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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] OCTOBER 26, 1842.

NUMBER 7.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

THE VERY REVEREND WILLIAM F. MACDONALD, V. O.
EDITOR.

Original.

THE VICES. An Extract.

Th' alarm is caught by all the hellish crew,
When spied among our race this wonder new,
Yet, whom they dare not tempting more assail,
They strive to ruin through his brethren frail.

Straight envy's sting into their wounded hearts,
Its whole collected rankling venom darts;
Till all the demon's torment they endure,
Awak'd at sight of such perfection pure.

Revenge calls sudden forth the savage yell
Of his dread pack, turn'd by his wond'rous spell
From men to brutes; which, worse than Circe's feign'd,
Each grov'ling slave had to some fury chain'd.
These on he leads, all panting for their prey,
Now 'gainst the main disturber of his sway;
Who thwarting durst his precept meek oppose,
Not merely to forgive, but love our foes.

Lust grieves, and gluttony, intemp'rate pair,
And sensual pleasure drops her syren air,
To see the drended dawn of reason bright
Fast op'ning on their horror-crowded night;
In all their hideousness, exposing true
Their disenchanting forms to human view.
These, now the threat'ning danger to avert,
On blind, unconscious man their pow'rs exert.
They pour successive on his mental sight,
The tempting scenes of criminal delight,
Each to the taste of each, with magic skill,
High colouring; and the wish for such instil;
Then bid him scout the mandate, so austere
From these, his wont enjoyments, to forbear
And loath a law, that would from bliss deter,
Enjoining here ev'n sufferings to prefer.

But none 'gainst reason's Lord such numbers arms,
As coward fear, the fiend; who now alarms
With dangers new his palsy stricken slaves;
And 'gainst such precepts harsh, thus loudly raves:
"What? for this preaching mortal, self-styl'd God,
Your comforts quit, nay, brave affliction's rod!
You, frail, the tort'or's brand and steel defy;
Ev'n death's dread stroke endure without a sigh!
Is this his proudly boasted perfect law,
Absurdly made your rational minds to awe;
While nat'ral instinct teaches all to fly,
The threatened ill; and snatch the pleasure nigh?
Haste then, my sons, your jeerings all unite,
And hoot this teacher odious from the sight,
'Gainst one so meekly passive freely dare;"
He said, and straight their scoffings rend the air.

Though last, not least, of this rashly band,
Lo, pride appears, and claims o'er all command:

His plea admitted, to his host combin'd,
The largest portion fair of human kind,
Whom various spell, or false suggestion draws,
And blends together in one common cause,
He holds discourse in such imposing strain,
As may the gen'ral approbation gain;
"Would you, he says, at such mean upstart's call,
Your dignities forego; your wealth, your all?
Count poverty your gain, and covet scorn?
Rejoice in suffer'ing, but, if fort'nate, mourn?
Ev'n ill with good repay; and love your foes?
Yet friends and kindred hate, nor care to lose?
Ev'n sorrow fondly seek, and pleasure shun,
For sake of him, a low mechanic's son?
Your limbs submit to every tort'ring smart,
And ev'n of death defy the brandish'd dart:
Would you not haste, such easy yoke to bear?
You're all invited: why so tarry here?
You're right—this dogmatizer can beguile
None, but th' unthinking, ignorant rabble vile.
They, who have nought to loose, and nothing know,
Their hopes of future good may cred'ulous show,
Ours be the present certain, theirs unsure,
For which they're bid such mis'ry to endure.

To check this growing madness, for it gains,
And thousands now believe, whate'er he feigns;
We must (or with his wretched follow'rs join),
T' explode his odious doctrines, all combine;
Nor stop our efforts short, till from the stage,
We've thrust this cens'ring self-proclaiming sage;

He said: and vanity applauding cheers,
His mimick'd argument, that sound appears;
Talks much of toys, which she no more might deal,
Should such revolting doctrines e'er prevail;
And cites, now lost among the rabble mean,
Her late distinguish'd vot'ry, magdalene;
Th' imposing threat her childish vot'ries awes,
And firm unites them in their Sov'reign's cause.

THE CATHOLIC RITES AND CEREMONIES EXPLAINED.

BAPTISM—(continued).

First, we must observe that as we have contracted the guilt of original sin by the distrust, or disbelief, and the consequent transgression of our natural first parents: so we must, ere freed from that guilt, make amends for their disbelief, by the open profession of our faith; and, if not able to do so by ourselves; by the mouths at least of our spiritual parents, who answer for us; our God-fathers and God-mothers; for having so contracted original sin without our knowledge, God in his mercy allows us to be thus freed from it without our knowledge. It is to the church too that we are to apply for this inestimable benefit of regeneration to God in baptism. On this account does the priest begin by asking: "what doest thou ask of the church of God?" For the sacraments of Christ's church are forced upon none. All who receive them must duly apply for them. The answer is "faith." "What does faith bring thee to?" continues the priest. Ans. "Life everlasting; for he who does not believe," says Christ, "shall be condemned." The priest then explains what that faith must be, which brings to us "life everlasting." It must

be, according to Saint James, "a lively faith, working by charity;" he therefore adds; "If then thou desirest to enter into life, keep the commandments. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself." Then, as the Saviour did, when imparting the Holy Ghost to his apostles, he breathes into the face of the Neophyte three times, saying, "go out of him (or her) thou unclean spirit; and give place to the Holy Ghost, the paraclete."

When God created man, "he breathed into his face the breath of life." (Gen. ii. 7.) This the Creator did himself at first." But man, having by sin come under the dominion of death, and of satan; he can be regenerated, and thus delivered from the devil's thrall only by the one, who can make the sufficient atonement for his sin to divine justice. But man himself, the offender, could not make this atonement. Then God himself the Son becomes that guiltless man, who in that nature which had offended atones superabundantly for man's offence. It is he then to breathe again "into the face" of his regenerated creature "the breath of life;" and to free him from the dominion of death and of Satan; that which he does by his deputy and representative, the priest. For to his priest he said; "all power is given to me in heaven and on earth; go ye therefore," &c. And "as the father hath sent me, so I send you." Therefore what his lawful pastor does, he himself does.

Then to show that all this is effected, by the death of Christ upon the cross, in which sign we are henceforth as christians, and like Saint Paul, to "glory in Christ crucified;" and to cherish in our hearts its remembrance; the priest signs the Neophyte on the forehead and breast with the sign of the cross, saying: "Receive the sign of the cross, on thy forehead, and in thy heart. Take to thee the faith of the heavenly precepts; and be such in thy morals, as to be able now to be the temple of God."

The prayers, which are addressed only to God, are in latin; and all for the same sanctifying purpose. Indeed, to prevent in the administration of the sacrament the possibility of altering the sense in translation, the whole liturgy of the Catholic church, as it is directed to God alone, is every where preserved unchangeably the same in the Catholic, or universal and; unchangeable language, the latin. However, for the satisfaction of those who understand not that language, we shall give these prayers translated into English.

After the ceremony just mentioned, the priest says; *Let us pray*; for in all her solemn prayers the church supposes her children to join in supplication to their common heavenly father.

"We beseech thee, O Lord, graciously to hear our prayers; and by thy continual protection guard this, thy elect. (N.) signed with the sign of the cross of our Lord; that observing the rudiments (that is, the beginnings) of the greatness of thy glory, by keeping thy commandments; he (or she) may deserve to attain to the glory of regeneration; through Christ our Lord." Answer, *amen*.

Then, laying his hands on the head of the Neophyte; he says:

"Let us pray.—Almighty and eternal God, father of our Lord Jesus Christ, vouchsafe to behold this thy servant (N.) whom thou wast pleased to call to the rudiments of faith; take from him (or her) all blindness of

heart. Break all the bands of Satan, where-with he (or she) was tied; open to him (or her) the gate of thy mercy: that being endowed with the sign of thy wisdom, he (or she) may be free from the guilt of all concupiscence: and, follow the sweet odour of thy precepts, may joyfully serve thee in thy church; and daily increase in perfection; through Christ our Lord."—Amen.

