



# THE CATHOLIC

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

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## MARIOLATRY OR THE IDOLATRY OF MARY.

To the Editor of the Catholic Telegraph.

MR. EDITOR:—Can there be any thing in this world of woe! worse, than offering insults to the ever blessed Mother of our Lord? Can any man, pretending to be a christian, have a love for the adorable Son, whilst he is outraging all decency with regard to the Mother? Is there any thing manly, putting christianity aside, in insulting a tender Virgin. Might not her very sex save her from the tongues of the malevolent? Vigilantius assailed her; but himself, and the crew, that joined in the impious crusade, are among the ruins of the past. Jovinian, and Eunomius, did all that malice could effect against her; but the pens of calumny have fallen from their palsied hands. Constantine Copronymous stretch'd forth the sceptre of despotism and heresy to awe her sons, and daughters; but his throne, and imperial staff, and house, have fallen, and been buried in the wreck of ages. The successors of those impious men tried their skill in the sixteenth century to accomplish that, in which heresy has ever failed—the destruction of the prerogatives of Mary—and they failed. It is more glorious to stand in the ranks of an Ambrose, a Jerome, an Athanasius, a Hilary, an Augustine,—the defenders of Mary, than to mingle among such apostates as Vigilantius, Jovinian, Julian, Copronymous, Luther, Calvin, Beza, Cranmer and the rest—the unprincipled foes of Mary. As a matter of taste Catholics are right. But there are different tastes. Let it be so. We are pledged never to change.

But hear, O ye heavens, and thou O earth, the foul language of a mortal against the Mother of your Lord! "The worship of the Virgin Mary, the most odious of all forms of idolatry, when seen under all the passionate expressions of love, and trust, and praise, with which Romish superstition arrays it." And again, "There is peculiar learning of all that is spiritual, in appearance, in this system, towards this very abomination. When these writers seem most to mount upon their high places, they seem nearest the express vindication of the Romish Mariolatry." And this is the language used to represent the respect that Catholics pay the B. V. Mary! How estranged, and corrupted, must be the heart, that could give such words to the tongue! But let us examine the capital words in those two extracts taken from the late Charge of Bishop McIlvaine.

"The Worship."—What term in the English language, can be more vague as to its meaning, than the word worship? Did his lordship intend sophistry in the choice of this word? Why did he not give us his definition?—Let his Rule of Faith, the Bible, try to limit the meaning. The word worship is used in these places to denote sovereign honor, absolute adoration, the grand acts of Latria: Exodus, iv. 31. 1 Chron. xvi. 26, Psalms xxix. 5. John iv. 24. Acts xxiv. 14. In another class of passages, the term is used to denote the respect we pay to angels—which is called inferior honor, the acts of David: Josue v. 14. Genesis xix. 1. We find the same words employed to specify the respect paid to the men of God on earth: 4 Kings iii. 15. Daniel ii. 46. In other passages the word is taken in a bad sense, as meaning idolatrous worship: Rev. xiii. 12. Rom. i. 25. Rev. xiii. 2. In England, and Ireland, we say to the civil officers, "your worship—worshipful—right worshipful." In the English Book of Common Prayer, we read, in the

Solemnization of Matrimony, these words—"and with my body, I thee worship. We have said "the English &c.," for these words are not in the American Editions. But in which of all these senses do Catholics worship the Blessed Virgin Mary? Not in the sense of supreme or sovereign honor: for that belongs to God alone. Not as a creature on this earth; for, she is in heaven. Not in a mere civil sense; for Mary is not a political office: she is a celestial creature. And not in a bad sense; for that would be blasphemy. But we worship, or respect her, as Josue did the Angel; as Lot did the two Angels; as Abraham did the three Angels. That is, with such limited, inferior, and absolute, respect, as becomes her exalted, and finite, created, dignity. It is true to say that we worship her in this sense, but it is false to say that we worship her in the Bishop's sense. Mary is so essentially the creature, that God cannot make her otherwise. Mary's Grace, and sanctity, and nature, are so finite, that God cannot give her an infinite measure of grace. The man must be either grossly ignorant, or incomparably malicious, who will say that any Catholic could adore the blessed Mother of Christ, our Lord.

"The Virgin Mary." But the Bishop has suppressed the word Blessed, and whilst he does this, he declares in his charge, that the Bible alone is the only rule of Faith! That Protestant Bible, mutilated, and corrupted, as it is says "that all generations shall call Mary blessed." Why then does man plunder Mary of her rights? Mary's sex entitles her to her proper names. Still it is easy to tell a man's country, habits, and early associations, from his language; for, "from the abundance of the heart the mouth speaketh." Heresy is detected by its clipping, stammering, garbling suppression of truth. And Orthodoxy is known by its plain, and ennobled diction.

"That most odious of all forms of idolatry"—Reckless mortal, remnant of Episcopalian heresy, could you define the word idolatry? Does not idolatry mean, either to worship the creature, as God, or, make a God of the creature, or, to believe that any attribute of God can be communicated to the creature? We do not worship Mary, as God; but we do respect her as the best creature of God—as the mother of God. We look upon her to be as much, and as verily, the creature of God, as the worm of the earth. We know that it is impossible to impart to her any absolute, or relative, attribute of God. We ask Mary to pray for us, and we ask every other good Mary in heaven, and on earth, to do the same. Episcopalians ask the prayers of Bishop McIlvaine, and of every other Protestant Bishop; and Catholics think, that they have as good a right to ask the prayers of Mary.—But there is a difference. Mary prays without pay, and Protestant Bishops pray for pay. The one acts through love, the other acts for gain. Mary's prayers are better for nothing, than the others are for money. In a mere spirit of speculation the Catholics are the wiser. We love Mary, because God loves her. Is this idolatry? We respect the Mother of the Lord Jesus. Is that idolatry? We believe the Blessed Virgin Mary to be full of grace! Is this idolatry? As sure as there is a God in heaven, so sure will Episcopalianism, and every other anti-Marian heresy be destroyed by the Son of her, whom all Catholic generations love to call Blessed. From the past, we judge the future.

"Romish superstition—this very abomination—Romish Mariolatry." "Romish!" Son of Cranmer, you are the man to call your betters by foul names! Cranmerish establishment, are you not afraid to allow your children to indulge in hard words! Oh! Church by law, both so born, and bred, did not Cranmer, make you? But who has made that church of which Cranmer was once a member, the church of the Edwards, and Alfreds, and Langtons, and Becketts, and Littletons? It was not Rome; for Rome could not make a religion for herself. It is not the Pontiff of Rome; for he, would he attempt to make a religion, would be as great a blot as ever lived. But it is the God of the universe that has made the religion of the universe.

"Superstition"—Who has told you, conceited man, the quantity, and the quality, of your Catholic's love towards the Mother of the Lord? Child of superstition, when did God give you power "to search the reins, and the hearts" of your fellows? When did you receive the scales of the sanctuary in order to weigh the thoughts of men? Why do you snatch the reins of judgment from the blood-stained hands of the Blessed Redeemer? Rash judgment is superstition; for we stand above (super and sto) our level. Pride is superstition; for, this exalts us above the order of God. Vincible ignorance is superstition; for, in this state, erect ignorance on the ruins of Truth. He that runs may read. But all heresy is superstition.

"Abomination"—A word, that is hard indeed. Shades of the venerable Bede, behold the man of Gambier! Illustrious Athanasius, do you hear your traducer! Faith of all ages, of all times, of all places, of all people, mark the obscure individual, who calumniate you! Is it because we revere your Blessed Mother, O adorable Saviour, that our creed is to be called an abomination!—But man murdered the Son Christ Jesus, and man would do the same to the Mother if he could! Can man honor the Son, and insult the mother? Could the Son insult his Mother, without insulting himself! Let Christ be adored, let Mary be honored. So said St. Augustine.

"Mariolatry"—That is, the Marian idolatry, or the idolatry, or idolising of Mary. And this is the charge laid at the very doors of nearly two hundred millions of living Catholics, and of countless millions who are already judged! Idolatry is contrary to the first principles of the law of Nature, and the violation of these principles will admit of no excuse. There is no such plea as invincible ignorance. The man, who is guilty of idolatry, is condemned by every law, natural, human and divine. If Bishop McIlvaine speak the truth about the Catholics, the two hundred millions, that are now living, must be damned. The millions of all ages, places, and tribes who have professed that faith, must be damned! All the sons and daughters of England traced from St. Augustine to the pseudo-Reformation must be damned! Is there any man monstrous enough to maintain these propositions? No charity can explain away the crime of idolatry. Either then the Bishop has been guilty of a gross outrage against the faith of the Catholic world, or, the Catholic world is irretrievably lost. No good man would be guilty of such a charge. No honest man is guilty of libel. May God both pardon, and convert, every enemy of Mary, through the prayers of Mary, and the blood of her Son, is the humble prayer of yours,— P. McL.

