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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] NOVEMBER 2, 1842.

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

EDITOR.

Original.

THE VICIES. An Extract.

The yell is up; hark! far and wide resound
The charouffs rais'd the just one to confound:
He, like a rock, amid the roaring tide
Can all unmov'd the tempest's rage abide;
Till from its side, the baffled billows fall,
And all in murmurings hoarse their spray recall.
When o'er the fast subsiding deep it rears,
Its head sublime, and stacher hence appears;
So, when assailed, majestic and serene
Amid the railing foe the Lord is seen.

Ye vice-deluded worldlings! can you stay
The orient sun, fast hast'ning on his way!
Far less may you obstruct, now rising clear,
The sun of justice in his bright career.
Still in his mien and manner might you spy,
In human form, though hid, the deity.
Who, but th' eternal wisdom, thus disguis'd,
Could dash your plans, so artfully devised?
Your puzzles solve! your calumnies refute,
So with a word; and leave you wond'ring mute!
Yet should not this your minds convincing move;
With prodigies unmatch'd behold him prove
His mission all divine, himself that God
Whom nature owns, obedient at his nod?

See round him crowd, th' afflicted of our kind,
The sick, the lame, the deaf, the dumb, the blind,
He speaks, and lo! to each, straight at his word,
Health, strength and hearing, speech and sight's restor'd.
Life's author he, the dead to life returns.
And bids each kindred heart rejoice that mourns,
To barren solitudes whom forth he leads,
With bread, by miracle supplied he feeds;
And, sanctioning with an act of pow'r divine,
The nuptial rite; ev'n water turns to wine.
Up from their oozy beds the finny prey,
He calls; and straight his summons these obey.
He stills the tempest, lulls the raging deep;
Walks, like a spirit o'er his surgy sleep.
In Jordan's stream, and where on Thabor's height;
Was round him roll'd a cloud of glory bright.
The voice paternal issuing from on high,
Proclaims him loud, the filial deity.

Lo! now arraign'd, the highest, holiest one,
Like felon judg'd, condemned by sinful man!
Nature appal'd beheld life's author slain,
And shuddering shook through all her vast domain.
Sol from the guilty scene his light withdrew,
And o'er it night her veiling mantle threw.
'Twas horror all, and from its site this world
Seemed reeling back—to final ruin hurled

'Tis past—He nature bids her grief forgo;
Nor wear, for him assumed, the weeds of woe.
Bids Sol his torch extinguish'd re-allume;
And with his wonted light dispel the gloom;
Obedient nature drops her deep dismay,
Cheered with his smile, and blooms as usual gay.

THE CATHOLIC RITES AND CEREMONIES EXPLAINED.

CONFIRMATION.

Of this sacrament, a Bishop is the only ordinary minister; whose consecration imparts to him the plenitude of the priesthood; that is, all the pastoral powers given by Jesus Christ to his apostles; without any other reserve than that necessary for the good government of the Church; that of local or respectively subordinate jurisdiction.

We see in the Acts of the Apostles, how though Philip had converted and baptized the Samaritans: it was deemed necessary to send Peter and John from Jerusalem to confirm them. "Now when the Apostles, who were in Jerusalem, had heard that Samaria had received the word of God; they sent unto them Peter and John: who, when they were come prayed for them, that they might receive the Holy Ghost; for he was not yet come upon any of them, but they were only baptized in the name of the Lord Jesus, (that is in the Saviour's baptism.) Then they laid their hands upon them, and they received the Holy Ghost." Acts 8, 14, &c

Prayer then or the invocation of the Holy Ghost, and the laying on of hands by the Bishop, on those to be confirmed, are the ceremonies mentioned in this text to have been used by the Apostles in the administration of this Sacrament; and these are the ceremonies still observed in administering it by the Bishops in the Catholic Church. The laying on of hands, denotes that the individuals to be confirmed are specially chosen and accepted by Almighty God to be sanctified, and fortified by his Divine Spirit; whom the Saviour promised to send from his holy heaven, to comfort and confirm them, and guide them into all truth, to the end of the world.

The Bishop then, vested in his pontificals to show that he acts in the character of Christ's apostolic minister, after washing his hands, thereby indicating how pure these hands ought to be, which are consecrated, and destined to consecrate whatever or whomsoever they touch or bless: turns round towards those, whom he is going to confirm, and who are kneeling before him, and begins his invocation of the Holy Ghost in these words.

"May the Holy Ghost come upon you. And the virtue of the most high, guard you from all sins." Ans. Amen.

Then signing himself with the sign of the cross, he says, "Our help is in the name of the Lord."—Ans. "Who made heaven and earth." "O Lord, hear my prayer."—Ans. "And let my cry come unto Thee." "The Lord be with thee."—Ans. "And with thy Spirit." Let us pray.

"O Almighty and eternal God, who hast deigned to regenerate these thy servants of water and the Holy Ghost; and who hast given them the remission of all their sins; send forth upon them from heaven thy seven-fold spirit, the Paraclete."—Ans. Amen.

The Spirit of wisdom and of understanding. Amen.
The Spirit of counsel and of fortitude. Amen.
The Spirit of knowledge and of piety. Amen.
Fill then, with the Spirit of thy fear; and sign them with the sign of the cross of Christ propitious unto life everlasting.—Ans. Amen.

The Bishop then standing with his mitre on, signs them with the sign of the cross; anointing them at the same time on the forehead with the crism, and saying: "I sign thee with the sign of the cross; I confirm thee with the chrism of salvation; in the name of the Father, and of the Son, and of the Holy Ghost."—Ans. Amen. After which he gives each a slight tap on the cheek, saying, "peace be with thee."

The chrism is oil mixed with balm, blessed by a Bishop; the oil represents the grace and the sweet smelling balm mixed with it, the odor of sanctity proceeding from the grace of the Holy Ghost. This is the ornament of the priesthood, and of royalty, for, as the Apostle testifies of the courageous followers of Christ; they are "a chosen generation; a kingly priesthood." 1 Peter, 2, 9.

This sacrament, with its holy unction and effects, is that alluded to by Saint Paul: "now, he that confirmeth us with you, in Christ; and he that hath anointed us, is God; who hath also sealed us, and given the pledge of the spirit in our hearts." 2 Cor. 1, 21, 22.

The tap given on the cheek by the Bishop, with these words; "Peace be with thee;" indicates, the christian patience with which we are bound to sustain in our spiritual warfare (for the confirmed are the enrolled soldiers of Jesus Christ) the trials sent us by God, and the injuries and insults offered to us by our fellow creatures; in so much that, as our Lord exhorts us (and he himself set us the example of such heroic fortitude at his passion), should our enemy even smite us on the one cheek, we should patiently turn to him the other also (Luke 6, 29). For the christian is sure to conquer by forbearance and patience; and to preserve that peace of the Saviour, "which surpasses all understanding." Philip 4, 9.

While the Bishop washes his hands, the attendants sing or rehearse the words of the Psalmist: "Confirm O God, what thou hast wrought in us from thy temple of Jerusalem! Psalm 67, 29. "Glory be to the father, and to the son, and to the Holy Ghost; as it was in the beginning, is now, and evermore shall be; world without end" Amen. "Confirm, O God," is repeated: after which, the Bishop, putting off his mitre, when about to address the deity, with his face towards the altar, prays thus:—

Shew unto us, O Lord, thy mercy!

Ans. And grant unto us thy salvation!

O Lord, hear my prayer.

Ans. And let my cry come unto thee!

Then he says, "Let us pray;" (with these words every prayer, or series of prayers in the Catholic church is ushered in, inviting thus all present to join in the supplication addressed to the common Father of all.)

"O God, who hast given thy holy spirit to thy Apostles; and wert pleased that, through them and their successors, he should be given to the rest of the faithful; look down propitious on the service of our lowliness and grant that the same holy spirit descend upon the hearts of those, whose forehead we have anointed with the sacred chrism and signed with the sign of the holy

cross; may, by deigning to dwell in them, perfect and make them the temple of his glory; who with the father and the same holy spirit, liveth and reigneth God, for all eternity."—Ans. Amen.

He continues thus:

"Behold, thus shall every man be blessed, who feareth the Lord."

Then turning towards the newly confirmed, and making over them the sign of the cross; he blesses them in these words:

"May the Lord from Sion bless you, that you may see the good things of Jerusalem all the days of your life; and may have life everlasting!"—Ans. Amen.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, NOVEMBER 2.