He then puts some particles of blessed salt into the mouth of the Neophyte, with these words:

"(N.) receive the salt of wisdom. May it be to thee a propitiation unto life everlasting." Amen. The salt of wisdom is the virtue of Christian prudence, which preserves us, and others by our example, from the corruption of sin. For it is the property of salt to preserve substances from corruption. In this sense did our Saviour say to his apostles and disciples: "ye are the salt of the earth." Without that salt, we cannot be preserved uncorrupted "unto life everlasting;" much less can we so, by our example, preserve others.

Then he adds: "peace be with thee!" Answer, "and with thy spirit!" For the peace of the Saviour is the portion of those who have this salt.

The prayer that follows is—

"O God, the author of all truth, we humbly beseech thee, graciously vouchsafe to behold this thy servant, (N.) and tasting this salt, the first food; do not permit him (or her) to hunger any longer; so as not to be replenished with heavenly food; to the end that he (or she) may always be fervent in spirit, joyful in hope, always obedient to thy name! Bring him, (or her) O Lord, we beseech thee, to the laver of regeneration; that, with thy faithful, he (or she) may deserve the eternal rewards, which thou hast promised; through Christ our Lord." Amen.

The priest then commands, in the name of the living God, Father, Son and Holy Ghost, the devil to be gone, and give up all his claim to the human creature about to be baptised; and who, till baptised, is justly under his dominion, as an unregenerated child of the sinful Adam; but whom "our God and Lord Jesus Christ has designed to call to his holy grace, benediction, and the baptismal font." "And this sign, says he, of the holy cross, (signing it on the Neophyte's forehead) dare thou not to violate, O wicked spirit, through Christ our Lord." Amen.

Then, laying his hands on the head of the Neophyte, the priest prays thus:

"O Lord, most holy Father Almighty, eternal God, the author of life and truth, I beseech thy eternal and most just piety in behalf of this thy servant, (N.) that thou would'st vouchsafe to enlighten him (or her) with the light of thy understanding. Cleanse and sanctify him (or her), give him (or her) true knowledge; that, being made worthy of thy baptism, he (or she) may persevere in firm hope, righteous council, and holy doctrine, through Christ our Lord." Amen.

The priest then lays upon the one to be baptised the extremity of his stole: (the distinctive ornament of the priestly office) and with it introduces him (or her)

into the church, saying, "enter into the church of God; that thou mayest have part with Christ unto life everlasting." This is the first connection that takes place between the church of Christ, represented by her minister (the redeemer's legitimate deputy); and the carnal child of Adam; on thus entering the church, the Neophyte repeats, or the god-father and god-mother in his name, repeat first the apostle's creed; for that is the sum of the faith of the church, into which the one to be baptized, is admitted a member; then the Lord's prayer, to shew, that on our becoming a christian, we can then, and not till then, call God "our Father who art in heaven;" or address him as his children.

The priest then adjures the unclean spirit in the name of God the Father Almighty; in the name of Jesus Christ, his Son, our Lord and Judge; and in the virtue of the Holy Ghost, to depart from (N.) the creature of God, which our Lord has designed to call to become the temple of the living God; that the Holy Ghost may dwell in it. Amen.

He then touches the ears and nostrils of the Neophyte with his spittle; (a ceremony partly used by Christ himself, when he healed the deaf and dumb; which every one is, in the spiritual sense, till baptized) repeating the very word of Christ: "EPHETA, be opened: in the odour of sanctity." This last is an emblematical expression used in the Canticle of Canticles; shewing the powerful enticements of grace: "draw me, and I will run after the odour of thy ointments." "But thou be gone, O devil; for the judgment of God is at hand."

Then the Neophyte is asked, and answers himself, or by the mouths of his sponsors: (N.) "Dost thou renounce Satan? Ans. I renounce him."

"And all his works? Ans. I renounce them."

"And all his pomps? Ans. I renounce them."

This indicates that the acceptance of the Redeemer's covenant of mercy; and the renunciation of our vassalage to Satan, under which we had fallen by our sinful and voluntary obedience to him, rather than to God, our creator and rightful Lord, must be equally free and voluntary, when we come to the use of reason, and capable of judging for ourselves; and on this condition is the saving grace imparted to us; signified, as we have abundantly shewn, by the blessed oil, with which the priest then anoints the Neophyte on the breast and between the shoulders; saying, "I anoint thee with the oil of salvation in Christ Jesus our Lord, that thou mayest have eternal life."

On the breast, to signify that the divine grace may soften and make pliant our heart and will to the will of God; and on the shoulders, that he may strengthen us to bear manfully on our neck and shoulders the yoke and cross of Christ: and follow him through passing tribulation to eternal bliss.

After this the Neophyte is particularly asked thus, if he believes the chief articles of the christian faith: "Dost thou

believe in God, the Father Almighty, creator of heaven and earth? Ans. I believe." "Dost thou believe in Jesus Christ, his only Son, our Lord; who was born and suffered for us? Ans. I believe." "Dost thou believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting? Ans. I believe." "(N.) wilt thou be baptized? Ans. I will." For baptism, like all the other benefits of Christ's dispensation, must be freely sought for; not forced upon any.

Then is he baptized in the manner already described.

The preparatory ceremonies just detailed, shew what he is to become by baptism; the subsequent ones what by it he is now become: a royal heir of God, the king of kings; and therefore, during the recital of the following prayer, is he anointed on the head by the priest with the holy chrism; the same as that with which sovereigns are anointed; and bishops consecrated. "The Almighty God, Father of our Lord Jesus Christ; who has "regenerated thee by water and the Holy Ghost;" [John iii. 5.] and who has given thee the remission of all thy sins; may he anoint thee with the chrism of salvation in the same Jesus Christ, our Lord, unto life everlasting." Amen. "Peace be with thee! Ans. And with thy spirit."

A white linen robe, or covering is then put over the newly baptized, as an emblem of his spotless innocence; which he is desired to carry unstained before the tribunal of our Lord Jesus Christ, that he may have life everlasting. Amen.

Next a lighted candle is given him, or those who represent him, with these words: "receive this burning light; and keep thy baptism without reproof. Observe the commandments of God; that when our Lord shall come to his nuptials, (Matt. xxv. 10,) thou mayest meet him, together with the saints in the heavenly court, and mayest have life eternal, and live for ever and ever. Ans. Amen."

The whole is concluded with these words: (N.) "go in peace; and may the Lord be with thee! 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, OCTOBER 26.

Our contemporary, the Kingston News, is at his dirty work again.

Our Alpha [we suppose his London correspondent] has furnished him with another tit-bit against Popery, and those awful men—the terror of fools and fanatics—the Jesuits. His Reverend brother, the apostate George Croly, we guess, has concocted for him a rare hodge-podge of English history, showing that Protestant rule in England was always blessed with "temporal prosperity," [the only reward

which such as he look for] and Popish, with misfortune; not observing the dismal national disasters which followed in the train of the Protestant Reformation;—discord, Rebellion, civil war, and bloodshed, in Scotland, England, France and Germany.—Wherever the raging and discordant monster appeared, disorder and desolation marked its fearful progress. He has omitted to mention, as impartial history does, its dismal consequences in our islands: the plundering of the property of the poor by the suppression of the religious houses, —the making slaves of those whom it had thus reduced to beggary—the delivering over of such chained and collared with iron necklaces, to any one offering to take them to drudge for him; and ordering, should they attempt to escape from bondage, to be marked on the forehead with a red-hot iron for the first attempt, and to be put to death as felons for the second; and all this in the first pure stage of the English Protestant Reformation in England, during the reign of the baby King Edward. The Poor's Rates were next introduced from necessity by the lewd and bloody Elizabeth. The national debt incurred to prop up the Dutch invader who, through an unnatural conspiracy, supplanted his father-in-law. The beauties next of godly Cromwell's reign. The cruel persecutions of loyal and unoffending Catholics during the several reigns of the Scotch pedant James and Elizabeth, so canonized on the first page of their parliament bible; and during those of their truckling martyr, Charles I., and the lewd and licentious Charles II. None of this is entered on the Rev. Croly's record, nor the plagues that happened in England during their truly Protestant rule. Whereas, whenever they began to mitigate the laws against Catholics under the Georges, God seemed to mitigate his wrath against the nation; and to permit her to extend her dominions over half the globe; though, in the Christian sense, temporal prosperity, which has been given to Pagan nations, is not the criterion of divine satisfaction with a people.

