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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] SEPTEMBER 13, 1843.

NUMBER 52.

THE CATHOLIC

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

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

REPUTATION OF THE CHARGE OF RELIGIOUS PERSECUTION URGED AGAINST THE CATHOLIC RELIGION;

Being an abridgement of his fourth letter to a Prebendary; by the Right Rev. John Milner, D.D., F. S. A.
(Continued.)

We now proceed to general councils, on which a common citation is the third canon of the fourth Lateran council, held in 1215, which excommunicated all heretics, and ordered that they should be delivered up to the secular power to undergo due punishment, and that the latter should be obliged, under pain of ecclesiastical censures, and the loss of their lands, to extirpate all heretics resident upon them. It is true, one of our ancient historians denies that these canons in general were the acts of the council itself; and that of one of the most learned Protestant divines asserts that the canon above quoted, in particular, is spurious.†

Without, however, entering into those discussions, it is proper to state, that there is an essential difference, with respect even to general councils, between defining articles of faith, such as those which condemn the impieties of the Albigenses, in the first canon of this council, and ordering exterior points of discipline, such as those in question, are in the third canon. The former are considered as immutable truths, and regard the whole Church. The latter are frequently limited, with respect both to time and to place, and have no force whatever upon individuals, until they are received and published in the several parts of Christendom; by the civil power, in what regards civil matters, and by the ecclesiastical, in what appertains to the Church. Thus many exterior ordinances of discipline, which were decreed in the last General Council of Trent, not having been received in this kingdom, in France and in many other countries, are not therein considered as obligatory by the strictest Catholics. And thus the canon in question, admitting it to be genuine, & to have been received in some places formerly, with respect to the particular case for which it was decreed, has confessedly no force now in any part of the Church, as those can testify who have travelled in Catholic countries.* In the next place, we observe with the continuator of Fleury, that the ordinances of this council with regard to temporal matters, such as the corporal punishment of heretics, the deposition of magistrates and feudatory princes, particularly of the Earl of Toulouse, who was here glanced at, were made with the concurrence of those who had competent authority in these matters. I speak of the different temporal sovereigns of Christendom, most of whom attended this council in person, or by their ambassadors, particularly the emperors of Germany and Constantinople, the kings of England, France, Hungary, Arragon, Sicily, Jerusalem, and Cyprus, with a great number of inferior potentates.† Lastly to speak of the justice of this canon; it is to be

remembered, that in the catalogue of heresies which have prevailed in different ages, there was one of so impious, so perfidious, & so infamous a nature, & above all so destructive of the human species, that a pagan government would have betrayed its duty, which neglected to extirpate it by fire and sword. Such were the heretics against whom those severities, of which Protestants complain, were decreed by a concurrence of the civil and ecclesiastical power, in the fourth Council of Lateran.

The system of which I have been speaking, whatever might be its origin among pagans, was introduced among Christians by Cerdon, Marcion,‡ and other Gnostics, in the age immediately following that of the apostles. The person, however, who reduced it into form, and was chiefly instrumental in propagating it, was the Persian heresiarch, Manes, in the third century. The leading tenet of it was the doctrine of two principles, or deities; one, the author of good spirits, of the New Testament, &c.; the other, of bad spirits, of the flesh; of the old law, and of the Old Testament. Hence by a necessary consequence, flowed the impieties and abominations above alluded to, which all contemporary writers, and the judicial acts still extant, proved to have been held by the Manichæans; their denial of Christ's incarnation, their defiling the volumes of the Bible and the plate of the altar, their avowed system of perjury, their condemning the use of all animal food as impure, and still more the propagation of mankind, as concurring to the work of the evil deity, whilst they let loose the reins to every sensuality which was not productive of that important end. This heresy, like most others, branched out into a great variety of sects, and assumed different names; the current, however, of its leading doctrines is clearly traced, through the countries which it has principally infected, from the infancy of the Church down to a late period in the middle centuries.