From the Catholic Advocate.

## THE TRUE CHURCH.

[CONTINUED.]

It is quite an easy matter to protest, or pull down and destroy, and for this work a strong combination of hostile and discordant forces may be made. Whatever may be the principles of the parties, and however discordant, it is enough, to ensure their union for the work of destruction, that they all feel opposed to the existence of that which they desire to subvert. But after the work of ruin is complete, those forces, which for a time were united, again dissolve into their original elements, and they cannot unite to build up again, in any shape or form, the scattered materials of the subverted edifice. The sects can all unite to subvert the Catholic Church, but they cannot unite to furnish a substitute. They all adopt principles, which did not Christ protect his Church as he promised, would really bring her to ruin and desolation, but they cannot agree upon any substitute, in case the ruin which they desire, were in fact accomplished. See their sects, their churches, their doctrines, arrayed against each other in open antagonism—a war of churches and creeds, a war of systems and principles; and no combination, no agreement, as to what are the doctrines of Christ, or which is the Church of Christ.

In order to prove still more conclusively that the texts of scripture, which we have placed under the view of the reader, do really establish the tenet, that the Church professes an *unerring infallible authority*, in matters of faith, we have only to consider the conduct of the Christian Church from its first establishment to the present time, as manifest in the decrees of her Councils, and in the testimonies of the Fathers and doctors of the different ages of Christianity.

The conduct of the Church, unvaried from the beginning, is a *practical exposition* of the meaning of these texts of scripture, far more enlightened and correct, far more worthy of attention and reverence, than all the ingenious criticisms of modern Bible readers. The clear, explicit and harmonious *traditionary testimony*, furnished by Christendom throughout its whole extent, and by each successive age, is a commentary upon the revelations of God, and the sense and import thereof, of a credibility, weight, and importance, such as cannot be counterbalanced by any earthly testimony which can possibly be arrayed. The opinions, theories, views and speculations of the reformers, were they even harmonious, instead of discordant, could not weigh as a feather in the balance against this venerable testimony, consisting as it does of the combined voices of the Christian people and teachers of every part of the world and of every age. And even the present Catholic Church, with its unanimous faith on this point of the *unerring authority* of the Church, presents to the world near one hundred and eighty millions of Christians, who give the same interpretation to these texts of scripture, against those who claim the privilege to think more highly of their private understand-

ing and wisdom, than of the combined learning and wisdom of all nations and ages.

That in the Church of Christ the pastors have always taught with authority; when disputes and contests arose among the Christian people of any particular congregation, city, or province; that the pastors decided the questions in dispute, with a *positive authority*, even saying *Anathema*, to those who refused to submit to their decision; that the majority of Christians, always bowed reverently to these authoritative decisions; and that the rebellious were forthwith cut off from Christian communion: are *facts*, which, no person, ever so little acquainted with ecclesiastical history, will pretend to deny.

The Church, in all ages, from the meeting of the Apostles in the Council of Jerusalem to decide the dispute about the necessity of circumcision, to the time, when Protestants were condemned by the Council of Trent, has *always exercised* a supreme authority in proposing and explaining the doctrines of Faith. The proofs which establish this position, are numerous, solemn and certain. Plain historical evidences, confirmed by political and ecclesiastical institutions, and bearing the seal of public authority, throng forward to place this fact beyond dispute. From the assembling of Bishops in the first general Council of Nice, in the commencement of the fourth century, to that of Trent in the sixteenth, not only the chief pastors, the Bishops, but other learned doctors, and even Emperors and Princes personally, or by their representatives, attended these grand and imposing assemblies, where the authority of the chair of Peter presided, and the more essential points of Catholic Faith were set forth in precise terms, such as they had been first taught by the Apostles, and delivered from mouth to mouth, from heart to heart, and by daily practice exemplified, among the faithful of every country and clime, and of every generation. The decisions of these Councils are matters of historical record. They were hailed throughout Christendom as conclusive upon the points implicated. They were received with submission by the faithful in all parts of the world.

The custom of assembling the Bishops, as far as persecution allowed it to be practicable, existed long before the first general Council of Nice, held in 325, for the condemnation of Arius. Thus we read of an assembling of Bishops at Rome in 138, under Pope Victor, to settle the dispute about the time of celebrating the festival of Easter. We read of other assemblies in Palestine, and in different parts of the Western Church.

A Council was held at Rome in 251 to condemn the heresy of Novatian. Another was held in Arabia in 271 to condemn the error of those, who maintained that the soul died with the body, and would be raised up together with it at the last day.

In 272 a great council was held at Antioch, which deposed Paul of Samosata, who denied the divinity of the Saviour.\*

\* For these facts, see Fleury's Ecclesiastical History. Vol. 2 & 3.

The Church, in exercising this authority so positively and unequivocally, relied confidently, upon the promises of Christ to be with her, and that "the Spirit of Truth should abide with her, to guide her unerringly." She had either received from her Divine Founder the right thus to govern the Church with supreme authority; or else, in the days of her very first existence, when her confessors were languishing amid chains, and her martyrs bleeding for her doctrines, she had already *usurped* a supreme authority; changed the fundamental principles of her constitution as settled by her Founder; altered the rule of Faith; annihilated the supreme authority of God's written word, and the glorious gospel privileges of private interpretation; effectually overturned the whole work of Christ; and substituted a system which, in its operation, soon brought "all christendom into a state of error, superstition, and damnable idolatry," in which it remained till the sixteenth century, "totally buried," and in which, even since Luther's reformation, the majority of Christians have remained, still continue, and no doubt will, in spite of the sects of the reformation, and liberal distribution of Bibles, persevere to the end of time itself. Can we for a moment imagine, that, so soon after the time of Christ, and while some of the very disciples of his Apostles still lived, and occupied the Episcopal Chairs which had been founded and occupied by the Apostles, the Church could have thus fallen away from Christ and become unfit to preserve and propagate the doctrines of Faith! This is absolutely incredible.

The Pastors of the church exercised the authority which the Apostles, their predecessors, had exercised in their assembly at Jerusalem. It was Christ who delegated this authority. It was the Holy Ghost, the Spirit of Truth, who spoke by the voice of this authority.—When the church was disturbed by the winds of heretical doctrine; when she was agitated by the waves of controversy and disputation; when the storm raged and the sea swelled and heaved, and disaster seemed inevitable; lo! was always heard amid the din of the tempest and the cries of alarm, the voice of Christ himself, saying; "Peace, be still!" and the winds subsided, the water fell, the danger disappeared, and calm was restored to the Christian people.

It is an historical fact that the Church of Christendom was accustomed to hold Councils for deciding what was the Catholic faith handed down from Apostolic times through descending generations, and in passing their decrees, they virtually testified to the whole world that the authority, to decide disputed points with unerring certainty, had been vested in them by the Divine Founder of the Church. This unerring authority was indispensable to justify their positive decisions. For without an *unerring authority*, those positive decisions, enforced as they were by solemn ecclesiastical censures, and spiritual anathemas and ex-

communications, would have been most bold and destructive usurpations, such as the Church of Christ could not, so soon after her foundation, have possibly made. For this would have been the accomplished triumph of the "Gates of Hell" over the Church which Christ founded, inasmuch as the continued exercise of such usurped authority, submitted to as it was by all Christians, would engraft upon Catholic, or universal faith, human errors, falsehoods, heresies, superstitions, and various principles and tenets, ruinous to the souls of those who believed them—By this, the whole Church, both teachers and believers, would have been forcibly rooted out of Christ, and made fondly and blindly to follow Satan, as his trophies of victory over Christ himself.

Each succeeding General Council virtually claimed the attribute of the *same unerring authority*, and each succeeding General Council respected and confirmed the determinations which had been made by those which preceded.

Through the whole course of revolving centuries, the undisputed existence and exercise of authority considered *infallible* or *unerring*, is seen in the history of the progress of the Church. Why should the chief pastors and bishops of the Church hold Councils and issue solemn decisions if they had not this authority? Why should the bishops of each succeeding period of time claim for General Councils this same authority? Why should each such Council profoundly respect the determinations which had preceded, and consider the points involved as *finally decided*? Why should the Christian people, every where dispersed, most reverently receive these determinations and decisions of Councils? Why were those who refused submission, always cut off from the communion of the faithful, and always regarded by the faithful as really *excommunicated*? Why does the present Catholic Church, with its millions diffused through the whole earth, still reverently respect the authoritative decisions of these grand, imposing assemblies of the venerable prelates of past times, in which the various dioceses of Christendom were represented by their chief pastors and rulers? Why can the sects of Protestants show no General Council, no assembly of ancient prelates and bishops, with whom they can claim religious sympathy and Christian Communion? Why do all the ancient Councils belong to Catholics, and their acts and decisions all uphold the authority of the present Catholic Church?