The Toronto Church, through her newspaper, could now vain adopt for the Parliament church, of which she holds herself to be a twig, the title of *Catholic*. The case was far different of late, when the contest existed between herself and her Presbyterian sister in these Provinces about the Clergy Reserves. Then were the two sisters seen in a fair battle, tearing out one another's eyes in the scramble for the loaves and fishes. The Clergy Reserves had been made over by the government of George the third, for the Protestant church. The Toronto Church then proclaimed herself *the only Protestant Church*. The Presbyterian declared herself as *Protestant* as she was; and thus maintained her equal right to share with her in the good things of this world. She threatened, she stormed, she swore she would draw her dirk, and fight, as she had done before with her covenanting brood, if these her rights were withheld from her. Then did the two sisters appear in their proper forms. The Scotch hussy completely scared her proud English competitor, who agreed at last, for peace sake, to divide with her the spoil. Now, however, since the battle is over, ashamed of the title of *Protestant*, which she had exclusively claimed; she assumes the title of *Catholic*, to which she had never before laid any claim; nay, which she had hitherto persecuted and abhorred, but which Dr. Pusey has lately given her a particular taste for. She is now to be a branch of the Catholic Church, without a visible trunk to adhere to. Or she is *the English Catholic Church*; that is, the *Universal Church of England*; or the *Universal Anglican Church*. Well may we now affirm, *omnia jura sunt, feri quae posse negares*.

OLD BIBLES.

The editor of the New York Evening Post states that an ancient printed folio copy of the Latin translation of the Bible called the vulgate has been brought to his office. It was printed at Cologne in the year 1527, by Peter Quentel, and bears

the arms of the free city of Cologne, the three crowns, which were supposed to refer to the old legends of the three kings of Cologne. It is said, in an old memorandum in the inside of the cover, to be a duplicate of the royal library one at Munich, and by another memorandum it appears to have belonged, in the year 1620, (the year of the settlement of the pilgrims at Plymouth,) to John Baptiste Lehner, a priest at Rottenburg. The present owner is George C. Morgan, at No 225 Pearl street. Notwithstanding that this old folio was printed in less than eighty years after the invention of printing, the typography is remarkably neat, exact and distinct. It is illustrated with cuts, either on wood or lead, representing the tabernacle, the altar, the temple, &c. of the Jews, and the persons of the twelve apostles—St. Mark with his lion, St. Luke with his ox, St. John with his eagle, &c. The different books of the scriptures are divided into chapters, but not into verses; and in stead of the latter division, certain letters of the alphabet are placed in the margin opposite to the different paragraphs, for the convenience of reference.

Mr. John T. Watson, of Germantown, Pennsylvania, has in his possession an old German Bible, extremely well printed, done at Zurich, in the year 1538, by Christophel Troschauer. It is without verse, and some one of its ancient readers has been at the pains of marking them in in sundry chapters, with a pen. This Bible came out with the family of Shoemaker, which came out with the first settlers of Germantown, in 1582, and it contains M. S. notices of their births, marriages and deaths. Now, behold! it has gone out of the family, and finds its preservation in the hands of strangers! It is just 11 years of later date than the one noticed above.

Through the politeness of Bishop Purcell, of this city, I have been permitted to examine a folio bible in the Latin Vulgate, without doubt the oldest copy of the Bible printed with moveable types in the United States, perhaps in the world. It is in perfect preservation, nearly. I can gather little more of its history from it than the date, which appears in the Colophon MCCCCLXXIX—1479, or thirty-nine years after the invention of printing with moveable types. It was presented by the American Consul at Vienna, J. G. Schwarz, Esq. to the Bishop at his visit to that place in 1839.

On reference to Thomas's History of Printing, I found a description of a very ancient vulgate Bible in the possession of Mr. Thomas, and owned by him, which corresponds so fully with bishop Purcell's, as I understand by a careful comparison of the description and the book, that I entertain no doubt of their being the same edition, and the Bible I have examined is as Mr. Thomas's was, a copy of the first impression at Venice, and of the second edition of the Bible ever printed.

This Venitian edition of the Bible is a copy of the Latin Vulgate; it is a folio; and the paper is in imitation of fine, clear vellum. The types are semi Gothic, differing from either ancient or modern black. They are superior in neatness, and, com-

pared with black, may be considered an elegant specimen. The letters are shaped more like Roman than any other characters; their faces are broad and bold, and have but few fine strokes. Double letters and abbreviations are very freely used. The ink is clear and of a fine black, and in no book, ancient or modern, have I seen better press work. There is not a letter but what is fair. In technical language, no pick, blot, blur, friar or monk is to be seen in the work. It is printed, generally, in insets of five sheets each, but some are of six. Insets of five sheets require ten forms of two pages to a form; and would render a very large cast, or fount, of type necessary. The size of the type is near that of small pica in width of body, the ancient pica gaining of the modern about one line in twenty-four. The sheets have signatures at the foot of every other page, for the first ten, of the insets. There is no catch, or indicative words, at the bottom of the pages; no folios, or pages numbered; no running titles, excepting every other page is headed; the head extending beyond the limits of the page, with the name of the book as *numeri noctie*, in larger type, of the size of two lines English, of handsome face, and more resembling black than the type of the text; the pages are in two columns, with a space of nearly half an inch between them, and a similar space between the body of the page and the heads above mentioned. There are no typographical decorations whatever; but the whole work is handsomely ornamented by the illuminator; and the colours of the illuminated letters are as lively as if just laid on with the pencil. The illuminated I, which begins the first chapter of Genesis, is very beautiful; it is of the length of seventeen lines pica, and eight in width; two ems of the width encroach on the margin of the page. For the width of two ems, the ornamental part of the I is carried in the margin, close to the text, along the side of the page, and extends below its foot. The beginning of each book has a larger illuminated letter than its several chapters. Those for the chapters are three lines in depth, of only one color, and that is red. Each capital letter in the text has, throughout the volume, a touch of red from the pencil. In printing the work, spaces were left to add the illuminated letters. Every chapter is without a break, or indentation, from the beginning to the end of it, except for the illuminated letter.

A prologue of seven parts, and the preface of St. Jerome, precede the Pentateuch; the books of the Old Testament, accompanied with the prologue of St. Jerome, &c., are arranged, as is usual in the Latin Vulgate, as follows, viz:—Joshua, Judges, Ruth, Kings, in four books, Chronicles, Esdras I, Nehemiah, Esdras II, Esdras III, Tobit, Judith, Esther, Job, Psalms, (the divisions in the 119th Psalm are all numbered as distinct Psalms, making the number of Psalms 171), Proverbs, Ecclesiastics, Song of Solomon, Wisdom, Ecclesiasticus, Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah; Micah, Nahum; Habakkuk, Zephaniah, Hagar, Zechariah, Malachi and Maccabees. The books

of the New Testament follow each other on in the present English translation, with the addition of the prefaces of St. Jerome prefixed to each. Then follows an alphabetical explanation of Hebrew names, in sixty-six pages. The whole work makes nine hundred and fourteen pages.

This edition is mentioned by La Longe "Bibliotheca Sacra," page 253; and by Clarke, in his Bibliographical Dictionary, vol. 1, page 191, in these terms—"This is a beautiful ancient edition; it has a copious index at the end, which enhances the value of it. As it is not described by Clements or mentioned in the Harleian Catalogue, it is undoubtedly, rare in Europe. De Pure mentions it, as *una editio rare, fort racherchee des curieux*." In all probability, it is the most ancient printed book now in America, excepting one hereafter mentioned. This Bible, which has been preserved with great care, resembles the work of the most perfect ancient manuscripts. Not any of the leaves are torn, not only two are wanting, one of which contains a part of the prologue to the Pentateuch, & unfortunately, the other was the title page.

It may be added to the above that in this copy (Bishop Purcell's) the acts of the Apostles follow Paul's epistles and not the evangelist John, as is the usual order.

In the quality and beauty of type, ink and press-work there is less difference between this bible and those of the best quality of modern times, than there is in these respects between the "Evening Post" of 1828, published in this city, and the Morning Message of the present day.

Two circumstances may be remarked of this bible, which it is usually supposed are confined to modern editions, of the Scriptures. The margin is of abundant width, and marginal references are of frequent occurrence.

The oldest copy of the Bible, if it exists at the present day, is that which was printed by Faust & Schoeffer, at Mentz, in 1462. Seventeen years before the date of the edition at Venice other books had been printed earlier by Laurentius or Coster at Haerlem, by Gottenburg at Mentz and by Faust himself; but these two editions are the first bibles ever printed.

This edition of 1462 is that which brought Faust into his difficulties at Paris, and gave rise to the popular legend of the Devil and Dr. Faustus.—*Daily Message*.

[We have got a moderate sized folio, in excellent preservation, printed on vellum, with capitals and ornaments in red, a work called the *Quincuplex Psalterium*, or five versions of the Psalms of David—the *Gallicum, Romanum, Hebraicum, Vetus* and *Conciliatum*, with large explanations of the literal and allegorical sense, &c. printed so early as the year 1508. There is only one other copy known to be in existence in the king's library at Paris. The present is a gift of the Orleans's copy.]—*Editor Catholic*.

From the Catholic Advocate.

JUBILEE.