It was against these pests of society and human nature, that fires were first lighted in the west, not, however, by a pope, or any other churchman, but by the religious King of France, Robert, in 1022; and it was to repress and root out these, when, confiding in their numbers and the power of their protectors, they proceeded to propagate their opinions by the sword, burning down churches and monasteries, and and perpetrating indiscriminate slaughter on all ages, degrees, and sexes, that the crusade of our Simon de Montfort and the inquisition were set on foot, and the canons passed. Mosheim, speaking of the Albigenses, Turlupins, Beghards, or brethren of the free spirit, as they called themselves, in the 13th century, says: "Certain writers, who have accustomed themselves to entertain a high idea of the sanctity of all those who, in the middle ages, separated themselves from the Church of Rome, suspect the inquisitors of having attributed falsely impious doctrines to the brethren of the free spirit. But this suspicion is entirely groundless, &c.... Their shocking violation of decency, was a consequence of their pernicious system. They looked upon decency and modesty as marks of inward corruption.... Certain enthusiasts among them maintained, that the believer could not sin, let his conduct be ever so horrible or atrocious."—*Eccles. Hist.* vol. iii. p. 284, Maclaine's translation. See, also, the *Protestant Centuriators*, and the *Dictionary* of Cooper, Bishop

* See the answer to Abernethy, by Bishop Hay; and Dorrel's case stated, in answer to C. Lesley, &c.
† Fleury, *Hist. Rec. Contin.* l. xvii. § 49.
‡ Tertul. *advers. Marcionem.*

of Winchester, concerning the Albigenses.

From the persecution of the Albigenses, we pass on to those exercised against Wycliff and Huss, by the Council of Constance. As to the former of these it is usual among Protestant writers to extol his courage and vigour of mind, excuse his errors, and condemn the impotent vengeance of the council, in causing his bones to be burnt. A spirit of candour, however, would lead to the discovery of something like toleration in the conduct of those, who, whilst they condemned Wycliff's errors, left his person unpunished and unmolested during the whole of his life, and an impartial view of the dreadful effects of his doctrine in this and other countries, would have disclosed, in the ordinances of the council against his memory and remains, not an act of vengeance, but a wise and salutary instruction to mankind.

Few inflammatory writers have approached to the seditious excesses of Wycliff, where he teaches the people, that if they can discover any mortal sin, that is to say, any signal violation of sobriety, chastity, piety, meekness, or humility, in their rector, bishop, magistrate, or sovereign, they are at liberty to disclaim his authority; and depose him if he be in their power; or have, like him instructed us, that we are not obliged to pay our taxes or our tithes, or to regard any laws or statutes, unless the justice of them can be demonstrated from Scripture; or have proclaimed the sinfulness of the clergy possessing any temporal property, and tumultuously called upon the people to assist in despoiling them of it. I pass lightly over a great number of other impious and seditious tenets of Wycliff, and his chief disciples, John Ashton, Nicholas Hereford, William Swyngherberry, &c. tending to the destruction of all religion, natural as well as revealed, and to general robbery, massacre, & anarchy; such as that God ought to obey the Devil; that all human actions happen by inevitable necessity; that literary institutions, such as colleges and universities, are diabolical; that it is unlawful to pray in churches, or to keep holy the Lord's day; that if ecclesiastics are guilty of any sin, their temporal princes ought to cut off their heads; and that if the prince himself be guilty of sin, it is the business of the people to punish him ††

* "Nullus est dominus civilis, nullus episcopus, nullus prelati dum est in peccato mortali." *Opiniones et Conclusiones Mag. M. Wycliff, error 7, Knyghton, col. 2648; Walsing. Hist. Ang. p. 283.*

† "Ubi leges humanae non fundantur in Scriptura Sacra evidenti non tenentur obedire."—*Walsing. Ibid.*

†† "Est contra Scripturam Sacram quod viri ecclesiastici habeant temporales possessiones."—*Knyght. col. 2648.* "Nunquam erit bona pax in regno isto, quosque temporalia ista auferantur a viris ecclesiasticis, et ideo rogatur populum, manibus extensis, ut unusquisque adjuvaret in ista materia."—*Walsingham. p. 284.*

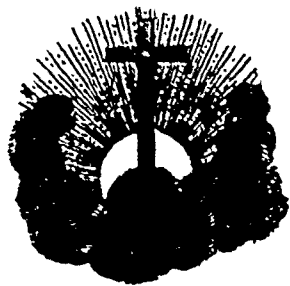
††† "Dens debet obedire Diabolo."—*Hæres. Wycliff. Knyght. col. 2648.*

§ Art. 27, Wycl. Condemn. In Concil. Constan.
¶ *Ibid.* art. 29.

