

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:  
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

# 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] NOVEMBER 16, 1842.

NUMBER 10.

## THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM T. MACDONALD, V. O.

EDITOR.

Original.

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

(Continued.)

O had not fate ordain'd thee ever mute,  
That to th' attentive ear thou might'st unfold  
Thy tale eventful, Money! and the mind  
Inform; as with magnetic pow'r thou draw'st  
The heart attracted, prompting th' ardent wish!  
Then full as wond'rous might thy feats appear  
Ante as poste deluvian; nor, than now,  
Thy worship less establish'd, and throughout  
As absolute the sway o'er human kind.  
But, ah! their mem'ry's lost. All round our globe  
The huge o'erwhelming inundation roll'd,  
And, but one fam'ly, swept our race away,  
With all the records of the ancient world.

Well had'st thou nigh then perish'd from our sight,  
Deep in th' abyss engulf'd; nor e'er again  
Had'st from th' oppressive load of rocks and hills  
Hurl'd o'er thee, and in wild confusion pil'd  
By rush of mighty waters, rear'd aloft  
Thy flamy crest, and empire re-assum'd.

But human thought surviving so dly cling  
Still to thy dear remembrance; and pursu'd,  
By secret sympathy towards thee led,  
Its search industrious; till at length descried,  
Or in the deep dug cavern's strata mix'd,  
Or gradual oozing through the rocky cleft,  
Or cavern's cranny dank, or in the brook,  
That, winding through thy subterranean cell  
Its secret way, still pilfers, as it goes,  
Thy shining substance, and thy haunt betrays;  
Forth blaz'd thy pow'r; mounted his tarnish'd throne;  
Resum'd his sceptre, and 'gan rule mankind.

Now in thy liv'ry deck'd each loves t'appear,  
As lackey in his lord's; or bravely vain,  
As soldier in his sov'reign's. First the fair  
Bow willing to thy yoke their captive necks;  
Thy fetters court; and, round their wrists entwird,  
Receive thy beamy shackles: in their ears  
Insert, or on their snowy fingers slip  
Thy glancing ringlets, and thy badges bear.  
Witness in sacred story Isaac's bride,  
With brac'lets bright and ear-rings woo'd and won  
Rebecca, th' earliest known, though not the first,  
Of thy fair female vot'ries since the flood.

Nor these alone, the mightiest soon put on  
Like emblems of their vassalage to thee;  
Princes and potentates are foremost seen  
In thy dependant train; who each with each  
Vies emulous, thy pond'rous chain to drag,

And most he's pleas'd, whose load is heaviest felt,  
Ev'n for their fare new relish to the taste  
Thy touch imparts: more delicate each dish,  
Serv'd up by thee, to their nice palate seems:  
And choicer, else not priz'd, the choicest wines,  
When sparkling pour'd by thy relucant hand.  
Not Araby's perfume, the sweetest shed  
In grateful cloud of fragrance on the sense,  
Save from thy chafing vase inhal'd, seems sweet;  
Nor sounds, though ravishing, delight the ear,  
On lute, or lyre, or harp, unclasp'd by thee.

## INSTITUTIONS OF PUBLIC CHARITY AND PRIMARY INSTRUCTION AT ROME.

From the "London Catholic."

How little do those tourists who differ from us in religion ever see or know of the real character of Rome! How little conscious are they, when residing in the hotels of the Piazza di Spagna, or rolling about in their carriages, or exploring the curiosities of that capital, with their guide-books in their hands, and their Cicero's at their sides, of what is hourly going on in the interior of the ecclesiastical, social, charitable, and scholastic systems of the metropolis of Christendom! Having put down in their tablets such notes as their time may permit, or their memories may suggest, they fancy that when they have gone through the churches, museums, palaces, public galleries, and antiquities of the place, they have gleaned all the information they can desire to possess. They attend at some of the solemn functions of the church, their conduct at which shows, and their publications (when they do publish) abundantly prove, that they believe our holy religion to be a mere exhibition of pageantry and idolatry, got up to captivate the senses of the ignorant, and to keep them benighted in the lowest abysses of superstition and credulity. They behold in the streets, at all hours of the day, great numbers of the clergy moving about in all directions; they know not that these men are either returning from, or proceeding to, churches, hospitals, colleges, schools, where they have all their appointed duties to perform, or that they have just been beside the bed of disease, administering spiritual consolation to the suffering patient, or soothing his dying agonies with the last rites of the church. Ignorant of all this, our hasty travellers set down these crowds of our clergy as so many drones and idlers, a mere mass of hypocrites, sunk in the depths of every species of corruption.

What can be said of Lady Morgan and other still more ignorant and superficial travellers, when even Sir John Hobhouse, a writer of no ordinary research and genius, deliberately accused of idolatry a number of devout men and women whom he found assembled in the Pantheon at Rome, reciting the rosary before an image of the Madonna? One of the latest libellers of our religion, as she saw it practised in Rome, Mrs. Jameson, could scarcely think of any thing while she was in the Sistine Chapel at high mass, than the unfolding of the trains of the cardinals as they came in, a description of which Lady Morgan has wrought into a gross caricature? It is thus that the same authoress (Mrs. Jameson) speaks of the celebration of one of the most splendid ceremonies of our church, on the anniversary of St. Peter's entrance into Rome, and of his taking possession

of the Papal chair:—"To see the high priest of an ancient and wide-spread superstition publicly officiate in his sacred character, in the grandest temple in the universe, and surrounded by all the trappings of his spiritual and temporal authority, was an exhibition to make sad a reflecting mind!"

How often have we heard from such authorities as these of the state of imbecility, vice, and degradation into which the Roman nobility have fallen—how little they do for their country—how depressed they are in the scale of aristocracy—how selfish they are—how irreligious—how mean and contemptible in every respect! The very writers who have defiled their pages with these calumnies forget that in the palaces of those princes to which they have been most hospitably admitted, they have found materials for many a page of their publications, in the countless and often incomparable works of art which they have seen in the galleries of those "selfish," "mean," and "contemptible" men! How deplorably ignorant they must be of the real characters and habits of those noblemen! Why, there is not—we believe we may speak literally—not one of those noblemen—nay, not even a man of any respectability in the city of Rome—who is not enrolled in some confraternity, for the purpose of performing practical works of piety and charity. There is scarcely an hour in the day in which members of these admirable associations may not be seen moving in companies through the streets of Rome, their faces closely masqued, and their persons enveloped in a coarse garment, which saves them from being known. They are either going to bury the dead, or to attend the sick in the hospitals, or returning from those deeds of corporal mercy! Most, if not all the members of the highest orders in Rome, male and female, belong to associations for the perpetual adoration of the most holy sacrament. We might name a number of wealthy princesses, and of the ladies of foreign ministers in Rome, who hold weekly meetings for the purpose of arranging secret visits to the houses or apartments of the poor, who, though suffering extreme privations of every kind, are "ashamed to beg." Relief, in money, in personal apparel, in comfortable clothing for their beds, in supplies of medicine, of wine, when necessary, and of all things calculated to mitigate their sufferings, reach them, they know not from whom. We could name some ladies of rank and fortune who almost daily inspect hospitals and poor schools, supported chiefly by their own bounty, or by collections which they obtained from their friends. We have seen them watching over the beds of sick orphans, administering to them medicine, standing as sponsors for them at confirmation, and arranging for the due supply of their little wardrobes. What did Lady Morgan, who has so grossly vituperated all Italian nobles—those of Rome most especially—know of the facts we have just mentioned?

Every body is aware of the infamous titles by which foreigners, differing from us in faith, are accustomed to designate Rome: the "scarlet lady," the "pit of corruption," the "residence of antichrist," and "the mother of shame and pollution of every description." Instances have been known—and we could mention some ourselves—of German Protestants being ordered by their medical men to repair to Naples for the improvement of their health, and of their putting themselves to the utmost inconvenience in the course of their journey, in

order, if possible, to avoid passing through Rome on their way to their destination, so great was their horror of breathing, even for a day, the same atmosphere with the "man of sin,"—that is, the Holy Father! But a little—indeed, very little—well-directed inquiry might have enabled them to satisfy their minds that there is not in the world a community of human beings, their numbers and general situation considered, so free from vice as are the Roman people. Exceptions to this representation no doubt occur from time to time, under the form of robberies and assassinations. But, on the other hand, if the corruption of the female sex extend to any considerable degree—which is believed not to be the case—at least it is hidden from the eye of the world—a homage to virtue which we certainly cannot boast of with reference to London, Edinburgh, or Dublin. One need only go into the churches on Sundays to see how well they are attended by both sexes, from an early hour in the morning to midday, and at vespers in the afternoon. During the week-days, also, mass is celebrated in almost all public churches of Rome every half-hour, from sunrise until noon. During those hours hundreds of the faithful may be seen kneeling on the bare floor round the side chapels.

(To be continued).

