parliament, or on numerical preponderance, or on exclusive orthodoxy? Do the truths of religion and the eternal principles of justice vary with the degrees of longitude? Are those "sacred purposes" seventy-three degrees west of Greenwich, which, under that parallel, are void by the Statute of Superstitious Uses, and which by numerous Acts of Parliament, and by innumerable oaths, have been declared to be damnable and idolatrious? The bishop has made admissions irreconcilable with his case, one which no Protestant should make, and which no well informed Roman Catholic would either ask of him or thank him for. It is enough that their property is sacred to us, and that as purposes are sacred to them. To concede any thing more, is to abandon protestantism.

But their is an admission in the Bishop's petition yet more remarkable still, and which in our judgment, he ought to have been called on to explain before he was heard by counsel at the bar of the House; for, as it stands, it is a contempt of the house, being a flying in the face of the law, and a scorning of the authority of parliament. We shall do him no injustice. We shall quote his own words, and he shall be judged out of his own mouth.

"The endowment of the University of King's College amounts only to two hundred and twenty-five thousand acres, whereas the property belonging to the Collegiate and Religious Institutions of Lower Canada exceeds two millions of acres, as appears from the following table:

Ursuline Convent of Quebec,	164,616 acres
Ursulines of Three Rivers,	38,909 "
Recollets,	915 "
Bishop & Seminary of Quebec	695,324 "
Jesuits,	891,645 "
St. Sulpicians, Montreal,	250,191 "
General Hospital Quebec,	25,497 "
Do: Do, Montreal,	404 "
Hotel Dieu, Quebec,	14,112 "
Seurs Grises,	42,336 "
	2,125,197

Your Memorialist deprecates touching one single acre of these endowments: they are all dedicated to sacred purposes, and should be held sacred. What he contends for, is, that the endowment of the University of King's College is equally sacred, and that, if it be taken away, (which God forbid) the time will come, sooner or later, when so destructive a precedent will be applied to their confiscation.

The eight hundred and odd thousand acres of the Jesuits land in Canada "belong to the collegiate and religious institutions"—are "all dedicated to sacred purposes," and should be held sacred! Is it possible that John Strachan, Bishop of Toronto, who has spent a long life in Canada, and is reputed, we believe very justly, to have as intimate and profound a knowledge of its affairs as any man living; is it possible that he can be ignorant that, in the year 1774, the estates of the Society of Jesus were seized by the temporal powers, confiscated, have been retained by them, and their revenues applied to a manner of purposes—secular, military, religious, educational, and political, and are administered by the civil officers of the state under authority of Parliament? It is impossible he can be ignorant. Bishop Strachan is not the man to make the mistake. He is angry, and his usual subtlety fails him; but no man is less obnoxious to the charge of ignorance. His plain meaning is that the Jesuits' lands are, to this day, morally the property of the Roman Catholic Church; that the acts of the Government are null and void the purposes of the endowment being too exclusively sacred for the temporal power to have the right to alter its disposition.

It is just possible that he may shelter himself under the admission of the Catholic title, under a quibble. It is a favourite one with his school, and one which we believe owes its paternity to Mr. Gladstone. He may say that the state, having resumed the property, cannot do so for secular purposes, but that the title passes to the one true church, that of the Sovereign of the state, to wit, his own; and that the disposition of the property out to a impartain to his church as the established church, and to himself as its prelate. If this, and it is the modern high church argument, be so, all we can say is that the last Provincial of the

Jesuits is succeeded by the Bishop of Toronto, the order will have been succeeded by one every way competent to inherit with its estates its ancient reputation.