** Hypodig. *Walsing. p. 597.*
†††† "Quod si persona ecclesiastica deliquerit, et se non emendaverit, licetum est dominis secularibus, hujusmodi radere per scapulas. Si quisque temporalis deliquerit, licetum est popularibus ipsuin corrigere."—*Knyght. col. 2657.* A learned Protestant doctor, speaking of the laws against those innovators, says, "it was not for their speculative opinions, considered purely as such, that the followers of Wycliff were prosecuted, because, in certain respects, they maintained opinions derogatory to the rights of princes, injurious to society, and contrary to the laws in force." He proceeds to quote Archbishop Parker (*Antiq. Britan.*) in proof that "the laws made against them were necessary, on account of the tumults they occasioned and the terror they were of to civil government."—*Dr. Fiddes's Life of Card. Wolsey, pp. 33, 39.*

† *Mat. Paris, ad dict. an.* † *Collier's Ecc. Hist., vol. i. p. 424.*

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



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, SEPT. 13, 1843.

The encouragement we have received from our Rev. and dear brethren, and others in Canada, induces us to venture again for another year upon the publication of the Catholic. It is not possible, we would say, that the Catholics, so numerous in this Province alone, are not capable and willing to support this one English paper, published in defence of their holy religion, when there is scarcely a township in Canada, east and west, which does not maintain and keep afloat several journals—all of which, with few exceptions, are inimical to Catholic principles.

We rely on our Rev. and other agents, for their zeal in disseminating the Catholic among their Friends and Parishioners; as its continuance depends entirely upon their successful exertions.

In concluding the present volume, we have to assure our paying Subscribers who have proved their zeal and attachment to their holy religion, and whose names we have and shall have before us, that we shall not neglect, in the discharge of our sacred functions, to pray for their happiness and prosperity, temporal and eternal.

As for those who have subscribed and not paid, leaving us in the lurch, and in debt; and as much as in them lay destroying our medium of necessary instruction to our people and BRETHREN IN IGNORANCE; those at least who could and would not discharge so paramount a duty, we pray God's pardon of their sin, and recommend them to His merciful forgiveness.

We are happy to learn the elegant and affectionate reception which the Right Rev. Dr. P. PHELAN received from his people at Bytown, on his first visit to them, after his Consecration.

The Right Rev. Bishop Gaulin, owing to indisposition, has made over to him the whole charge of the diocese of Kingston, whither the new Bishop intends to proceed without delay.

We learn from Dundas that our Subscribers there have not received their papers of Wednesday Aug. 6. We assure them that their papers were duly mailed from this office.

LATEST NEWS FROM ENGLAND.

Parliament had been occupied with the Irish Poor Laws, Immigration to Canada, the Treaty of Washington, Revision of the Tariff, and the Foreign Policy of Great Britain.

The British Parliament was to be prolegued by the Queen in person, on Thursday, the 24th ult.

Father Mathew, the "apostle of Temperance," after visiting Manchester and Liverpool, had proceeded to London, where he was holding vast meetings in the suburbs, and administering the pledge to thousands daily.

Harvest prospects looked brighter. The weather during the last ten days, has been every thing that could be desired.

The Protestant Association, at a meeting, adopted a memorial, which has been signed by the President, Vice Presidents, and other persons connected with the society, addressed to the archbishops and bishops of the United Church of England and Ireland, directing their attention to the fearfully rapid spread of tractarianism, and praying their lordships to exert their influence in suppressing its extension. Memorials are reaching the right reverends daily, some from bodies, as in the case of the Protestant Association, and others from particular parishes throughout the country.

Near Manchester there had been another turn out of the factory operatives. Wales was in the same unsettled condition. In Ireland also things were also in the same condition of agitation, but without any progress.

In Wales, where during the last three months, matters have been very unsettled Rebecca still continues active, knocking down toll-bars and toll-houses with undiminished vigor, sometimes almost under the noses of the military. A great number of the obnoxious toll-bars have been abolished by order of the magistrates, and arrangements are in progress for still further reducing the number; but this concession to the grievances of the people has only emboldened them to raise their demands.

In Ireland matters continue stationary. One or two exciting debates have taken place in Parliament on the subject of the present anomalous state of that country, which have exhibited some of the members of the Conservative party attacking, with great bitterness, the do-nothing policy of the Government. Neither the rent nor the exertions of O'Connell suffer any diminution. Foremost in the Parliamentary fight has been Lord Brougham, to whom the present condition of Ireland is a source of great uneasiness, and who, for the purpose of putting an end to it, has been thrusting his services on the Government; but they have repulsed him.