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, NOVEMBER 16.

### RELIGIOUS SWINDLING.

This may be truly designated the age of religious swindling. The villany began in England; the most speculating country of any in commercial enterprise, carried on by joint stock companies, and partnerships, to a prodigious extent, in every possible way of acquiring wealth; though all this in a mercantile sense, or where value is tendered for value received, may be strictly honest, honourable and praise worthy. But, in this same country, we find another set of speculating jobbers, not so blamelessly intent on bettering their temporal circumstances; those evidently alluded to by the chief Apostle, who, "through covetousness, with feigned speeches, make merchandize of you." (2 Pet. 2, 3.) These are our *Tract and Bible mongers*: a set of hypocritical harpers; who, some thirty years ago, were shrewd enough to perceive that in the Protestant's high-prized *rule of faith*, the dead letter of the scripture, or the *printed Bible*; they could originate a most lucrative speculation; and one, which could not but be cherished, supported, and promoted by the zealous members of all Protestant sects; whose common principle it is to reject the authoritative interpretation of the church (Matt. 18, 17), and abide every one by his own opinion.

The bait took. The Protestant public of every denomination gave headlong into

the snare laid for them. Subscriptions and donations came pouring in from every quarter, to the inventors of this press-made-paper-Apostleship. Advertisements in all the public journals; and placards posted up in all frequented situations, did for them, in their Bible traffic, what such had done for a Solomon in the sale of his incomparable nostrum, his all surpassing *balm of Gilead*. This, in a word, was the hopeful origin of that mock evangelical delusion, so craftily grounded on the vital principle of universal Protestantism; a thing struck up to raise the wind by a fundless firm; now known as *the Bible Society*. To preclude all suspicion of misapplication of the cash contributed towards the support and furtherance of this printer's bubble, early care was taken by its interested inventors to solicit, and get ingrafted into their firm, not the persons, but the names of the most illustrious and high-titled individuals in the land. These they incessantly trumpeted forth as the approving patrons of their pious proceedings; nominal partners in the undertaking; not such as would trouble themselves in the cash details; whose coveted meed was *praise*; not *pay*; with which lust they were supposed abounding, some droppings of which they would rather let fall into the treasury, as a further inducement to the blazing forth of their fame. Between these and the former, *pay and puff* was the order of the day. The party, however, more immediately concerned in this nefarious speculation thus effectually screened their villany from the public mistrust. For who could ever suspect dishonesty in those, whose scheme was sanctioned, lauded, supported and promoted by all the great and learned, whom Protestantism could boast of? Yet look in the *pro forma* statement of this joint stock, bible-making, money-begging company; at the enormous sums annually received by them from their well-meaning dupes of every Protestant persuasion; and then ask yourself (in the absence of all informers, but the very receivers), what becomes of all this gratis-growing treasure; augmented vastly as it is besides by the extensive sale (amounting to at least nine-tenths) of their ten times paid-for printed Bibles? This much we can tell the much imposed-on Protestant public (for Catholics are placed beyond the delusion; having purer Biblical versions of their own; and *the church*, assigned by Christ, as their sole and sure expounder. Matt. 18, 17), this we can assure the dupes of their bible quacks, that of the millions of Bibles, reported as sent out yearly for distribution to foreign countries; not so many thousands (and these too for sale, wherever they can be so disposed of), are ever actually exported. In our seaports there are agents appointed to receive and forward, as directed, their tract and Bible packages; containing what numbers the senders choose to specify. These are merely identified, but never counted over at the custom house; and a *bona fide* certificate is returned to the directing party; which is carefully registered at their office, as proof positive of the correspond-

ing outlay with the reported income. We have been assured, in a way not to doubt the fact, that in Liverpool one of their trusty agents, was in the habit, after passing his packages at the custom-house, of embarking them in his boat, as if to be shipped on board some outward bound vessel in the offing; and then of sinking them as spoiled teas, or stores, in some unfrequented part of the river Mersey. The export ticket however proved to demonstrate that his pious cargoes were duly forwarded to their places of destination. Should any wish to be more particularly informed as to the swindling tricks and traffic of *the Bible society*; let them read, we think in the Edinburgh Review, the disputes between the Scotch and English Bible Societies, for and against the publication of *the Apocrypha*; and there they will see how *the cat was let out of the bag*, in the unguarded eagerness of the contending parties.

We have shewn in England the origin and progress of that vile, hypocritical, swindling speculation; *the Bible society*; a thing imagined purely on the trade or mercantile principle; and reared and resting on the broadest basis, of Protestantism. It soon proved a mine of wealth to its contrivers and their retainers; who had thus wily enlisted on its side all the ignorant prejudices and anti-catholic zeal of Protestant sectarianism; together with the vanity of all the self-deceiving, and would-be-deemed, *godly and charitable* of our race.

The profitable nature of this mammonic delusion was soon spied abroad, as well as at home; and universally hailed as a new and overflowing source of gain, by our reformed and reforming gospellers of every caste: whose only object, after all, is but to secure to themselves, their wives and families, a genteel and easy tempo, al living; for they are evidently of those who, as St. Peter says, "leaving the right way, have gone astray; following the way of Balaam, the son of Bosor, who loved the wages of iniquity." (2 Pet. 2.) These all over our colonies, east and west; and in the United States of America, where so many kindred spirits abound; have industriously spread, and carried on with *unusually* joint accord; among their blind and bigoted dupes, this money-making Bible traffic, to such an extent, and with such success, as, according to their own statements, to have realized cash sufficient to have more than cancelled their national debt. And yet all these prodigious collections vanish quite, as soon as made; without producing one single visible beneficial effect, or durable advantage to the community. Nay, the prowling hydra that swallows all, is as hungry and clamorous for more as ever. The Bible traffic alone cannot minister to the monster's cravings. And though, to recommend its sale, the printed Bible is proclaimed *all and sole* sufficing; and all other word or writing profane and inadmissible; yet (besides other furnishing shifts to cram the ravenous monster's maw, such as sabbath schools, revivals, camp-meetings, rag-bag and mita societies; and daily beggingbrother and sisthoods, all

for what is called *the Lord's treasury*), the tract peddling speculation is super-added to the Bible one; and vagrant evangelism to boot, with the most glaring possible inconsistency.

*Quo non mortalia pectora cogis auri sacra fames?*

So that the whole Protestant system has ended at last in a *printer's bubble*; a *tract and bible peddling apostleship*; and a *paper reformation*!

No learning in this new religious system; no instruction whatever is required, but just as much as may enable one to read. All knowledge of the past, present and future, derivable from our fellow creatures, and the testimony of man, is utterly discarded, as *fallible* and *falsacious*. The Bible alone (that is our English Protestant version of it; full of errors purposely as well as ignorantly made; and disagreeing with all previous and subsequent translations, but sanctioned by a British monarch, and his *infallible* Parliament), this British bible (read, understand and interpret it, as you please), is your only sure and soul-saving monitor and instructor. All preaching, or teaching besides, is but the word of man; Tracts, too, and all written or unwritten testimony, as *essentially fallible*, must never be relied on. This is every Protestant's professed belief; and that, as we observed, on which *the Bible Society* has built its money-making speculation. This is that loudly lauded, and much admired mode of universal conversion and modern *evangelism*. Why did not the all-wise founder of christianity reveal to his followers this Bible scheme? It would have spared them a world of difficulty and danger in propagating every where his holy religion. Their only duty would then have been to print off, and cause to be generally circulated, a sufficiency of Bibles in every language. Such a mechanical method of instruction would have rendered unnecessary all their toil and risks by sea and land; and saved them even the expense of their journeys. Nay, it would have proved to them, as it has done to our Bible Society men, an inexhaustible and easy wrought mine of treasure. Instead of carrying the Saviour's ignominious cross they might have wielded the golden rod of mammon; and made, with the monopoly of a Bible press, all the nations of the earth their tributaries. What a glorious spectacle it would then have been to behold thus evangelised and enlightened the whole family of Adam; all at length become Bible readers, scripture searchers, truth explorers, free expounders, random guessers, bold affirmers, loud protesters, and tireless scheming reformers. Then would have taken place at the beginning what we have been blessed with in our day—

A godly thorough reformation;  
Which always must be carried on;  
And still be doing; never done;  
As if religion were intended  
For nothing else, but to be mended.

We cannot account for the receipt of the Chippawa papers: they are sent from our office regularly.