This he may reserve for future use, but as it stands, his meaning is a promise to the Catholics of Lower Canada that he will aid them in recovering for the Jesuits their lands, if they will aid him in excluding their brethren in the Upper Province from the benefits of the Provincial University;—a promise they will just value at what it is worth. We are no partakers of the vulgar prejudices against the Jesuits. We acknowledge the right of the state to abolish their order, if it believed its continuance dangerous to the public safety. But we rather doubt the policy of the step. We fear it has created a hiatus in the means of instruction of the Catholic population of Lower Canada—which it never has been able to fill up, and possibly never will—by the destruction of an order more enlightened than any it spared, and not a whit more dangerous. The fall of the Jesuits throughout Europe, in Catholic as well as in Protestant countries, arose from causes very similar to those which occasioned the fall of the Templars at an earlier period of history. Faults they had; but many of the charges against them rested on scarcely better evidence than that which proved the Grand Master of the Temple to have had personal intercourse with Satan. The military monks were too rich and were in advance of their age. The wonderful organization of the Jesuits, and the influence of the Pontificate, to which they were specially devoted, advanced them in an unexampled career of prosperity. As the Templars made arms, they made politics too much their profession. Their wealth excited cupidity; their intimate relations with Rome provoked the jealousy of the other orders, and particularly of the secular clergy and the advocates of the Gallican and other provincial liberties against the supremacy of the Papacy; their political power, that of the political parties they opposed and of the aristocracies and bureaucracies whom they succeeded in the favour of kings and the administration of public affairs. The worst calumnies against them originated in Catholic countries, and their vindication is at last due to an English Dissenter, Mr. Stephens. Their services in new and savage countries have been too distinguished and unequivocal to be denied. There was a wide field of usefulness open to them in Canada, nor can we see any good reason to think that they would not, like every other body of Clergy, have been loyal to the state which protected them. With the democratic turn affairs are now taking in the Province, from the diffusion of the franchise on little better than a numerical basis, they might have been a valuable counterpoise. In England, the order, yet proscribed in many Catholic states, has again held up its head, and in its magnificent establishment at Stonyhurst, educates no inconsiderable proportion of the Catholic gentry and middle classes. With several of their pupils we have lived for years in relations of the most intimate friendship, and while we think their system is too rigid, keeping the human mind too much in trammels, we know it is an utter absurdity to say that their instructions are either disloyal or immoral. But these things are now in Canada more matter of speculation, and we utterly renounce the doctrine of Bishop Strachan, that the property of the order in Canada is not *de facto* and *de jure* secularised, and legally and morally out of the possession of the Roman Catholic or any other Church. That the Legislature has the power to grant these lands to any Church, we know very well, and also that they have by many people been considered a desirable fund for the secular education of the youth of the Province. But their disposition is entirely in the breast of the temporal power, and we utterly deny that they do either of right or of fact belong to any "Religious or Collegiate institution."

We notice in this petition several other points equally deserving of comment with those on which we have touched, and should we find our readers not wearied of the topic, we may possibly return to it, after the lapse of a few days.

The Welland Canal has now about one thousand men employed in the construction of the new locks, and making the enlargement. During the past winter some four thousand were employed; and as soon as the navigation ceases it is expected six thousand men will get occupation. A

greater number than is now employed cannot work to advantage without stopping navigation. The entire work will probably be completed in '46, but in '45 it will be navigable on the enlarged plan. At the present time there are 32 locks; when the enlarged work is finished there will be only 25, with a lift of from 12½ to 13 feet. The locks on the old canal are made of wood; the new ones are made of granite, made in the best manner. Those at each entrance from the lakes are to be 185 feet long and 45 feet wide; the other twenty 150 feet long and 40½ feet wide. The length of the canal will be 28 miles. The vessels which will pass through the canal are to be 145 feet long, and 26 feet wide including all projections. The schooners will generally be of the

At Port Maitland there is to be a graving dock, which will be of importance both to the naval and mercantile interest. Connected with the other advantages offered by the Welland canal for the transit of American freight, is a circumstance of no small importance to the shippers; it is this—that the ice at Port Maitland breaks up in the spring some three weeks before it generally does at Buffalo, thereby giving to the British side a decided preference over the American in reaching a shipping port early in the season.—*Toronto Herald*

**Slow Work.**—The State Trials, in Ireland, drag their slow length along. The least progress has yet been made, and, if the statement which has been put forth by the *London Times*' correspondent be correct, that the defendants have 30,000 witnesses to examine, the proceedings will become the greatest bore in the world (not excepting even the Thames Tunnel) before they are finished.—*Liv. Times*.

**FORTIFYING THE CASTLE.**—A Company of Royal Sappers and Miners are busily employed constructing barricades for the defence of the castle of Dublin. They are to be made of wooden beams, between six and seven feet in height, sharp-pointed, and loop-holed for musketry, and are lined with a breastwork of sand bags, and with a platform for the troops to stand upon.

Three languages contain all the treasures of the ancient world; the Hebrew, the Greek and Latin, once reconciled at the cross, and brought into mysterious union around the head of the dying son of God, have from that day to this formed the united repositories of classical and theological learning, the mines out of which have been dug all the jewels of truth and beauty which adorn every language of Christendom.