We are aware that Protestants strive to evade the force of those arguments, which, on this ground, are brought forward to show that they are in a state of rebellion against a just and divinely constituted authority, by resting their defence upon the written word of God, understood in the sense, and *only* in the sense, which they are pleased to put upon it, by their own ingenious interpretation. But an impartial inquirer, not interested to deceive himself, will view things by the light of evidence. To such we say, that having admitted that Christ established a Church and left with it his revela-

ions, certainly not by him written, and not written before his death, we have a right to look to the public and practical operations of that divinely founded church, for evidence of the revelations and authority which she received from Christ. The traditional history of the church, while propounding the revelations of Christ, and administering the spiritual government instituted for the preservation and propagation of the christian religion in its purity, must furnish the very highest order of evidence to show the faith and principles, with which men became christians and continued christians. To appeal to the mere written word of God, without any standard to settle its meaning, may allow the appellant an open field for endless disputation, and an escape, amid the mazes of arbitrary interpretation, for his fondly conceived and novel theories; but it will not suffice to indicate or confound *heresy*, to prevent or heal the wounds of schism, or to settle doubts and controversies about what men shall believe and do, in order to be saved.

This appeal is made with as much confidence by Arians, Socinians, Universalists, Mil'eries, and Deists, as by those Protestant sects which pretend to be more orthodox. The impartial inquirer for truth, must therefore perceive the necessity of some sufficient means to settle and determine the true intention of Christ, and the import of his divine revelations; and without a direct individual revelation from God himself, which he cannot be foolish enough to expect, he can find no evidence so rational, respectable and conclusive, as the solemn authoritative acts of the church, and the Catholic faith and practice of its members, in each successive generation and age, and in every country of the world, from the period of its foundation to the present time.

When questions arise among the citizens of the United States, with regard to the fixed fundamental principles of that justly revered constitution, bequeathed to us by the founders of our republic, we rationally try them by the writings and comments of those great men who first administered our government; and we consider the practical operation of the government in the past, as a safe commentary on the principles of the constitutional law; and the decisions of this tribunal are respected throughout the whole republic as final and conclusive.— Why, then, shall not the practical operation of the church of Christ, and the writings of the eminent doctors and fathers of the early ages, be held as rational and convincing evidence, of the nature of the principles and truths of that sublime constitution, which has been left by the Redeemer and his Apostles, to secure the valuable and imperishable blessings of religion? And why shall the decisions of that tribunal, which Christ instituted and commanded us to respect and obey, not be considered final and conclusive, with regard to any questions which

may arise? The man, who would pretend to understand the constitution of the United States in a sense *adverse* to the continued practice of the government, and to the unanimous testimony, furnished by the writings and commentaries of the most profound statesmen and lawyers of our country in times past, would be looked upon as eminently presumptuous; it not as entirely insane. And why shall modern reformers, with novel theories and views about the Christian law and faith; be more esteemed, when found opposed to the continued practice of the church, and to the unanimous testimony of the eminent writers and fathers, whose genius, talents, and very names, have been in veneration for ages?

We cannot undertake to array all these testimonies; since to do so, volumes would be necessary. Some of the early fathers have written volumes in vindication of this single point concerning the authority of the Church. Among these, are; *Tertullian, St. Cyprian, St. Augustin, St. Jerome, St. Vincent of Lerins, &c.* But we may set down a few of these testimonies, which are direct and conclusive.

The current number of the *Westminster Review*, in a "Postscript on the Session," refers to the abandoned "Educational clauses of the Factory Bill," and gives the following extracts from "A Catechism for the use of Young Persons of the Church of England: compiled from Authentic Sources," which the writer introduces with these remarks;—*Dublin Pilot*.

We have selected a few passages from this work, arranging them under their proper heads that our readers may judge for themselves of the difference, if they can find any, between ancient Popery and the modern fashionable creed. For ourselves we can only say that we have never met with an educated Roman Catholic who would explain the doctrines of his church in any other sense than that given in the answers to the following questions:—

REVERENCE FOR IMAGES.

Q. What puts us in mind that Christ became man, and suffered on the cross?

A. The very making the sign of the cross, or reverently beholding that sacred emblem.

Q. Why, then, do we place crosses in and on our churches?

A. To put us in mind that God the Son became man, and died upon the cross for us.

Q. Are pictures and holy symbols allowable in church?

A. Yes, for they movingly represent to us the life and passion of our blessed Lord and other doctrines of our most holy faith.

Q. Is there any idolatry in honoring the saints and angels?

A. No; provided we honor them only with an inferior honor; as the friends and creatures of God; not as gods, nor with God's honor.

THE DOCTRINE OF PURGATORY.

Q. What is the fifth article?

A. "He descended into hell, the third day He rose again from the dead."

Q. What means "He descended into hell?"

A. That part of hell called Hades.

Q. What do you mean by Hades?

A. I mean a place of rest, where the souls of saints who died before Christ were detained.

DEVOTION TO THE SAINTS AND THE VIRGIN MARY.

Q. Have we, then, any communion with the saints in heaven?

A. Yes; we communicate with them as our fellow-members under the same Head, Jesus Christ; they feeling for us and assisting us in all holy and kind offices, and we giving thanks to God for their good examples, honoring them for their virtues, and holding spiritual communion with them.

Q. Is it any disrespect to God to remember the Saints with reverence and honor?

A. Quite the reverse; inasmuch as we glorify and adore God in and through them; for even the greatest Saints are indebted for all goodness to Him alone.

Q. Do we keep any other days besides the Feast of the Purification of the blessed Virgin Mary which reminds us at once of our Lord and of His blessed mother?

A. Yes; the Feast of the Annunciation of our Lady on the 25th of March.

Q. Are there any other days, though not publicly observed, named in the Calendar of our Church?

A. Yes; there are several days in honour of the blessed Virgin Mary—her Visitation, on the 2d of July; her Nativity on the 8th of September; and her Conception, on the 8th of December; with many days of holy martyrs, virgins, bishops, &c.

Q. How shall we keep these festivals?

A. We should endeavor to make ourselves acquainted with the persons or events commemorated, and allow none of them to pass by without thinking of them.

DUTY OF CONFESSION.

Q. Does our Church encourage the people to seek counsel of the clergy?

A. Yes; for the disburdening of conscience and the quieting of scruples and doubts, especially before Holy Communion.

INFALLIBILITY OF THE CHURCH; AND DUTY OF A RIGHT OBSERVANCE OF ALL FEASTS AND FESTIVALS.

Q. What do you mean when you say, "I believe in the Holy Catholic Church?"

A. I mean that Christ has left a society behind Him on earth to be what He was; and that in the Sacraments we obtain Communion with him through that Society.

Q. To whom has Christ given the power to forgive sins?

A. To the Apostles and their successors, the Bishops and Priests of His church.

Q. Are we bound to obey the commandments of His church?

A. Yes; because Christ has said to the pastors of the church, "He that heareth you, heareth Me; and he that despiseth you, despiseth Me."—*Luke x: 16*.

Q. Why does the church command us to fast and abstain?

A. To humble us before God for our sins, and keep our bodies in subjection.

Q. Will not a Christian then feel himself bound to do more in this way than to comply with the mere rule?

A. Without doubt, health permitting.

Q. Are persons in bad or weak health obliged to fast or abstain, or, again, very young persons?

A. No; in all such cases the rule is relaxed; children, for instance, keep Abstinence days when seven years old, but Fasting-days not till they come of full age.—*New England Reporter*.

SCANDAL.—We have read with deep affliction the following statement:—

"On Saturday evening, at sun set, a ceremony of unusual interest took place at the Catholic Cemetery. The Masonic lodge in our city known as "*Le Foyer Maconnique*," (the Masonic Focus) assembled in great force in that consecrated ground and proceeded to lay the foundation-stone of a large and splendid monument, destined to receive the earthly remains of the brothers of that order. The occasion was commemorated by Mr. B. A. Canon, Grand Master of the Lodge, who, in a brief, but eloquent discourse, explained the object of the assemblage, the sacred mission of free masonry, and all the culture of all the finest and noblest feelings which it promotes. Judge Preux also offered some appropriate and excellent remarks; and the ceremony terminated by a collection in favor of the widows and orphans of deceased members of the Lodge.—*N. O. Bee*.