POPISH IDOLATRY; POPISH SUPERSTITION; POPISH ADOGNATIONS; &c. &c. :

This is the Protestant *Shiboleth*; the rallying watchword of all the reformed and reforming sectaries since Luther's days, in their joint attacks against the only church of the Saviour's institution. It is evident that no founder of a new sect could ever hope to introduce his religious scheme into the world, and make it be adopted, without holding it forth as something more wise, true, holy and perfect than any other system in existence. Now this he owes to the unthinking and unlearned by crying down, as compared with his own, every other denomination. The more faults and flaws he finds or forges in other sects, the more he extols his own as free from such imperfections. This is the whole secret in making new religions, and the plan upon which every reforming Protestant acts, and has acted since the pretended reformation. But, though every reformer extols his own system of belief above those of his reforming neighbours; there is a sort of sympathy, or fellow feeling of forbearance, between all Protestant sectaries, as if from a consciousness that all of them have an equal right to reform; for all affect with equal right to build their tabernacles of every description on the same scripture ground. Hence, though they differ, and must differ with one another on every, and even on the most essential points of christian doctrine, such as on the very divinity of Jesus Christ; yet they never direct their abusive arguments against such as hold the most antichristian, deistical and atheistical opinions; nor even against pagans, Jews, and Mahometans; because all these broken battalions are joined with them in opposing the one holy Catholic Church. Against her alone do they all unite. In this only instance, forgetful of their own fearful differences, they are constantly seen to close their divided columns; and, as under the command of some common and invisible chief, to pour the mingled torrent of their instinctive rage and hatred against her, the chief object of their dread and envy. *Pr. testants*, according to the definition of the late Bishop Burges of Salisbury, are all those who oppose the Church of Rome. Therefore to Jews, Turks, and Infidels, who all oppose that church, are a branch of her Protestant assailants. And why all this joint and enduring fury of Protestant sectaries against her alone? Because truth is one; and that truth, or God's revelation to man, she alone has been commissioned by the Saviour to maintain unaltered and entire to the end of the world. Because, therefore, she can never countenance, or wink at, as indifferent, the whimsical and erroneous doctrines of man. Because, as the first, she is the only church, to which all the Saviour's promises were made, which assured her that he himself and his holy spirit would abide with her at all times; and guide her pastors into all truth, even to the end of the world. Because, as Saint Paul exhorts, she "bears not the yoke with unbelievers;" for "what participation," says he, "has justice with injustice? or what fellowship has light with darkness?

or what concord has Christ with Belial? or what part has the faithful with the unbeliever?" (2 Cor. vi, 14, 15.) Because she ever stands thus unconnected with all sects of human invention; and is therefore the open and common mark or target against which all their poisoned but powerless darts are directed. "This people," said the prophet, "shall dwell alone, and shall not be reckoned among the nations." (Num. xxiii, 9.) And Moses, blessing the Israelites, distinguishes the people of God by the same characteristic. (Deut. xxxiii, 28.) This unsociable, uncompromising, & (in matters of faith only) intolerant disposition of the Catholic Church, is what enrages the interested inventors and abettors of all new sects; and therefore do they use their utmost efforts by every means to blacken and caricature her to their followers; well knowing that should the public view her in her true light, and not so disfigured by their nicknames, calumnies, and misrepresentations; they would infallibly be exposed to lose their comfortable livings with their customers. But, though it is the worldly interest of such to delude the public; what interest is it to the public to cherish the delusion?

We would thank those who write to us concerning their papers, to pay at least the postage of their letters.

LATEST ACT OF PROTESTANT TOLERATION AND JUSTICE.

Might we not fairly doubt of the age in which we live, when we find instances like the subjoined, of outrages upon the rights of conscience, not only perpetrated by the remnant of a rampant and bigoted class in Ireland, but backed by the highest legal authority, in its enforcement? Why does not indignant Protestantism cry out and protest against such heartless and dishonest decisions, made in the name of that religion which they uphold as one of mildness, of justice, and toleration, and the determined foe of persecution and friend of Reformation. 'E fructu cognoscitur arbor,' and we would therefore think this fruit very bad for preserving—and with its parent trunk never intended to ornament an Eden. But the other day we witnessed the charitable bequest of a Catholic lady torn from the objects for whose relief it was left, and placed at the disposal of the protestant Bishop of Dublin, as the Law did not recognize any other bishop—and now we have a renewal of the atrocity in a Catholic teacher not being allowed the protection of the law of the country, which gave him and his ancestors birth,—not because he has disintitiled himself by any crime by which he had forfeited his claim, but because he dares to worship God in the mode in which the wisest, the best, and the most moral and greatest men the world has ever known, have done—and that punishment and wrong inflicted too, when the world is giving to Protestantism the merit of emancipating Irish Catholics! !

The subjoined, which we cut from the Dublin Weekly Register, will speak for itself :

REMNANT OF THE PENAL LAWS.

At Bannagher petty sessions the magistrates deferred adjudicating on a summons, at the suit of Mr. O'Cavanach, principal of the academy there, for two pounds duo for tuition, against Mr. Dowling, attorney, the defence being that the bench had no jurisdiction in such cases, and that Mr. O'Cavanach, as a Roman Catholic, should have a license to teach! The opinion of the Attorney-General is eagerly looked for on this most important point to teachers."

The concluding sentence gave us a faint hope that the opinion of the Attorney-General might be given in that spirit of equity which such a case demanded, even though that Attorney-General was the Tory Francis Blackburn—and even though strict interpretation of an obsolete statute might seem to favor the wrong.—But "naturam expelles furca, tamen usque recurret,"—and so it is that the nature of dislike to Catholicity evinces itself in the most inequitable, even though strictly legal decision upon such a claim. We had not long to remain in suspense, for looking into the Dublin Weekly Freeman's Journal, which reached us by the same mail, we there met the following :

17th August, 1842.

I have read the papers sent to me, and I am sorry to say that, in my opinion, demands of this kind are not within the acts referred to, and that the magistrates have not the power to adjudicate in them.

F. BLACKBURN.

Poor Ireland! If continued persecutions—unceasing infliction of oppression and countless wrongs—and a cheerless prospect of aught but castigation and suffering—be tokens of the regard of an over ruling Providence, then are you the most favored spot on the face of the habitable earth! We trust, notwithstanding, that happier days are in store for her, and that we can indulge the hope that her jubilee is advancing. "Deus vobis deus hinc quoque finem."—*Catholic Herald.*

BEAUTIES OF PROTESTANTISM

Many rumors are afloat respecting new schisms, divisions and contradictions amongst the cohorts of the reformation. The march of mind is so sublime and every one is so pleased with the grace of his own movement, that it is likely enough that every marcher will soon step out to the tune of his own hymn and follow a new path to the kingdom of glory!—The Lord, according to present indications, has no right to interfere at all. This privilege of interpreting the law and the prophets, which so many have assumed since the reformation, is producing the bitter fruits of infidelity among every people in which it has been introduced.—There is no end to the extravagant theories into which the pure word of God is tortured by every man who, like the late Dr. Channing "is an expounder from the depths of his own spirit and not from authority." To show the absurdity of this right to private interpretation of the Scriptures, let us inquire what a religion would be worth, from which those articles of faith would be excluded which the various sects reject.

1. The Unitarians maintain that Jesus Christ is not God.
2. The same sect, with others, reject the doctrine of a Trinity.
3. The Universalists maintain that there is no Hell.
4. The Quakers reject baptism altogether.
5. the Baptists deny infant baptism.
6. The Presbyterians and others reject apostolical succession.
7. The Shakers reject marriage.
8. The Mormons have a new Bible.
9. The Calvinists insist on predestination.
10. The Church of England asserts the Supremacy of the Crown.

We might continue the list to an infinite extent and now let us see what kind of creed this wondrous confusion, worse than that which scattered the workmen on the Tower of Babel, would form for the guidance of mankind. I believe that Jesus Christ is not divine, I also firmly believe that there is no Trinity of persons in God, the Scriptures and the Universal testimony of all previous ages to the contrary notwithstanding. It is also my firm belief that there is no future punishment after death, and I do maintain that baptism is a grievous error. It is likewise my solemn duty to believe and I do believe that apostolical succession is a corruption of Christianity and not revealed by God; I reject marriage as opposed to the divine law, I believe that some will be damned and others saved without any efforts on their part to avoid Hell and acquire Heaven, I believe that Joe Smith's Bible, is a heavenly revelation, I believe that Queen Victoria is the head of the Church on earth, and like a good protestant, I believe every other article of Faith which the fancies of men or women have devised, heretofore, are devising now or may devise hereafter to the end of time, provided always that the said men or women may assert that they have found the same in King James' Edition of the Holy Scriptures. Amen.—*Catholic Telegraph.*

The solemn reception of Miss Becket, the relative of the Honourable and Rev. Mr. Spencer, took place on Sunday, the 21st ult., in Birr. The Right Rev. Dr. Kennedy, Bishop of Killaloe, officiated specially on this interesting occasion, assisted by the respective pastors the Very Rev. John Spain, and the Rev. Messrs. Cleary and Keady, of Parsonstown; and a great number of other clergymen from the surrounding country also attended. This religious lady and convert has thus joined the invaluable institute of the Sisters of Mercy. The Honourable and Rev. Mr. Spencer preached on the occasion, to the delight of thousands of Catholics and Protestants. The collection was between £60 and £70. The unfortunate Crotty's are at a discount here. The double reformations and transformations of these unfortunate apostates have opened the eyes of their deluded followers. As the two of a house (uncle and nephew) have not agreed on the peculiar creed to be culled from Scriptures, interpreted by their private judgment, one wishing to have a fat living in the Establishment, and the other a ministry among the Presbyterians, and their zeal against "poor Popery" has ceased to produce any other effect than contempt.—*London Catholic.*

From the Cincinnati Telegraph.  
**TESTIMONY OF PROTESTANT WRITERS IN  
 FAVOR OF CATHOLICITY.**  
 No. I.