**PAYMENTS RECEIVED.**

- Dundas—Mr. Wardle, 7s 6d.
- Rigaud—S Fournier, Esq., for Angus McDougal, 5s.
- Cornwall—James McDonald, Esq., 10s. and for Mr. John Flanagan, (Indian Lands,) 36.

**REAL PRESENCE.**

We give an extract from the letter of the Carlisle correspondent of the Churchman, from which it will be seen what a waste of reasoning, and proof, and language is made about the Real Presence. If there is no more change of the bread and wine in the Eucharist, than there is of water, in baptism, it is plainly wrong to say that it is the Body and Blood of Christ. The whole tenor of the extract leads to a different conclusion, and the reader is surely surprised to find the Real Presence denied after his faith in it has been excited by solemn appeals to Scripture. Probably the writer aims at conceiving and expressing the very Mystery proposed by the church—but because he rejects Transubstantiation, which does not imply a mere mode of the presence, he loses the truth which he attempts to lay hold of, and finds mere elements, where Christ gives His Body and Blood.—*C. Her.*

"This life is of course to be sustained from the same source when it came, i. e., from the Body of Christ. Accordingly St. Paul says, that 'the Bread' which in the Holy Eucharist is broken, 'is the communion of (i. e., it communicates) the Body of Christ.' The cup of blessing is the communion of the Blood of Christ. Our Lord said, of the Bread which He took and blessed, and brake, and gave—'This is My Body which is given for you.' He had said before—'My flesh is meat indeed, and my blood is drink indeed.' He that eateth My flesh, and drinketh My blood, dwelleth in Me and I in him. I am the living Bread which came down from Heaven; and the Bread which I will give, is My flesh, which I will give for the life of the world.' The promise here made directed His hearers to something as yet future, and the subsequent institution of the Eucharist exactly corresponded with the words of the promise.

Calling to mind now the two great principles of our faith, which I have been discussing, you must see that to all these awful words of our Blessed Lord 'figures' is simply to deny them. To say they are 'rhetoric' is to profane and blaspheme them. The church has ever understood them in their obvious, literal sense, and as asserting realities. The analogy of the whole faith requires that they should be so understood. The sacrament of Baptism is a witness to their literal import, for what is said in Scripture of each sacrament, implies what is said of the other. 'There are,' therefore, 'three that bear witness on earth: the Spirit, the Water, and the Blood; and these three agree in one.' 'And this is the witness' they bear, 'that God hath given unto us Eternal Life and this Life is in His Son.'

When the mind has once apprehended all these developments of the Mystery of the Incarnation which are mentioned in Scripture, and has submitted in faith, to those Divine announcements which declare the nature of the church, what is called the Real Presence of Christ in the Eucharist presents no difficulty whatever, nay, it is demanded. The church being a spiritual kingdom, is independent of all conditions of material existence; so also

did our Lord prove His Body could be, after his Resurrection (See John xx. 10, 26; Luke xxiv. 31.) Hence, when we affirm that Christ is present in the Eucharist, we do not mean that His Body occupies a given space. By saying that He is present wherever the Eucharist is celebrated, we do not mean that His Body is everywhere. We do not with the Lutherans affirm the ubiquity of Christ's Body, because all questions of locality touching this subject, are impertinent and absurd. Neither do we with the church of Rome so define the mode of the Presence as to say, that the consecrated elements no longer retain their natural substance. These no more cease to be bread and wine, than the water of Holy Baptism ceases to be water, and it is not more necessary (though Roman Catholics profess to think differently) to suppose that one is so changed, than that the other is; for both sacraments convey a similar, though not the same gift; one gives alliance with, the other continual supplies of life from the Body of Christ.

From the Brighton Herald.  
**TORY RELIGION.**

The principles of Toryism are very favourable to religion? Granted: but then it must be a religion which bows to lay authority, and succumbs, in faith, discipline, and morality, to the dictum of the State. Thus Toryism is favourable to that form of religion which "bluff Harry" brought into existence, and to which the contemptible pedant, James I., gave the finishing touch. This church, distinguished from all that ever existed, as the State church consents that all her bishops shall be appointed by the State; that all her clergy shall preach, pray, and live according to the will of the State; that no prayer shall be uttered, psalm sung, or sermon preached, but on the authority and under the sanction of the State, and such censor, as it appoints. To this church—professing, observe at the same time, to be "not of this world,"—the State has been very kind and indulgent. It is the pet lamb of the State, which has filled her with good things, sent those who dissent from an union of Church and State empty away. Let not one expect to be received at Court who refuses to be a slave of the State; but the Noble Earl of Aberdeen has adopted a course which has rendered that Church also now a mere State engine; and henceforth Presbyterian ministers will be smiled on at court, provided they are intrusivists—that is, men whom the State has thrust into churches in spite of the people whilst on all free Church ministers the Ministers of State will look down as rebels in heart and traitors at core. The great fault of the Church of Rome has often been that it would not succumb to temporal power. During the revolution in France an attempt was made to convert the clergy into State pensioners. It was resisted; thousands of the clergy were massacred in consequence; others fled to perish in other countries, and some were base enough to become "constitutional priests," but they ceased to be Christian pastors, and never possessed the confidence or respect of the people. Napoleon