The faithful at large may be at a loss to understand how this desecration of a Catholic Cemetery took place. The prominent character in the scene is one of the Trustees of the Cathedral, whose proceedings are fresh in the memory of our readers: Abusing the office which they hold, and the sanction of the civil law, some of these men trample under foot all the laws of the Catholic Church, of which they profess to be members; set at nought the censures which she has inflicted on such of her children as enter into the Masonic fraternity; and the High priest of reason, as if in mockery of the solemn rites whereby the resting place of the faithful is consecrated, stands over the tomb prepared for those, whom she expressly excludes from the privileges of Christian burial. The mission of the Christian ministry is set aside: the divine words of Christ; "As the Father hath sent me, I also send you;" are forgotten; to give place to eulogies of a secret institution, whose excellence must be believed by the uninitiated on the affirmation of the adepts.

How long the faithful of New Orleans will suffer such things to be acted in their name, we know not; how far may be extended the abused patience of the excellent bishop, whose heart is rent by these scandals, we cannot say; but no better means could be devised to mark the office of *Marguilliers* with an anti Catholic and anti-Christian character, than an exhibition such as has been made. If honor and magnanimity be the characteristics of the Masonic fraternity, let not the members claim the privileges of the church, whose laws and censures they disregard, and let them not shew their courage by outraging Religion, because her ministers have no arms but prayer for the defence of our consecrated precincts.—*Catholic Herald*.

The Bishop of Exeter, addressing the clergy the other day, said to them, "avoid extempore preaching, for it is a mark of a corrupted or idle disposition."



## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, DECEMBER 13, 1843.

**THE BIBLIOMANIA.**—It is a preternatural phenomenon—a wonder unaccountable to the unprejudiced and rationally reflecting portion of Christians—that long and universally prevailing *Bibliomania* among Protestants of every caste and creed;—that most absurd, and so obviously ridiculous hallucination, which induces all the pretended Reformed, and Reforming, Sectaries, since Luther's days, to consider THE BIBLE alone—the Bible without any sure expounder; the Bible, without note or comment;—the Bible, in fine, and nothing but the Bible, placed in the hands of every one, young and old, learned and unlearned, as the only safe and proper RULE whereby to square and regulate, every one by himself, his moral conduct and belief. They reject the unanimous and invariable interpretation of that sacred, but mysterious, book, by the *Catholic Church*—that Church, which, in the same scripture, they are commanded to hear, or be accounted as heathens and publicans. They refuse to listen to the voice of her Pastors teaching all over the world the same revealed and unchangeable truths; to the voice of those to whom the Saviour said, as the same Scripture declares, *he who hears you hears me*;—the voice of all the learned in the Christian world, heretics alone excepted, who, in partial, contradictory and discordant groups, have here and there, at different times, opposed, and still oppose them!—And on whose interpretation and direction do all such rely; for Scripture, to be useful, requires interpretation? According to them, on those of every one, or any one; of every man, woman or child, rather than on those of the whole body of the Universal Church, ever teaching and believing the same divinely revealed doctrines!!!

But the strange absurdity in their professed Rule of Faith—"the Bible, as interpreted by every man of sound judgment"—is this: that, while every individual is thus authorised to interpret the Scriptures for himself, no one is allowed to force his interpretation upon others:—nay, others, according to their religious theory, is obliged to distrust and reject it, as but the fallible opinion or testimony of man, the very pretence upon which they reject the testimony of the whole Catholic world. Then why, on the same principle, should not each and every one distrust and reject his own private interpretation, as equally fallible and human? and then the Bible must remain a dead letter, without any sure and authorised expounder.

## ECCLESIASTICAL.

## Iconoclasts and Image Breakers.

To the Editor of the Tablet.

Sir—Although the race of Iconoclasts has been long extinct, and Image Breakers no longer exist, yet there are, I fear, amongst our separated brethren, many Image Breakers, arising principally from misrepresentation and early prejudices inducing a belief that an improper use may be made of them: the error of this opinion never struck me more forcibly than during a recent tour through the interesting country of the Tyrolese, when, in addition to the numerous crosses and images of our Redeemer placed in public situations, there are paintings on the outside of almost every house of subjects embracing the principal events of our Saviour's life, as well as other scriptural and sacred objects, many of which are done by native artists and with considerable skill; add to this, small chapels and oratories are erected by the sides of the roads and paths to villages, which contain pious memorials referring to some of the events in the life of Christ and of his blessed Mother; so that this simple and interesting people may be said to have constantly before their eyes a pictorial history of the principal facts contained in the New Testament, from which alone they receive much religious information. That these interesting memorials are made a proper use of appears from the strong religious feelings which I had an opportunity of observing in their conduct and, amongst other things, I may mention with how much pleasure I saw, when pursuing my journey, some twenty or thirty labourers of both sexes assembled together in a group before they commenced their work, and put up their prayers to their Creator; and this I understood was the daily practice; and again in the evening, after the sound of the vesper bell, one of which is placed on the top of nearly every house, the collected family might be heard at their evening devotion. The house I first heard this sound from I took to be a school, but was soon convinced of my mistake by further information. In many of the small chapels and oratories I frequently saw the wayfarer and others on their knees in attentive prayer; and in nearly every room in which I slept was a large crucifix and religious prints; so that every Christian, with proper feelings, whatever his sect might be, could not fail to be edified and benefitted thereby. It does not, however, appear that image breaking was ever carried to so great an extent in Germany as it was in this country; for although the Zuinghans, the Calvinists, and some other sects were Iconoclasts, the Lutherans were not so, and they were the most numerous; for the principal Lutheran churches, particularly in Bavaria and Prussia contain both pictures and statues, which, with the raised altars, crucifixes, and candlesticks may easily be mistaken for a place of Catholic worship; and on entering a modern church in Berlin, a few years ago, at which the late king was in the habit of attending, I was thus deceiv-

ed, until I saw a portrait of Martin Luther against one of the pillars, which dispelled my ignorance. The great distinction between the Catholic and the Lutheran churches in Germany appears to be that the former are open to all every day, whilst the latter, with the exception of a few hours on Sunday, are always shut; so that either for the purposes of devotion or curiosity, an official must be sent for, and, as with us in St. Paul's, you must pay for peeping. I may here mention that the family of the Rainers, who a few years ago amused us in London with their delightful mountain airs, continue to reside in their beautiful native valley of Zillerthal. Joseph, the youngest of the four brothers, keeps an inn at Fugen, and has four very interesting children, all musical, with sweet voices. In looking into the book kept at the inn, containing the names of visitors, I observed amongst many other well known persons, that of "Daniel O'Connell, M. P., 1839," in his own handwriting.—W. E.

We have an account of the Rev. F. Bartrand, S. I., Superior of the Madura Mission, on the 5th of July. Also the arrival at Madras, on the 4th, per the French ship *Le Laborieux*, of six French missionaries; namely Revds. Messrs. Favre and Martin, who are to conduct the Chinese college at Penang; Rev. Messrs. Sohier and Degoust, who are destined for Cochin China; the Rev. Mr. Journet for Siam; and the Rev. Mr. Venault, who will be informed at Macao on what mission he is to serve. They set sail from Madras on the 19th for Singapore.

## CHINA.

Extract of a letter from Hong-Kong, July 24, 1843:—

"There is a splendid Catholic church, with seven or eight Jesuits—Italian, French, Spanish, and Chinese! About seven or eight masses every day, commencing at about half past five, the last being about nine. It is a glorious sight on a morning, at a place two years ago entirely uninhabited—now streets rising and great edifices forming—to see a Catholic church completed, and the religion of the state—the Anglicans—left to pray, as they best may—in a mat hut. It is not the last that I exult at; but it is odd, and it argues little life for so potent a body, to be so badly off. But to see in the Catholic church realized the dream of Tom Moore, as related in his 'Travels of an Irish gentleman,'—to see kneeling on its pureless areas, a representative of every nation under heaven—English, Spanish, French, Italian, Portuguese, Irish, Lascars, and various nations of India, in their picturesque costumes; Chinese, &c.—whiter blacks, tawny, copper, and all colours under which the form of man has ever appeared; soldiers and civilians;—excites a feeling more than I can express. To behold the altar successively occupied by men of different nations and languages, and to behold all equally interested—equally attentive—equally collected and busied about the same thing—displays an unity which those who differ from us have no

idea of. It shows the wisdom of the Church in adhering to an ancient tongue in her liturgy; for what language would you make use of *here*, where not two of the congregation can converse with one another."

