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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] NOVEMBER 9, 1842.

NUMBER 9.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.



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

EDITOR.

Original.

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

The wonders, Money! of thy magic pow'r,
Thy more than wizard spell and elfin art,
Which so our notions warps, and fancy sways,
And deeply jaundices perception's eye,
That through th' illusive medium objects view'd
Their opposites appear; which ev'ry sense
So fascinating charms, that all we hear,
Touch, taste, or smell, or see, in nature's spite,
In spite of truth, seems most what least it is:
Not ev'n might Circe's self, th' enchantress queen,
Boast such bewitching skill; though she could change
The manly form to brutal shape, and bid
The human voice be tun'd to savage yell,
Dire hiss of serpent, angry lion's roar,
Wolf's hungry howl, and grunt of growling swine:
Thy witch'ry thus so potent, and o'er all
Acknowledg'd thy dominion so supreme,
With homage universal paid to thee,
Great sublunary god! I vent'rous sing,
And hail thee, chief of idols, matchless Gold!
Of old as Mammon known, or Plutus nam'd
Now Money styl'd and Lucro: more invok'd,
More cherish'd, courted, honour'd and ador'd,
Than deity besides in earth or heav'n,
By all of each persuasion, Jew and Turk,
Christian and Infidel; alike who bow
Before thy glit'ring shrine, and fervent pour,
No hypocrites, their pray'r; as I now mine;
That thou inspire and aid thy timid bard
To celebrate thine attributes; a theme
By none attempted e'er, save Philip's, thee,
In stunted strain on *Splendid Shilling* sung;
Or him, fair Chrysolis; in prose who tells
Thy feats, and marks thy wildly rambling course,
With random plan, so diff'ring far from mine.

Say, in thy dark retreat who found thee first
Slumb'ring inert? Who led thee beaming forth
In all thy native splendour; and thy worth
Discov'ring, gave thee to th' admiring world?
Did he, the smith renown'd before the flood,
Tubalcain, first who lighted up the forge
To smelt metallic ore, since Vulcan nam'd
In Pagan story, and a God 'yclep'd;
In vasty Etna's workshop said to rule
The swarthy Cyclops, Steropes, Piracanon,
And Brontes; giants tall; whose brawny might
Wielded the hammer huge o'er glowing goads
Snatch'd hasty from the red-hot, roaring furnace;
Then steep'd the hissing mass in temp'ring wave,
To form the arms of gods; shields, helms and spears,
Intent, and the dread thunderbolts of Jove;

Did he, the earliest, from thy min'ral bed,
Monarch of metals! raise thee; and explore,
With touchstone or in chymick crucible,
Thy virtues; till, through ev'ry ordeal tried,
Unscath'd and still the same thou clear did'st prove
Thy substance pure and indestructible!

THE CATHOLIC RITES AND CEREMONIES EXPLAINED.

EUCCHARIST AND PENANCE.

After all that we have said in our other numbers, on the sacraments of the Eucharist and Penance; the substance of which every well instructed Catholic knows; we need not at present extend our remarks upon them further than to observe, that in the Eucharist, as a sacrifice in which Jesus Christ himself is both the priest and the victim; the pastor is only his legally appointed consecrating organ; that as a sacrament, the matter is bread and wine, to be consecrated by the omnipotent word of God, spoken over them by his lawful minister and deputed organ; into the body and blood of Jesus Christ; the form the very words of the Saviour, pronounced by him at the institution of this divine sacrament; and the minister, a priest properly ordained. 2nd. That in Penance, the matter of the sacrament are the sins which we confess, accompanied with contrition, or a true sorrow at having offended God; including in it a firm purpose of amendment: the form are the words of the absolution, pronounced over the penitent; the Minister, a priest properly authorised besides, to act as a confessor; and finally satisfaction, or the exact performance of the penance enjoined; which belongs to the integrity of the sacrament.

EXTREME UNCTION.