As for the gunpowder treason, it is well known, and avowed by impartial historians of every creed, that it was, like the conspiracy of Titus Oats, a persecuting lie, to frighten their new booby sovereign from favoring the Catholics, as he seemed at one time disposed to do.

So that our Rev. London worthy instead of serving up all this historical hodge-podge of his brother Croly to his ignorant and credulous customers, would have done better, as we told him before, to have minded the old proverb—

"Ne sutor ultra crepidam."

The Church of England is anxious to take to herself the title of Catholic, and to get rid of the no very christian name of Protestant. "The Catholic English Church," as she would now be called, means therefore the universal English Church. *Risum teneatis amici.* But to avoid the ridicule of such an appellation they smooth down this magnificent title by calling herself only "a branch of the Catholic church." If, then, she be but a branch, she must either adhere to the parent stem, or remain but a broken and

dead one. Let her name then the parent stem to which she adheres. It is not the Roman one, from which she has separated; nor the Greek, which rejects her; nor the Lutheran, the Presbyterian, nor any other. Now, to be a branch, a living branch, she must still adhere to that tree from which she sprung. She did indeed, once belong, and was united to the vine; but she has broken from it;—and, as the Saviour said, who styles himself *the vine*, "if any one abide not in me, he shall fall to the ground, and shall wither; and they shall gather him up, and cast him into the fire, and he burns." John xv. 8.

It seems there is no trusting to the boat-conductors for taking up passengers, even for payment, to the steam-boats. Thrice have our friends been disappointed, after the assurance given the night before by the clerk that they were booked for passage to the Toronto boat, and would call for them at their lodgings. The last disappointment was a serious one, and no one can say how serious others such might prove to be.

From the N. Y. Freeman's Journal.
NICE PICKINGS.

The subjoined returns of the receipts of the various religious societies in England, would appear almost incredible, were they not vouched for by undoubted authority. The gross amount is astonishing when we consider that it is contributed year after year. Yet with all these abundant means of doing good, both at home and abroad, no pagan nation has been converted by them to the Christian faith, and the mass of the English population are described by the Bishop of Oxford as little better than pagans.

From the Christian Spectator.

RECEIPTS OF RELIGIOUS AND BENEVOLENT INSTITUTIONS FOR THE PAST YEAR.

African Civilization society	£3692	10	3
Aged Pilgrim's Friend,	1600	6	6
Anti-Slavery	2840	17	4
Baptist Missionary,	22727	2	2
Baptist Home Missionary,	5153	15	5
Baptist Irish.	2300	0	0
Baptist Colonial Missionary,	507	9	1
Bible Translation, (Baptist)	1600	0	0
British and Foreign Bible	93095	4	8
British and Foreign Sailor	2500	0	0
British and Foreign School,	7080	13	3
British and Foreign Temperance,	1100	0	0
British Reformation,	1508	14	10
Christian Knowledge,	90476	0	0
Christian Instruction,	1428	8	9
Church Missionary,	93592	7	9
Church of Scotland Missionary,	4577	3	0
—Jewish Mission,	5339	9	11
—Colonial,	4160	0	0
—Education Scheme,	5684	17	2
Church Pastoral Aid	18900	0	0
Colonial Church,	1900	0	0
Colonial Mission,	2200	0	0
District Visiting,	250	0	0
Foreign Aid,	1953	0	0
Hibernian	7050	0	0
Home and Colonial Infant School, 1841,	1905	7	4
Home Missionary,	9402	4	9
Irish,	4186	0	0
Irish Evangelical, about	2000	0	0
Jews, for Propagation of Christianity among the	24699	8	9
Do. Operative Converts' Institution,	709	0	0
London City Mission,	5534	18	11
London Missionary,	30874	0	2
Lord's Day Observance,	513	4	0

Moravian Missionary,	10651	9	9
National School, ann. subs. about	6000	0	0
Naval and Military Bible,	2809	0	0
New Brit. and For. Temperance,	2137	6	10
Newfoundland School,	3470	0	0
Peace,	753	0	0
Prayer Book and Homily,	2406	8	1
Protestant Association,	1376	0	0
Religious Tract,	56014	8	1
Sailors' Home	2811	0	0
Scottish United Secession Mission Fund,	4196	14	9
Sunday School Union,	10241	9	7
Suppression of Intemperance,	906	15	0
Unitarian Bible,	2201	14	0
Wesleyan Missionary,	101618	2	4
Total	£721,512	11	9

or upwards of *Three millions and a half of dollars*. That such a sum should be collected every year, speaks well for the zeal of the contributors whatever may be thought of their good sense

From the U. S. Catholic Miscellany.
BIBLE BIOGRAPHY.

In a former number we stated that as regards the words of the Institution of the Holy Eucharist, on our opponents necessarily devolved the task of proving our interpretation wrong. Their efforts to do so prove the truth of our assertion. They first undertake to shew, they can be taken figuratively; because a certain word, the verb "to be," found therein, is so taken in other phrases,—and that therefore the words "This is my body" must be interpreted by "This is the word" and so on. This is the first and great argument by which we are assailed and of which we have, we trusted, satisfactorily disposed; In our last we met another objection, and are led to conclude that the man who again adduces it must certainly be possessed of no ordinary assurance. That no objection ran thus—that in the language used by the Saviour there could be found no word to mean "represent" and he was therefore compelled to use the word *is for that purpose* in the Eucharistic formulary. Hence having clearly shewn that the words cannot be explained away figuratively, even by the principles laid down by Protestants themselves, it is manifest that the literal interpretation must *as yet* be received as the only one which the words will warrant, and consequently that so much of their argument is valueless.

The only other assertion by which it is sought to prove, that we must abandon the literal sense is that of the absurdities to which it inevitably leads us and from which nothing save the figurative interpretation can extricate us: and that these are of such a nature that they must have at once presented themselves to the minds of the Apostles at the moment they heard their master pronounce the words, and consequently that they tested the truth of his assertion by the standard of *impossibility* and therefore understood him to speak figuratively.

Those "absurdities" form a fruitful theme for the imagination of most of our anti catholic theologians. Mr. Robert Sears of New York brands us as holding an "absurd and monstrous doctrine." Every epithet that can mark the victims of idolatry and superstition the most demoralising

has been affixed to our names as Catholics: We are treated as dolts and idiots as believing in the possibility of the Catholic doctrines. Clark has held us up as men having neither faith nor reason. Others have cried out that the men who could believe that, were by the fact entitled to a cell in a lunatic asylum: and all because we cannot be induced to think us they do. Turning however from the vulgar creature whose existence is staked on the propagation of such foul expressions, we open others no less virulent but whose zeal is tempered by some thing like scholarship or politeness as to the manner in which they propose the argument that would lead us to abandon our views.

Mr. Horne thus writes:—"Whatever is repugnant to natural reason cannot be the true meaning of the scriptures.... No proposition, therefore, which is repugnant to the fundamental principles of reason, can be the sense of any part of God's word: hence, the words of Christ, "This is my body, this is my blood," are not to be understood in that sense, which makes for the doctrine of transubstantiation, because it is impossible that contradictions should be true; and we cannot be more certain that any thing is true than we are that *that doctrine is false*."

Adopting this line of argument Dr. Tomline, Lord Bishop of Lincoln, summarily rejected our doctrine in the following words:—"In arguing against this doctrine, we may first observe that it is contradicted by our senses, since we see and taste the bread and wine after consecration, and when we actually receive them, they still continue to be bread and wine, without any change or alteration whatever. And again, was it possible for Christ when he instituted the Lord's Supper to take his own body and his own blood into his own hands and deliver them to every one of his apostles? Or was it possible for the Apostles to understand our Saviour's words, as a command to drink his blood, literally &c. The bread and wine must have been considered by them a symbolical: and indeed, the whole transaction was evidently figurative in all its parts."