The only difference we trace between Morler, Le Maître, and the Tractarian school, lies in the more guarded statements of Newman and Pusey. They write like men "working in chains,"—they are obviously haunted by a spectre behind them, the 39 articles. Not that it is difficult for us to determine where their hearts and affections are. This is transparent. Their sole and only difficulty seems to be how to maintain their equilibrium till there adhere to them a sufficient large cluster of Tractarian sticklers, that they must fall *en masse* into the Church of Rome, and thereby either so weaken the Church of England, that it shall be finally overwhelmed by the "Catholic" influence, or drag it immediately after them. Meanwhile, the Church of Rome, true to herself, does not make one single movement toward Protestantism.—*Herald*.

## RECEIPTS

## OF RELIGIOUS AND BENEVOLENT SOCIETIES FOR THE PAST YEAR.

Aborigines Protection	£	250
Aged Pilgrims' Fund	:	1,575
Anti-Slavery	:	2,503
Baptist Missionary, including Jubilee fund	:	51,631
Baptist home Missionary	:	5,270
Baptist Irish	:	3,314
Baptist Colonial Missionary	:	239
Bible Translation (Baptist)	:	3,483
British and Foreign Bible	:	92,476
British and Foreign Sailors	:	2,205
British and Foreign School	:	6,777
British and Foreign Temperance	:	473
British Reformation	:	1,196
Christian Knowledge	:	78,940
Christian Instruction	:	1,152
Church Missionary	:	115,100
Church of Scotland Missionary	:	6,909
Church Jewish Mission	:	4,474
Church Home Mission	:	3,202
Church Colonial	:	4,203
Church Education Scheme	:	4,958
Church Pastoral Aid	:	17,562
Colonial Church	:	9,149
Colonial Missionary	:	2,970
District Visiting (1841 to 1843)	:	405
Foreign Aid	:	1,735
Hibernian	:	6,812
Home and Colonial Infant School	:	2,278
Home Missionary	:	7,788
Irish	:	3,877
Irish Evangelical	:	3,463
Jews (for Propagation of Christianity among the)	:	25,066
Jews' Operative Converts Institution	:	1,037
London City Mission	:	6,741
London Missionary	:	78,450
Lord's Day Observance	:	930
Moravian Missionary London Association	:	5,924
National School, about	:	12,000
Naval and Military Bible	:	92,051
Newfoundland School	:	3,411
Peace	:	675
Prayer Book and Homily	:	2,500
Propagation of the Gospel	:	71,091
Protestant Association	:	1,522
Religious Tract	:	52,605
Sailor's Home	:	2,255
Sunday School Union	:	10,301
Trinitarian Bible	:	2,337
Wesleyan Missionary	:	99,253

Thus making a total of £345,422  
Now, had this amount been applied to the purpose of emigration, it would have furnished our colonial empire with the following proportion of souls:—

To British America	52,633
To the Cape of Good Hope	21,185
To Australasia	13,209
To New Zealand	13,209
Or a total of	100,521

—*Colonial Gazette*.

## PROVINCIAL.

[We publish below the explanation of Ministers on their resignation, together with the Governor General's remarks on this very important movement.]

Mr. LAFONTAINE, in compliance with the request of the Governor General, and in behalf of himself and his late colleagues, who have felt it to be their duty to tender a resignation of office, states, for His Excellency's information, the substance of the explanation which they propose to offer in their places in Parliament.

They have avowedly taken office upon the principle of responsibility to the Representatives of the people in Parliament, and with a full recognition, on their parts, of the following Resolution introduced into the Legislative Assembly, with the knowledge and sanction of Her Majesty's Representative in this Province, on the 3d of September, 1841.

"That the head of the Executive Government of the Province, being within the limits of His Government, the Representative of the Sovereign, is responsible to the Imperial authority alone, but that nevertheless the management of the local affairs can only be conducted by him, by and with the assistance, counsel and information of subordinate officers in the Province; and that in order to preserve between the different branches of the Parliament, that harmony which is essential to the peace, welfare and good government, of the Province, the chief advisers of the Representative of the Sovereign, constituting a Provincial Administration under him, ought to be men possessed of the confidence of the Representatives of the people, thus affording a guarantee that the well understood wishes and interests of the people—which our gracious Sovereign has declared shall be the rule of the Provincial Government, will, on all occasions be faithfully represented and advocated."

They have lately understood that His Excellency took a widely different view of the position, duties and responsibilities of the Executive Council, from that under which they accepted office, and through which they have been enabled to conduct the Parliamentary business of the Government, sustained by a large majority of the Legislature.

Had the difference of opinion between His Excellency and themselves—and as they have reason to believe, between His Excellency and the Parliament and the people of Canada generally, been merely theoretical, the Members of the late Executive Council, might and have felt it their duty to avoid every possibility of collision, which might have a tendency to disturb the tranquil and amicable relations which apparently subsisted between the Executive Government and the Provincial Parliament. But that difference of opinion has led not merely to appointments to office against their advice, but to appointments and proposals to make appointments, of which they were not informed in any manner, until all opportunity of offering advice respecting them had passed by—and to a determination on the part of His Excellency to reserve for the expression of Her Majesty's pleasure thereon, a Bill introduced into the Provincial Parliament with His Excellency's knowledge and consent, as a Government measure, without an opportunity being given to the Members of the Executive Council to state the probability of such a reservation. They therefore felt themselves in the anomalous position of being according to their own avowals and solemn public pledges, responsible for all the acts of the Executive Government to Parliament, and at the same time not only without the opportunity of offering advice respecting those acts, but without knowledge of their existence, until informed of them from private and unofficial sources.

When the Members of the late Executive Council offered their humble remonstrance to His Excellency, on this condition of public affairs, His Excellency not only frankly explained the difference of opinion existing between Him and the Council, but stated from the time of his arrival in the country, he had observed an antagonism between him and them on the subject; and notwithstanding that the Members of Council repeatedly and distinctly explained to His Excellency that they considered him free to act contrary to their advice, and only claimed an opportunity of giving such an advice—and knowing before others, His Excellency's intentions, His Excellency did not in any manner remove the impression left upon their minds by His avowal that there was

an antagonism between Him and them; and a want of that cordiality and confidence, which would enable them, in their respective stations, to carry on public business to the satisfaction of His Excellency and of the country.

The want of this cordiality and confidence had already become a matter of public rumour, and public opinion not only extended it to acts upon which there were apparent grounds for difference of opinion, but to all measures of government involving political principles. His Excellency on the one hand was supposed to be coerced by his Council into a course of policy which he did not approve of, and the Council were made liable to the accusation of assuming the tone and position of responsible advisers of the Government, without in fact asserting the right of being consulted thereupon.

While His Excellency disavowed any intention of altering the course of administration of public affairs which he found on his arrival in Canada, he did not disguise his opinion that those affairs would be more satisfactorily managed by and through the Governor himself without any necessity of concord amongst the members of the Executive Council or obligation on their part to defend or support in Parliament the acts of the Government. To this opinion of His Excellency, as one of theory, the members of the Executive Council might not have objected, but when on Saturday last they discovered that it was the real ground of all their difference with His Excellency and of the want of confidence and cordiality between His Excellency and the Council since his arrival, they felt it impossible to continue to serve Her Majesty as Executive Councillors for the affairs of this Province, consistently with their duty to Her Majesty or His Excellency, or with their public and often repeated pledges in the Provincial Parliament, if His Excellency should see fit to act upon his opinion of their functions and responsibilities.

Daly's Hotel,  
27th November, 1843.

The GOVERNOR GENERAL observes with regret, in the explanation which the gentlemen who have resigned their seats in the Executive Council, propose to offer in their places in Parliament, a total omission of the circumstances which he regards as forming the real grounds of their resignation; and as this omission may have proceeded from their not considering themselves at liberty to disclose those circumstances, it becomes necessary that he should state them.

On Friday, Mr. Lafontaine and Mr. Baldwin came to the Government House, and after some other matters of business, and some preliminary remarks as to the cause of their proceeding, demanded of the Governor General that he should agree to make no appointment, and no offer of an appointment, without previously taking the advice of the Council; that the lists of candidates should in every instance be laid before the Council; that they should recommend any others at discretion, and that the Governor General, in deciding after taking their advice, should not make any appointment prejudicial to their influence. In other words, that the patronage of the Crown should be surrendered to the Council, for the purchase of Parliamentary support; for, if the demand did not mean that, it meant nothing, as it cannot be imagined that the mere form of taking advice, without regarding it, was the process contemplated.

The Governor General replied that he would not make any such stipulation, and could not degrade the character of his office, nor violate his duty by such a surrender of the Prerogative of the Crown.

He appealed to the number of appointments made by him on the recommendation of the Council, or to the members of it in their departmental capacity, and to instances in which he had abstained from conferring appointments on their opponents, as firm standing proofs of the great consideration which he had evinced towards the Council in the distribution of the patronage of the Crown.