In explaining the ceremonies used in the administration of this sacrament, we have to observe, that the human person consists of a body and a soul. That the body with its senses of sight, hearing, smell, taste and touch; and with its powers of speech and motion, is the soul's organ, and instrument in the practice of virtue, or the commission of sin. The soul therefore if truly repentant being reconciled with God in the sacrament of penance, is still further sanctified, and prepared for her exit out of this world into eternity; and the body, her organ, blessed in all its senses and faculties, by the virtue of this sacrament worthily received; so as to fit it to rise at the last day in glory; and be again united to its happy soul; forming in bliss and immortality that perfect creature man, which God has made a distinct being from the angels; and whose nature he has so honoured, and exalted by even taking it upon himself.

On entering the sick person's house, or apartment, the priest says in Latin *peace be to this house and to all that dwell therein!* This, every christian knows, is the apostolic salutation, commanded by our Saviour. Then placing his pyx of holy oil, where he decently can; and putting on his stole, the emblem of his sacerdotal character, he sprinkles with holy water in the figure of a cross the room, the sick and the attendants, with these words of the psalmist; "Thou shalt sprinkle me, O Lord, with hyssop and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow," &c. If the sick person needs to confess, he hears him in

private; and after directing and absolving him, he says in public, the following prayers, if the case admits of that much delay.

"Our help is in the name of the Lord;"

Ans. "Who made heaven and earth."

"The Lord be with you!"

Ans. "And with thy spirit!"

Let us pray:—"Bid, O Lord Jesus Christ, together with our own lowliness, be ushered into this habitation eternal felicity; divine prosperity; serene gladness; fruitful charity, and everlasting health. Be no access allowed to devils here; but let thine angels of peace attend; and be far from his house all malignant discord. Magnify, O Lord, on us thy holy name; and bless our conversation: sanctify the entry of our lowliness, thou who art holy and merciful, and endurest with the Father and the Holy Ghost, world without end." Amen.

"Let us pray, and beseech our Lord Jesus Christ that blessing he may bless this habitation, and all the in-dwellers thereof! and may give them his good angel guardian; and may make them serve him through the consideration of the wonders of his law, and may he turn away from them all the adverse powers; and snatch them from all terror and trouble; and deign to keep them in health in this dwelling, who with the Father, and the Holy Ghost, liveth and reigneth God, world without end."—Ans. Amen.

Let us pray. "Hear us, O Lord, Father Almighty, eternal God; and deign to send from heaven thy holy angel to guard, befriend and protect, visit and defend all abiding in this habitation, through Christ our Lord." Ans. Amen.

After this the *Confiteor*, or general confession is recited; and the public absolution is pronounced by the priest; who then admonishes the bystanders to join in supplication for the sick; while he administers the sacrament of extreme unction. Extending then his hands over the sick person, he says, as follows:—

"In the name of the Father, and of the Son, and of the Holy Ghost; be extinguished in thee all power of the devil; through the imposition of our hands, and through the invocation of all the saints; angels, archangel, patriarchs, prophets, apostles, martyrs, confessors, virgins, and of all the saints together." Amen.

Then dipping his right hand thumb in the pyx of holy oil, blessed by the bishop with prayers suited to the end for which it is intended; he anoints in the form of a cross, first the closed eyes of the patient, with these words; "By this holy unction, and his own most tender mercy, may God pardon thee whatever thou hast sinned by the sight." Amen.

The same form is used in anointing successively the ears, nose, lips, hands and feet, &c. After which the *Kyrie Eleison*, or triple invocation of mercy, is recited, then the Lord's prayer, and the following versicles and prayers:

"Save thy servant, O my God, trusting in thee!"

"Send him (her) O Lord help from thy holy heaven; and from Sion protect him (her)."

"Be to him (her), O Lord, a tower of strength, from the face of the enemy!"

"Let not the enemy prevail against him (her). Nor the son of iniquity have power to hurt him (her)."

"O Lord, hear my prayer! And let my cry come unto thee!"

"Our Lord be with you! and with thy spirit!"