**UNITY OF FAITH.**

More than 2,000 years ago, when the Greeks had defeated the fleets and the armies of Persia, the generals met to determine to whom belonged the glory of having saved Greece. With questionable modesty, much imitated in our days, each voted himself the saviour of his country, but all agreed in awarding the second place to Themistocles, — a plain proof, observes his historian, that to him belonged the contested laurel. His countrymen then, and posterity since, have agreed with this observation of the historian. What was true 480 years before the Christian era is no less true now in the 19th century. The same maxim still holds; and when we find each of the rival sects of religion, and of no religion, that now swarms on the earth, allotting to Catholicity the most *probable* chance of salvation after itself, we may lawfully conclude that it is the Themistocles—the only true religion to which belongs salvation, for it is the only one which all are agreed in commending.

There is another principle equally true, which is laid down by the great Lactantius, "That is, a strong proof of a truth when it is admitted by its adversaries," by those whose self love, whose party spirit, and whose interest must lead to deny it: *satis firmum est testimonium ad probandam veritatem, quod ab ipsis perhibetur inimicus.*—Now there is not a single truth taught and believed by Catholics which cannot cite in its favor numerous Protestant authorities, both of the present and preceding times. We have in our possession an old book which proves the Catholic doctrine from the avowal even of the Reformers; but in our present article we have to deal with latter times, for in truth men now-a-days care little for Doctor Luther or Calvin, for the Right Rev. Thos. Cranmer, or the theological boy Edward. May God grant that the Protestant whose eyes fall on these pages may consider seriously and earnestly the testimony borne to the Catholic faith by those of his own religion who are the most competent to judge ministers, preachers, professors and doctors in theology; and may the Catholic receive comfort and consolation at seeing his religion thus openly proclaimed and commended by his enemies. Yet let it not be supposed that we wish by human authority to confirm his faith, which is based on the veracity of God.

Boemero, in his "Principia Juris Canonici," writes thus: "The Christian church is a society of men united in the same Christian faith for the practice of the religion of Jesus Christ. This church endures as long as it preserves unity of faith. This unity once lost, the church is destroyed." This definition utterly confounds and destroys the assertion of the Oxford writers, who maintain that the Anglican church is one of the western churches, which conjointly with the Catholic forms the church of Jesus Christ. If such be the case, where is the unity? Such assertions put forth in fine type, on

good paper, and in insinuating and confident language, may mislead the unwary; but, when tried by the practical touchstone of common sense, they seem utterly ridiculous.

De Wette, in his work on Religion and Theology, observes: "That ancient body of doctrines which was looked on as obligatory on all was never abolished, and the spirit of Protestantism did not allow another to be introduced obligatory in the same sense. It would be a dangerous reaction which would tie the Protestants down to a doctrine as unchangeable as that of the Catholics. Such an attempt would not be less contrary to the spirit of Protestantism than to that of the age, and would indeed be impracticable without a visible head of the whole Protestant church.\* What could be done is to prescribe a rule of faith for a national Church: but it would be rejected by other countries, and the Protestant Church, as a whole, would preserve its liberty. † On the other hand, this breaking in twain the bonds of unity of doctrine would be a no less dangerous experiment, as we have already experienced to our cost. We stand in need of an extraordinary unity and of a fundamental rule, for the horrible confusion which allows every one to preach to the people whatever he likes will assuredly produce unbelief and indifference for religious truth, and the rather as a numerous body of doctors, not knowing themselves what religion is, abuse the liberty of teaching, tread under foot and turn adrift the most fundamental dogmas of religion, as, for example, that of *justification*. Without doubt, the Bible is the fundamental ‡ rule from which the Protestant doctrine is drawn; but the interpretation of the Bible leaves a wide

\*This is a cool admission of the necessity of having a pope, or universal head to preserve unity of faith.

† With such a system it would be hard to determine where the unity of Protestant faith lays, for each church would have its own peculiar formularies, which might differ from each other as much as the religious systems of the ancient Egyptians, some of whom adored the animals which the others hunted and ate as a delicacy, or exterminated as a nuisance. Nor yet would it preserve the so much boasted liberty of conscience; for, when the national church was confined to a rule of faith, it is clear that individual liberty would be sacrificed, so that, in truth, there would be no liberty at all. As well might we say that the Russians are free because their government differs from that of Austria, and has a separate code of laws from that of Turkey.

‡ The Catholic, who is so much abused for neglecting the Bible, actually grounds his religion thereon: it is the foundation of his whole belief. He first goes to the Bible as a historical record; the Bible refers him to the church as having a commission and power to teach, and from the church he learns for the first time that the Bible, which he had hitherto considered merely a historical document, is an inspired volume. "We believe then in the first place," writes Dr. Wiseman, in his Moorfield's lectures, "that there is no groundwork whatever for faith except the written word of God.—The first step in the order of argument or demonstration is the scripture, which contains all the evidence that we require to establish church authority. Christianity might have existed without the New Testament being written—it could not have existed in its present constitution without the church; but although there would not have been ample ground of demonstration for that authority in any case, we now compendiously take it from those sacred records which preserve the words and actions of our Blessed Redeemer."—Preface viii.

enough field for individual opinions. We are now, then, brought to the necessity of restoring the authority of the confessions of faith, which offer a staying point of support to the interpretation of the Bible; yet, while we speak of a restoration of the authority of these confessions, we do not intend to speak of the latter, but of the spirit of it."

There is something droll in this idea of establishing confessions of faith to restrict the license of interpreting the Bible. By the Protestant principle the Bible is held out as the charter of freedom, but by way of codicil there is appended to it a confession of faith, which cancels the liberty granted in the charter. Either the confession will have no power to restrict the headlong system of interpretation, or the Bible ceases to be the charter of Protestant freedom, from which every one is at liberty to select his religion. But yet the unity which De Wette expects from his system is only specious, for, while apparently every man submits to the confession, yet this *spiritual* interpretation of it leaves him to follow the vagaries of his fancy to his heart's content. He furnishes us with a sample of this style of interpretation. We learn from scripture that Jesus Christ was born of the Virgin Mary by the operation of the Holy Ghost: this, he tells us, means merely that religion comes from God. No wonder then that such men, gifted with the faculty of *spiritual* interpretation, reduce the sacrament of the Eucharist to a commemorative rite which contains mere bread and wine, such as it was when it left the breakfast table.

Dr. Ammon,—"From the birth of Christianity until our times, the communion of the altar has been grounded on the unity of faith, not unity in one part of faith, as incredulity would have it, but perfect unity in all the articles of faith. In all the attempts at re-union which have been ever made, the first step was not a mere external union, but profound discussion, and research regarding the points in question, to arrive at sameness of doctrine by the same intimate conviction."

Augusti,—"Great as are the evils which result from separation, the union of all in the same indifference would be a still greater evil: it would be the death of all religion."

Luther had the same idea. "It is horrible (he said) barely to imagine men gathering round the same altar and communicating together, whilst some of them believe that they are taking mere bread and wine, and others that they are receiving the body and blood of Jesus Christ." Yet, what horrified even Luther, the first Protestant parson, does not at all affect our modern parsons; for it is notorious that, even in the parliamentary church, there is no union other than external. A follower of Mr. Newman will go to the communion table with a scholar of Mr. Faucett; the one believes that he receives the body and blood of Christ, the other that he receives only the symbols, so that likely, in every Protestant congregation there exists the horrible thing which made even Luther, who was pretty well accustomed to horrors, shudder and tremble.

An Anonymous Protestant Writer in the Ecclesiastical Gazette of Darmstadt writes: "If it be asked in what thing Protestants, and in particular those who are instructed, agree, pretty nearly the following profession of faith will be made. The principle of Protestantism is the free examination of Christian truths: Protestantism ends to religious liberty, the fullness of which is the great end which it proposes to itself."

The same writer continues to observe that the tendency of Protestantism is scientific, not religious; and that, since St. Paul observes that we know only in part, Protestantism will ever remain imperfect, that it is greatly so at present, because they believe only in part and that it will never be totally complete, because they possess not unity of faith.

Schlegelmacher, in his dogmatic System, observes:—"So great is the disgracement in the Protestant church, that what some regard as the essence of Christianity is for the others a mean outward form; and what by this latter is considered essential is by the first considered of little importance."