endeavoured to extort some concession, inimical to the church from poor old Pius VII. The brave old man resisted the conqueror of Europe when all other powers except England bowed before his footstool. He was dragged, like a felon from his domestics, treated with great cruelty; his life endangered, his person maltreated; but death itself had no terrors for Pius VII.; he set at defiance—like so many of his predecessors—it and his persecutor—and eventually triumphed.

For 300 years attempts were made in England and Ireland to root out Popery. Here it was cut down root and branch, till scarcely the trunk of the once magnificent tree could be recognized; but, strange to say, in Ireland persecution seemed to give it new life; though, as Popery never would bow to temporal authority in spiritual matters—as it never would consent to receive its formulary from the State, its Bishops from the Crown, nor its creed from a Cabinet Council, it has always been abhorred by Toryism—not for its creed—not for its worship, discipline, or doctrine (for Toryism is fond of them,) but because the Catholic clergy would not receive their power from the State. A new scheme is now hatching, by which it is hoped that the obstinacy of the priests may be overcome. It is about to be proposed that Catholic priests shall be made stipendiaries, and converted into gentlemen; it is hoped that a way will be found ultimately to bring the Irish Catholic clergy under the State yoke, and then Toryism will be just as favourable to Popery as to Church of Englandism, or to Presbyterianism, or, as it is in the East, to Hindooism, or Mahomedism, or any other "ism." All that Toryism desires is, that the Ministers of every religion should give their consciences into the keeping of the Prime Minister of the State.

**ENGLAND'S CONVERSION.**

We extract from the Tablet some sensible remarks on the means of effecting the conversion of England. The writer has caught the true spirit of the church, and looks where pride disdains to look, to the poor, as the special instruments of Providence for the spread of religion. Yet the learned men of Oxford may also contribute largely to the same end—and have already done much.—*C. Her.*

We have no hesitation in avowing our belief that the true crisis of the present 'religious movement' does not lie at Oxford, and that Oxford is not the gate at which Catholicism will ever enter into this kingdom. We are far, indeed, from thinking that some accessions to the truth may not come—as some have come—from that renowned University. But we have no more look for the conversion of Protestant England through Oxford, than half a dozen Priestly converts in Pagan Rome would have made us look to the Capitol as the main hope of infant Christianity. We believe that all these notions are nothing better than gross prevarications, which blind people's eyes to the real state of things in England. Now, as in old times, the kingdom of God cometh not with observation, and is not to be looked for among the rich

and learned. Few, as then, the hopes of Christendom are to be raked out of the gutters and kennels, the garrets and cellars, where misery hides itself from the eye of insulting happiness; are to be gathered from the poor and outcast; from the guideless, discontented, dissatisfied pauper, far more than from those whom fullness hath rendered dull, and whose souls are hardened by prosperity. It is as true now as it was in the time of Lactantius, that "More among the poor believe the Word of God than among the rich, who are bound down by many impediments, and are chained fast slaves to covetousness and other passions."

But is this the theory of the present time? Are we laboring for the rich, or for the poor? We regret bitterly to express our belief that in almost everything around us we may trace the footprints of that false Oxford imagination, that a great stroke of spiritual traffic is to be done with the better educated; and that in order to attract their regards and lure them towards us, the interests of the poor—(nay, even of our own poor)—may be profitably postponed for a time. Depend upon it, all this is bad generalship, and we fear a great deal of it comes from the practice of nourishing hopes that God will draw over to us this great country wholesale, and save us the trouble of converting it in detail.