Among the Jews, each fiftieth year was known as the year of *Jubilee*, when slaves and prisoners were liberated, inheritances again returned to their ancient owners, and the soil was allowed to remain uncultivated. In the 25th and 27th chapters of Leviticus, we find a detailed mention of

the Jubilee, with an exposition of the laws of God, which enjoined it upon the Jews.

The Hebrew word *jobel* is supposed to be derived from the verb *habil*, which means to bring from or send back. It signifies remission.

In the Catholic church, the Jubilee is used to signify an extraordinary and plenary indulgence accorded by the Sovereign Pontiff to the universal church, or to such of the faithful as will comply with those conditions upon which it is granted. The plenary indulgence of a Jubilee is different from ordinary indulgences in this, that the Pope gives more extended powers to confessors in time of a Jubilee.

The first Christian Jubilee was proclaimed by Pope Boniface VIII in the year 1300, and was granted only in favor of such of the faithful as should make a pilgrimage to Rome, to the shrine of the holy apostles. In instituting the Jubilee this Pontiff decreed that it should have place once in every century; but Clement VI. afterwards reduced the period to fifty years. Urban VIII. afterwards decreed that it should recur each thirty-five years; and Sixtus IV. further reduced the time to the quarter of a century, or every twenty-five years.

The year of Jubilee is called at Rome the holy year. It is solemnly opened on the eve of the feast of Christmas by the Pope, or if the See be vacant, by the dean of the College of Cardinals.

The opening of the Jubilee is declared by the opening of one of the large doors of entrance into the magnificent church of St. Peter's, at Rome. This door, called the holy door, is kept walled up with solid masonry, and never opened except to indicate the return of the year of Jubilee. The Pontiff, accompanied by the Cardinals and other attendants, goes to this door in solemn procession on the eve of Christmas, and taking a golden hammer, he strikes it three blows, saying, *Aperite mihi portas justitie, &c.*, and then the masonry which walls up the entrance is demolished. The Pontiff kneels before the entrance, while the door is aspersed with holy water by the Penitentiary of St. Peter's, he then rises; takes the crozier, entones the *Te Deum laudamus*, and enters the church with the clergy. With the same ceremony, similar doors in the three great churches of St. John Lateran, St. Paul, and St. Mary Major, are opened by three Cardinal legates, delegated by the Pope for this purpose. On the next morning, the feast of Christmas, the Pope gives his benediction to the people in form of a Jubilee or indulgence.

When the year terminates, on the eve of Christmas succeeding, the holy door is again closed, to remain so for 25 years.

Formerly the indulgence of the holy year could only be obtained by those who visited Rome, which caused large numbers of people, from all Europe, to visit that city. But afterwards the Popes extended the benefit of the indulgence to other countries.

In our times, Jubilees are even still more frequent, as it has become customary with the Popes to proclaim a Jubilee the year of their consecration, and also

on occasions of any particular emergency, similar to that which at present has induced the Holy Father to issue his late bull, according a plenary indulgence in form of a Jubilee to the faithful who comply with the prescribed conditions, and unite in prayer for the persecuted and afflicted church of Spain.

We have said that a Jubilee signifies an extraordinary plenary indulgence. It may be advisable to state what is meant by an indulgence. Protestants abominating the very name, and perseveringly insist that it means "a license for sin—a remission of all sin, past, present, and future, sold by the Antichrist, the Pope of Rome." We do not expect that our disclaimer of such an abominable signification of an indulgence, gratuitously imputed to the Catholic church, will have any more effect than the thousand and one denials already before the public, for the poet has well said,

"Convicts a man against his will,
He's of the same opinion still."

Protestant declaimers do not wish to know what is the true teaching of the Catholic church on this and many other misrepresented points of Catholic doctrine. But for those whose minds are open to conviction, we promptly and plainly state, that an indulgence is not "a license to commit sin;" it is not "a forgiveness of sin, present or past;" but it is a remission of the temporal punishment due to sin, after the guilt thereof, with the eternal punishment due to it, has been removed by the sacrament of penance. This remission of temporal punishment, by an indulgence, necessarily supposes the doctrine of the Catholic church, that the sinner by his crimes not only incurs the penalty of eternal punishment, but also an obligation to satisfy the justice of God by a temporal penalty. And as God has given to the pastors of his church the power "to forgive or to retain sin," as he gave "the keys" to Peter; as he gave the power to "bind or loose," it follows that they have a right to designate the works of satisfaction, the works of penance, the temporal punishment which in proportion to his guilt the sinner should perform. Also they may, where good reasons exist, exercise the discretionary power of *loosing* as well as *binding* accorded them, and remit the rigors of this penalty, or in other words, *grant an indulgence*.

In St. Paul's second epistle to the Corinthians (ii. 10) we find that the Apostle "in the person of Christ," grants such an indulgence to the incestuous Corinthian.

In primitive times, the doctrine of a "temporal satisfaction was so well settled that a number of rules regulating works of penance, were drawn up by the church, called the *Penitential canons*, and sinners were accustomed to expiate their crimes by the works prescribed in these canons. They were of great rigor, enjoining for some sins days, for others years, for others a whole lifetime of penance. Some heretics, such as the Montanists, in the third, and the Novations in the fourth century, from a false zeal, declaimed against the church for receiving great sinners to communion, even after repentance; but she not only did so when they

faithfully expiated their offences according to the canons, but also, where she saw extraordinary fervor and great marks of contrition, and for other reasons, she anticipated the period marked by the canons, and by an indulgence, restored them at once to communion with the faithful. As the penances were for a certain number of days, or so many years—or for a life time, so were the indulgences a remission of the penance for a certain number of days, or for so many years, or an entire remission; and hence the distinction between a *partial* and a *plenary* indulgence.

Although the penitential canons be now disused, the obligation of a temporal satisfaction for sin is as great as ever. The sinner must satisfy the justice of God. If the church does not now require him, as she was wont to do in times of primitive fervor, to expiate his sins by long public vigils and fastings in sackcloth and ashes, at the door of the temple, she does not declare him less guilty than those from whom she formerly required such an atonement. In the private tribunal of penance, the sinner is enjoined to do works of satisfaction, and the Holy Father, on certain conditions, and because of his part "in the communion of saints," allows him to have access to the overflowing treasury of the church, made up of the riches of the superabundant merits of Christ the Saviour, and of the merits of the saints. The keys held by the Pope as successor of St. Peter, will unlock this treasury, and the poorest child "in the household of faith," may there obtain spiritual riches which are more valuable than the wealth of the world.

Do not indulgences in some measure derogate from the merits of the Saviour? Of course they cannot derogate from his merits, which are superabundant in themselves, but which, by his own will, stand in need of special application to men, as intimated by the Apostle in the Ep. to the Colossians (1, 24), "I fill up those things that are wanting of the sufferings of Christ in my flesh for his body, which is the church."

It is a point of faith that the merits, sufferings and satisfaction of Christ were more than enough to redeem all men, but it is also of faith that he did not wish to redeem men without their own co-operation. He wished their sufferings, satisfaction, and merits, to be united to his from which they were to derive their value and importance. This union of their merits and works of satisfaction to his is wanting in order to "fill up" the plan of redemption. An application of his merits to men by good works as prescribed for gaining an indulgence, can never therefore in any wise detract from their infinite value, since he contemplated and provided for such an application himself.

But do not indulgences negative the great duty of "doing penance?" They in no wise affect the duty of "doing penance," because they do not profess to relieve the penitent sinner from the obligation of doing "works worthy of penance." The confessor in his tribunal still enjoins works of penance, and the sinner has no

right to refuse to perform them. The obligation of restitution still remains, and the reparation of wrongs or injuries must still be made. How then can the indulgence negative the great duty of doing penance? It is not contemplated to relieve the penitent from this duty. What then is its aim? It is to supply that deficiency of penance which is found in the repentance perhaps of the most contrite and fervent. When the converted sinner has complied with the injunctions of his confessor, and done other works of mortification and penance, how often is there but slight proportion between his atonement and his crimes! How often are his works defective for want of due attention and devotion! The indulgence, if really secured, will supply these deficiencies. We say *really secured*, because a great deal is requisite in order to secure the benefit of an indulgence.

1st. A person must repent for all his sins with sincere sorrow of heart.

2d. He must confess them all to a duly authorized priest with a firm purpose to amend, and make reparation.

3d. He must make a worthy communion.

4th. He must perform the good works required by the Pope with the intention designated in his letters.

These conditions for gaining the benefit of an indulgence are not so easily complied with, and consequently the benefit of an indulgence is not so very easily secured.