Berger, in his "Introduction to Rationalism," says—"The ministers of the Protestant church contradict each other in the most fundamental points of religion, and they cannot agree as to the great question, what ought to be done to save the soul."

Ecclesiastical Gazette of Darmstadt, June 20, 1830.—"Have not the Catholics reason to regard it as a disgrace in us that we cannot agree even as to the essentials of Christianity? Nor even can we allege as an excuse that discrepancies are inevitable, as arising out of the nature of our mind; for the diversity of methods and forms, quite compatible with union in the substance of doctrine, leaves a wide field for the liberty and activity of the mind."

Enneke,—"Unity in doctrine and faith exercises a salutary influence in the Catholic religion. Why should we not do justice to this unity? All the religions of Protestantism are grounded on certain articles of faith, which are not placed beyond the reach of reform." A Protestant author, in controversy with Enneke, had maintained that *every bird ought to sing in its own way; as if we were birds, and religion a mere cackling!*

Usteri,—"The monarchical form of government, and the temporal power of religious government preserved unity in the Christian world, and prevented it from being divided and subdivided into sects innumerable."

Foellner,—"It is better to adopt Catholicism, or renounce all idea of unity of faith."

In the above extracts the advantages and necessity of union in a church are clearly set forth, and yet it is honestly avowed that they do not exist in Protestantism, and cannot exist out of Catholicity. Calvin, in a letter to Melancthon, says, "It is well that posterity should not hear of our disagreements, for it is truly ridiculous that we who contradict the whole world should contradict each other." But posterity not only knows that the early pseudo-reformers contradicted each other, cursed each other, burnt each other, fought against each other; but posterity beholds the same or greater disagreements existing among the preachers of these days, and so far from lessening, the evil goes on increasing. Almost every city and country newspaper brings tidings of some new fanatic, some new light, some new trafficker in religion; and so it will go on, for they are not of Christ; and need not repeat the prediction of our Lord, that a kingdom divided against itself cannot stand.

From the True Tablet.

A TREATISE ON MODERN GEOGRAPHY, in which are presented, under distinct heads, the Natural Features, Productions, Zoology, and History of the various Countries throughout the World, with the Religion and Character of their Inhabitants: also Copious Tables, showing the comparative sizes of Islands and Lakes, lengths of Rivers, heights of Mountains, &c.; with an Appendix containing the Elements of Astronomy, Problems on the Use of the Globes, Directions for the Construction of Maps, and a Pronouncing Vocabulary. By the Brothers of the Christian Schools. Dublin, William Powell, 98, Thomas-Street: England, by all the Catholic Booksellers.

We have given this long title at length from the first page of the above work, because, on inspection, we find that it is fully justified by the contents that follow after it. The Treatise is all that it promises, and a great deal more than (looking at the way in which such promises are usually kept) one would be inclined to imagine at first sight. It has been a common complaint and outcry amongst Catholics, and we have ever done what lay in our power to swell the outcry, that there is an utter and shameful want of elementary books for the education of all Children—not merely the children of the poor, but of the rich and poor alike. At the time when their young minds are most sensible of impression from outward objects, events, and persons, there has been hardly an alternative other than that of keeping all children ignorant, or teaching them heresy and lies. That terrible alternative, we are delighted to say, is in a fair way of removal altogether by the admirable Christian Brothers, whose work we have placed at the head of this article. What they are now giving us is not heresy and falsehood, is not neutral books which would suit equally for Catholic and Protestant parents; but decided Catholic books, about which there can be no mistake: books which recognize the fact that the greatest matter of interest in this world and in every part of it, great and small, is the Catholic Church—its actual existence and condition where it is—its possible existence, or its absence where it is not. Not merely have the Christian Brothers done this; they have really bestowed a great deal of pains, to explore the recent works in every department of science and literature, to make their book a correct picture in little of what the world is known to contain in the year 1842; in other words, to bring down their statement to the latest date. We have really been astonished at the minute care which they seem to have shown in making their book complete in this respect; and, indeed, they have brought together such a mass of information, *de omnibus rebus*, that we have been both delighted and instructed on our own personal account in turning over their welcome pages. Not but that we have discovered here and there little matters which might, in our judgment, be improved. In fact, in books that are so purely abridgments, where so much has to be said in so few words, and where there is so little room for modifying the inaccuracy of all general assertions, it is almost impossible to avoid mistakes. But as we wish to be honest as well as friend-

ly critics, we will just mention one such inaccuracy to illustrate our meaning. In the account of the United States it is said, that "A national system of education has been recently established, but it is of such a nature that Catholics cannot conscientiously avail themselves of its advantages." This is accurate enough, perhaps for practical purposes; and to give the exact truth would perhaps have led the compilers into too great a multiplicity of details. The fact is, however, that there is not one system that can be called national; but a variety of systems; as many systems as there are states. The system, in short, are state systems, and they vary a good deal in the advantages they hold out to Catholics. Perhaps this may be thought hypercritical, and we are afraid we are getting into too censorious a vein. Let us add, that we have been particularly delighted to find under the head "Solar System," a detailed account of Galileo, and a refutation of the ordinary story about his persecution. Thank God, we have at last got a school-book in which that monstrous and impossible lie does not find a place. The full manner, too, in which the compilers have treated of the United Kingdom, and the mass of information they have brought together about our own islands, is very praiseworthy. In conclusion, we can say most truly that this is a book which, both by its contents and its price, ought to be in the hands of every Catholic child in the three kingdoms and the colonies—in fact, wherever the English tongue is spoken.

A CATHOLIC INTERMENT AT GRANTHAM.—On Sunday evening, the 21st of August, a very interesting ceremony took place in the above town. A poor man had died on Friday the 19th, and to his remains were allotted the honor of being the first interred in the new Catholic Cemetery adjoining the town. At seven o'clock, on the evening of the above-named Sunday, the funeral procession was seen moving in neat and solemn order through the principal street, and the Rev. W. Gubbins, accompanied by a cross bearer and two acolytes, with crucible and holy water, went forth to meet it and so convey it to the church. Having the sin read the prescribed prayer, the procession left the church, still accompanied by the officiating clergyman and his youthful assistants, and bent its way to the cemetery. It being the first time for the last 300 years that such a sight was seen to pass through the streets of Grantham, numbers of people were attracted by the novelty thereof, so that when it reached the cemetery the place was densely crowded. There the remaining portion of the prayers was read, and the grave sprinkled with holy water and incensed; which, being completed, the rev. gentleman delivered a short but very impressive discourse. In one part of it he alluded in touching language to the nature of the ceremonial which they had just witnessed, the very same which had attended their beloved forefathers to their final resting-places when England was Catholic and happy. During all the time the people were very attentive, and

behaved in an edifying manner. May they learn still more, to appreciate the beauty and the corresponding beneficial results of Catholic truth and Catholic practice.—*Cor.*

SINGING FOR THE MILLION.—Under this title, a popular, we might say a national system of singing, has been introduced into England by Herr Mainzer, who, after having taught thousands of the French and Prussian people, arrived about eighteen months back in London; since which period the demands for his services have spread with such surprising rapidity that he has left hardly a town of any note in England unvisited. The great advantages which this system possesses beyond all others, are the almost incredible ease and quickness with which a just knowledge of music and singing is attained; its enabling hundreds to be taught in one class, and thus placing its benefits within the reach of the humblest artisan, from the consequent smallness of expense. He who is justly titled the great Apostle of temperance in Ireland, whose proudest monument will be the permanent social happiness of his regenerated country.—Father Mathew, sent a request to M. Mainzer, as we have already noticed in this paper, to be supplied with teachers of his system, to instruct the Teetotallers in singing. This proceeding of Father Mathew, is a proof, how fully he estimates the solid benefits which would accrue to society from a more widely diffused musical education, and its high moral influence in refining the sentiments, in softening the passions and awakening the best feelings of our nature. In many countries of Europe, music has long been an integral portion of education, and it has been felt and acknowledged.

Music is the soul of family festivities and the delight of the social circle; it lies to its charming relaxation; "the raveled brow of care" is soothed by its innocent gait, and piety pours forth the full fervor of its praise and thanksgiving in its melodious raptures.

We are rejoiced to find that M. Mainzer has sent to our shores an agent in the person of Madame Mecovino Malone, for the diffusion of his system in this city and the vicinity. She intends opening classes in the middle of the present month, and we hope soon to see singing in unison, under her tuition, hundreds of pupils of both sexes, and all classes, for she intends to place the means of acquiring this method within the reach of the least opulent of our citizens.—*Freeman's Journal.*

The Order of Malta.—This order is now acknowledged in Modern Austria, and several other states. The Pope has granted it his special protection. Nothing, therefore, would be easier than to re-establish this illustrious order in all its former splendour, if France had not lost since the revolution of July, her influence in the Levant. Turkey, in effect, would have easily consented to make over to the order the city of Jerusalem and its dependencies. There the order would be an assured protector for the Christians in Syria; and Jerusalem would then, in all safety, receive within its walls those numerous pilgrims whom Europe formerly sent to it, and whose example would be now follow-

ed by many others.—Copied from the *Gazette du Zidi* into the *Union Catholique*.