The reader must bear in mind, that we are not at present occupied with the argument drawn from the *possibility or impossibility* of the Saviour's really performing what the palpable import of his words tells us he did perform. But whilst such writers as the above take this as the ground-work of their departure from our meaning, there is one at least who denounces such a line of argument as wholly untenable. In his "Difficulties of Romanism"—Ch. IV. Faber makes the following avowal:—

"Whilst arguing upon this subject, or while incidentally mentioning it, some persons, I regret to say, have been far too copious in the use of those unseemly terms *absurdity* and *impossibility*. To such language the least objection is its reprehensible want of good manners: a much more serious objection is the tone of presumptuous loftiness which pervades it, and which (so far as I can judge) is wholly unbecoming a creature of very narrow faculties. Certainly, God will do nothing absurd and can do nothing impossible; but it does not, therefore, exactly follow,

that our view of things should be always perfectly correct and wholly free from misapprehension. Contradictions we may easily fancy, where in truth there are none. Hence, before we venture to pronounce any particular doctrine a contradiction, we must be sure that we perfectly understand the nature of the matter pronounced in that doctrine; for otherwise the contradiction may not be in the matter itself, but in our mode of conceiving it. In regard to myself, as my consciously finite intellect claims not to be an universal measure of congruities and possibilities, I deem it more wise and more decorous to refrain from assailing the doctrine of transubstantiation on the ground of its alleged absurdity or contradictoriness or impossibility.

"By such a mode of attack, we in reality quit the field of rational and satisfactory argument. The doctrine of transubstantiation, like the doctrine of the trinity, is a question, not of abstract reasoning, but of pure evidence. We believe the revelation of God to be essential and unerring truth. Our business, therefore, most plainly is, not to discuss the abstract absurdity and the imagined contradictoriness of transubstantiation, but to inquire, according to the best means which we possess, whether it be indeed a doctrine of Holy Scriptures. If sufficient evidence shall determine such to be the case, we may be sure that the doctrine is neither absurd nor contradictory: if the evidence be insufficient, we require not the aid of irrelevant abstract reasoning, for we then reject the doctrine because we have no sufficient evidence of its truth. Receiving the Scriptures as the infallible word of God, and prepared with entire prostration of mind to admit his declarations, I shall ever contend, that no doctrine of transubstantiation, like the doctrine of the trinity, is a question of pure evidence."

This, considering the tone usually adopted by Protestants, is as bold as it is candid. It places the question where alone it ought to be placed, side by side with the doctrine of the Trinity, and both must share the same fate—as question of pure evidence. But after an avowal so frank what shall be the surprise of the reader to learn, that the "evidence" wielded even by George Stanley Faber, by which the doctrine of Transubstantiation is to be expunged from the Christian code, is nothing more or less than the old and often refuted "the flesh profiteth nothing," and the gross, palpable falsehood, that Christ after the consecration called the contents of the cup—the fruit of the vine!! Does Faber really know the history of the Paschal supper? Does he know that the history of that evening as laid down by St. Luke, who reports those words as spoken before the consecration, can alone meet the argument of the infidel, who otherwise can prove the several reports as gross contradictions? But above all, what a subject of proud reflection it must be to the Catholic, to find such a writer as Faber, the champion who rejects as disgraceful the line of argument used by other Protestant writers, himself driven to such pitiful sophistry—nay, absolute falsehood! [For continuation see page 54]

ORIGINAL.

ON THE MANY TITLES, BY WHICH WE BELONG TO GOD

Render to Cæsar the things that are Cæsar's; and to God the things that are God's

The Pharisees, those mortal enemies of our Lord, who sought every opportunity of undoing him in the esteem of the people; and of bringing about his death; after consulting together, imagine that now at last they have found out a way of compassing his ruin. They resolve to propose to him a question, so artfully devised, that whether he answered it in the negative or in the affirmative, must prove equally fatal to him. That you may fully comprehend the cunning and malice of those hypocrites, you must recollect that the Jews at our Saviour's time were no longer a free people, governed by their own laws; but that having been subdued by the Romans, they, like most of the other nations, were become tributary to Cæsar. This tribute therefore, which they were obliged to pay to a heathen prince, was in their eyes a most odious exaction, contrary to the spirit of their laws, by which they were constituted a free and independent people, subject only to their own native sovereigns. No Jew, therefore, durst affirm it lawful to pay tribute to Cæsar, without being looked upon as an enemy to his country; while the Romans on the other hand would have deemed it treason in any one to refuse tribute to Cæsar, in a land, which they considered as a province of their empire. Hence the Pharisees imagined it impossible for our Saviour to answer their question without rendering himself obnoxious either to the Jews or to the Romans. For had he granted it lawful to pay tribute to Cæsar, the Jews would have abhorred him as a traitor to his country, a blasphemer of their law, a friend to strangers and idolaters; and, as such, they no doubt would have stoned him. But had he, on the contrary, denied tribute to be due to Cæsar, the Romans would have condemned him to death, as a factious person and a stirrer up of sedition. Even had he declined answering the question at all, the Pharisees then would have held him out as one they had puzzled, or as a mean temporizer. But "there is no wisdom, there is no prudence, there is no council against the Lord! Prov. xxi. 30. Shew me, says he, the tribute money. And they brought to him a penny.—Then Jesus says to them: whose image and superscription is this? They say to him Cæsar's.—Then he said to them: render therefore to Cæsar the things that are Cæsar's; and to God the things that are God's." By this admirable sentence he at once defeated the malice of his enemies, and solved their question in a manner equally satisfactory to the Jews and Romans. Who, but wisdom itself could have so readily answered a question so captious and cunningly devised?

But by this reply our Saviour not only confounded his enemies, and shewed them how much the wisdom of God surpasses the wisdom of men; but he also gives us a most important lesson, by reminding us that at the same time that we must do justice to man, and render to the world what belongs to it; we must also do justice to God; and

render to him what he claims as his own. "Render to Cæsar the things that are Cæsar's." Give to the world and your fellow-creature that care and attention, which they necessarily require: but give them not what belongs to God. Give not yourselves wholly away to them, for you are the property of God. You are stamped with his image, not with the image of Cæsar. To God therefore you exclusively belong, and not to Cæsar or the world. Do not therefore make yourselves over to the world, as if you chiefly belonged to it. Let not your main endeavour be to please the world, to serve the world. It may indeed claim, and necessarily requires a secondary attention, according to the station you hold in it: but your principal attention and endeavour must always be to love and serve your God. "Render to God the things that are God's."

What then are the things that are Cæsar's and what are the things that are God's? The things that are Cæsar's are the riches, honours, pleasures, and the good things of this life; which a Cæsar can either bestow or take away. Render such to Cæsar. Make them over to the world, as his property. Part with them at least in affliction; for these transitory and perishable goods are not the portion of the Christian; who must be *poor in spirit* here, if he would enjoy the good things in the life to come. "Blessed are the poor in spirit for theirs is the kingdom of heaven," Matt. vii. The things that are Cæsar's, are also, as I said, the care and attention which we must give to our worldly affairs; the labours and fatigues we must undergo, in order to secure to ourselves and families a decent and comfortable subsistence. They are besides the obligations we owe to our superiors; the duties of respect and attention we owe to our fellow-creatures. These may be called the things that are Cæsar's. This much the world can demand of us, as its own: but nothing more, for in every other sense we belong wholly to God. He claims us as his inalienable property, and will not suffer it with impunity to be made over to any but himself. "Render to God the things that are God's."

Let us then at present consider the many titles by which we belong to God, that we may be properly convinced of the greatness of our obligations to give ourselves wholly to him; and the heinousness of their guilt, who, regardless of his inalienable rights, make over to Cæsar, or the world, what belongs to him alone.

We belong to God by the title of our creation, we belong to him by that of our redemption. We belong to him in consequence of the supreme dominion he necessarily has over all his creatures, and of the necessary dependence they have all on him. In fine, we belong to him by the title of gratitude due to him for all the good he has ever bestowed, and intends to bestow upon us for time and eternity.