Let us pray. "O Lord God, who by thy holy apostle James hast said: 'Is there any one sick among you; let him bring in the priests of the church and let them pray over him; anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man; and the Lord will raise him up; and, if he be in sins, his sins shall be forgiven him! Cure, we beseech thee, O our Redeemer, the infirmities of this sick one! heal his wounds; discharge his sins; and drive away from him all his pains of body and mind; and mercifully restore to him inwardly perfect health; that being by the aid of thy mercy re-established; he may be restored to his former duties! Who with the Father and the Holy Ghost livest and reignest God, world without end.' Amen.

Let us pray. "Look down, we beseech thee, O Lord, on thy servant N., languishing under his bodily infirmity; and revive that soul, which thou hast created; that being amended by chastisement, he may feel himself recovered by thy medicine; through Christ our Lord." Amen.

Let us pray. "O Lord, holy father, omnipotent and eternal God! who by imparting to the bodies of the sick the grace of thy benediction, preservest, with thy manifold tenderness, the works of thy hands; attend propitiously to the invocation of thy name; that thou mayest raise up with thy right hand thy servant freed from his illness, and endowed with health; that thou mayest confirm him with thy virtue; defend him with thy power; and, with all wished for prosperity restore him to thy holy church! through Christ our Lord." Amen.

The final blessing is then imparted: and thus is concluded the sacramental rite of EXTREME UNCTION; which no Protestant can deny to be an apostolical and scriptural one. We have shown above why the reforming worthies thought fit to abolish it. And this they could unblushingly, nay boastingly, proclaim a holy and wholesome innovation!

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, NOVEMBER 9.

THE TORONTO CHURCH; OR CHURCH OF ENGLAND LOYALTY.

The organ of the Church of England in Canada has become a furious politician, and a most outrageous reviler of the government. We think it becomes not a professedly ecclesiastical journal so to mix itself up with political concerns; and, with all the rage of party, to place itself at the head of the Canadian ultra Tory press, and pour out the most vituperative and personally insulting abuse upon the legally appointed authorities. How different is such conduct from that of the primitive christians, towards their heathen rulers, who were daily murdering them

by thousands for their adherence to the faith of the Saviour. In imitation of him, who, "when led like a sheep to the slaughter, opened not his mouth to complain." (Isaiah 53, 7.) Being mindful of the words of the Apostle St. Peter: "Be ye subject to every human creature, for God's sake; whether it be to the king, as excelling; or to governors, as sent by him: fear God; honour the king." (1 Peter, 2, 13, &c.) "Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward." (Ibid. v. 18, &c.) Saint Paul inculcates the same meek submission in stronger terms, in his epistle to the Romans, ch 13: "Let every soul," says he, "be subject to the higher powers; for there is no power, but from God; and those that are ordained of God. Therefore, he who resisteth the power, resisteth the ordinance of God; and they, who resist, purchase to themselves damnation," &c. "Wherefore be subject of necessity, not only for wrath, but also for conscience sake. For therefore also you pay tribute; for they are the Ministers of God, serving unto this purpose. Render therefore to all their due: tribute to whom tribute is due; custom to whom custom, fear to whom fear, honour to whom honour."

Far different from this is the spirit displayed by our Toronto politico-ecclesiastical contemporary, and those, of whom he is the hired organ. Their hankering is all after the good things of this life, place, pension and preferment. The christian's main object is lost sight of in the constant scramble for "the loaves and fishes." They leave it to the Catholic, by his passive and ever ill-rewarded loyalty, to secure to himself the better things in the life to come. This, however, is just as it should be; for the Saviour has said to his followers: "if you had been of the world, the world would love its own; but, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15, 19.) "If the world hate you, know that it hath hated me before you." (Ibid. v. 18.) That the loyalty of Catholics is not to be shaken by evil treatment, has been sufficiently demonstrated by their patient endurance of persecution for more than three hundred years, because it is firmly based on religious principle. The loyalty of others seems but grounded on expedient; a conditional one, like that sworn to in the *Orange dens*; to be observed only as long as the Sovereign rules according to their own particular views, and for their exclusive advantage.