A great—perhaps the greatest demonstration yet made in favour of repeal, took place at Tara Hall—a memorable spot in the early history of Ireland and its Kings, and celebrated even in late years by the resistance which was made there to the King's force by the "Croppies" in the Rebellion of 1793—on Tuesday last. All the accounts concur in present-

ing this as the greatest of all the "monster meetings." The various papers, Whig, Tory and Radical alike, agree with O'Connell's description of this being the crowning gathering of the Repeal agitation. The day selected was a strict holyday in the Roman Catholic Church—the festival of the Assumption—all the ceremonies of religion were brought to bear upon the enthusiasm of the meeting. Mass was celebrated three or four times before the commencement of the proceedings, and prayers were offered up for the repose of the souls of those whose bones were mouldering beneath. O'Connell's speech was in the best style—more earnest and impassioned, and less flippant than usual. "I feel," exclaimed he, "the awful responsibility to my country and my Creator which the part I have taken in this great movement imposes upon me." This meeting has excited more alarm on this side of the water, as connected with the repeal movement, than any former one—or indeed all put together. The Times has the most desponding article which has yet appeared in its columns on this now alarming subject of repeal. A crisis, it is admitted on all hands, is not distant.

LISBON.—We are indebted to a correspondent for the following paragraph:—"In the course of a short time the Portuguese Church will again appear before Christendom with renewed lustre, for the honest materials are here in extensive abundance. The new establishment for the propagation of the faith and missions is hourly progressing. The enthusiasm of the people is lively and universal. Church persecution appears to have come to a full halt, and the good old-fashioned Christians are beginning to respire more freely and confidently, with all in good humor, and all symptomatic of a favorable future. Protestantism, with all her busy offspring, may bid a long farewell to their inroads on the Catholicity of the Portuguese people, who never at any period felt a great relish for religious, or even other novelties. They are just to-day the same people I first found them twenty-five years ago, with the exception of a few Anglicanly-educated *petits-maitres* and *sensual philosophers*. Few nations, or better perhaps, none, can excel the Portuguese in the rectitude and urbanity which they had long the happiness to imbibe from the dogmas & doctrines of true religion, rendered solid by the good example of parental tradition. This proves your position, that no people appear properly cultivated, or of honourable and dignified principles, without Catholicity." Mr. Joyce, the rector of St. Patrick's College, is at present on a visit to his friends in Ireland. Previous to his departure, arrangements were made to open the halls of that old college for the general education of youth, in order to enable the reverend occupiers to keep this ancient establishment, hitherto devoted to clerical education, from falling into utter dilapidation. The late change of government under Don Pedro deprived this college, as well as others, of several sources of revenue, leaving it scarcely sufficient to give food to three old priests. The King's father and brother, have arrived here from Brest. They have already commenced dispensing many municipal donations to various public charitable establishments. They attended at the chapel Royal on the solemn festival of Pentecost."—*Tablet*.

MORE CHURCH, TROUBLE.—Sir Robert Peel may well cry—

"The Church! the Church! for ever breaks my peace."

The Church was his great ally in opposition, and is his great trouble in power. In England, the Church has urged him on to the Education Bill of Sir James Graham, and subjected him to an ignominious defeat. In Scotland the Church has been split under his guardian care; and having taken the right course, as to the Scotch Church, up to this time, he now, trembling at the consequence of doing right, is allowing Lord Aberdeen to float the judges, to carry through a parliament a lie, and to give up what the Scotch Church most improperly required. In Ireland, the Church is the great grievance, and the difficulty of dealing with it is that which keeps him in his present disgraceful state of imbecility. Hitherto, the reliance of the Tories has been upon the Presbyterians of the North of Ireland, but now they are in fire. For 200 years it has been their practice to celebrate marriages. But latterly, the Church clergy grasping everywhere, have procured a decision that the marriages of Presbyterians with those of any other sect, by Presbyterian ministers, are not legal. These marriages have been numerous, and the question therefore involves the tranquility, the legal rights, and the property of innumerable families. It involves also the position of the Presbyterian ministers, whom this decision reduces to the position of laymen in the eye of the law. For several years this great question has been in litigation, passed on by the Episcopalian clergy, and the law expenses being paid by the Lord Primate. It has now come before the House of Lords, who have required the opinion of the judges, which was given last week, confirming the invalidity of the marriages, and declaring that the common law only recognises marriages as valid when celebrated by clergymen in priest's orders. Of course this has thrown the Presbyterian clergy and people into great alarm and indignation. The annual assembly of the Presbyterian Church of Ireland was sitting at Belfast when the news of the decision of the judges arrived, and instantly took up the question vehemently. No doubt an act will be passed legalising such marriages; but the Presbyterians, like the Wesleyans here, will not soon forget the annoyance which the Church inflicted upon them, and the injury which she designed. Several of the Presbyterian ministers declared that they considered this measure but as the foreshadowing of coming events, and of a series of persecutions by the Episcopalian, similar to those endured by their ancestors in the time of Charles II. The Assembly had previously been engaged in deliberations as to the best mode of securing the return of members of Parliament to represent their views; and unseemly as it is for an assembly of ministers to become an electioneering club, there can be doubt that their political tendencies will be greatly strengthened by this event.—*Examiner*.