But if secured, we repeat, one of its effects is to supply the deficiencies of our works of penance, and when plenary, it supplies the place of those canonical penances formerly imposed on sinners and by them performed, and remits the temporal punishment, which according to faith, remains due to sin, after its guilt and the eternal punishment have been previously remitted in the sacrament of penance. "The Jubilee of the new law," says Bourdaloue, "is properly that in which the true slaves, I mean, those whom the Demon keeps in the servitude of sin, are brought back to the full and entire liberty of the children of God; that in which reconciled sinners enter again into the perfect enjoyment of the true goods, in recovering the merits which they had acquired before God, and which they had lost by sin; that in which the true debts, I mean the pains due to sin, are cancelled and entirely abolished." *Scr pour l'ouvert du Jubile.*

THE POPE'S ALLOCUTION.—The *Gazette Despostes* of Frankford gives a letter from Rome, dated the 5th of August, in which it is stated that the publication of the Pope's allocution, relative to the religious affairs of Russia, has produced a great sensation at the Russian embassy, and that, as report goes, all diplomatic relations have ceased between the two courts.

—A censorship of sacred music is about to be established at Rome by Cardinal Patrizza the Vicar of the city, for the purpose of restraining the exuberant fancies of the dilettanti.

From the True Tablet,

PRUSSIA AND RUSSIA.—It is impossible but that every one of our readers who has at heart the welfare of the Catholic Church throughout the world, must have been deeply interested in the occurrence of two circumstances pregnant with or rather significant of, mighty consequences to her prosperity and peace in some of the fairest districts that have ever been under her sway. The names of the two empires, which we have placed at the head of this article, will sufficiently indicate the subjects to which we wish to direct the attention of our readers, and which we find a difficulty in introducing to their notice, by reason of the magnitude of the details and the exceeding complexity of the interests involved in their discussion. For, indeed, either of the matters we have thus classed together for a passing notice would far exceed the widest limits which we could assign to even the most elaborate examination of it.

Russia and Prussia! That is assuredly a strange coincidence, which brings out strongly before the world at almost the same instant of time, these two potent states, formerly conjoined in the hunt of civil despotism and the worst iniquities of religious persecution, but now conjoined almost more closely than before in the contrast of their public acts on these very questions. Russia and Prussia! The Pope's Allocution and the first stone of the restoration of the Cologne Cathedral! The indignant and mournful protest of the sacred head of Christendom against the savage and inhuman treachery, the remorseless brutality, the impious violation of all laws, human and divine, by the execrable monster to whom God in his wrath has made over so large a portion of two quarters of the globe; and, on the other hand, the tools and implements of peace—wielded, by a Protestant monarch, who seems bent upon retracing the troublous and unstable course of his immediate predecessor, and restoring confidence to his Catholic subjects—and by him wielded, it should seem, for the express purpose of recognizing by his royal sanction, and in the most public and solemn manner, the great truth that one of the firmest safeguards of his rule is to be found in the fair and free development in all their grandeur of the elements of Catholicism in which the well-being of so important a portion of his subjects is happily bound up. The striking of the royal trowel against that corner-stone was nothing less than the public proclamation of the principle that henceforth there is to be in Prussia no more legal toleration for the Catholic Church; no grudging and niggardly allowance of the broken umbels of a sort of negative justice; but hearty and generous encouragement to the Catholic subjects of the Prussian realm, pursue in all forms of duty, and in all departments of art—in a word under every shape that is consistent with peace-activity—not merely the exercise of their religion, but the development of every form of good which Catholicism bears within it. In the old Cathedral of Cologne, from times when the religion of Cologne was the one religion of Europe, and

when he who rejected that religion was accounted a *miscredent*, a misbeliever rejected of all men as a criminal: from times when that old religion animated Europe as with one life and one soul, ran through all the arteries of all the western and midland kingdoms, strung every nerve, inspired every pulsation, and was the acknowledged fountain of all great and heroic achievements in every department of art, science, and statesmanship: from those times has the glory of Gothic art reared high its pillars, its arches, and its vaulted roof, to furnish a home and a resting-place—the most magnificent that human genius and piety could furnish—wherein perplexed humanity might lay down its load of sorrows and find relief; doubting and troubled faith be nourished with its choicest aliment; tempted and lapsing frailty seek and receive new strength to persevere in the common humble duties of every day and all the sublimest workings of the human soul, in every department of its multiform activity, derive their true inspiration, and be impressed through the agency of unseen influences from beyond the grave with their appropriate and most solemn character. Beneath these unfinished vaults, the completion of which (as it would seem,) so happily commenced anew, have all the ordinary relations of life received a sanctifying influence in far other ages than those in which we live. Here the unconscious infant has been received through the mysterious portals of Catholic Baptism into a new and mystic life. The young have here been strengthened for the warfare of the Spirit against the Flesh by the Catholic sacrament of Confirmation. The mature have here had the blessing of heaven invoked over their covenant of mutual love. Here, too, have all stages of life, from the dawn of reason upwards, been fed by the heavenly Manna that has ever been daily offered upon the altars. Here priests have been ordained and Bishops consecrated. On this stone pavement have knelt Emperors and Princes, Knights and rich Burgers' Lords and Ladies; and by the side of them the poor the loathsome, the mendicant, and the leper; the common humanity—say rather *divinity*—of all here recognized, while they all bend in lowly adoration before the Real Presence of Him who died for the Salvation of them all. Over this pavement, too, have trodden the Monk with his shaven crown; the Friar with his bare feet and rude garments; the Nun with her humble and saintly demeanour; the Pilgrim with his weary limbs and wasted, but cheerful, countenance. Here, too, have trodden the feet of all ranks, and all orders of society; and here pacing in holy contemplation, or kneeling in prayer they have all of them, in times past—priest and warrior, doctor and student, artist and man of science, merchant and tradesman, statesman and beggar—sought for the strength which was to bear them on nobly and successfully through all the varieties of employment and of warrantable ambition. And here, too, was found every employment in time, and every working of ambition, and found its appointed end, the dust of mortality, in confident expectation that the chain of human sympathies

was even then not snapped assunder, but that the sorrows and atoning sufferings of him who, not altogether, unworthily, had passed from mortal sight to his great account, might be assuaged and shortened by the prayers and earnest supplications of devout souls still left behind to struggle as well as to suffer. And here too, beneath these same vaults and over these stones, we trust there still pass the thoughts, the prayers, the pious strivings, and the blessed hopes that once hallowed the temple; only we fear, alas! that the faith is colder, the thoughts less confident, the prayers less ardent, the aspiration less heavenly, and the hopes altogether of a weaker wing than those which were once there present. Beneath the Sceptical influences of these latter days, the night-ware of imperfect faith, the power of Atheism and Indifferentism, and the strangling protection or repressions of mere worldly rulers, the whole stream of devotion has flowed onwards with a far feebler current than once rushed between its appointed banks.—Such has been the mournful change. But now, at length, in this act of a Protestant monarch devoting himself to the completion of one of the noblest Catholic temples any where to be found, we see a pledge that a new spirit has passed into the world, and the old days are to be revived and restored. The King himself, by laying this stone, has declared to all the world that no hinderances shall be thrown in the way, but that, as in the old time, every Catholic impulse shall find a home and a fostering care on these banks of the Rhine; and that the reviving spirit of religion shall be here amply encouraged to increase and develop itself to the utmost, until at last perchance, by the blessing of Almighty God, it comes to run with its old force along all the accustomed channels. It is a glad and most comforting thought.

And, indeed, it is a time in which we need thoughts of gladness and of comfort. For nothing can well be more mournful than the other side of the picture presented to us by the Allocution of his Holiness. In these times, when all state affairs are transacted in the silence of the cabinet, an appeal to the public justice of the world would sound almost like a summons to a forlorn hope, were it not we are assured that in this kind of onsets there is no such thing as a forlorn hope. Victory may be long in coming, but she is a bond-servant to the combatants on one side only. In perusing the Allocution and Exposition, which we have already laid before our readers, one reflection, we think, must strike every one very forcibly. It is, that there never was a more perfect picture of the most refined and unswerving duplicity and active deceit employed to do the work of the most devilish and inhuman malice.