He had at the same time objected, as he always had done, to the exclusive distribution of patronage with party views, and maintained the principle, that office ought in every instance to be given to the man best qualified to render efficient service to the state; and where there was no such pre-eminence, he asserted his right to exercise his discretion.

He understood from Messrs. Lafontaine and Baldwin, that their continuance in office depended on his final decision with regard to their demands; and it was agreed that at the Council, to be assembled the next day, the subject should be fully discussed.

He accordingly met the Council on Saturday, convinced that they would resign, as he could not recede from the resolution which he had formed; and the same subject became the principal topic of discussion.

Three or more distinct propositions were made to him, over and over again, sometimes in different terms, but always aiming at the same purpose, which, in his opinion, if accomplished, would have been a virtual surrender, into the hands of the Council, of the Prerogative of the Crown; and on his uniformly replying to these propositions in the negative, his refusal was each time followed by—"then we must resign"—or words to that purport, from one or more of the Council.

After the discussion of this question at so much length, being, as he hitherto conceived, the one on which the resignation of the Council rested, he is astonished at finding that it is now ascribed to an alleged difference of opinion in the theory of Responsible Government.

In the course of the conversations which both on Friday and Saturday, followed the explicit demand by the Council regarding the patronage of the Crown—that demand being based on the construction put by some of the gentlemen on the measure of Responsible Government—different opinions were elicited on the abstract theory of that still undefined question, as applicable to a Colony: a subject on which considerable difference of opinion is known every where to prevail; but the Governor General, during those conversations protested against its being supposed that He is practically adverse to the working of the system of Responsible Government, which has been here established—which he has hitherto pursued without deviation, and to which it is fully his intention to adhere.

The Governor General subscribes entirely to the Resolution of the Legislative Assembly of the 3d Sept. 1841, and considers any other system of Government, but that which recognizes responsibility to the people and to the responsible Assembly, as impracticable in this Province.

No man is more satisfied that all government exists solely for the benefit of the people, and he appeals confidently to his uniform conduct, here and elsewhere, in support of this assertion.

If, indeed, by Responsible Government the gentlemen of the late Council meant that the Council is to be supreme, and the authority of the Governor nullity, then he cannot agree with them, and must declare his dissent from that perversion of the acknowledged principle.

But if they mean that Responsible Government as established in this colony, is to be worked out with an earnest desire to ensure success, he must then express his surprise at their arriving at conclusions which he does not consider to be justified by any part of his conduct, and which he conceives his repeated declarations ought to have prevented. Allusion is made in the proposed explanation of the gentlemen of the late Council, to the Governor General having determined to reserve for the consideration of Her Majesty's Government, one of the Bills passed by the two Legislative houses—that is, the Secret Societies Bill. If there is any part of the functions of the Government in which he is more than in any other, bound to exercise an independent judgment, it must be in giving the Royal assent to Acts of Parliament. With regard to this duty he has special instructions from Her Majesty, to reserve every act of an unusual or extraordinary character. Undoubtedly the Secret Societies Bill answers that description, being unexampled in British Legislation.

The gentlemen of the late Council had his sentiments on it, expressed to them. He told them that it was an arbitrary and unwise measure, and not even calculated to effect the object it had in view.

He had given his consent to its being introduced into Parliament, because he had promised soon after the assumption of the Government, that he would sanction legislation on the subject as a substitute for Executive measures, which he refused to adopt on account of their proscriptive character, although he deprecated the existence of societies which led to foment religious and civil discord. The gentlemen of the late Council cannot fail to remember with what pertinacity those measures were pressed on him, and can hardly be unaware what would have followed at that time if in addition to rejecting the proscriptive measures urged, he had refused to permit any legislation on the subject. Permission to introduce a bill cannot be properly assumed as fettering the judgment of the Governor with regard to the Royal assent, for much may

happen during the passage of the bill through the Legislature to influence his decision. In this case the bill was strongly opposed and reprobated in the Assembly, but when it went to the Legislative Council, many of the members had seceded, and it did not come up from that House with the advantage of having been passed in a full meeting.

Taking these circumstances into consideration, together with the precise instructions of Her Majesty, and the uncertainty of Her Majesty's allowing such a Bill to go into operation, the Governor General considered it to be his duty to reserve it for Her Majesty's consideration, as it was much better that it should not go into operation until confirmed by Her Majesty's Government, than that it should be discontinued after its operation had commenced.

In conclusion, the Governor general protests against the explanation which those gentlemen propose to offer to Parliament, as omitting entirely the actual & prominent circumstances which led to their resignation; and as conveying to Parliament a misapprehension of his sentiments and intentions, which has no foundation in any part of his conduct, unless his refusal to make a virtual surrender of the prerogative of the Crown to the Council, for party purposes, and his anxiety to do justice to those who were injured by the arrangements attending the Union, can be regarded warranting a representation which is calculated to injure him without just cause, in the opinion of the Parliament and the people, on whose confidence he places his sole reliance for the successful administration of the Government.

Government House,  
November 28th, 1843.

## CONFIDENCE IN THE EX-MINISTERS.

AFTER two days debating, the Assembly have decided, FOUR to ONE, that the late Council are WORTHY of public CONFIDENCE, and that they were perfectly justifiable in resigning their seats, when the Governor General refused to advise with them on the affairs of the country.—*Journal and Express*

Our latest dates from Kingston are to Saturday night. Sir CHARLES METCALFE had not formed a new Council, and after the triumphant manner in which the late Ministry have been supported by the House, it is possible he will prorogue Parliament and then dissolve it. Let every man who values the inestimable privileges of the British Constitution, be prepared to record his vote in favor of Responsible Government and British Connexion.—*Id.*

From the latest Kingston Papers.

The new Municipal Bill passed in the House of Assembly last evening, to go into operation on the first January next.

Several of the seceded Members of the Legislative Council returned to their duties yesterday.—*Chronicle.*

Sacrilege.—We understand that some unprincipled scoundrels committed an act of sacrilege, on the New Catholic Cathedral, last evening, by defacing the ornamental stone work in the face of the building. £50 will, at least be required to repair the damage done. Surely a stop should be put to such proceedings. They are a disgrace to human nature.—*Id.*

To day (Friday Dec. 9) being a Catholic holiday the House has not been sitting. It is expected that the Parliament will be prorogued on Monday next.—*Id.*

## CATHOLIC FAITH.

1. The existence of God is necessarily the foundation on which all Religion must rest. We know that this world must have had a Creator, infinitely powerful, intelligent, and wise. We must in him find the first cause, or author of all things; he must necessarily be self-existent. He must be eternal.

2. Whoever believes this much admits that which is obviously true, and yet manifestly above man's comprehension. He admits the existence of an eternal, self-existent, infinite, all powerful being, and yet no man can form an adequate notion of either of these attributes. In believing then the existence of God, man believes the plainest truth; and it we can be allowed the expression—the greatest religious mystery—viz, the existence of a being whose nature and the mode of whose existence are above his comprehension.—Thus,

3. Roman Catholics believe that to a reasonable mind no question ever can arise in religion concerning the nature and mode of any fact whose truth God reveals, and hence that in the examination of doctrines, we must confine ourselves to the examination of the evidences that God revealed them, and not to raise any difficulty on the ground that the nature of the doctrine is above the grasp of our comprehension. As in the natural world itself there are innumerable truths which are manifest to men of science and that yet are above the comprehension of the unlearned; so too there are innumerable others, which are plain to intellects of higher orders than the human, tho' they are beyond the reach of the most enlightened of our fellow men:—and surely the great Creator of men and heavenly beings of a higher order, sees and understands much that is above the comprehension of the most capacious created intellect.

4. Rom. Catholics believe also that this all wise and powerful God can in any manner he pleases reveal to some of his intelligent creatures the fact, that some things are true tho' above their comprehension, tho' he does not enable them fully to understand "how this can be," and and in such a case his word is to them sufficient evidence of the truth thereof. For instance, it is mysterious to man, or above his comprehension, that God can be eternal, yet when God assures him of that fact by his testimony, man—thus certified,—reasonably concludes that it must be true, and that he not only ought but is bound to believe it. In like manner, when God communicates to man the fact, that he has no material body, but is a spiritual being, the man has but an exceedingly vague notion of a spiritual nature, yet the assurance of God is to man a sufficient warrant for reasonably admitting this mysterious doctrine.