1st. We belong to God by our creation. He has made us what we are, and, consequently, we are wholly his. The vessel is the potter who formed it, though he created not the matter out of which he formed it. We must then in a much stricter sense belong to God, since he has

no choice to become for us, in the fullest sense of the word *a man of sorrow*. He began and ended his life in this world in the midst of poverty, humiliation, and persecution, and finally signed the letter of our ransom with the last drop of his sacred blood, shed upon the ignominious tree of the cross. Now then again do we belong to God. Dear has he bought us, and infinitely infinite is the price he has paid for our ransom. But remember, Christians, that the more he has done to make us his own, the greater the guilt, and the more severe the punishment shall be of those, who still prefer giving themselves to Satan, to Cæsar, or the world, rather than to God. *Render to God the things that are God's.*

3rd. We belong to God on account of the supreme dominion he has over all his creatures; and of the necessary dependence which all his creatures have on him. Indeed the sovereignty of God over all the creatures, and their total dependence on him, are as essentially necessary as his very existence. For, as St. Bernard says, if but one creature could withdraw itself from the dominion which God has over it, and thus become independent of him; God would then cease to be God; and that creature would assume his place.—For nothing can be above all dominion, and absolutely independent, but God. Now the sinner, who refuses to acknowledge the sovereign dominion; which God has over him, and as if independent, consults only his own will in all his actions, according to the same Father, destroys and annihilates, as much as in him lies, the very being of a God. And here, my dear Christians, is the very chiefest cause why God so essentially hates sin, because it is an act performed not only without his permission, but directly contrary to his command; an act, consequently, by which the sinner arrogates to himself an independence, which cannot exist so long as God exists: an act, therefore, which strikes at the essence of the Deity.

And here let us reflect a little on the unaccountable presumption and madness of the sinner, who seeks to withdraw himself from the dominion of God, refuses to yield him up his inalienable property, and even bestows it rather on his adversary: who will act as if he were his own master, or, like a stubborn and disobedient servant, consult only his own will, and not that of him, whom he is bound to serve: Who in a word, dares to struggle for absolute independence with the Omnipotent. Think what an insult is hereby offered to the Divine Majesty by such a worm, and what a chastisement such daring insolence deserves: That such an atom should dare to lift up its head, and challenge an independence which belongs only to God: should bid defiance to the Great, Almighty, and Eternal Being; before whom all things are but like a grain of sand, or *the drop of a bucket*, as the prophet Isaiah expresses it; that this scarcely perceptible point in the creation, should seek to put itself on a level with him, should even prefer itself before him: is a presumption and an audacity altogether unparalleled and inconceivable. Yet such is the audacity

and presumption of the sinner; who does not refer himself and all his actions to God; who does not make his own will stoop to that of the Deity; or, in a word, who refuses to render to God the things that are God's.

Besides, what can equal the sinner's madness in thus venturing to provoke the wrath of that great God, on whom he so totally and necessarily depends, for all the good he can hope or the evil he can fear? Who holds in his hand the slender thread of life, which should he break when provoked, the sinner is undone for ever. O, it is truly wonderful how God can bear so patiently, as he does, with the repeated insults the wicked are daily offering him! That he can behold this earth so polluted with every species of vice, so deluged with iniquity, and not in his just indignation hurl it to immediate destruction; and thus once for all put an end to the reign of sin. But no; his only beloved Son, by taking upon himself our nature, and assuming the likeness of sinners, has obtained a respite for sinners; and by still dwelling on our earth in the holy Sacrament of the altar, still screens it from the dreadful effects of his Father's wrath; who cannot destroy that world, where his only Son is pleased to reside.

But though at present his justice gives place to his mercy, and spares the sinner for a time, there is a term beyond which his mercy does not extend. He has fixed to each the precise measure of his iniquity, and the actual number of his sins. These he will allow him to complete, but here his mercy, which itself is infinite, though limited with regard to us, must end—and who can say how far it may still extend? Some we see selected for the immediate victims of his justice, whom he suddenly cuts off in the midst of their sins, and precipitates into eternity ere they have time to repent. With others he bears more patiently; but the fate of such in the end, if they persist in offending him, is but for that the worse, as they make of his forbearance only the occasion of "storing up to themselves wrath against the day of wrath." To his will, therefore, let us ever pay that deference which is necessarily due to it, nor ever dare to entertain a will of our own independent of his. Let us shew by our conduct our sense of his supreme dominion over us, by referring ourselves, and all our actions, to him; and then indeed shall we "render to God the things that are God's."

4th. Lastly—we belong to God by the title of gratitude, which we owe him for all the good he has bestowed, is daily bestowing, and intends to bestow upon us for time and eternity. For how many and how great are the favours he has conferred and is constantly conferring upon us, in order to induce us from motives of love and gratitude to give ourselves wholly to him! And how much more transcendent still are the good things which he has stored up for us in the life to come, as our reward for having obeyed his commands! He has created the universe, and all good things we enjoy in it, merely for our own use.—And to crown all his other gifts to man even in this world, he has given us himself to be our Saviour when we were lost. He

not only made our bodies, but created the substance out of which he made them, and breathed into them the breath of life. Our bodies, then, and our souls are his; therefore our whole being is his. And as the motions of the machine which the artist makes are truly the artist's work, so our thoughts, words, and actions, when good, are, properly speaking, his work, who sends us good, though by using our free will, we have become evil; and therefore, while all the good that is in us is from God, all the evil that is in us is from ourselves; so that we have nothing of our own but what is evil; and all we can boast of as good in us is from God alone. Let us then henceforth dedicate to his honour and glory our whole being, with all its faculties and powers—with all our thoughts, words and actions; so that "whether we eat or drink, or whatever else we do, we do all to the glory of God. Render to God the things that are God's."

Besides, if all things that are belong to God by the title of creation, or because he made them what they are, surely that must belong to him in a more particular sense, which is the master-piece of all his works, which also he has made for himself alone. Now the rational creatures, and man in particular, whom he has created to his own image and likeness, are the most excellent of all his works; and these he has made only for himself. Immortal therefore has he created them for himself, who is immortal, that they might never perish like the other creatures which he has made only for our temporal use, but that they might endure for ever, and be his own for an endless eternity. We therefore belong to God in a more particular manner; we are his property in a stricter sense than all his other creatures which he has made not for his own, but for our sake, and that they might be subservient to us for a time. But his rational creatures, both men and angels, he has created only for himself. Therefore to him do they belong more than all his other creatures. They are the *vessels of honour*, with which he intends to adorn his heavenly household; unless polluted with sin, unless withdrawn from his service, and prostituted to that of his enemy: "of vessels of honour they become vessels of ignominy and wrath,"—Rom. ix. 21, 22—and thus deserve to be cast away for ever, and crushed by the hand that had made and fashioned them for so noble an end. God has entrusted each of us with at least his "own vessel, to keep it holy and undefiled," and to use it only in the service of him who made it ultimately for himself.

How great then must their crime be, and how dreadful the punishment, who rob God of the most valuable part of his property, with the keeping of which they are only entrusted, and even employ it in the service of his enemy! The thief and robber are justly condemned to death for only taking from their fellow creatures some part of the perishable goods of this world, which God has only lent to them for a while. What then must the sinner deserve, who robs God of his own eternal property, which he prized so much as to become Man, and to lay down his very life

in order to redeem it when lost. Think, then, Christians, on the enormity of such a crime, and never more venture to expose yourselves to its consequences. Remember with the Apostle, "that you are not your own," nor at your own disposal.—Each is but his own keeper, and we must answer to God for the manner in which we have attended to our charge. "Render to God the things that are God's."