THE SANDWICH ISLANDS.—Popery seems to be acting with considerable vigor in its extremes. In the Sandwich Islands its priests are thick on all the Islands, doing what they can to counteract the labors of Protestant missionaries, who first raised there the standard of the cross surrounded by books and schools.—*Journal of Commerce.*

We never before heard of Protestant, especially Presbyterian missionaries "raising the cross" in any country, though we know that where it was erected by others, they very zealously pulled it down, when they got the ascendancy. We suspect that in the Sandwich Islands they have even done the same, for when they banished the Catholic missionaries from the island, they tore down their chapel, and condemned their converts to labour on the public works until they should consent to attend the Protestant worship. Even women were condemned to this persecution for conscience sake, under the administration of the Rev. Mr. Bingham. It is true, the Protestant Missionaries were the first to preach the gospel, *secundum Calvinum*, in those islands, but as they preached without being sent, they laboured without success, until the arrival of the Catholic priests. It was only at the end of seven long years they were able to make a single proselyte, and he was a poor blind old man. Was he converted by reading the bible, or by the other books and schools with which the missionaries surrounded themselves?—*N. Y. Freeman's Journal.*

A BREAK.—An experimental trial was made on Wednesday, on the Brighton Railway between Brighton and Hayward's Heath, of the efficacy of a break which has been invented by Mr. Thornton, civil engineer, and one of the late contractors. The experiments were witnessed by Mr. Vignolles, Mr. Gregory, and other eminent engineers, and they were of a most satisfactory nature. A carriage going at the rate of 32 miles an hour was stopped within a hundred yards by means of this break, the strength of which can be increased to any extent, and it will, therefore, in all probability, be the means of adding another safeguard to travelling by rail.

PROGRESS OF PUSERTISM.—The following effusion appeared in the *Statesman* of Friday, Sept. 17:—"We find in the public papers an account of the laying of the foundation stone of a new Protestant church at Leeds, by the Rev. Dr. Hook, which manifests, in many particulars, symptoms of the superstitious spirit now so rapidly developing itself in various quarters of the established church. In the first place the money to build this church is given by 'a Penitent'; and the stone was laid under the altar 'in the name of a Penitent.' The church is to be called Holy Cross church, or, as it is commonly styled, St. Cross. Here, then, is a new English saint, who, we presume, will make way for that other saint who is a nail—we forget his name just now. The stone is laid 'on Holy Cross Day,' as the inscription testifies. Part of this inscription is the 14th verse of the 6th chapter of Galatians, as follows:—'God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.' Here, it will be observ-

ed, the authorised version is rejected, and the marginal reading substituted in an important word, 'whereby,' viz., by the cross, instead of 'by whom,' viz., by Christ. This might be unimportant in another connexion but here the design is manifest. We have then prayers, 'confirm this stone, and bless this stone,' which, though just possibly capable of a spiritual application to the figurative stone—Jesus Christ—yet are manifestly connected with the mere block of stone in a way revolting to a spiritual mind. These affairs are now becoming gross and rank, and it is our duty to watch and resist this spirit of worshipping externals, which is travelling to its ordinary consummation."—*B. Vindicator.*

#### PRAYERS FOR THE DEAD.

"The solemn usage of praying for the Dead can be founded only on the belief that there exists a middle state of purification and suffering through which souls pass after death, and from which the prayers of the faithful may aid in delivering them. The antiquity, therefore, of the use of prayers for the dead (and we trace them through all the most ancient Liturgies) sufficiently proves to us how ancient was the belief on which they are founded. From the Second Book of the Maccabees (taking these Books merely in the Protestant view of them, as an uncanonical but authentic record) we learn that the ancient Jews, on this point, held the same faith as the Catholics:—"It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins."

We cannot wonder that such a belief should be thus ancient for assuredly none can be more natural; nor, on the other hand, can anything be less consistent either with our knowledge of human nature, or notion of the divine, than such an absence of all gradation, both in reward and punishment, as the want of an intermediate state between heaven and hell must imply. What the Protestant divine, Paley, has said on the subject of Purgatory, appears to me to be founded on such sentiments as both reason and nature approve; 'Who can bear,' he asks, 'the thought of dwelling in everlasting torments! Yet who can say that a God everlastingly just will not inflict them? The mind of man seeks for some resource: it finds one only in conceiving "that some temporary punishment, after death, may purify the soul from its moral pollutions, and make it at last acceptable even to a Deity infinitely pure."

Folly agreeing with Paley on this point, it was with some pleasure I now discovered that, from Justin Martyr down to Basil & Ambrose, all the Fathers of the four first ages concur in opinion as to the existence of such an intermediate state; the greater number of them interpreting a remarkable passage of St. Paul (1 Cor. iii. 13, 14, 15) as denoting expressly some region of purgation for the soul, where the 'fire shall try every man's work of what sort it is,' and where, as Origen explains the passage, 'each crime shall in proportion to its character, experience a just degree of punishment.' Referring to the same passage of the Apostle, St. Ambrose says, "From hence it may be collected, that

the same man is saved in part, and is condemned in part;" and, again, in a Commentary on this Epistle, he remarks;—"The Apostle said, 'He shall be saved, yet so as by fire,' in order that his salvation be not understood to be without pain. He shows that he shall be saved indeed, but that he shall undergo the pain of fire and be thus purified; not like the unbelieving and wicked man who shall be punished in everlasting fire."—(*Comment in 1 Ep. ad Cor.*)—*Travels of an Irish Gentleman in search of Religion.*

CENT. II.—*Tertullian L. C.* Among the apostolical traditions, received from the fathers, and not enforced by the positive words of scripture, he reckons "oblations for the dead on the anniversary day."—*De Cor. Milit. p. 282.*—In his treatise on single marriages, he advises the widow "to pray for the soul of her departed husband, entreating repose for him, and participation in the first resurrection, and making oblations for him on the anniversary day of his death; which if she neglect, it may be truly said of her, that, as far as in her lies, she has repudiated her husband." *De Monogamia c. x. p. 955.* "Reflect," he says to widowers, "for whose soul you pray, for whom you make annual oblations." *Exhort. ad Castit. c. xi. p. 942.*

CENT. III.—*Cyprian, L. C.* "Our predecessors prudently advised, that no brother, departing this life, should nominate any churchman his executor; and should he do it, that no oblation should be made for him, nor sacrifice offered for his repose; of which we have had a late example, when no oblation was made, nor prayer, in his name, offered in the church."—*Ep. 1. 2.*—in other letters he speaks of the same offerings,—*p. 28, 67.*—"It is one thing, to be a petitioner for pardon; and another, to arrive at glory; one, to be cast into prison, and not go out from thence till the last farthing be paid; and another, to receive at once the reward of faith and virtue; one, in punishment of sin to be purified by long suffering, and purged long by fire; and another to have expiated all sins by (previous) suffering; one infinite, at the day of judgment, to wait the sentence of the Lord; another to receive an immediate crown from him."—*Ep. cv. p. 109.*

CENT. IV.—*Eusebius of Casarea, G. C.* Describing the funeral of the emperor Constantine, he thus writes:—"In this manner did Constantius perform the last duties in honour of his father. But when he had departed with his guards, the ministers of God, surrounded by the multitude of the faithful, advanced into the middle space, and with prayers performed the ceremonies of divine worship. The blessed prince, reposing in his coffin, was extolled with many praises; when the people, in concert with the priests, not without sighs and tears, offered prayers to heaven for his soul; in this, manifesting the most acceptable service to a religious prince. God, besides, thus continued to show his kindness to his servant. He had bestowed the succession of the empire on his sons; and now, in compliance with his ardent wishes, he gives him a place near the bodies of the holy apostles; in order that he may enjoy their blessed fellowship

and in their temple be associated with the people of God. He would thus also be admitted to a participation in the religious rites, the mystic sacrifice, and holy suffragans of the faithful." *De Vita Constant. L. iv. c. xxi. p. 667.*

*Arnobius L. C.* "Why were the oratories [of the Christians] destined to savage destruction, wherein prayers are offered up to the sovereign God; peace and pardon are implored for all men, magistrates, soldiers, kings, and enemies, for those who have quitted their bodies?" *L. iv. ad Gentes p. 152. Edit, Lugduni Bataworum, 1651.*

*S. Ephrem of Edessa, G. C.* In a work entitled his *Testament*, this pious and learned deacon thus speaks; "My brethren, come to me, and prepare me for my departure, for my strength is wholly gone. Go alone with me in psalms and in prayers; and please constantly to make oblations for me. When the thirtieth day shall be completed, then remember me: for the dead are helped by the offerings of the living. Now listen with patience to what I shall mention from the scriptures. Moses bestowed blessings on Reuben after the third generation. [Deut. xxxiii. 6.] But if the dead are not aided; why was he blessed? Again, if they be insensible; here what the apostle says: "If the dead rise not again at all why are they then baptised for them?" [1 Cor. 15. 29.] If also the sons of Mathathias [ii. Machab. xii.] who celebrated their feasts in figure only could cleanse those from guilt by their offerings, who fell in battle; how much more shall the priests of Christ aid the dead by their oblations and prayers?" *In Testament, T. iii. p. 294. Edit. Vossii p. 371. Edit. Ozon.*

*S. Cyril of Jerusalem, G. C.* "Then [in the service of the church] we pray for the holy fathers and the bishops that are dead; and in short for all those who are departed this life in our communion; believing that souls receive very great relief, by the prayers that are offered for them, while this holy and tremendous victim lies upon the altar.