5. It is the belief of Catholics that the intelligent creature to whom God makes such a declaration is bound to believe its truth, and would be criminal in refusing to believe. For in the first place the creature is bound to act reasonably, and it would be unreasonable to refuse assent to any truth made manifest by evidence: but where the evidence is perfect, is as much as God—who is the witness—is clearly com-

potent to ascertain the truth of what he reveals, and it is impossible that the creature should doubt the integrity of the Creator. To doubt the competency of this witness would be gross absurdity: to doubt his integrity would be blasphemous folly—a wanton deliberate rejection of his testimony would therefore be unreasonable and irreligious.

6. Moreover, R. Catholics recognize in this witness the right and authority to demand the most unqualified assent of the creature, for he is the Creator who made us what we are, and from whom we received all that we have and to whom we owe the homage of all our powers. When he vouchsafes to reveal any thing to his creatures, it is not without the reasonable object of requiring its belief. In believing then what he declares, the creature pays to the Creator the homage of his two highest powers or faculties—that of the understanding and that of the will, and to refuse this would be highly criminal.

7. Rom. Catholics call this homage of belief—Faith: they look upon it to be most reasonable, most necessary, highly useful to the creature, rebounding to the honour of the Creator, the proper source of all religious knowledge, the most solid basis of morality, the best protection against superstition, the only ground of hope, the most appropriate foundation of charity.

8. Faith is then, according to Catholics, a divine virtue by which man believes all that God reveals: the motive of his belief is the authority God, and not the testimony of our own senses, nor our own reasoning, but we are induced to believe because we see that God is our witness, and we know that he cannot be deceived because of his omniscience, and that he cannot deceive because of his truth and sanctity.

9. R. Catholics do not admit of any distinction between truths revealed by God, so as to call some of them fundamental or necessary or of less importance to believe them than others which have been equally revealed by God, for his testimony is equally given for all, and his authority is equally great for each, and it would be equally a deviation from common sense and of sound religion to suppose the obligation of belief to be less respecting one than the other when both rest upon the same basis.

10. Moreover, whilst Catholics require for Faith a belief of all that God has revealed, and refuse to admit an exception against any one revealed truth, they do not socially admit a distinction between some revealed truths which they call principal, and others not principal: not that the first are to be believed to the exclusion of the others, or in preference to them, but because from their great importance they are the first rudiments of religious knowledge without a distinct acquaintance with which all the rest are unintelligible. Hence it is required that these principal mysteries should be explicitly known and distinctly believed—whilst in respect to many others, it is sufficient that there exists the determination to learn them as occasion shall require, or an opportunity present itself: and an im-

PLICIT belief in their truth, which involves a knowledge of the witness by whom they are to be testified, and an admission of the authority of this witness.

11. The belief of Faith is undoubting and free from the least fear of error, because it rests upon a motive of infallible certainty—the authority of God. God being a teacher who communicates to man a knowledge of truth, his communications are divine teaching, or doctrine: and in this, religious doctrine differs from opinion, which is a persuasion of the mind without certain knowledge, and in its most respectable form and highest grade is only founded on motives of great probability, but which do not exclude reasonable doubt and which always leave some fear of error.

12. The Faith of Catholics is then confined exclusively to doctrines—that is, truths revealed by God, and has no connexion with opinions, which are only the sentiments of individuals, or the notions of the judgments of men who are liable to error. Hence when we treat of Faith, we mean exclusively the belief of doctrine, and when we treat of doctrine, we mean solely and exclusively those truths which have been revealed by God.

13. The faith of Catholics does not embrace any portion of the sentiments of individuals, or bodies of men, be their station, or learning of piety what it may: nor does it embrace any of their judgments founded on reasoning drawn from premises of of the highest probability—nor does it embrace the notions of any created being or assembly.

14. The plain principle of Catholic Faith then is simply—the unhesitating belief of the testimony of God, and the most devoted submission to his divine authority. So far from "enslaving or debasing the human mind:" it enlightens the understanding, it corrects the judgment, elevates mind, enlarges the field of knowledge, and brings man to commune with his God and learn wisdom from his mouth.

The above remarks will, we trust, meet the views of our correspondent who signs himself—"A HEARER IN THE CATHEDRAL."—*Catholic Miscellany.*

## Necessity of an Authoritative Tribunal.

The Judicial system of Georgia is peculiar. It consists of several judicaries: each of which is presided over by a single Judge, whose decisions are independent and final; and who holds office, not for life, or during competency, but for a term of years. Whatever may be the advantages of such an organization, its evils are many and manifest, and we can imagine only one, that having the semblance of a system would be more absurd—which would be, to constitute each man, a judge of the Law for himself. Gov. CRAWFORD in his recent Message (which possesses the merit of being both brief and well worded) has adverted to this matter in the following short and pithy paragraph.

"Experience has proved, that in the administrative justice of every people, uniformity of decision is an essential element. To suppose this result attainable under eleven judicatories, each having a judge in

dependent and final in his decisions, would be to suppose the exact similitude of so many minds: Nor is the difficulty removed by the suggestion that the rule prescribed is the same to each. In matters other than of temporal concerns, we have seen discordant & hostile opinions spring from a source eternal and "unchangeably the same." From the variety of the human mind, we may therefore expect upon most subjects constant conflicts of opinions, until there is constituted some authoritative standard to which they may be referred and conform'd."

Doubtless, the Governor alludes to the workings of the Protestant Rule of Faith; which gives to each reader, or hearer, of the Bible, the license of interpreting its meaning—and surpasses in proposterousness, the Judicial System of Georgia. The following propositions result as corollaries from that principle:

1. That God has established a Rule, which conducts, necessarily, to contradictory conclusions:
2. That His revelations cannot be learned with certainty.
3. That it is not important that they shall be.

The Catholic Church, alone possesses an authoritative, and (what of more consequence) an infallible "standard," to which "conflicts of opinion may be referred and conform'd"—*Jb.*

## Protestant Confessions of Faith.

"Habits, and prejudices," says Monsieur Fernel, one of the pastors of Geneva, in a discourse, addressed lately to the consistency of that city,— "habits, and prejudices, will, no doubt, for a certain length of time, supply apologists for confessions of faith. It is, however impossible that, e. c long, men should not own that they are essentially repugnant to the spirit of the Reformation. Already has the church, which was the first to admit the Reformation in Switzerland,—that of Zurich,—that church so eminent for its piety—for above half a century past, suffered them to fall into disuse. Already have several other Protestant cantons thrown off the yoke. Already has the church of Barne greatly softened down the engagement, which once she required from the candidates to the ministry. Already, in several churches in Germany, the protestants consider confession of faith, as so many formulas, devoid of any consequence, which they are careless about observing; and which, if any where retained, are retained merely from a remnant of habit. Already have they left off presenting them to the pastors, in a great number of the churches in France. It is, therefore, I repeat it, impossible, that men should not, ere long, in all protestant countries, acknowledge the necessity of restoring to every Christian individual that liberty of examination, and that freedom of conscience, which belong to all; and the incontestible right of regulating their belief by nothing else but the word of the holy Scriptures."

In this country, the clergy still solemnly assert their acceptance of the 39 articles. Do they really believe in this singular code? It is, certainly, difficult to imagine how they can believe it, if it were only his plain reason, that it is impossible to understand it.

"Its doctrines," says Dr. Balguy, "are those of dark, and ignorant ages. It contains," he adds, "ambiguities, and inaccuracies; some things unphilosophical; and some things, which may mislead, and draw men into erroneous opinions." "Are the 39 articles," says the author of 'The Pulpit,' "preached in the Church? There seems much reason to conclude, they are not. It is one thing to subscribe to them; but quite another to feel, and preach them." Sterne used to maintain, that it is absolutely impossible for the same man to believe them all.—See Paley 'Of Subscription,' &c. Paley also declares, that he is "persuaded," that the generality of those, who subscribe to them, do not believe them.

Speaking of the obligation, which our established clergy are under of swearing to the 39 articles, Count Le Maistre makes the following observations upon the awful circumstance: "The church of England is the only association in the world, that has declared itself null, and ridiculous in the very act which constitutes it. In this act, it has solemnly declared, that 39 articles, neither more nor less, are necessary for salvation; and that to belong to this church, men must, moreover, swear to them. Now, one of these very articles declares solemnly, that God, in forming his church, left no infallibility on the earth; that all churches have fallen into error, beginning with that of Rome; and that they have been grossly deceived, both in relation to doctrines, and to morals; so that none of them possess the right to prescribe what men should believe; and that the Scriptures alone are the sole rule of faith.—Therefore, the case is, that the Church of England declares to its members, that it has a right to command; but, that they, also, have a right not to obey. So that, in the very same moment; with the very same pen; with the same ink; and upon the same paper,—it declares the dogma, and declares, that it has not any right to declare it. I hope that, in the endless catalogue of human inconsistencies, this will also hold one of the first places." *Id.*

**SECTARIAN VULGARITY.**—This appropriate designation of the term *Romish* has called forth the zeal of the editor of the Banner of the Cross, in defence of the good manners of Mr. Odenheimer.—The editor alleges that in the creed of Pope Pius IV, the holy Roman Church is mentioned. True, but not the *Romish* church, which is a nickname. In that formula, the Nicene Creed, as used by the Apostolic See, which is styled the Holy Roman Church, is embraced by its professors. When the universal church is spoken of, it is called *Catholic*, as in the Nicene creed; and at the end of the formula, the whole body of doctrine is styled *THE TRUE CATHOLIC FAITH*. If we designate us Catholics, or Roman Catholics, be a concession, the English Parliament has already made it, and immemorial and universal usage authorises it, the editor cannot comprehend the complicity of the term *Roman Catholic*; but is not above ordinary capacity. We are not called *Romans* much less *Roman* by Pius IV., nor is the universal church designated by him, *Roman*.