ROMANISM IN CANADA.

This is the heading of a letter in the Toronto Church paper of the 4th instant, as if what the writer calls *Romanism* were a new importation, like *Anglicanism*, into the Canadas. A more foolish piece of ignorant fanaticism we have seldom seen. We wish the enemies of our church to write always in the same strain. They would thus open the eyes of many to the selfish and grasping character of our Anglican self-styled Episcopalians. The writer must be feelingly interested in the

distribution of the good things; and would naturally wish all the tit bits on his own side of the platter. *Cicero pro Domo sua.*

What pitiful and unworthy shifts our Protestant editors are reduced to, in order to run down in the opinion of the ill-informed portion of the public the Catholic religion: the religion of all the great and learned in the world. Our contemporary, the Toronto Church editor, is not ashamed, in a long ridiculous article composed for that purpose, to tickle his readers with a *miraculous straw*. This is merely to afford him an opportunity of renewing the old calumny of the *Gunpowder Treason*; a Protestant plot invented by King James' chief minister, Cecil, to scare his booby Sovereign from favouring, as he seemed inclined to do, the persecuted Catholics. Truth, however, will out at last; and more exact and honest historians prove that neither *Garnet*, nor the Jesuits, had any thing to do in the villainous machination. It was a state trick, like that of the late Castlereagh; which inveigled and brought the Cato Street conspirators into his snare, and finally to the gallows. What a disgrace then to the Parliamentary Church to have instituted a special holyday to commemorate such an atrocious political falsehood; in order to perpetuate the hatred of the Protestant public against their Catholic fellow subjects, as if the unborn as well as born had participated in the alleged conspiracy. And who can read, without horror, the prayer directed by that church to be addressed to God by her hearers, while pretending to thank him for preserving her from a mock mischief of her own making. They tell Him, lest he should not be aware of it, that all this was effected by the *secret contrivance and hellish malice of the cruel and blood thirsty Papists*. This outdoes by far the proud Pharisees' address to God, and his scornful allusion to the humble publican's unworthiness, as related in the gospel.

We thought our *Alpha* of the *Kingston News* would long ere this have ended in *Omega*. But it still appears in its original shape on the pages of the eminent semipolemical editor's journal. This argumentative nondescript denies infallibility to the Church. There is therefore no absolute certainty in her testimony. Then Christ's declaration was vain, when he affirmed that "he had built her on the rock, and that the gates of hell [the false sects conducting thither] should not prevail against her." (Matt. 16, 18.) And when he promised that he himself would be with her pastors, together with "his holy spirit, who would teach them all truth, and bring to their minds all things, whatsoever he had said unto them" (Matt. 28, 20; John 14, 16; *ibid.* 16, 13.) And he also affirmed that "heaven and earth should pass away, but that his word should never pass away." (Matt. 24, 35.) Therefore does St. Paul style his church "the pillar and ground of truth." (1 Tim. 3, 15.) We think there is something more here (and how much more might be added to prove our obligation to "hear and obey the Church?") than what our

Alpha styles our *ipse dixit*. Now, if the Church of Rome, which converted the pagan nations to christianity; which alone has existed from the days of the Apostles to the present hour; and which, compared with any other sect calling itself christian, exceeds it in number, learning and extension; nay, which in these respects exceeds them all joined together; if such a church be not the only one, which we are bound "to hear and obey;" let our Alpha say, which is the one; for the church of Christ is but ONE, and not MANY. It is "the one fold, of the one shepherd." (John 10.) The other sects are each of them grounded only on the *ipse dixit* of its particular founder, whose name or notions its members have chosen to adopt: those of Luther, *Lutherans*; of Calvir, *Calvinists*; of Wesley, *Wesleyans*, &c. &c. &c.; all of them *protesters* against the first, and only church founded by Christ; whilst that church, against which all and each of them protest (otherwise they could have no pretext to force themselves upon the notice of the public), that only church owns no other founder, and bears no other name, but the name of him who said, "where two or three are gathered together in my name, there am I in the midst of them." (Matt 18, 20.) But to show how ready one is, as we see daily, to follow those who come in their own name, he said on another occasion: "I come in my father's name, and you receive me not. If another shall come in his own name, him you will receive." (John 5, 43.)