THE CIRCUS AGAIN.

Rockvill and Stone's managerie of horses and two foot buffoons, at the last accounts, was down at Montreal. We are somewhat surprised to find the "Transcript" of that city defending this egregious humbug, on the ground that the company disburse as much as they receive, the expenses which they have to meet being so great. This we take to be no argument at all for a thing, the obvious tendency of which is to induce idleness and vice in any community on which it obtrudes itself. Admitting that they do spend the money in the place where they receive it, is there nothing wrong in transferring the wages of useful industry to the hands of profligate idleness? The robber and the pickpocket may also expend the proceeds of their calling in the neighbourhood of their depredations; but will any body set up this as a defence of the robber and the pickpocket? The good arising from the mere circulation of money is much more than counterbalanced by the evil arising from the countenance given to these mountebanks by [Protestant] clergymen and others of influence in society, who make it a cardinal sin to give encouragement to any institution, religious or other, which is not based on their own exclusive partizanship. At the same time that a minister tells his flock on Sunday that it is a heinous crime on their part to co-operate with any other than the members of the particular church of which they profess to be members, in the promotion of a cause, or causes, which all good members of society, of what every creed, acknowledge to be good, how often do we find him on Monday, paying as liberally as others for a ticket of admission to some trumpery circus, and applauding as loudly as the lowest groundling who knows no better, the coarse thread-bare jests, the untranslatable but very intelligible innuendoes, and the disgusting grimaces of a marked or painted harlequin? He can spare a dollar or two in support of a school of open profligacy and profanity, while he teaches both by example and precept, that it is a sin to give a farthing to promote the objects of religion and virtue, in common with others who differ from him in matters of unessential and sometimes meaningless, though it may be, harmless form.—Just so it is with the "Loyal" politician who lives, and breathes, and has his being, in denouncing Yankee political institutions, at the same time that he unscrupulously pays away his money for the support of a set of wandering pedlars of abominations dug out of the lowest sinks of that debasing republicanism, of the contaminating touch of which he affects so much abhorrence. It is only because we see it, with surprise and regret, bolstered up by a respectable portion of the Press, that we have again alluded to the progress of this most execrable moral pestilence.—*Woodstock Herald.*

From the Catholic Telegraph.

The immense and rapid advancement which Divine Truth is making at present throughout the world, excites the animosity of those who from ignorance or interested motives resist its progress

amongst men. People of education and discernment are at length beginning to open their eyes to the monstrous absurdity of allowing every person to interpret for himself the revelations of God, bringing down the divinity to a level with their own passions and prejudices. It is this blasphemous assumption which has made Protestant Christianity what it is now notoriously, a disjointed, confused medley of innumerable contradictions, embracing every whim which every theological mountebank has started either for his own sordid purposes or the gratification of a most foolish pride. Infidelity since the time of the reformation has become rampant in the world; from assuming to interpret the Scriptures as they pleased, men have passed to the extreme of ridiculing the divine volume and; the latter is as naturally the result of private judgment as the former. Of this every anti-Catholic paper furnishes too many proofs. Take the following from one which has taken for its motto—"I am set for the defence of the Gospel." The editor replying to a correspondent uses the following language. "He never heard me speak lightly of Moses or of George Washington—much less of Jesus. I believe that Moses and Washington were very great Generals. There is no need of undertaking to ascertain which of them was the worthier man, all things considered. In the days of Moses aggressive war was justified amongst men in their great ignorance and barbarism. Washington enjoyed great light.... Jesus was a great philanthropist according to the better parts of this history of him. The love principle, said to have been preached by him, lies, as I view it, at the foundation of a human felicity.... Now it matters nothing to me who was the first, the second or the last to preach this doctrine—whether it were Socrates, Jesus, Confucius or some other."