2nd. We belong to God by the title of our redemption. For though we belonged originally to God by our creation; yet, by the sin of our first parents, we fell under the dominion of his adversary the devil. For, after creating us, God, not desiring a forced, but a free and voluntary obedience; left us at liberty to choose the master whom we preferred to serve; and by an act of our freewill we chose to serve and obey Satan rather than God. Consequently we freely subjected ourselves to the dominion of Satan. Unhappy man! what a wretched choice didst thou make! Thou preferredst the slavery of Satan to the dignity of sons and heirs of God: all that is evil to all that is good; and eternal misery to never ending felicity. Nevertheless the choice is made, and thou hast nothing to blame but thine own rashness and folly in making it. For while thy God left thee free to choose, he sufficiently warned thee of the unhappy consequences of choosing amiss. Death, he foretold thee, would be the consequence of thy disobedience. Death in the full extent of the meaning: Death temporal, by which the body, though created incorruptible; should be subject to corruption, and should return to its original dust: Death spiritual, still more dreadful; by which the soul should be deprived of her spiritual life, the grace of God: and what is the completion of all misery, death eternal. To be ever dying, yet never dead; always in a mortal agony, and expiring in the midst of the most excruciating torments, yet always surviving in order but to die: condemned to lead an ever dying life, or to die an everliving death. Such, Christians, is that three-fold death, to which man was subjected in consequence of his disobedience to God. Yet, although God might in justice have left him to his wretched fate, as he had done the rebel angels; still moved by his singular love for him, he finds out in his own infinite wisdom a way to save him, and to recover back again his property from Satan, under whose dominion it had fallen. Man must therefore be redeemed; that is bought back again. A ransom then must be paid for him; and this ransom God himself consents to pay, as none but he could furnish it. But, O what a ransom, Christians! and how infinitely exceeding the value of the creature to be redeemed! The ransom which he consents to pay down for us is nothing less than the incarnation, sufferings, and death of his only Son: a ransom not only adequate to our worth, but infinitely surpassing the aggregate value of all possible creatures. The least suffering of a God made man, would have been more than a sufficient ransom for the whole world. But our Saviour did not content himself with making, what his love to us made him deem but a slight atonement for our sins.

has made himself a brother to us, that he might raise us to the dignity of being brothers and sisters to him, and fellow-heirs to God—"heirs indeed of God, (as the Apostle says) and fellow-heirs with Jesus Christ." Rom. viii. 17. And he still in a most wonderful manner continues to give himself to each of us in particular in the Holy Sacrament, "that we may be in him and he in us; and that as he himself is in the father, and lives by the father, so we, by eating him, may also live by him."—John x. And shall we then hesitate to give ourselves to him in return? "My beloved to me, and I to my beloved," says the spouse in the Canticles. O, it is this sweet exchange of persons which love produces, that God so much desires. Yes, my God; to thee do I give myself with all that I have, and all that I am; for to thee by every title, do I wholly belong:—To thee, therefore, do I here offer myself without reserve. O do thou accept of this poor self of mine in exchange for thyself, who alone art the sovereign good and the supreme object of my desires! Do thou change my will into thy will, and make me have but one heart and mind with thee. Then, my God, shall I truly "render to thee the things that are thine."

But who shall describe the good things which he has reserved for us in the next life, as a reward for having in this life given ourselves wholly to him? If he has done so much to induce us to make this sacrifice of ourselves to him, what will he not do to reward us for it, when made? "Neither eye has seen, nor ear has heard, nor has it entered into the heart of man to conceive, what good things God has reserved in the next life, for those who love and serve him." But the most excellent of all his gifts, is still himself, no longer concealed from our view, under a borrowed shape, but in all the ravishing excess, and brightest effulgence of his Majesty. This above all things is what constitutes the supreme felicity of the saints in the Kingdom of their heavenly Father. Give then yourselves to God in time, and he will give himself to you for eternity. Deny him not what by so many titles is his own. Make your whole beings over to him, to whom they wholly belong; *Render in time, to God the things that are God's.*

Confession.—In a late paper, the Church Intelligencer is bold enough to say:—

"The compulsory and polluting nature of the Popish confessions are most demoralizing and wicked, as every Christian man must acknowledge who knows anything of the matter."

From this we are to conclude that the editor of the Church Intelligencer does know something of the matter. Now, what has been his means of knowledge? If he is an apostate from the Catholic Church, he may have had means of knowledge, and while we should like to know something of his history, we leave his apostasy to counterbalance a calumny as stupid as it is malignant. If he has not once been a Catholic, if he has never entered a confessional, he can know nothing about the matter. His proposition amounts to this: 139 millions

of Christians habitually indulge in a "polluting, demoralizing, and wicked" practice, on religious grounds; the parents of these 139 millions inculcated on them the the extreme necessity of never abandoning that practice. The "effigy" of the "children" test has been acknowledged by all writers on morals and law. Now, these 139 millions do know something about the matter; whereas the editor of the Church Intelligencer either knows nothing about the matter, or is a witness whose testimony is open to the present suspicion. If, then, he believes that 139 millions of persons,—fathers, mothers, and guardians,—will unanimously consent to familiarize the children entrusted to them with a polluting, demoralizing, and wicked" practice, he has the most unfortunately large share of credulity that ever was allotted to mortal man. If he does not believe this, he cannot believe the practice of confession to be "polluting, demoralizing, or wicked"—and so we leave him.—*London Catholic.*

The Hon. and very Rev. G. Spencer arrived at Limerick on Wednesday, 17th; and in Clare, on his way to Birr, from Limerick on Thursday, the 18 inst. where he was graciously received by the Very Rev. Dean O'Shughnessy and the other clergy. He inspected the religious establishments, and was delighted with the magnificent cathedral there, which is now nearly completed, and is a monument of the piety, taste, and zeal of the pastor; to whose zeal its erection is mainly owing. The Hon. and Rev. Mr. Spencer and the other Clergy then proceeded to the splendid mansion of Right Hon. the Master of the Rolls at Drumcora, where they were hospitably received. The sermons of the Very Rev. Mr. Spencer in Limerick, Clare, and Birr, have been published even in the protestant journals in these parts of Ireland. His mild and meek demeanor has made a great impression on the most intolerant among those separated from us.—*Catholic.*

There are in France 1,329 public hospitals and houses of succor, giving aid to 152,830 poor patients, and 6,275 bureaux of charity, succoring 695,932 poor persons. The female religious establishment give aid to 1,200,000 sick persons, and instruction, by means of 10,371 teachers, to 620,950 children. The Brothers of the Christian Doctrine, in number 2,136 instruct 150,000. The number of teachers in the primary schools amounts to 92,859. There are 15 deaf and dumb schools, and the number of blind provided for is estimated as 20,000.

A subscription for the persecuted clergy and religious orders of Spain, has been opened at Munich for the last six months. The subscription is headed by the name of the king. The sum of 33,570 francs has been already received.—*Univers.*

Prussia.—The King of Prussia is now making a tour through his Catholic provinces, and has been very well received at their chief town, Munster. He is about to perform a great Teutonic solemnity, that of laying the first stone, if first can be called, of the re-edification of Cologne Cathedral.

BIBLE BIOGRAPHY.

(Continued from page 51.)

As it is not our province to reconcile the conflicting opinions of these divines, as to the fact, whether the supposed impossibility or absurdity involved in our dilemma, may or may not be taken as an element of interpretation, we proceed with the case as laid down by the Bishop of Lincoln, and which every day comes before us in some shape or other.

By a reference to the passage as above, it will be found that he transfers the argument to the apostles, and considers its probable working on their minds. He asks at a tone even bordering on triumph, how they could possibly take his words literally, and not at once fly to the figurative meaning. But it must be remembered, he only asks. He does nothing more than ask. How could they? "Was it possible for them?" He does not think it even worth his while to prove anything on the subject. At all events, not a word have we, attempting to show that their natural reasoning must have infallibly led them to the figurative meaning.—Let us however proceed.

We freely grant that the immediate hearers who were personally addressed, are the real judges of the meaning of words. It is a sound maxim of biblical interpretation. Now, as regards the apostles, we must, as far as possible, place ourselves in their situation that night. The true meaning of the speaker must be that which he knew would be affixed to his words, by those who heard him. We must then know the means they had for explaining his words, and which he knew they would use; and therefore we must invest ourselves with their feelings and make the inquiry in their position. The whole question on the point is now reduced to this:

1°. Would the apostles at the moment their divine master pronounced the words, doubt of his omnipotence or his veracity; that is, would they adopt the impossibility or the absurdity spoken of as the only criterion by which they would interpret his meaning?—and

2°. How far could the Saviour have expected them to use this criticism—that is, to doubt of his omnipotence or veracity in catching the sense of his words. Hence we must see what was the intellectual span of the apostles' minds at this period.

It is well known that they were illiterate—ignorant—uneducated, some of them poor fishermen of Galilee; and hence to judge of the operations of their minds at the time, as you now would of Newton or Copernicus, would be worse than idle. Indeed, Christianity has been reproached with the fact of their original ignorance. They must be classed with that type of which we have examples enough in our own day—that ordinary class of virtuous, sensible, though ignorant men, utter strangers to the subtle distinctions of the present day that would flatter away every doctrine of the gospel. To talk to such a class on the subject of impossibility or contradictoriness to laws of nature, of extension or impenetrability of matter, and such like, would be little better than a wild waste of human breath! Their idea of possibility is measured solely by the degree of power used to overcome a difficulty, not by any degree of resistance; and when once that degree of power amounts with them to omnipotence—'tis useless to talk of resistance; there can be no resistance. You may speak of contradictions as long as you please, but the only contradiction they can conceive, is that any thing should be impossible to omnipotence!