*Fourth council of Carthage, L. C.* "Penitents who have carefully submitted, to the laws of the church, should they accidentally die on the road, or by sea, where no assistance could be given; shall be remembered in the prayers and offerings of the faithful." *CAN. lxxix. CONC. GEN. T. ii. p. 1206; See also the 29th canon of the preceding council of Carthage. Ibid. p. 1171.*

*S. Ambrose, L. C.* In his funeral oration on the two emperors, Valentinians, he says: "Blessed shall you both be, if my prayers can avail any thing. No day shall pass, in which I will not make honorable mention of you: no night, in which you shall not partake of my prayers. In all my oblations I will remember you." *In ob. Valent. T. V. p. 116.*

Of the emperor Theodosius he likewise says: "Lately we deplored together his death, and now while the prince Honorius is present before our altars, we celebrate the fortieth day. Some observes the third and thirtieth, others the seventh and fortieth. Give, O Lord, rest to thy servant Theodosius, that rest, which thou hast prepared for thy saints. May his soul thither tend, whence it came, where it cannot feel the sting of death, where it will learn that death is the termination, not of nature, but of sin—I loved him, therefore I will follow him to the land of the living: will not leave him, till by prayers and lamentation he shall be admitted to the holy mount of the Lord, to which his deser's call him." *De op. Theod. Ibid p.*

17. On the death of his brother Saryrus, he expresses the like sentiments, and utters the like prayers; he also mentions, that to the celebration of the birth day, succeeded the celebration of the day of the death. *De ob fratris sui. T. iv. p. 307.*

*S. Epiphanius, G. C.* "There is nothing more opportune, nothing more to be admired, than the rite which directs the names of the dead to be mentioned. They are aided by the prayer that is offered for them; though it may not cancel all their faults. We mention both the just and sinners, in order that for the latter we may obtain mercy."—*Her. lxxx. T. i. p. 911.*

*S. John Chrysostom, G. C.* "It is not in vain that oblations and prayers are offered, and alms given, for the dead. So has the divine spirit ordained things, that we might mutually assist one another. The deacon (in the Greek liturgy) proclaims: "For them who are dead in Christ, and for them who make a memorial of them." The victim is in the hands (of the ministers); all things are ready; the angels and the archangels assist; the Son of God is present; a holy horror seizes the minds of the people while the sacred rite is celebrated. And do you think, that this is done without effect?—Let us then aid these our brethren. For if the offering of Job could benefit his sons; why should you not believe, if you make offerings for the dead, that they may receive some consolation from them? God grants favours to the prayers of others, as St. Paul teaches: "You helping withal in prayer for us; that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf." (2 Cor. i 11.) Let us not tire in affording aid to the dead, in offering prayers for them: prayer is the common victim of the world." *Homil. xli. in Ep. ad Cor. T. x. p. 467.* "Let us pity them: let us aid them as we may be able; let us obtain some comfort for them; small indeed, yet still some comfort. But how; by what means? Ourselves praying, and entreating others to do the same, and for them unceasingly giving alms to the poor. Hence comfort will be derived. God has said: "I will defend this city to see it for my own sake, and for my servant David's sake." (3 Kings xix. 34) If the remembrance alone of a just man was so prevalent; what may not works effect? It was ordained by the apostles, that, in celebrating the sacred mysteries, the dead would be remembered; for they well knew, what advantage would thence be derived to them. Will not God be propitious, when he looks down on the whole assembly of the people, raising the hands up to him; when he beholds the venerable choir of the priests, and the sacred victim lying on the altar?" *Homil. iii in Ep. ad Philip, T. xii p. 32.*

*To be continued.*

GERMANY.—Twenty persons have abjured the errors of protestantism in the Church of our Blessed Lady at Munich since Easter last. A subscription set on foot in that city for the relief of the exiled clergy of Spain, at the head of which is the king, has produced the sum of 33,000 francs, which has been transmitted for distribution to the Archbishop of Besancon.—*London Catholic.*

**ARRIVAL OF THE GREAT WESTERN.**

The steamer Great Western, Capt. Hosken, from Bristol, arrived yesterday afternoon, after a passage of a few hours over fifteen days, having encountered strong Westerly gales nearly the entire distance from the Banks of Newfoundland. The Western brought one hundred and four passengers, among whom we notice Mr. Derrick who is reported to be the bearer of the ratified treaty, the Hon. V. Maxey late charge d'affaires at Belgium, M. Pigeot, charge d'affaires of France, and M. Louis de Borg, consul of France.

The date by the Western are London and Liverpool to the 22nd of October inclusive.

The iron trade is very dull. The latest accounts from Stowbridge mention that one of the works in that place, which has usually paid from £1,500 to £1,600 for carriage per quarter, now only pays about £70.

**THE WAR IN CHINA.**

The London papers—or some of them at least, foremost among which are the Times, Herald and Spectator—are striving to fasten public attention upon the impolicy of continuing the Chinese war, with a view, apparently, of bringing about its discontinuance, at the very first opportunity. The enormous expence at which it is carried on; compared with the little progress made toward a satisfactory issue, is strongly insisted on as a powerful reason for getting rid of it.

The Herald makes the following remarks, in commenting on the news received of the taking of Chapoo.

We have buried a regiment in Chusan—bombarded, occupied, and evacuated a few seaport towns, taken and sold Canton, and have slain 6,000 Chinese, and these feats we have accomplished at a cost of upwards of three millions sterling. But we have utterly failed in the object of the war; they recede from our grasp as rapidly as we advance; the more blood we shed the more do we unite the Chinese, and the more do we stimulate them to patriotic martyrdom.

**LATE FOREIGN NEWS.**—The *Calabria* sailed from Liverpool on the 19th ult. and arrived at Boston on the 2d instant. The following extracts form the most important items received by this arrival:—

**India and China.**—The Overland Mail brings dates from Bombay to the 27th of August, and from China to the 29th of June.

The troops of Candahar and Jellalabad have been ordered to move forward upon Cabul.—The Afghans appear to have treated the ladies who are now prisoners in their hands, with great respect. An army of reserve was ordered to assemble in November next, on the Sutledge; and a corps of observation is to be formed in Scinde, to be under the command of Sir Charles Napier. Rumours assert that Akbar Khan, whose great object is delay, had sent on to Jellalabad another of his prisoners, Captain Lawrence, to try and make some further arrangements.

Probably the next mail may bring advices of the occupation of the Afghan capital; for, to the forces which would be directed against it, the Afghans could not possibly offer any effective resistance. It is clear, however, that owing to the indecision which Lord Ellenborough has displayed upon this subject, much valuable time has been lost, and the winter will be at hand before the operations can be brought to a close.

The transports sent from England with the reinforcements had arrived. The 78th Highlanders and 86th regiments, having made rapid passages, reached Bombay the beginning of August.

Some of the men had died of cholera. The 24th Regiment from New South Wales, had also arrived there. The resolution and activity displayed by the British Government on this occasion, has infused new vigour into the whole of the Hon. Company's service.

The examination into the causes of the Cabul disasters was continuing, under the superintendance of Mr. Cameron, the law commissioner.

By a letter from Jellalabad, by the last mail, it would appear that the Afghan war is, in all probability, by this time at an end. The negotiations which Akbar Khan had opened with General Pollock would, there was every rea-

son to believe, be immediately brought to a successful termination.—Akbar had proposed to surrender his captives at once on receiving an assurance that Dost Mahomed would be released by the Indian government, and that Afghanistan would be evacuated by the English army. These terms had been so favorably received by Generals Pollock and Sale, that they were about to be accepted by those gallant officers.

The writer of this letter adds that the release of the British captives might be expected shortly, and that the war in Afghanistan was in reality terminated. The writer was himself a party to the negotiations, and his letter is addressed to a near relative in this country, deeply interested in the happiness and comfort of one of the captives.