Our Alpha has taken good time to draw his breath, before his fresh encounter with us. And still is he forced, before his new onset, to call in to his aid some champions of his own kidney, to assist him in the perilous conflict. *Mede*, and one *Gurnet in complete armour*, are summoned by him to his assistance. But all to no purpose. "*Sagittæ parvulorum factæ sunt plage eorum: et infirmatus sunt contra eos linguæ eorum.*" Ps. 63, 5. But why argue against one, whose worldly interest and comfort forbid him to own the truth? This were but singing to the deaf. *Claudite jam rivus pueri sat prata veberunt.*

The Rev. M. McDonald R. C. Clergyman from Maidstone will be in this Town on Tuesday the 22nd November. The object of the Rev. Gentleman is to ascertain what the prospects are for supporting a Clergyman for the Roman Catholics in the neighbourhood. It appears that application has been made some time since to the Bishop, by several of the inhabitants, in compliance with which Mr. McDonald has been instructed to visit the town and furnish a report. The Roman Catholics in and about the town are sufficiently numerous to have a preacher and church of their own, and no doubt will not let the opportunity slip of meeting their Pastor and endeavouring to make arrangements for the attainment of an object so desirable to them.—*Chatham Journal*.

GRATIFYING FACT.—Within the last thirty years nine hundred Catholic churches have been built or restored in Ireland.—*Freeman's Journal*.

The sermons of the Abbe Rastibon, the brother of the convert at Rome, and who in himself a convert from Judaism, have obtained the most cheering success. Mention is made of a great number of Jews and Protestants whom the eloquence of M. Rastibon has drawn into the bosom of the true church. Amongst others is the son of one, of the richest bankers of Strasbourg, who has entered the seminary of Saint Sulpice in order to study for holy orders.—*Gazette des Pays-Bas*.

The following very interesting extract, which we clip from the *Presbyterian*, is from a letter of the Glasgow correspondent of that paper, and speaks prettily flatteringly of the penchant evinced by Royalty for Oxfordism. It has set the Kirk by the ears for the indignity they deem put upon them. Every day seems to shorten the road.—*CATHOLIC HERALD*.

"The insult which the Queen has inflicted on the Kirk of Scotland, by absenting herself on the first Sabbath after her landing on the shores of Caledonia, from the parish church of Dalkeith, and the High Church (or St. Giles) of Edinburgh, has been the subject of no small discussion in the secular papers as well as the *Christian Witness* and *Scottish Guardian*. To the *Times* it is matter of exulting triumph as the omen of the downfall of the Presbyterian Establishment, and auguring favorably for the extension of the Episcopal Establishment in the Puseyite form. The *Morning Chronicle*, an almost equally influential newspaper, but of the opposite political party, defends the conduct of the Queen on the score of her conscientious preference for Episcopacy. But this plea the *Guardian* shows is by no means valid, for by her coronation oath she is as really bound to preserve and maintain the Presbyterian Church in Scotland as she is to maintain and preside over the Episcopalian in England. It was the least thing she could do, therefore, when visiting her northern kingdom to show respect to its ecclesiastical establishment by attending one of its churches. Her absence when within seven miles of Edinburgh and one of Dalkeith, the dominant party of the Kirk deem the more insulting, because she sent for a Puseyite Episcopalian from Edinburgh to preach to her in the Duke of Buccleugh's palace, a person who is by no means distinguished for talent or pulpit oratory. This procedure has given great currency to the report that if the Non-Intrusionists be eventually forced to leave the Establishment, that the Moderates, who seem ready to amalgamate with the Puseyites, will be endowed by Government and constitute the Established Church."