This is a specimen of the result produced by private interpretation of Scripture. First they extract one creed from the Bible, then they find another, next they slide into a third system, after this some others follow and finally the word of God is thrown to the dogs, and Socrates and Confucius are brought into comparison with Jesus Christ! By this pernicious principle Society has been sadly afflicted; its charities have been extinguished, and the love which ought to prevail amongst neighbors has been sacrificed to the Idol of Sectarianism. Against this doctrine Catholicity will ever contend; it is a doctrine condemned by the Scriptures. St. Peter says in the first chapter of his second Epistle, v. 19 "And we have the word of prophecy to which you do well to attend, as to a light shining in a dark place until the day dawn, and the morning star rise in your hearts:" v. 20 "Understanding this first, that no prophecy of the Scriptures is made by private interpretation." v. 21 "For prophecy came not by the will of man at any time; but the holy men of God spoke inspired by the holy Ghost."

This is plain language; it goes to the very root of the evil and shows that the Bible which has been inspired by the Holy Ghost, is not to be expounded according to

the caprice of its readers. In the second chapter the same apostle details the consequence of any violation of this doctrine which he teaches. In the first verse he thus speaks: "But there were also false prophets among the people; even as there shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction."

2. And many shall follow their luxuries, by which the way of truth shall be blasphemed.

In the third chapter of the same Epistle, speaking of Paul's Epistle, he uses the following decisive language—"in which are some things hard to be understood, which the learned and unstable wrest, as also the other scriptures, to their own perdition."

17. You therefore, Brethren, knowing these things beware lest being led away by the error of the unwise you fall from your own steadfastness."

They who in defiance of such warning, insist on exposing the word of God to the disgrace of private interpretation, can either have little respect for the scripture, or else they do not believe in future accountability for perverting the word of the Almighty.

No wonder that so many after being oppressed by sectarianism, should now turn their eyes to the Church of their Fathers—whose mighty heart beating at Rome with love for the human race, sends forth healthy torrent of Truth to every part of the Globe. In her fold is peace and all without is confusion; her brethren dwell together in love but her enemies are tossed to and fro by every mind of doctrine.

PAYMENTS RECEIVED.

Amherstburg—Mr. Kevil for Sergeant Sheran, Windsor, 7s. 6d.

Kingston—Names of Subscribers paid in Rev. Mr. Dollard's amount of last week Bishop Goulin, 15s. Rev. Aeneas McDonald 15s. Rev. P. Dollard, 7s. 6d. James O'Riley 5s. Michael Donoghue, Patrick Curtis, Capt. Burns, John Kane, Mrs. Hickey, and Garret Commerford, each 7s. 6d.

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Orders for the above very interesting work are required to be sent to the Catholic Office, immediately, as only a very limited number of copies are struck off.—Single copies in cloth, 1s. 3d.

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Hamilton, Sept. 13, 1843.

O. K. LEVINGS, UNDERTAKER.

RESPECTFULLY informs the Inhabitants of Hamilton and its vicinity, that he has opened an UNDERTAKER'S WAREROOM in Mr. H. CLARK'S Premises, John Street, where he will always have on hand every size of plain and elegantly finished Oak, Walnut, Cherry and Pine COFFINS, Together with every description of Funeral appendages.

Funerals attended on the most reasonable terms.

The charge for the use of Hearse with Dresses, is £1. Hamilton, Sept. 6, 1843.

DENTISTRY.

N. R. REED, M. D. Operating Surgeon Dentist, would respectfully announce to the Ladies and Gentlemen of Hamilton and its adjoining towns, that he has located himself permanently in the town of Hamilton where he will be happy to wait upon all who wish to avail themselves of his services.

Consultation gratis and charges moderate.

N. B. Persons or Families who desire it may be waited upon at their residences.

Office at Chatfield's Great Western Hotel, King St.

Hamilton, Sept. 6, 1843.

GENERAL GROCERY,

LIQUOR:

AND PROVISION STORE.

T. BRANIGAN begs to announce to his friends and the public, that he has recommenced his old calling, at his former stand, next door to Mr. Ecclestones Confectionary Shop, King Street, where he will keep a general assortment of Groceries, Liquors, & Provisions.

Cash paid for all kinds of Produce at the market prices.

Hamilton, June, 1843.

NOTICE,

THE CO-PARTNERSHIP hitherto existing between Henry Girouard and Robert McKay, Livery Stable Keepers, is this day dissolved by mutual consent, and all debts due to the above Firm are requested to be paid immediately to Henry Girouard or Robert McKay, who will pay all accounts due by said Firm.

HENRY GIRNURD, ROBERT MCKAY.

Witness to the signing

of the above

LEGATT DOWNING.

Hamilton, July 21, 1843.

ROYAL EXCHANGE.

KING STREET.

HAMILTON—CANADA,

BY NELSON DEVEREUX.

THE Subscriber having completed his new brick Building, in King Street, (on the side of his old stand) respectfully informs the Public that it is now open for their accommodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks;

N. DEVEREUX.

Hamilton, 1843.