**LOSSES and GAINS.**

The accession of converts is gratifying; but whether we gain more than we lose may be a matter of doubt. It cannot indeed be questioned for a moment, that a far larger number embrace the Catholic faith in adult age, with evidences of deep conviction, and a desire to secure their salvation, than abandon the faith with similar indications of sincerity. The case is rare, of any well-instructed Catholic who forsakes his religion in circumstances which do not make it sufficiently manifest that he is actuated by mere human interests and influences; but a vast number are lost to the church by intermarriage, by orphanage, by the want of religious aid, by interest, by indifference and neglect. In cases of mixed marriages, the Catholic party, male or female, when truly pious, generally succeeds in drawing the partner to the faith. But there are numerous cases wherein no effort is made to enlighten the consort, and no care is taken of the religious education of the children, whence there are, in the Episcopal ministry, and among the preachers of the other sex, persons, one of whose parents was Catholic. How many poor orphans are likewise thrown on the world, and trained in all the bigotry of Protestant masters and mistresses, and who thus become inveterate enemies of the faith of their parents. The children of intemperate parents, or of those whose poverty is great, are often placed in similar situations, and under like influences acquire the same hatred of Catholicity.—The ignorance of many parents puts it beyond their power to communicate to their children the convictions of their own minds; and where the opportunities of religious instruction is not otherwise afforded, the children are apt to imbibe the

sentiments of their youthful companions, and to despise their parents as superstitious. The whole system of public education, and all the influences of society, are calculated to divest the mind of its Catholic impressions, and to dispose it for the popular maxims of Protestantism, so flattering to human pride. The great distance from any Catholic church, leaves their children with scarcely any opportunity of religious aid; and consequently the more exposed to the surrounding Protestant influences. They are easily induced to accompany their youthful companions to sectarian meetings; and the prospect of a match is often a temptation to disregard the religious restraints enjoined by pious parents. If to all these considerations be added their interests, which are frequently sacrificed, if they avow and practice their religion; and the love of ease, which makes many unwilling to be annoyed perpetually by the importunities, reproaches, and intolerance of their Protestant acquaintances, it will not be wondered if some grow weary of bearing up against the torrent. The wonder is, that with so many causes combining to efface Catholic impressions, and to produce conformity to Protestantism, our religion should maintain its ascendancy in the minds of the vast majority of those who once professed it, and should perpetuate its influence in the great number of their children. Immigration may, in a great measure, account for the unquestionable fact of our increase, but it cannot entirely explain it. We are not disposed to exaggerate, but we are satisfied that the increase of Catholics by conversion is considerable, and that it will be daily more perceptible, inasmuch as the opposing causes must lose much of their power and influence. However, we believe that the less that is said of converts, in detail, the better for themselves and for religion.—When they are proved by long experience, the edifying tenor of their conduct will do more for the diffusion of the faith, than their personal qualities, or their position in society can of themselves effect. No secret need he made of their accession farther than their own just wishes may dictate; but neither should they be paraded or trumpeted, with danger to their humility, and in the uncertainty whether they will persevere in faith, or add to its profession the ornaments of a virtuous life. The man who provides a home for a destitute orphan, and who instructs a child of poverty, does a service to religion, equally as he who draws to the faith the professors of error; and his course is the more secure, as his praise is not from man, but God.—*Catholic Herald.*

**QUOTING**—The Boston Olive Branch, a Methodist Protestant paper, quotes as ours a description of the London Bible Society, which is found in the review of Borrow's Bible in Spain, republished by us from the Dublin Review. It were fairer to point to its source, as an editor is not necessarily supposed to adopt every sentiment and expression of long articles which he may copy. However, although the language be strong, it is our own deep

conviction that the Bible Society, whatever be the intentions of its authors and supporters, is virtually a league for the destruction of Christianity. To affirm that it is only by putting the Bible into the hands of every individual, Divine truth can be effectually communicated, and the human mind enlightened, is to libel the Divine Author of our Religion, who took no means to supply mankind with Bibles, and left the mass of men for at least fourteen centuries in the utter impossibility of having this requisite for salvation. The Bible Society is actively employed in supplying the omission? *Catholic Herald.*

**ENGLAND.**

**MR. NEWMAN.**—Last year the Bishop of Oxford said, 'that few living men had written more ably than Mr Newman upon the errors of the Romish church, and the sin of leaving our own for her communion.' Now, Sir, if Mr Newman is really one of the ablest of our writers against the Church of Rome, he is certainly one of the most unfortunate; for sixteen of his disciples had committed the very sin against which he had warned them, and joined the Church of Rome within the last two years. Had he written in defence of the Trinity, what would the Bishop of Oxford had said of him if, in the same space of time, sixteen of his disciples had turned Unitarians?—*Herald.*