Learned expounders of Greek and Hebrew to young ladies, should take pains to understand a very plain Latin formula, and not confound a reference to a particular church, with the designation of the universal church; or make it a pretext for the use of nicknames. The Editor is as unfortunate in his chivalrous defence of the elegant manners of Mr. Odenheimer, as in his reckoning.—*Catholic Herald.*

**THE ESTABLISHED CHURCH IN IRELAND.**

The following is an extract from the Probate of Wills, as presented in the House of Commons, by Mr. Grattan, July 12, 1832.

Fowler, Archbishop of Dublin, left	£250,000
Beresford, Archbishop of Tuam, left	250,000
Agar, Archbishop of Cashel, left	400,000
Stopford, Bishop of Cork, left	25,000
Persy, Bishop of Drome, left	40,000
Cleaver, Bishop of Ferns, left	50,000
Bernard, Bishop of Limerick, left	60,000
Porter, of Clougher, left	250,000
Hawkins, of Raphoe, left	250,000
Knox, of Killaloe, left	100,000

Total, £1,575,000  
Besides maintaining their wives and families during life.

The report of the commissioners state that in Ireland there are 151 parishes having no member of the Church of England, and 860 parishes having less than 77 Protestants.

Parliamentary grants since the Union in 1800:

For building Protestant churches	£525,277
For building glebe houses there	336,831
For Protestant charity schools	1,105,869
For church societies to discountenance vice	101,930
For Kildare Place Society	170,503

Total, £2,310,626  
*Nonconformist.*

**PROTESTANT MISSIONS.**

*Sailing of Missionaries.*—Rev. Messrs. J. B. Binney, and Edward B. Bullard, and Mr. Thomas B. Ranney, with their wives, and Miss Lathrop, sailed from Boston Harbour 17th inst. as Missionaries to the Birman Empire. The former two gentlemen are to be devoted to the work of teaching and preaching to the Karens—the latter to take charge of a missionary printing establishment. They go out under the auspices of the American Baptist Board of Foreign Missions.—So. Pat. Nov. 23d. 1843.

"But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit—but she that is married thinketh on the things of the world, how she may please her husband. And this I speak for your profit, not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord without impediment"—St. Paul's Epistle to the Corinthians, ch. 7. v's. 32 to 35.

The former paragraph gives the language and sentiment of the American Baptist Board of Foreign Missions; the latter that of St. Paul. Which is the most authoritative; which the language of inspi-

ration? If even to those who intend to devote themselves to an exclusively religious life, the great Apostle of the Gentiles so strongly inculcates a life of celibacy, with what peculiar force are the arguments in favor of celibacy, addressed to those who take upon themselves the office of preaching the ministry of the Gospel of Christ to the benighted heathen?

What success can be expected to attend the efforts of those in making converts to Christianity, who utterly set at nought the great lessons taught by St. Paul. The most characteristic feature of the christian code as a lesson of practical morality, is that of self-denial; and how can men undertake to preach to others, doctrines which they do not practice? What can be looked for from such efforts but disappointment and mortification? Such ever have been and such ever must be, the result of undertaking to propagate the christian faith by instruments acting in direct opposition to the inspired counsels and the express teachings of the word of God.

Are the heathens to be dealt with as intelligent or sensible beings? If so, what reply is to be made to them, when they say that altho' you preach to us a great many doctrines which you require us to reduce to practice, we find that in the sacred book which you tell us to be our rule of faith, those who devote themselves to a religious life of celibacy, how comes it that you do not practise this plain lesson of self-denial to qualify yourself more effectually, as St. Paul says, to serve God? How can you expect us to reduce to practice the lessons of the Gospel while you only preach and do not practice? *Missionaries* forsooth! What clever young man would not be willing to go to India as a missionary, with a young wife and a handsome competency; the wife handsome too no doubt? Whom in these hard times would regard this as an arduous undertaking? A voyage to India with a pretty wife and all expenses paid—a competency while there, and the only duty required, occasional lectures upon the truths of the Gospel, not illustrations of conformity with its lessons of self-denial, enlivened with awful denunciations of Popery, and gross misrepresentations of the religion of the vast majority of Christendom. *CATHOLICUS.*

*Cath. Miscellany.*

**ENLIGHTENED ENGLAND!**—At the last Taunton Sessions, the Chaplain of the prison said that no less than "360 prisoners had come under his notice during the last two years, who were ignorant of the name of the Saviour! and unable to repeat the Lord's Prayer." The truth is, that the great majority of the people in the north of England are as ignorant as Hottentots; and notwithstanding that, how often are insidious sneers thrown out against Ireland, in consequence of the "gross ignorance" of her people, and who, in point of fact, are as superior to the same class of Englishman in intellect and moral virtue, as they are in political virtue and patriotism.

The perfumed and shallow minded sop, and the besotted and uncharitable Protestant, clerical as well as lay, are in the habit of turning up their noses at the "Ir-

ish," but the Irish hold them in contempt, because, in the natural endowments of the mind, they are the masters of those who, forsooth, affect to look down upon them—*N. E. Reporter.*

**UPHOLSTERY AND CABINET MAKING:**

Oils, Colours, Putting, 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—and that having considerably enlarged their old premises; and acquired greater facilities for carrying on their business, they are now prepared to manufacture any article, or execute any order in their line; and as they have assumed the entire responsibility of the business, they intend to put every kind of work at the lowest prices for Cash, or short approved Credit—hoping by strict attention to every department of their business, to merit a continuance of the kind support they have heretofore received.

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,  
May, 1843. 38

**MEDICAL HALL.**

OPPOSITE THE PROMENADE HOUSE,  
King-Street, Hamilton.

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

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

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

*Horse and Cattle Medicines of every Description.*

Physicians' prescriptions accurately prepared.

N. B. Cash paid for Bees Wax and clean Timothy Seed  
Hamilton, Dec, 1842 43

**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 the residence.

Office above Oliver's Auction Room, corner of King & Hughson Streets.  
Hamilton, Sept. 6, 1843.

**T. BRANIGAN**  
*Is now paying*  
The Highest Price in CASH for  
**WHEAT & TIMOTHY SEED,**  
At his General Grocery and Liquor Store,  
King Street.  
Hamilton, Sept. 13, 1843.

CURE FOR WORMS.

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...

RECOMMENDATIONS.

WE, the undersigned, having frequently administered a Medicine prepared by MR. JOHN WINER of this Town...

I certify that, in all cases in which I have administered J. WINER'S Canadian Vermifuge, I have invariably found it a safe and an effectual remedy...

DEAR SIR, MONTREAL, Nov. 17th, 1843.

I have much pleasure in sending you the enclosed testimonial from a Physician of this City, in favor of your Vermifuge. I can also add my testimony to its efficacy...

MR. REXFORD, Sir.—Having some weeks ago [through your accidental recommendation] been induced to try the effect of "WINER'S CANADIAN VERMIFUGE"...

I am, Sir, your's truly, H. SCOTT, M. D. Montreal, Nov. 17th, 1843.

THE HAMILTON SALOON, BY HENRY McCracken. ONE DOOR EAST OF THE PROMENADE HOUSE.

THE above well known Establishment is now in the possession of the Subscriber. He has made alterations and improvements that will materially add to the comfort of his guests.

PARTIES Can be accommodated with MEATS, at all regular hours of any thing which can be obtained in the Market.

Families and others ordering them can be furnished with dishes at their own houses. In short, he will furnish every delicacy and substantial in his line of business...

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Also—Barrel and a half Cauldron Kettles, 5 pail do., Road Scrapers, and all kinds of Hollow Ware. Hamilton, September, 1843.

REMOVAL, JOSEPH O'BRIEN, Boot & Shoe Maker, returns his sincere thanks to his customers and the public for the patronage he has hitherto received...

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