We never remember anywhere to have met with such a well-knit combination of the wiles and the malignity of the old serpent, as in this record of Russian negotiation accompanied by the comment of those acts of the Russian strong arm with which rumour has made us all imperfectly familiar. And yet, strange to say, it is in the very revolting nature of this exhibition that

we derive whatever comfort the nature of the case admits of our receiving. In one or two recent events there seem to be traces of the fact, that the satirical impetuosity of the present Emperor is pursuing, a little too far for his own interests, a policy of isolation. It is undoubtedly a matter of great importance to Russia to have a hand in the arrangement of the balance of power in Western Europe. Some years back, the lever by which Russia operated upon European politics, was the despotism of the Holy Alliance. It was as the ally of Prussia and Austria that the sword of Russia fell with such a deadly weight into the scale of diplomacy. Both in questions of civil and religious tyranny, and that complex tyranny which has resulted from the spoliation of Poland, Prussia was the servile dependant of her dreaded and most formidable neighbour; and, through Prussia, this northern ally stretched his grasping hands even into the centre of the German Confederation. Austria, on some questions united with Russia against France, was on other questions a very powerful, but still only a passive and dissembling antagonist of the Muscovite empire. But by the bolder and more unrestrained iniquity of Nicholas in these later years, and by the new policy of Prussia, the diplomacy of the Russian cabinet appears to be assuming a more isolated complexion than it was wont. It is stated, on what appears to be good authority, that the recent visit of the King of Prussia to St. Petersburg has had anything but a friendly issue. On the treatment of Poland, Nicholas has no longer a subservient tool in the Prussian King. On the question of civil despotism, the latter monarch is also pursuing a most anti-Russian and prudent policy; and their common injustice to Catholicism forms no longer a bond of union between them. In all this we see some ground for hope. Everything which draws away from the East, and unites in common and peaceful objects the sovereigns and states of Western Europe; everything which detaches the neighbours of Russia from her atrocious councils, and tends to isolate her influence so long as she persists in nourishing designs of the blackest and most hideous oppression; everything which extends and strengthens the Western alliance, and makes the basis of that alliance purposes of peace and justice; everything which tends to make fraud and brute force purely Russian in their character, and which makes the permanent influence of Russia in Central and Western Europe depend upon her co-operation—willing or unwilling—in the better purposes aforesaid; everything which drives back Russia towards the East, so long as she will not assimilate her policy to the civilizing and humanizing policy of the Western Cabinets—everything of this kind seems to us to afford some ground, however slight, for hope because it furnishes no inconsiderable motive for amendment.

This hope, whatever its ultimate value may be, is undoubtedly small at the present moment. But, at the same time, the operation of the causes above mentioned, be their efficacy what it may, is most powerfully quickened by the bold step to which the Holy See has now resorted of formally de-

nouncing the blood-stained Northern Usurper to the indignant justice of Europe, unveiling the course of deceit through which he has run, & appealing in the name of the God of justice to whatever instincts of humanity and morality still live and operate throughout the civilized world. This appeal we would fain hope must be speedily attended with cheering results. While it may be hoped that it will in some measure arrest the career of tyranny by the influences of shame and policy, it is difficult to believe that some rumour of its consoling purport will not cross the jealous frontier of Russia, and fall like dew upon the desolate heart whose religion that remorseless tyranny has striven to doom to a speedy extinction, and nerve them to a more resolute, obstinate, and pertinacious maintenance of the precious jewel of their faith.

In conclusion, we cannot but draw attention to a very curious and edifying contrast in the manner in which his Holiness's appeal has been received by different organs of public opinion; and, first of all, let our readers peruse the following extract from a recent journal, which we shall presently name:—

The allocution of the Pope to the Sacred College, on the persecution to which the Roman Catholic religion is exposed in the Russian empire and the kingdom of Poland, is not to Poland alone, but to Europe, one of the most interesting and important public documents of the age. **

The Roman Catholic Church has now dared to protest against Russia's violation of the rights of conscience; and stands forth calling to witness all Europe in her appeal against that injustice to which all Europe has tamely submitted. It is to this proof that there yet remains in Europe a spirit that can dare to resist Russia's power and success—that dares proclaim what is right—that we look with newly awakened feelings of hope. * * * Therefore do we hail with gratification and with hope his appeal of the Roman Catholic Church against the injustice of Russia. It reminds us of the records of ancient days, when every great international transaction was subject of appeal and judgment of all the leading courts of Europe, and in which we find, in ages termed by us dark, the appeal for justice even made to the Church, the voice of the Church even responding to that appeal—restraining the powerful, protecting the weak, and asserting in times of violence and danger the supremacy of justice and right. Will this voice now raised be unheeded by the great and civilized states of modern Europe? Shall all the world contains that is great and good still be led blindfolded and in chains by a barbarian conqueror? And shall the feeble power of the Roman Church, and the unfriended tribes of the Caucasus, be the sole relics of virtue left among men—the last tracts of freedom ere she leaves the earth?

Let our readers now turn to another extract:—

The grief of the Holy Father has moved us, and the more so as we are the friends of that great nation (Russia,) appointed, in our opinion, for such high and mysterious

destinies. We know that the personal intention of Nicholas is not that of persecution. His soul is great; his intelligence is superior. But we know also that, absolute sovereign as he is, his own wishes are not always those which practically influence affairs. There are in Russia malignant and sectarian spirits which, without having any kind of belief, have all the extravagance of fanaticism; and it is from this disposition, wholly alien to that of the monarch; that the persecution of the Church proceeds.

From whom do our readers think this miserable attempt proceeds to prove that the personal character of the most energetic of Russian despots has had no influence whatever on the main features of the policy of his reign? From whom comes this base attempt to varnish over the crimes of a successful persecutor of the Church? From whom this defence of Nicholas against the solemn accusations of the Holy See? We blush to say it—it comes from a French (*soi-disant*) Catholic journal, an organ of the Legitimists—the *Quotidienne*. The former of the two paragraphs is taken from the English, Tory, Protestant, Anti-Catholic *Morning Herald*. It is surely a most edifying contrast. We commend it to the attentive consideration of our readers.

THE KING OF PRUSSIA.

CATHEDRAL OF COLOGNE.

Cologne, Sept. 3.

About a quarter to seven this evening the King and Queen arrived, and were received with the greatest enthusiasm. In the course of the day the King of Wurtemberg, the Duke of Nassau, the Crown Prince of Baden, the Crown Prince of Bavaria, Prince George of Cambridge, Prince Metternich, Baron Bulow, and several others of the Prussian ministers of state, Earl de Grey, Lord Cardigan, and a number of other noble and distinguished personages, arrived here. In the neighbourhood of the cathedral, and immediately fronting the south side of it, spacious galleries have been erected to accommodate all those who are to be present at the ceremony.

Sunday, Sept. 4.

At ten o'clock the King and Queen, attended by a most brilliant cortege of illustrious and distinguished personages, arrived at the Cathedral, and were received by the archbishop and other dignitaries of the Cathedral, dressed in their splendid vestments, and were then conducted to the choir of the Cathedral, where the King and Queen took their seats upon the Archbishop's throne, under a splendid and gorgeous canopy. A grand high mass was then performed by the Archbishop, assisted by the other dignitaries of the church, the music performed being one of the Beethoven's most sublime masses, the organ being accompanied by a most powerful orchestra. The mass being concluded at eleven o'clock, the King and Queen, preceded by the Archbishop and clergy, and accompanied by all their noble and illustrious visitors, proceeded to the platform where the ceremony was to be performed, and took up their respective stations. The Archbishop came forward,

attended by the other dignified clergy, and having blessed the stones destined to be laid as the commencement of the foundation of the unbuilt portion of the splendid structure, he struck the stones thrice with a silver hammer, and then made a short address applicable to the occasion, to the assembled spectators. This address was received with much satisfaction. This done his Majesty came forward, his head uncovered, and with the silver hammer struck the stone thrice. When he advanced in front of the stone, a loud shout of exultation arose, which continued until his majesty by a sign indicated his wish that it should cease.—Silence being restored, his Majesty delivered, in a loud and clear voice, the following remarkable speech:—

"I take this opportunity to welcome heartily the numerous guests who, as members of the Cathedral Building Association, have met here from all parts of Germany to celebrate this day. Gentlemen of Cologne, a great event is about to take place among you. Your feelings will tell you that it is no common edifice you are about to erect. It is the offspring of the spirit of union and concord among Germans of every creed. When I reflect on this my eyes are filled with joyful tears, and I thank God that I have lived to witness this day. Here, where this foundation stone is laid, will arise the noblest portals in the whole world. Germany builds them, may they, by the grace of God, be to her the forerunners of a new, a great, and a happy future.

Far from them be all that is anti-German—that is to say, all that is base, false and insincere. May this portal of honour never be disgraced by bad faith or by the unworthy disunion of German princes, or of the German people. The feeling that has prompted the building of these portals is the same that twenty-nine years ago made us break our chains, rolled back insult from our native land, and division from its shores; it is the same spirit which, fortified by the blessing of my departed father (the last of those three great kings), two years ago displayed itself with a vigour undiminished in power and unimpaired by time; it is the spirit of German union and of German power; and oh! may the portals of Cologne Cathedral be its most glorious triumph! May the spirit which has given birth to this great work serve to complete it; and may it prove to most remote generations, that Germany is great and mighty by the union of her rulers and her people, and that she has, without bloodshed, consolidated the peace of the world! I pray to God that the Cathedral of Cologne may continue to tower above this town and all Germany, and that it may be a witness of peace and happiness among mankind until time shall be no more. Gentlemen of Cologne, your city has, by this structure, obtained a high pre-eminence over all the other towns of Germany; she has this day proved herself worthy of that pre-eminence. Join then with me as I strike the trowel on the foundation stone. Shout with me the thousand times repeated rallying cry, '*Alaff Colln!*'"

The king was interrupted here by loud

acclamations, and, when they had subsided, added—"The sentiments I have uttered have met with the heart-felt applause of a city like yours; let us give the ancient word once more—'*Alaff Colln!*'" At this the shouts were redoubled.