Stationery.

THE Subscribers are now receiving by the late arrivals at Montreal, a new supply of Plain and Fancy STATIONERY, including Account Books of every description—full and half bound.

A. H. ARMOUR, & Co.

Hamilton, June 31, 1843.

SAMUEL McCURDY,

TAILOER,

JOHN STREET, HAMILTON.

UPHOLSTERY AND CABINET MAKING

Oil, Colours, Painting, Glazing & Gilding.

THE Subscribers, thankful for all past favours, desire to inform their Friends and the Public, that Messrs. HAMILTON & WILSON have recently retired from the firm...

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

A good assortment of Looking Glasses of various descriptions and sizes kept constantly on hand, Wholesale and Retail. MARSHALL SANDERS, JOSEPH ROBINSON.

King Street, Hamilton, Niv, 1843.

ABBOTSFORD EDITION OF THE WAVERLY NOVELS.

JUST Published, No. 1, of this elegantly illustrated Edition of Sir Walter Scott's Novels, and will be continued every fortnight, until their completion.

Some conception of the style of this Work may be known from the fact, that the British publishers have expended no less a sum than £30,000 on the illustrations alone.—Price 3s. each No.

No. III of the People's Edition of the Waverly Novels is just issued, and will be continued on the 1st of each month.—Price 9d.

ARMOUR & RAMSAY, Montreal. A. H. ARMOUR, & Co. Hamilton. RAMSAY, ARMOUR, & Co. Kingston.

Copies may also be obtained from the following agents:—Messrs. A. Davison, Niagara; J. Craig, London; H. Scobie, Toronto; G. Kerr & Co, Perth; A. Gray, Bytown; and J. Carey & Co, Quebec.

FOR SALE.

BY the Subscribers, a few copies of the following works of late publication: A Digest of the Criminal Laws, passed since 1835, containing also the Township Officer's Act, and some Forms for the use of Justices.—By Henry C. R. Beecher, Esquire.—Price 7s.

Fame and glory of England vindicated Every Boys Book; or a Digest of the British Constitution.—By John George Bridges, Esq.—Price 2s. 6d.

A. H. ARMOUR, & Co. Hamilton, March, 1843.

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

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

Sold wholesale or retail, by A. H. ARMOUR, & Co., King Street Hamilton. February, 1843.

MEDICAL HALL.

OPPOSITE THE PROMENADE HOUSE King-Street, Hamilton.

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

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

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

Physician's prescriptions, accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed Hamilton, Dec, 1842

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

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

The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not infrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and especially by those families who have a vial of this 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 not 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.

ENLARGEMENT OF THE MONTREAL TRANSCRIPT.

THE Subscriber will commence, this day, to print on a sheet equal in size to any news paper printed in Lower Canada—thus keeping faith with our original benefactors, and not sacrificing the reading matter for the advertisement. The circulation of the TRANSCRIPT amounts to

2250 COPIES.

Thus justifying our friends in making us their advertising medium. No addition to the present Price will be made either in Town or Country.

TERMS—12 in Town and 15s. in the country, postage included.

Those who wish to subscribe, will please send their orders, post paid, with a year's or six months subscription in advance otherwise the paper will not be sent. It is requested that they send 10s or 20s, and the overplus in cash, will be placed to their accounts.

All orders addressed to the undersigned will be punctually attended to.

D. McDONALD, Near the Post-Office. Montreal, Mar 2d, 1843.

THE CATHOLIC MAGAZINE

A MONTHLY PERIODICAL, CONTAINING Chiefly selections from the best Catholic Reviews and other Publications.

Published with the approbation of the Most Rev. Archbishop.

TERMS. The United States Catholic Magazine, will be published, regularly, on or before the first of every month—each number will contain six or seven pages, extra Royal Octavo. It will be printed in the neatest manner, on fine paper of a beautiful texture, with new type cast expressly for the purpose. The work will be delivered in the city, and mailed regularly to subscribers, about the first of every month. Twelve numbers make a volume; each volume will commence with the January number, at which time the year's subscription commences.

The subscription is Three Dollars per year payable invariably in advance, (except for the city subscribers, who have the privilege of paying half yearly in advance, when they prefer it.) No subscriptions will be received for less than twelve months, and in no instance will the work be sent to any one, unless the order is accompanied with the cash. The very low price at which the work is furnished, renders the payment in advance indispensable.

The risk in the transmission of subscriptions by mail will be assumed by the publisher, providing the persons transmitting, send the money, regularly under the postmaster's frank.