On Sunday, 30th July, the Hon Rev. George Spencer, brother to Earl Spencer, preached a charity sermon at St. Nicholas's Copperas hill, in aid of the funds of the Catholic Blind Asylum, in which he alluded to the "Oxford movement," and mentioned that in the room which he occupied at College, there were five individuals qualifying for the priesthood, who were formerly belonging to the Anglican Church. The increase he remarked, within the last twenty or thirty years, as admitted by their opponents, satisfied him that he ought to pursue the object for which he prayed before he became a Catholic, namely, that religious dissensions should cease, and that this country should become united in Faith.

**A CONFIRMATION.**—On Sunday, the 12th inst., the Bishop administered the Sacrament of Confirmation in St. Nicholas's Church, (German,) Second St. to 292 persons, (of whom ten were converts) 133 males and 162 females, who had all been previously instructed and duly prepared by the Pastor, Rev. Mr. Rumpler, and his two assistant clergymen. Their modest and devout demeanor was most edifying.—*N. Y. Freeman's Journal.*

**Another Tractarian.**—Another Master of Arts in Oxford, has gone over to Popery. Mr Seager was a tutor of Hebrew in the confidence of Dr. Pusey, and recommended by him.—*Presbyterian.*

There is one God, one Christ, and one Church, and one altar founded by the voice of the Lord on Pe'er. No other altar can be raised, or new priesthood created, besides that altar and that priesthood.—*St. Cyprian.*

**CHANGE OF NAME.**—A great effort is being made by some Episcopalians to rid themselves of the name of Protestant, which they feel to be a sectarian brand. The Hon. William Jay thus complains of the attempt:—*Id.*

"We are by name a PROTESTANT Church, yet with a powerful party among us the word *Protestant* has become a proverb and reproach. Very few of our Bishops in the official addition to their signatures will condescend to avow themselves Bishops of 'the Protestant Episcopal Church,' and you will recollect that Bishop B. T. Underdonk did not shrink from recommending to the convention to strike out the words 'Protestant Episcopal' from the style of our church.

It is not surprising that a party so kindly disposed towards Rome, should be annoyed by the name of our church, which perpetually proclaims her hostility to the 'integral and pure branch.' Hence the restless desire to get rid of the hated name. Of this desire I could give you many proofs. Let one suffice. Turn to 'the Church Almanac' for the present year. We have here a list of our Bishops and clergy under the head of 'DIOCESSES OF THE CHURCH OF THE UNITED STATES.' You will with me, thank God, that there is no church of the United States, and that there can be none so long as the Federal constitution is in force. The fanatics assembled in the city of Nauvoo have as much right to assume this arrogant title as we have.

And by what authority is this false and impudent title substituted for our constitutional name, 'the Protestant Episcopal church in the United States of America?' The Almanac professes to be published by the Protestant Episcopal Tract Society! And who is the President of this Society? The gentleman who ordained Mr. Carey?"

**BISHOP.**—The Presbyterians, some few years ago, in General Assembly, resolved to call their preachers Bishops, but the new nomenclature did not prevail. The Baptists, no wise dismayed by the failure of their neighbours, have determined to make the trial, as we perceive from the following extract:—*Id.*

"Minutes of the New London Baptist Association, held with the Baptist Church in Essex, Conn., September 27 and 28, 1843.

Whereas the title of Bishop, in the time of the Apostles, was used to designate a person having the oversight of a Christian church, as is admitted by all Presbyterians and Baptists—  
Therefore,

**Resolved,**—That we recommend the use for the future, of the title *Bishop*, as the most appropriate and scriptural one, by which to designate such as have the oversight of a Christian Church."

**PROGRESS.**—The English churchman, in extracts from an article in the Colonial and Foreign Review, attributed to Mr. Girdstone (whose sister some time since became a Catholic,) declares the marked progress of the Oxford movement in these strong terms:—*Id.*

"When we speak of the country and of the church at large, it is evident that the body, as a body, moves forward, from year to year, we might almost say from day to day, in the line of Catholicism; of Catho-

licism, we admit, regulated and tempered by the Anglican mould in which it has been cast, but involving all its essential principles, and more and more predisposed to their development."

**UPHOLSTERY AND CABINET MAKING:**

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Feather Beds, Hair and Wool Mattresses, Gilt and plain Window Cornices, &c. made to order, to any design, and at short notice.

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