The Archbishop's Coadjutor advanced, gave his benediction, and addressed the people, but his speech was not as distinctly audible as that of the king.

The assembly then broke up, and the company invited, soon after one o'clock, met in an immense tent, in which upwards of four hundred covers were laid.

From the Catholic Advocate.

PERSECUTION OF THE CHURCH IN SWITZERLAND.

Our readers may remember the name of a distinguished German writer of our day, Mr. Hurter, justly celebrated for his life of Innocent III. Another work from his pen has been published, in three volumes, concerning the "Persecution of the Church in Switzerland," during the last ten years, caused by the machinations of a certain faction of radicals, whose measures of extreme violence have in many cases revolted the better feelings of numbers who have not the slightest partiality for Catholicism. The work will be eminently interesting and beneficial to all Catholics, being the testimony of an observant and learned Protestant, in exposition of the unjust intrigues and unchristian violence of which they have been the victims.

The Gazette of *Basle*, a Protestant paper, thus speaks on occasion of this new work:—

"Yes, the Catholic church has, for a certain number of years, been attacked by the radicals, in the most revolting manner. Calm, impartial observers of the progress of public affairs—men, who assuredly could not be accused of Catholic tendencies, beheld all this with anxious sorrow, and pointed public attention to the fatal consequences which must result from such misdeeds; consequences which daily become more manifest.

"Mr. Hurter, in his work, has proposed to himself, in a summary manner, to examine the wrongs of the Catholic church, and for conclusion, he has caused this exposition to be followed by a species of declaration of war, motivated by what preceded.

"The first book, which we have now before us, appears to be intended merely for an introduction, under the following heads:—

- 1st. Attacks in the public prints; general tendency; attacks in particular against ecclesiastics; assaults on the convents; invectives against the Pope and the Apostolic Nuncio; attack upon the church and its institutions; insults to the secular authorities.
- 2d. Antichristian sentiments of certain magistrates, manifested in discourses—acts and ordinances.
- 3d. Other productions of the press against the church;—almanacs, pamphlets, and historical treatises.
- 4th. Influence of all this upon the people.

5th. Vexations on account of sermons.

6th. Corruption of literary establishments and of public instruction, from the most elevated to the lowest.

7th. Legislation hostile to the church;—and here is discussed the federal agreement made in 1833, and particularly the articles of the conference of Baden.

"As is perceived, the first book only contains a series of preliminaries; the principal matters will follow: the articles of Baden; the oaths of the priests; the administration of the convents; the prohibition to receive novices; the military expeditions into Jura and Freimunt. This already presents the view of a vast field. The articles of the press alone, would furnish matter for a voluminous work, if one dared reproduce all the trifles, all the grossness, all the obscenities vomited against the Catholic church. Mr. Hurter has been forced to content himself with giving an extract which will seem sufficient. What man is there who, without stripping himself of all morality or propriety, would undertake to excuse the excesses with which for the last twelve years the press in Switzerland has been soiled? What man is there able to deny that the Catholic church has been made the target of attack from every quarter?"

The *Gazette de Basle* thus concludes: "The last few years furnish us with too many of these examples; and here is the reason why the combat undertaken against the Catholics greatly compromises the tranquillity of the confederation. Minds are wounded and embittered, and into the two churches has glided an irritation which a few years since no one would have imagined possible. But hence it has happened, that the Catholic church, without excepting the extreme or ultramontanist party, has gained ground; she is now more influential, more powerful, than formerly; and even the suppression of the convents, directed by Argovia with stupid blindness, has furnished to the court of Rome more arms, than all the convents of the world, with all their treasures, could have placed at its disposal.

Let our readers bear in mind that the above is taken from a Protestant paper; that consequently it is something like *self-accusation*; and they will not only believe its truth, but will infer that the injustice and oppression to which the Catholics of Switzerland have of late been victims, are even more flagrant, unchristian and galling than represented. To open the eyes of civilized Europe upon such grievances, and consequently to bring down upon them the unqualified rebuke and reprobation of the liberal and good of every creed and party, will be the effect of Mr. Hurter's new work. And certainly the Catholics will know how to appreciate the merits of this unexpected ally to their cause the more, because in coming to their defence, he had to trample upon religious prejudices, and denounced the acts of those who professed the same creed with himself.

CAPITAL PUNISHMENT IN ROME.

Whenever in Rome a Criminal is condemned to death, the Pope fasts until mid-day, offering up at the same time his prayers that the malefactor may be reconciled to Heaven. If the prisoner refuses to confess himself to the priest, the Pope continues his fast and his prayers, the execution of the sentence of the law is delayed until evening, and the bells in all the churches are tolled to summon the faithful throughout the city to unite their prayers with those of their Pontiff, that the heart of the sinner may be softened.

What an exemplification of the mild and merciful spirit of that Church which regards with a motherly love all her children!

From the *N. Y. Catholic Miscellany*.

READING THE SCRIPTURES.

The discipline of the Catholic church as regards the indiscriminate perusal of the Sacred writings, has long been the theme of abuse at the hands of many a stupid block-head, who would court notice by assailing her. Contrasted with the "glorious privilege" enjoyed by the children of the so-called reformation, it is sheer despotism. There is no end to the ill-tempered and of course ill-mannered effusions by which Popery is held up to the world in general, and the favoured evangelicals in particular, as the mother of ignorance and its attendant superstition, and what not besides. And why this? Simply because she lays down the maxim of good sense and sound philosophy in telling man "you cannot reform what God has taught"—because she shows it to be sustained by God's own revelation—as she repeats with St Peter—"that in the scriptures there are some things *hard to be understood*, which the unlearned and unstable wrest to *their own perdition*."

However, amongst the most zealous abettors of that principle of Protestantism, that means every thing and nothing just as the favored child—heir of the "glorious privilege"—may choose, there have been found from time to time some who take the same view of the case as the Catholic Church: and we know not of a more amusing mode to while away an hour so, than in listening to some of those Protestant divines bewailing the irreligious consequences of a principle to which not only every church called Protestant, but every other heresy devised by the pride of man owes its existence, and which of course they dare not condemn, at least with any show of consistency.

Let us hear one or two.

"In order"—says Claude (in his Defence of the Reformation) "in order to understand the Scriptures, there is, I candidly acknowledge it, a great many obstacles to be overcome. The terms are to be weighed exactly; the style is to be examined: the reasonings are to be considered: similar expressions to be compared; dissimilar passages to be attentively looked into; the sense of obscure and ambiguous sentiments penetrated: the connexions of the discourse attended, as it refers to such and such an object, or to such and such an end. For these purposes, it is necessary to know, how to distinguish the apocryphal from the canonical books:—necessary to understand the original languages, in order to be able to judge of the accuracy of the translations—necessary, moreover, to consult the works of interpreters. All this, no doubt, requires much care, much study, and application; in so much, that to do it well, the whole life of man is not too long,—nay, I will even add,—it is too short, and that all human strength is too feeble to understand the sacred volumes, which are an infinite source of mysteries, and heavenly truths."

Why a person after reading this, is almost tempted to rub his eyes and ask himself can it be possible that he is reading a Protestant author. But Claude had very little of the modern billingsgate bigotry about him, especially in the candour of the

following passage from his "True system of Religion," where he says, the method of finding out truth by the private examinations of the Scriptures, is "absurd, ridiculous, impossible, and wholly exceeding the capacities of the public"—no Papist could say more.

Remarking on the earlier periods of the Reformation, Southey says—"The Bible gave occasion for evil. Presumptuous and ignorant people no sooner read, than they look upon themselves to expound it. They interrupted the church service by holding forth: discussed points of scripture in ale-houses, and taverns: quarrelled over them &c. Those insane opinions were also a-broad, which struck at the root of all authority civil and ecclesiastical: and of all social order. Because the Bible was in English, they believed it now on a level with their capacities, and that in all its parts and points they understood it."

"To such an extent"—writes another, "has the diabolical practice of spreading irreligion been carried, that it is well known, evening schools are established, in which both children and adults are instructed in reading; and the Bible is put into their hands, for the express purpose of perverting the divine truths it unfolds; and training them to treat its contents with ridicule, and contempt."—(Charge of the Arch-deacon of Cambridge.)