But supposing that the tone of the Apostles' intellect was not so low as this: supposing that they could detect the repugnance of a certain conceivable proposition to an unchangeable law of nature, we have only to examine whether they would, on the instant, form a decision to that effect on the literal import of their master's words. Hence we must, if possible, discover what estimate they formed of his power, as exhibited in his works of which they were witnesses, and we shall then see whether they were fully prepared to hear and believe any declaration: especially on this occasion when seated with them the night before he suffered, he told them that he would not address them in parables—but that he would speak plainly.

The Apostles had seen their master perform the most stupendous miracles, on a variety of occasions, all tending to impress on their minds the conviction of his omnipotence. They had seen him open the eyes of the blind; unstop the ears of the deaf; unstring the tongues of the dumb; make cripples walk, and heal all manner of diseases,—restoring a withered limb to life and vigour, &c. Nor was this all—three times at least they saw him raise the dead to life; in one instance—that of Lazarus—when decomposition must have taken place, and of course where a change of matter from one state into another must have been effected.

Powerful as miracles like these were in preparing their minds for the unwavering conviction of his omnipotence, there were others more peculiarly fitted to establish his power over the received laws of nature; to shew them that with him nothing was impossible, and that therefore they should not rashly test his declarations by any apparent impossibility, or contradictoriness to those laws. For example; gravitation is one of the properties universally attributed to bodies, and did one of them plant a foot on the lake of Genesareth, he would surely sink. This was known to them. Yet they saw the body of their master for a time deprived of this property, and able to walk without sinking on the surface of the waters! They had also seen him change one substance into another at the marriage feast of Cana, and certainly these were not the men to make the distinction between the possibility of their master's power to change water into wine, and the impossibility of his changing wine into blood, the basis of any interpretation of his words.

Two other occasions must at once recur to the recollection of our readers, where in the presence of the Apostles he in a manner still more remarkable controlled the laws of nature: and that in such a manner as could not fail to convince them, that in the interpretation of any thing he might ever teach, they should never take as the criterion of his meaning, either impossibility, or the contradictoriness to the established laws of nature. We allude to the miracles of the loaves, where his omnipotence is so signally exhibited, that the last vestige of such an idea as limiting his power by the assumption of impossibility, must be at once removed from their minds, and those

minds rendered fully prepared to bow down without a doubt to his declarations. He feeds five thousand men with five loaves and two fishes; and four thousand with seven loaves. According to the history, it does not appear that the multiplication of the loaves took place by any addition to their number, either through the creation of new matter, or by being miraculously brought from some other place; but by actually causing the same substance, the very loaves, to be the nourishment of thousands. The miracle is never described as consisting in an increase of number, but in a sufficiency of what existed. And as to the fragments, they are not spoken of as additional pieces, but as part of that very bread, of those very loaves which had been broken, distributed and eaten by the people; and to show the folly of attempting to interpret his words or judge his actions either by the established experience of mankind, the laws of nature, or the maxims of science—the quantity thus left on each occasion was far greater than what originally was there, and from which that very remainder was taken! What here becomes of the laws of numbers? What here becomes of the laws of nature? Hence, the repetition of such acts as these must have gone far to weaken the confidence of simple minded men in any distinction that we can conceive them capable of drawing as to the precise fact in which they would admit, or reject his omnipotence, or his authority over the laws of nature. Facts like these of which they were witnesses must have, after three years' intercourse with their master, left them very little qualified, and still less disposed to make either impossibility or contradictoriness to the laws of nature, or our modern "absurdity," the basis of their reasoning when trying to understand the declarations of him who performed them. And with such notions of his omnipotence necessarily imbibed from what they saw him perform, is it reasonable to suppose that when they heard him say that what he then held in his hand was his body, they would for the first time test his expression by its repugnance to the established laws of nature after they had seen him so often controul those laws by other exhibitions of his power? Can we suppose that at the supper table they would thus have reasoned with themselves: "It is true we have seen him change water into wine: it is true we have seen him walk upon water, having deprived his body of its gravity: it is true that we have seen him feed thousands with a few loaves, and contrary to all experience, after that, the remainder greater than the original sum, all these things we have seen; but, the change here proposed—the multipresence of one substance here pointed out, meets the laws of nature at a point so nicely different from the former cases, that we must here for the first time doubt whether his power can go so far, and we must understand him figuratively?" But supposing they did settle down into this figurative interpretation; what confirmation could it have received after the resurrection, when they saw and knew that this very body,

on which they are supposed to spend all this acute reasoning and so suddenly too, was able to pass through closed doors, and even penetrate through the stone vault of the sepulchre, to the utter discomfiture of their previous reasoning on the laws of nature, or the boasted argument of to-day resting on what is called the impenetrability of matter?

The frame of mind thus formed by what they had seen, was not weakened by what they had heard in their master's school. So far from limiting their ideas of possibility, he labours to enlarge them, by impressing on them in the most solemn manner that nothing was impossible to him; he never reproves them so severely as when they doubted his power. "Why are ye fearful, O! ye of little faith? O! thou of little faith, why dost thou doubt?" After the parable of the camel passing through the eye of a needle, he adds, "With men this is impossible." How does he complete the antithesis? By saying, "With God it is possible?" No; he gives them a universal proposition in contradistinction to the first particular one; but, "with God, all things are possible." He encourages amongst all the firm belief in his absolute omnipotence. When the blind men petition him, he first puts the question to them "Do ye believe that I can do this unto you?" They express their conviction that he can. "According to your faith be it done unto you." Thus with the Centurian and Martha, and the leper. Nay, he tests the very fidelity, or the hollowness of his disciples, by their unqualified belief in his power; they were to hear a doctrine apparently involving an impossibility; those who would judge his words by the criterion of that impossibility, were to desert him; those judging by the established conviction of his omnipotence, were still, though in perplexity, to adhere to him. "This is a hard saying, who can hear it?" They waver and abandon him; but the tried fidelity of the twelve is approved—"have I not chosen you twelve?"

As regards the Apostles then, we are, we trust, now entitled to ask; as they were illiterate and not scientific men, accustomed to see their divine master perform works, apparently at variance with the established order of nature, taught by him to repose the most unlimited confidence in his power; can they be supposed to take as the key of interpreting his words, the idea that here there was a greater violation of the laws of nature, than they ever witnessed before, and that in this case, and this only, his power failed him, the thing being infallibly impossible—absurd? But to close the matter, let us transfer the conclusion to the Saviour's mind, and see whether having unceasingly both by word and sign, encouraged the most unlimited, unqualified belief in his power, he would still expect, that here and here alone, they should judge of his expressions by the criterion of the thing being impossible to him, absurd in itself. Having always taught them to argue in this manner: "Although the thing may appear to us impossible, yet as our divine master says it; it must be so;" is it within the range of rational conjecture to suppose, that now, on a sudden he can expect them to reason thus—"since the thing appears to us impossible, even though

our Divine Master says it, it *must be impossible*? Now the result of these remarks is obvious; the Apostles could not have made the seeming possibility or impossibility or absurdity of the doctrine expressed the criterion for interpreting the Saviour's words. But as we change places with them, we cannot use any criterion that did not or could not occur to them; and therefore we have no right to make the physical difficulties supposed to be incurred by our interpretation, any ground for adopting or rejecting it.

One remark or two, as suggested by the testimony of Faber. He, as appears from the extracts given above, rejects the line of argument adopted by writers like himself as totally unsatisfactory, because based on the alleged absurdity or impossibility of the doctrine, and manfully contends that like the doctrine of the Trinity, that under discussion is, and must be one of pure evidence. Faber is right. For what, we beg leave to ask, are these laws of nature, which it is said our interpretation contradicts? They are nothing more—can be nothing more—than the collected results of our observation of nature: We see her workings—we mark her appearances; the one we find constant, the other analogous—producing in similar circumstances, similar effects. We call a result under given conditions, a *law*; an unvarying appearance we call a *property*. Now, as all objects cognizable by the senses, from the very fact, are proved to have a certain relation to space—which we call extension, and as we have no knowledge of matter save through that medium, we pronounce extension to be a necessary property of all bodies. Thus too, we find that one material substance never occupies the very identical space of another, and we call this impenetrability, another such property, and so on of others. The code of laws, then, which we have framed for nature, embraces nothing more than the results of *observation* on her un-deviating course.