All letters must be post paid, [or they will not be taken from the office,] and directed to JOHN MURPHY, Publisher, 145 Market Street, Baltimore, Md.

Met 11, 17 Subscriptions received at this Office.

THE CATHOLIC EXPOSITOR

AND LITERARY MAGAZINE.

With the April number the 4th volume of the Expositor will commence. The publishers cannot but return their thanks for the very liberal patronage extended to them during the past two years, and in announcing a new volume which will far exceed any of its predecessors in the quantity of matter, the number of pages, and splendid embellishments they hope to receive a corresponding patronage. The volume of the Expositor commences with the April and October numbers, at which times subscriptions must commence and end. The Expositor will be published on or before the first of each month; it will be printed on the very best quality of paper, with new type, cast expressly for the purpose. Each number will contain 72 pages royal octavo, stitched in a splendid cover, the design by Prudhomme, and engraved by Peckham. The embellishments will be of the highest order, by the best artists. Portraits of distinguished prelates and clergymen will appear during the year. We shall occasionally give fine lithographic views of the principal churches in the United States, of remarkable places, scenery, &c. The portraits will be on steel, engraved expressly for this work by Parker, in the highest style of the art.

TERMS.—Quarterly Subscriptions. One copy, \$3 per annum, payable invariably in advance in lands, current in New York, and 50 cents for 60; or one copy for two years \$5; four copies for \$16; twelve copies for \$30.

All communications must be post paid, [or they are not taken from the post office,] and directed to the publishers of the Catholic Expositor, 151 Fulton street, New York.

New York, March 11, 17 Subscriptions received at this Office.

THE WONDER OF THE NINETEENTH CENTURY.

A NARRATIVE of the Miraculous Virgins of the Tyrol, as seen and described by numerous eye witnesses,—by Bishops, Earls, Counts, Barons, philosophers, men of science, lawyers, doctors, travellers of all countries, languages and various denominations;—particularly by Geotres, one of the most eminent men in Germany, by Dr Binn of London, by Mr Connelly (formerly Protestant minister at Natchez), by Lord Shrewsbury, Premier Earl of England,—by persons of the most unblemished reputation, the most unimpeachable integrity, of the most undoubted veracity and exalted piety. To the truly religious man or the firm believer in Revelation, as well as to the unhappy sceptic, wandering without hope in the world, this interesting pamphlet will afford an infallible guide to the One True Fold; from the unerring testimony of these standing miracles of the Catholic Church.

Two fine copper plate engravings from drawings made on the spot, are given in the work, illustrating the usual appearance of these extraordinary beings, whether in a state of ecstasy or suffering.

Conversion of Rati Bonna, soon. CASSELY & SONS, 105 Nassau, N. Y. Subscriptions received at this Office.

FOR SALE.

EAST Half Lot No. 4, 2d Block, in the 1st. Con. of Blainock, containing 100 acres, 50 of which are cleared. Apply to James Cahill, Barrister & Attorney-at-law, Hamilton. Dec. 11, 1842.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the Roman Catholic Church.

And containing subjects of a Religious—Moral—Political—Social—and Historical character; together with Foreign Events, and the News of the Day.

PUBLISHED ON WEDNESDAY MORNINGS, in time for the Eastern and Western Mails, at the Catholic Office, No. 41, 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 7s each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 10s each subsequent insertion.—Over Ten Lines, 4s. 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, Cayuga
Rev. J. P. O'Dwyer, Hamilton
Dr. Anderson, Kingston
Mr. H. King, do
Rev. Mr. Vezeis, Amherstburg
Mr. Revel, P. M. do
Rev. Mich. McDonnell, [Maidstone,] Sandwich
Very Rev. Angus McDonnell, Chatham
A. Chisholm, Esq., Chippewa
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Rev. Mr. Bourke, Camden East
Rev. Mr. O'Reilly, Brookville
Rev. J. Clarke, do
Rev. Alexander J. McDonnell, do
Very Rev. P. Phelps, Bytown
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Rev. John MacDonald, [St. Raphael], do
Rev. John MacDonald, [Alexandria], do
James Doyle, do
Mr. Martin McDonnell, [Rochester], do
Rev. P. McMahon, do
Mr. Henry O'Connor, 13 St. Paul Street, do
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Right Reverend Bishop Plessing, Newfoundland
Right Reverend Bishop Purcell, Chippewa
Right Reverend Bishop Fenwick, do
Right Reverend Bishop Kuzick, Philadelphia