Hear the celebrated Walton on the effects of the indiscriminate perusal of the Holy Scriptures, in the preface to his Polyglott—"Aristarchus once could hardly find seven wise men in Greece. But, amongst Protestants, with difficulty could you find as many fools. All Protestants are doctors; all divinely learned. The veriest idiot, or mechanic preaches up his dreams, as the pure word of God. The abysses of hell seem to have been opened; and emitting a smoke, have darkened the heavens, and taken from the stars their light. The locusts, armed with stings, swarm very where;—an immenso multitude of sects, and heretics, reviving old errors, and inventing monstrous ones of their own. These have filled our cities, villages, camps, houses; nay, our churches too and our pulpits: and they lead the poor deluded people after them to the pit of perdition." Hence it was that another English writer, (Archbishop Bramhall) said that the unrestricted liberty of Protestants, in reading the Bible, is more injurious to religion than the restraints of the Catholics:—and honest old Seldon declared that "the two words, 'search the Scriptures' have undone the world"—How can it be otherwise? Error, doubt, and incredulity are the natural results of the "glorious principle"—and that to such an extent that the "British Critic" tells us—

"The Socinians are so convinced, that the tendency of the Bible Society is hostile to the Church, that they are willing, even though it circulates the *authorised version* of the Scriptures, to give it their support. This they consider a temporary sacrifice made to obtain the greater object,—the ruin of the establishment, by the dividing processes of the Bible Society." "We conscientiously believe"—says a Dr. Norris, in a letter to an English Lord—"that the Bible Society is an institution fraught

with danger, not only to our own church, but to the best interests of Christian truth and unity, throughout the world."

We could add, in any measure required, to the above testimonies of Protestant writers, sustaining, what way, for aught we care, be called the ravings of Papists the most bigoted on the subject. But we certainly cannot discover the reason why we are so needlessly induced for the uniform maintenance of a principle, which a handful of Protestants may be now and then found to defend, perhaps from a motive of caprice. If it be correct in them to denounce the consequence, we would like to learn, why it can be wrong in us to anathematise the principle: and above all, it is the most ludicrous thing in our calculating age to find, how a pack of creatures too idle to work like honest men, can, by setting up a paper they nickname religious, so far mislead one portion of the community by slandering another, as to cry up as the perfectionists of the age, the true followers of God—the heedless advocates of a principle which common sense, the express word of God, the experience of mankind and the clear testimonies of Protestants themselves—all unite in condemning as the basis of impiety and the school of incredulity. When will Protestants dare to think for themselves?

PUSEYISM IN INDIA.

In a file of papers received yesterday from India, we find that it has even made its way into the protestant Church in that vast empire, and is likely so subdue it altogether. We find, by the Indian papers—

1. That two of the professors of Bishop's College are Puseyites.
2. That the students are being deeply imbued with the doctrines.
3. That one of the Professors is Secretary to the High School.
4. That the Chaplain and Secretary of the Kidderpore Orphan School is Puseyite.
5. That one of the Professors of Bishop's College is the author of certain papers signed 'Riparius,' advocating Puseyite doctrines.
6. That on a recent funeral at Bishop's College the corpse was lighted up in the house of one of the professors with two wax candles, the one at the head and the other at the feet.
7. That the Missionaries in the South of Calcutta, of whom so much has been said and written, are Puseyites; and that their practice is, in the words of a Tory journal, ("although brought to the knowledge of the Bishop, both privately and publicly, as rankly Puseyite) such as to be destructive of all discipline; spirituality, and peace in the other churches in that neighbourhood.
8. That some of the Catholic priests have paid a visit to Bishop's Coll. ge.
9. That Puseyism is making rapid advances in India.

These are startling facts, and may serve to indicate how deeply imbued the Church at home must be with the same doctrines. But if this dry rot in the Establishment is clearly traceable to her own misdoings, no less so are the late excesses of the riotous artisans. The vast body of the working people are without religion, because they have been taught to despise it

by the lives of its ministers. They are Socialists or Atheists; and, while the pious people of Ireland bear incomparably greater evils without being goaded into outrage, they unhesitatingly turn their godless minds to plunder and insurrection. The awful extent to which the principles of infidelity have spread in England will be indicated by the fact, that they have a regular organ, boldly named "The Atheist and Republican!" From a recent number of this infamous journal we borrow an extract, which will show to what a height of audacity they have arrived, by the spread of their debasing principles:—

"Nothing is more surprising, and, at the same time, more painful to witness, than the immense waste of time and talent which has been caused by the various attempts to prove the being and attributes of God; all which attempts have ended in proving, to the satisfaction of every person of common sense, that no such being exists."

"The priest shall be abased; his roin is made certain by the people's attention being continually attracted to the exposure of his lies, his villainous, his persecutions, his plunders, his murders, his whoredom, fornication, adultery, and unmentionable crimes. His lies are being exposed to the people; the sublime intellect of Voltaire and Paine reflects itself through the general press, and begins to assimilate with its own nature the common mind."

"Among the Chartists' we arisen two sets of men as teachers—one set determined to have no connexion with religion; another, a mean-devil, selfish set, wishing to turn their conscience into any shape to amuse the people and get a living out of them. These fellows call themselves Christian Chartists—CHRISTIANS! Why, imbecile as they are, they are too knowing for that. We chance to be acquainted with the private views of these gentry, and can safely say they are, for the most part, mere bits of Deists who want to get an exemption from toil. They fancy, however, that they are doing good in preaching up a new religion, consisting principally of Phrenology and George Combsism! They preach their views from the "Constitution of Man," with a brazen face argue through a sermon to prove it Christianity!"

"We have just received a file of the Boston Investigator containing the most cheering intelligence concerning the spread of our views. It mentions the soul-stirring fact that there are now at least THREE INFIDEL PAPERS IN THE UNITED STATES!! Arouse yourselves, British Atheists, and we will soon have as many here. The people are ripe for a change; we have only to lay our system properly before them, and it will be universally adopted. We hope to have a regular interchange of intelligence between ourselves and the American Infidels, so that our friends on both sides of the Atlantic may see how rapidly our holy cause is progressing.

Such is the internal condition of England, our royal ruler, to whom we are told, we must live in legislative subjection to all eternity!—*Helfast Vindicator.*

CONVERSION TO CATHOLICITY.

Thomas Beran Sherlock, Esq., of Kilmorrey, in this country, whose remains passed through this town (Mallow) on Thursday morning, for interment in the family burial place, near Fermoy, was received into the Catholic Church, by the efficient and esteemed curate of Clonmoru, the Rev. Kennedy O'Brien. The funeral was attended by several Catholic clergymen. The deceased, who was nephew to the rector of Dromariff, was a Protestant up to a short time before his death.—*Cork Examiner.*

The Rev. Michael Dollard, the highly respectable and worthy curate of Castlemore, through whose active zeal and unremitting exertions the parishes of Castleconnell and Ahane have been reclaimed has received three Protestants in the Catholic church within the last few days.—*Limerick Reporter*

On Tuesday, the 30th ult., the Rev. Charles Kavanagh, parish priest of Balyhales, baptized and received into the bosom of the Catholic Church Abraham Moses, a Jew, a native of the city of Moscow.

TO OBTAIN DIFFERENT FLOWERS FROM THE SAME STEM.—Split a small twig of elder bush lengthways, and having scooped out the pith, fill each of the compartments with seeds of flowers, of different sorts, but which blossom about the same time; surround them with mould; and then tying together the two halves of the twig, plant the whole in a pot filled with earth properly prepared. The stems of the different flowers will then be so incorporated as to exhibit to the eye only one stem throwing out branches covered with flowers analogous to the seed which produced them.—(*Horticultural Mag.*)

SLEEP. The duration of sleep is various. Youth and young adults (says Dr. Elliotson) will habitually sleep soundly and uninterruptedly for eight or nine hours. Infants and old people sleep for short periods. Some persons are constitutionally sound and long sleepers. Infants sleep far more in the twenty-four hours than adults; very young, having but recently come in the waking state from the womb, they are awake but for short periods; and for the first two or three years more than once in the twenty-four hours. Old people sleep lightly and frequently; and altogether but little, unless lethargic diseases come upon them, which is very common. I heard Baxter, the coach-maker, declare he never took more than three hours sleep during the most active period of his life. The celebrated General Elliot never sleeps more than four hours in the twenty-four; and his food consisted wholly of bread, and water and vegetables. Sir John Sinclair mentions a James Mackay, a remarkably robust and healthy man, who died in Strathnaver in 1707, aged ninety-one who only slept on an average, four hours in the twenty-four. "Frederick the Great," as he is called, and the truly great John Hunter, slept only five hours in the same period. Dr. Macnish, to whom I am indebted for these instances, says, "I know a lady who never sleeps above half an hour at a time, and the period of whose sleep does not exceed three or four hours in the twenty-four, and yet she is in the enjoyment of excellent health." Sir Gilbert Blane states that Gen. Pichegrue informed him that "in the course of his active campaigns, he had for a whole year not more than one hour of sleep, on an average, in the twenty-four hours. Sleep varies so much in the intensity, that a dead sleep of an hour may be equal repose to any ordinary sleep of many hours. The celebrated De Moivre slept twenty hours of the twenty-four; and old Thomas Parr latterly slept away by far the greatest part of his existence.

LETTERS AND CASH RECEIVED.