Now, suppose a mystery to be revealed;—that is—a truth which the unaided reason of man never could discover, how is it to be tested? Are we to try it by the results of our own observation of the working of nature? If so, the decision must be forever against the mystery. All the experience and observation of philosophers on the law of numbers, must forever stand against the doctrine of a Triune Godhead. But then, must the doctrine be rejected? Certainly not; because it is revealed by him who framed for nature her code, and to whose unerring word man's reason must bow. In like manner, the observation of nature and her unvarying principles would lead any of the olden philosophers to testify against the truth of the declaration, that the infinite could be contained in the finite, or be united to it, and consequently, that the Godhead could not be incarnate in the human frame. Yet the mystery once clearly revealed the argument from experience must vanish.

It is repeatedly said that the doctrine of the Eucharist as Catholics understand it, is contrary to all that our senses testify or that experience can teach us. We are even challenged to submit it to a chemical process. It is hard to conceive how those misguided men who thus bring their profane scales into the sanctuary, can believe in the qualities attributed to Christ's body after the resurrection. Catholics believe the body of Christ to be present in the eucharist as it was when it came forth from the tomb, immortal—impassable: and

shall that be tested by the drugs of the Chemist? Shame. But let us put the same argument on the lips of a heathen to whom the doctrine of the Incarnation might have been propounded by one of the apostles, and we find him reject it, entitled to do so on the very same grounds that Transubstantiation is rejected. He appeals to the results of observation of the laws of nature against it; he appeals to the established experience of mankind against it: he assumes it to be an absurdity and rejects it; and to complete the analogy of the objection, he takes the dissecting knife of the surgeon to discover the boasted divinity of the Christian's God incarnate! Hence, when any mystery is revealed by God, especially those which have their beginning in time, such as the Incarnation, it is evident that up to that time there must be against it the whole weight of philosophical observation, the whole canon of laws called the laws of nature, which embrace solely philosophical observation. Once admit as the test of doctrine, the alleged impossibility or absurdity by which it is apparently invested, and you may as well at once burn the Christian code: no revealed doctrine can escape; with the doctrine of the Eucharist, as understood by Catholics, expires the evidence of every other doctrine of Christianity. And hence, it as regards the Trinity which sets at defiance all human reasoning, we suppress the objection founded on the law of numbers, by what right can we start an objection of the same stamp against another doctrine more expressly laid down in the same common record! The man who is content to close his eyes and receive the one cannot reject the other, for the same God has revealed both. All the pretended laws of nature which it is said the doctrine of Transubstantiation—that monstrous and absurd doctrine, transgresses, are nothing more than results deducible from actual observation, therefore, if as clear a revelation has been made of this mystery as of the others—the results of the observations of nature, formalized into a code of laws must in this case yield as they have done in others; and whether this revelation be here as distinct as it is for others, is, we say with Faber, a question of pure evidence, in the examination of which, we have made some little progress.

As regards then our interpretation of the words of the institution—our position is still our own. We are not justified in abandoning it by the acknowledged canons of interpretation:—we cannot be compelled to abandon it because of alleged impossibility, or absurdities inasmuch as they cannot be assumed as a criterion of truth, nor received as an element of interpretation; and that if for the gratification of prejudice, they are admitted as regards the Eucharist, they are equally valid against every other mystery of the Christian religion. Hence the only question is—can we believe the declaration of the Saviour—or must we reject his word and authority, because that declaration seems to involve an impossibility? The Protestant says, yes: Like those of old assuming the "impossibility" as the criterion of truth—he cries out "it is a hard saying—who can hear?" On the other hand the Catholic recognising the speaker as the God of truth and omnipotence, bows down to his unerring declaration—proclaims his belief—takes his word as the evidence of that truth which he cannot comprehend: and with Peter, when asked will he too disbelieve, in confidence replies—"No, Lord; to none other can I go—for thou hast the words of eternal life"—my fellow creature may speculate and reject to day what he admitted yesterday—but your word is the evidence of truth—"the heavens and the earth may pass away but thy word cannot fail."—And this is our blasphemy?

LETTERS AND CASH RECEIVED.

Dundas—Rev. Mr. O'Flynn, 10s; Mr. Smith, 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 weakness in the small of your back? If so, apply the Balm freely morning and evening with the flat of your hand, and occasionally rub the part well with a rough cloth, and it will certainly relieve you.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 ere sooner or later troubled with worms, and in hundreds of cases, and to relate, a supposed fever, scarlatina, cold, or some other ailment carries off flowers of the human family—while in truth they die of Worms! and those could have been eradicated in a day, by the use of a bottle of KOLMSTOCK'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 take the responsibility to do without it? Let every parent that is not a brute, ask himself this question in truth and soberness.

Mr. J. C. RINGOLD had a child very sick for near two weeks and attended by a physician, without relief, when KOLMSTOCK'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 human lady, who called to provide for the family, sent immediately for KOLMSTOCK'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 left off 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 regained her health rapidly.

A PHYSICIAN of standing, had doctor'd 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 KOLMSTOCK'S VERMIFUGE, and cured the rest with it in less than a week.

IN NUMEROUS 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

SARSAPARILLA.

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 Legs.—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 Druggist shops in Hamilton.

GENUINE DRUGS AND MEDICINES (WHOLESALE AND RETAIL.)

M. C. GERRARD

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 Blsler, the Actress, and J. V. Stent, the Sculptor, all works of acknowledged worth Hamilton, July 23, 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 establishments 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.

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Pillows, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. King street, next door to Mr. Kerr's Grocery.] 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 Ostlers.

W. J. GILBERT

Hamilton, Sept. 13, 1842

Cure for Worms.

B. A. FAHNESTOCK'S VERMIFUGE,

Prepared by

B. A. FAHNESTOCK & CO. Pittsburgh, Pennsylvania.

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

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

B. A. FAHNESTOCK & Co.

For Sale in Hamilton by Messrs John Winer, T. Bickle, M. C. Grier, and C. H. Webster.

CAUTION

The public are cautioned against an Article put up by a notorious counterfeiter in New York, closely resembling this medicine in appearance, and which he is endeavouring to force into market, on the well sustained reputation of Fahnestock's Vermifuge.

The only safety the public can have is in being very particular to call for Fahnestock's genuine article, and not confound it with other medicines under names somewhat resembling FAHNESTOCK'S.

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, Sphon's Headach Remedy, Taylor's Balsam Liverwort, Low and Reeds Pulmonary Balsam, Bristol's Extract Sarsaparilla, Bristol's Balsam Horehound and Southern Tonic for Fever and Ague, Rowland's Tonic for Fever and Ague, Sir James Murray's Fluid Magnesia, Uiquhart's Fluid Magnesia, Hay's Lintiment for Piles, Giquville's Counter Irritant, Howe's Nerve and Bone Lintiment

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, Sleights, Waggon, or any kind of light Fancy Work. Also, the manufacture of OIL CLOTH.

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

C. GIROURD.

Hamilton, March 23, 1842

GIROURD & McKOY'S 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 Steel 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 new sary numbers for Canada use, for sale by THOS. BAKER.

Hamilton, August 1, 1842.

PATRICK BURNS, BLACKSMITH, KING STREET,

Next house to Isaac Buchannan & Co's large importing house.

Horse Shoring, Waggon &leigh Ironing Hamilton, Sep. 22, 1841.

PRINTERS' INK.

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

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

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

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a Religious—Moral—Political—Literary and Historical character, together with Passing Events, and the News of the Day.

PUBLISHED on WEDNESDAY MORNING, 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 7d each subsequent insertion. Ten lines and under 3s 4d first insertion, and 10d each subsequent insertion. Over Ten Lines, 4d. per line first insertion, and 1d. per line each subsequent insertion.

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

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

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

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

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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.

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