**CHINA.**—The news from China is not, and indeed, could not reasonably be expected to be very important, as the last of the reinforcements from India and England had only just arrived out when the advices came away; and it would probably be about the 20th of June before the troops would be concentrated at or in the neighborhood of Chusan, and ready to undertake operations of a more decisive character than those which have been recently carried on. The city of Capoo, the seaport from which the Chinese trade to Japan is carried on, and which was defended by 10,000 men, has been taken by the forces under Sir Hugh Gough, after some loss sustained in subduing a body of 300 Tartars who had shut themselves up in a building; and fearing that no quarter would be given by the English, made a very desperate resistance. Generally however, the Chinese commanders and troops engaged in this affair showed just as little skill or progress as in any of the previous encounters which have taken place during the war.

With respect to the plan for future operations, nothing to be at all relied upon appears to have transpired at Macao.

The reports contained in some of the newspapers of a difference of views between Sir Henry Pottinger and the military commander, are but too well founded. Sir Henry appears not to have approved of the way in which the military operations in the north have been carried on during his absence at Canton; and he seems to have been particularly averse to the virtual abandonment of Chusan to the Chinese (Sir Hugh Gough having merely left the garrison of 300 men in a small fortification.) after the envoy had announced in a proclamation that the island would be retained under British authority; and that merchants might safely resort thither for purpose of trade. It was hoped that the arrival of Lord Saltoun, who went out with the reinforcements from England, would have the effect of introducing a better understanding between the civil and military authorities.

If the expedition should move upon Peking, we can hardly expect to hear any news of consequence from it before the beginning of January.

**HYDROPHOBIA.**—The following is from the pen of Mr. J. A. Ainslie, the eminent veterinary surgeon:—

"My predecessors, Messrs. Blaino and Youatt, as well as myself, have been bitten by a rabid dog, and we are still alive; and we have operated on some hundreds of human beings who have been bitten by rabid animals, and in no case has there been loss of life.—The preventive is as follows:—The person bitten should as soon as possible thoroughly wash and cleanse the bitten part; not suck the poison from the wound as is too commonly done, for inoculation may take place by an abrasion on the lip. If the wound be superficial and rugged, let the edges be removed with a pair of scissors, and then apply freely to every part the nitrate of silver, commonly called lunar caustic, and which may be had at any druggist's shop. If the wound be punctured one, as in some cases it is from the tusk of the animal going deep into the flesh, the stick of caustic must be carefully pointed, that it may reach the bottom; if necessary the wound should be enlarged, care being taken in the use of the knife or the poison may be carried by it over the fresh surface of the wound, and neutralises the poison, which comes away with the destroyed surface without the absorbents acting upon it, and if freely applied to the part affected, the patient may feel himself perfectly safe. I do not recommend the application of a poultice after the operation, but let the wound remain exposed to the atmosphere, and should any inflammation ensue, it may be relieved by dressings of olive oil."

**WHOLESALE STATIONERY & SCHOOL BOOKS WAREHOUSE**

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

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

**ACCOUNT BOOKS.**

Comprising Ledgers, Journals, Cash Books, Day Books, Letter Books, Blotters, Memorandum and Pass Books, various sizes, quantities, ruling and bindings; Copy Books, Slates, Slate Pencils, Black lead Pencils;

Bibles, Testaments, Psalm Books, English and Catholic Prayer Books, in great variety and very cheap. Their stock of

**SCHOOL BOOKS**

Embraces all that are generally used in Western Canada, and as it is extensive, orders for large quantities can be executed at any time. Merchants and Teachers will find it to their advantage to select their supplies where such varieties can be obtained, and at prices where cheapness is an object.

**FANCY STATIONERY**

Of every description always on hand, and their stock of Printed Books embraces the standard works of the day on almost every subject. Orders from the Country punctually attended to, and books obtained direct from England or the United States, to complete Libraries.

A. H. ARMOUR, & Co., King Street, Hamilton.

November 1, 1842.

Office of the Clerk of the Peace, Hamilton, 15th October, 1842.

WITH reference to the following order passed by the Magistrates of this District of Sessions in January of this year, viz:

"In open Court, 12th January, 1842, ORDERED, that a public notice be put in each of the Hamilton papers immediately after the sitting of the next October Sessions, notifying all persons in the District, that no License to retail Spirituous Liquors will after that date be granted to Groceries, or persons keeping Groceries under the same roof, and that the notice be continued in the said different papers until the regular licencing day, being the 20th December."

By the Court.

W. B. VANEVRY, Chairman.

Notice is hereby given to all concerned to govern themselves accordingly.

ARTHUR GIFFORD, Clerk of the Peace.

**LETTERS AND CASH RECEIVED.**

Hamilton—Lady McNab, 15s.; Ed. Alton, 7s. 6d.

**WHIRLICAL CALCULATIONS.**—What a noisy creature man would be were his voice in proportion to his weight, as powerful as the grasshopper's which may be heard at the distance of one-sixteenth of a mile. The Kolibri weighs about an ounce, so that a man of ordinary size weighs about as much as 4,000 kolibris. One Kolibri must weigh at least as much as four grasshoppers. Assuming, then, that a man weighs as much as 16,000 grasshoppers, and that the voice of one of these may be heard at the distance of one-sixteenth of a mile, that of a man, were it in proportion to his weight, would be audible at the distance of 1,000 miles; and when he sneezed he would run the risk of bringing the house about his ears, like the walls of Jericho at the sound of the trumpets. Assuming, further, that a flea weighs a grain, which is something above its real weight, and that it is able to clear one inch and a half at a spring, a man of 150 pounds weight would by the same rule, be able to make a spring over a space of 12,500 miles, and, consequently, leap with ease from New York to Cochin China, or round the world in two jumps.

**GENUINE DRUGS AND MEDICINES**

(WHOLESALE AND RETAIL.)

**M. C. G. S. P. E. R.**

BEGS leave to inform his friends and the public, that he has just received an extensive and general assortment of **DRUGS AND MEDICINES, Paints, Oils, and Dye Stuffs; English French and American Chemicals, and Perfumery, &c. &c.**, which he will sell by **WHOLESALE AND RETAIL,** at the smallest remunerating profits for Cash.

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

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

Hamilton, July 22, 1842. 46

**CABINET, FURNITURE OIL AND COLOUR WAREHOUSE,**

KING-STREET, HAMILTON, Next door to Mr. S. Kerr's Grocer.

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

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

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

**WINER'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. WINER,** 10 CHEMIST, King street, Hamilton.



**LIN'S**

**CELESTIAL BALM OF CHINA.**

For the cure of all diseases of Men or Beast that require external application.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The above is for Sale, at all the Druggist Shops in Hamilton.

October 5th, 1842.

**Cure for Worms.**

**B. A. FAHNESTOCK'S VERMIFUGE;**

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

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

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

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

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

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

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

**FALL AND WINTER FASHIONS**

FOR 1842

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

**C. H. WEBSTER,**

**CHEMIST AND DRUGGIST**  
King-Street, Hamilton,

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

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

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

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

*Horse and Cattle Medicines of every Description.*

Physician's prescriptions and Family recipes accurately prepared.

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

Hamilton, May, 1842.

**Carriage, Coach, and Waggon PAINTING.**

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

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

**C. GIROURD.**  
Hamilton, March 23, 1842.

**GIROURD & McKOY'S**

**DIVERY STABLES**

Near Press's Hotel. HAMILTON.

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

**SHIP INN.**

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

N.B. A few boarders can be accommodated.  
Hamilton, Feb. 23, 1842.

**NEW HARDWARE STORE.**

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

**H.W. IRELAND.**  
Hamilton, Oct. 4, 1841.

**PAPER HANGINGS.**

**2,000** PIECES of English French, and American PAPER HANGINGS, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by

**THOS. BAKER.**  
Hamilton, Aug. 1, 1842.

**WEAVERS' REEDS**

**600** STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by

**THOS. BAKER.**  
Hamilton, August 1, 1842.

**PATRICK BURNS,**

**BLACKSMITH, KING STREET,**

Next house to Isaac Buchannan & Cos large importing house.  
Horse Shoeing, Waggon & Leigh Ironing  
Hamilton, Sep. 22, 1841.

**PRINTERS' INK.**

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

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

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

**THE CATHOLIC.**

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a RELIGIOUS—MORAL—POLITICAL—and HISTORICAL character; together with Passing Events, and the News of the Day.

**PUBLISHED** on WEDNESDAY MORNINGS, in time for the Eastern and Western Mails, at the Catholic Office, No. 21, John Street, Hamilton, G. D. [Canada.]

**TERMS—THREE DOLLARS**

HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

**PRICE OF ADVERTISEMENTS.**

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

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

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

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

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

\* Produce received in payment at the Market price.

**LETTER-PRESS PRINTING**

**OF EVERY DESCRIPTION**  
NEATLY EXECUTED.

**AGENTS.**

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

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