Blackville—Mrs. Henry Jones, 15s.
Alexandria—Ewen McDonald (2nd Lochiel), 10s.
Brantford—Rev. Mr. Mills, 7s. 6d.; and Mr. N. Halligan (Norwich), and McGaure (Dunville), each 7s. 6d.

LIN'S

CELESTIAL BALM OF CHINA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The above is for Sale, at all the Drug-gist Shops in Hamilton. October 5th, 1842.

Startling Facts

Hundreds of children and adults are lost yearly with worms; when some other cause has been supposed to be the true one.

It is admitted by all doctors that scarce a man woman or child exists but what are sooner or later troubled with worms, and in hundreds of cases, and to relate a supposed fever, rheumatism, cold, or some other ailment carries off flowers of the human family—while in truth they are of Worms! and these could have been eradicated in a day, by the use of a bottle of KOLM-STOCK'S VERMIFUGE, at the cost of a quarter of a dollar!

How sickening the thought that these hints should be—and who can ever forgive themselves for not trying WORM EXTERMINATOR, when they know that even if the case was not worms, this remedy could not by any possibility do hurt—but always good as a purgative—let the disease be what it may. How important then to use it, and who will dare to the responsibility to do without it? Let every parent that is not a brute, ask himself this question in truth and soberness.

Mr. J. O. RINGOLD had a child very sick for near two weeks and attended by a physician, without relief, when KOLM-STOCK'S VERMIFUGE was given, and next day more than forty worms were passed, when the child recovered rapidly.

A CHILD of a widow woman living near the Manhattan Water Works, had dwindled for a month, till near a skeleton, with great dryness of the mouth, and itching of the nose. A humane lady, who called to provide for the family, sent immediately for KOLM-STOCK'S VERMIFUGE which brought away great quantities of worms for two or three days, and the child grew better at once, and regained its full strength in less than a month.

Several Children in a highly respectable family in Broadway had worms to a frightful extent, and were all cured rapidly with this Vermifuge.

In some of the best families in the neighborhood of St. John's Park, it has been extensively used, from the circumstance of having eradicated a large quantity of worms, after all other remedies had failed, which was very extensively known in that part of the city.

A FAMILY IN NEW JERSEY saved several children by the use of it. One, a girl of eight years of age, had become exceedingly emaciated before the Vermifuge was given. The next day three large worms were dislodged, and she lost all the Vermifuge, when she became again worse, and had resort to the Vermifuge that finally brought away an incredible quantity of worms, and the cure was complete, and she gained her health rapidly.

A PHYSICIAN of standing, had doctored a family of children some weeks, without being able to restore but one out of seven to health. He had the liberality to send for KOLM-STOCK'S VERMIFUGE, and cured the rest with it in less than a week.

IN NUMEROUS cases other complaints were supposed to exist, and the persons treated for fever, &c. but finally a trial of this Vermifuge discovered the true cause of the sickness, by bringing away almost an innumerable quantity of worms, large and small, and the persons recovered with great despatch. INSTANCES of this kind might be cited to an immense extent, but it is useless, one trial for 25 cents will show any one with astonishment the certain effects of this Vermifuge.

Caution.—Never buy this article unless it have "Dr. Kolmstock's Vermifuge" handsomely engraved on the outside label, and the fac-simile of Comstock & Co.,

COMSTOCK & CO'S Concentrated Compound Fluid Extract of S A R S A P A R I L L A . FOR THE CURE OF

Scrofula,—Chronic Rheumatism,—General Debility,—Cutaneous Diseases,—Scaly Eruption of the Skin,—Tetter,—Pimples or Pustules on the Face.—Liver Affections,—Mercurial and Syphilitic Diseases.—Biles, from an impure habit of body,—Ulcerations of the Throat and Leg,—Pains and Swelling of the Bones.—And all Diseases arising from an impure state of the Blood, Exposures and Imprudences in Life, Excessive Use of Mercury, &c.

N. B.—The above Medicines can be obtained genuine at any of the Drug-gist shops in Hamilton.

GENUINE DRUGS AND MEDICINES
(WHOLESALE AND RETAIL.)

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

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

M. C. G. is Agent for the American Phrenological Journal,—and keeps constantly on hand Fowler's System of Phrenology, and Busts accompanying the work, with the organs raised and marked; Fowler on Matrimony, Temperance, the Phrenological Almanac, and the Phrenological characters of Fanny Elssler, the Actress, and J. V. Stent, the Sculptor,—all works of acknowledged worth.
Hamilton, July 22, 1842. 46

CABINET, FURNITURE OIL AND COLOUR WAREHOUSE,
KING-STREET, HAMILTON,
Next door to Mr. S. Kerr's Grocer

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

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

Also, a quantity of Berlin Wool and Ladies' Work Patterns, kept constantly on hand.
King street, [next door to Mr. Kerr's Grocery.]

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

QUEEN'S HEAD HOTEL.
JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

N. B.—The best of Hay and Oats, with civil and attentive Osters.
W. J. GILBERT
Hamilton, Sept. 15, 1842.

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

THIS preparation has now stood the test of several years' trial, and is confidently recommended as a safe and effectual medicine for expelling worms from the system. The unexampled success that has attended its administration in every case where the patient was really afflicted with Worms, certainly renders it worthy the attention of physicians.
The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not unfrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and should induce families always to keep a vial of the preparation in their possession. It is mild in its operation, and may be administered with perfect safety to the most delicate infant.

The genuine Vermifuge is now put up in one ounce vials, with this impression upon the glass, **FAHNESTOCK'S VERMIFUGE,** and the directions accompanying each vial have the signature of the proprietor; any medicine put in plain ounce vials, and the signature of which does not correspond with the above description, is not my genuine Vermifuge.
The Subscribers deem it their duty to use the above precautions in order to guard the public against mistaking other worm preparations for their deservedly popular Vermifuge.
We have appointed Mr C C Bristol, No 207 Main St Buffalo, N. Y. our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburgh prices. Terms Cash.
B. A. FAHNESTOCK & Co.
For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

FALL AND WINTER FASHIONS FOR 1842

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

C. H. WEBSTER, CHEMIST AND DRUGGIST
King-Street, Hamilton,

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

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

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

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

Physician's prescriptions and Family recipes accurately prepared.
N. B. Country Merchants and Pedlers supplied on reasonable terms.
Hamilton, May, 1842. 38-6m

Carriage, Coach, and Waggon PAINTING.

THE Subscriber begs to inform the Public, that he has removed his Shop from Mrs Scobell's to Walton and Clark's premises, on York Street, where he continues the Painting and Varnishing of Carriages, Coaches, Sleighs, Waggonis, or any kind of light Fancy Work. Also, the manufacture of OIL CLOTH.
Having had much experience during his service under the very best workmen, he is confident of giving satisfaction.
C. GIROURD.
Hamilton, March 23, 1842.

GIROURD & McKOY'S DELIVERY STABLES

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

SHIP INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MARINER'S HOME, and TRAVELLER'S REST;—and hopes he will not be forgotten by his countrymen and acquaintances.
N. B. A few boarders can be accommodated.
Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE.

THE Subscriber begs leave to inform his friends and the public generally, that he has re-opened the Store lately occupied by Mr. J. Layton, in Stinson's Block, and is now receiving an extensive assortment of Birmingham, Sheffield and American Shelf and Heavy HARD WARE, which he will sell at the very Lowest Prices.
H. W. IRELAND.
Hamilton, Oct. 4, 1841.

PAPER HANGINGS.

2,000 PIECES of English French, and American PAPER HANGINGS, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by
THOS. BAKER.
Hamilton, Aug. 1, 1842.

WEAVERS' REEDS

600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by
THOS. BAKER.
Hamilton, August 1, 1842.

PATRICK BURNS, BLACKSMITH, KING STREET,
Next house to Isaac Buchanan & Cos large importing house.
Horse Shoeing, Waggon & Leigh Ironing
Hamilton, Sep. 22, 1841.

PRINTERS' INK.

LAMB & BRITAIN, Manufacturers of Lamb's Blacking, begs to inform Printers in British North America, that they have, after considerable labour and expense, with the assistance of a practical and experienced workman from England, commenced the manufacture of **PRINTERS' INK.** They are now prepared to execute all orders which may be sent to them. Their Ink will be warranted to be equal to any in the world and as cheap.
Ink of the various FANCY COLOURS supplied on the shortest notice.
Corner of Yonge and Temperance Sts.
Toronto, June 1, 1842.

THE CATHOLIC.

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

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

TERMS—THREE DOLLARS
HALF-YEARLY PAID IN ADVANCE.
Half-yearly and Quarterly Subscriptions received on proportionate terms.
Persons neglecting to pay one month after Subscribing, will be charged with the Postage at the rate of Four Shillings a year.

PRIZE OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7½ each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 10d each subsequent insertion.—Over Ten Lines, 4d. per line first insertion, and 1d. per line each subsequent insertion.

Advertisements, without written directions, not inserted till forbid, and charged accordingly.

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

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

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

** Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

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