It is with feelings of sorrow, not unmixed with awe, that we read in *L'Union Catholique* of the existence of two societies, the one called the "Association of the Free," and the other the "Protestant Friends." The teachers of those sects formally deny the descent of our Saviour to hell, because they deny that there is a hell. They deny the resurrection of our Saviour, as well as the resurrection of the dead, they say that our Saviour was but a man, but are ready to admit that he was

the best man that ever lived. The "Protestant Friends" number among their most zealous propagandists several professors of theology, ecclesiastical dignitaries & among them the General Superintendent Bretschneider. "The Universal Ecclesiastical Gazette" of Berlin (*L'Union Catholique* does not give the German title) is the official organ of the "Protestant Friends," and announces that many Protestant ecclesiastics have adopted their opinions, and that at a recent meeting of the body held at Leipzig two hundred persons were present.—*London Catholic*.

On the feast of the Assumption, Miss Rosa Borchard, a native of Hamburg, having previously abjured the errors of Luther, and embraced the Catholic Religion, received the religious habit from the hands of Cardinal Pedicini in the convent of St. Paula at Rome, in presence of a number of Protestants and other strangers.

CATHOLIC CHARITY IN THE OLDEN TIME.—A correspondent has favored us with a few well-timed reflections on the present distressed state of this country, and suggested a remedy in the following terms: Let charity be no longer a legal, but a religious virtue. Let the incomes of the church be applied to their legitimate uses. For what purpose were church revenues first established? Not only for the support of the clergy, but for the relief of the poor, for the education of youth. In Catholic England, ages ago, this was the case. Now, to what purposes are these revenues applied? To the support of the clergy of the "Church of England," to the aggrandizement of themselves and families; the poor are thrown on the government; the people pay tithes as formerly, but they are taxed in addition to support the poor. Relief is dealt out by the hands of mercenaries. Religion has no part in this charity. True charity, the charity of the Scriptures, is heaven-born. Does this plan of relieving the poor bear the marks of which St. Paul says, "Thou shalt give all my goods to feed the poor, and have not charity, it is nothing?" If not, it is not the charity which is from above, and cannot have the blessing of God upon it. In older times, in the days when England was Catholic, the halls of the rich were open to the poor; each proprietor considered it a necessary part of his expenditure to feed and clothe those of his servants and labourers who, from various circumstances, were unable to support themselves. Those to whom this charity could not reach, were the proper objects of the funds in the hands of the clergy, who were found to administer them as sacred trusts. Many of the monastic institutions were for the express purpose of relieving the poor; and the opulent gladly gave a portion of their riches to men who, in the exercises of holy and contemplative lives, they considered to be better qualified than themselves to distribute it according to the spirit of religion and the gospel.—*True Tablet*.

THE REV. THOMAS MAGUIRE, the renowned controversialist, is to preach in the city of Waterford on the 2d of next month. The greatest collection ever made in any

Catholic Church in Ireland was, perhaps that received on the day the Rev. Mr. Maguire preached near Waterford last year; it being £550.—*Sept 24*.

CATHOLIC MAGISTRATES.—In consequence of a representation made recently to the Duke of Northumberland, Lord Lieutenant of the county of Northumberland, by the inhabitants of Blythe and neighborhood, J. F. Sidney, Esq., of Cowpen [the gentleman at whose expense the beautiful Catholic chapel at that place was erected] has been appointed to the bench of magistrates in that ward of the county.—*Correspondent of the Tablet*.

MISSIONARY JESUITS—PARAGUAY.

DECREE OF THE EXECUTIVE.

Bogota, 8th May, 1842.

Art. 1. The Society of Jesus is selected as the institute which is charged with the missions of the Republic.

Art. 2. The Charge d'Affaires of the Republic in London is commissioned to repair to Italy, and to any other part of Europe, as he may judge necessary, and to make arrangements for the coming out of the clergymen of the society who are to found the colleges for missions; to which effect, the necessary orders and instructions shall be transmitted to him.

Art. 3. The Secretary of the Interior and of Foreign Affairs will take measures to procure the information necessary for determining the number of the colleges the missions which shall be attached to each college, and the buildings and funds which shall be appropriated to them.

Art. 4. The most Rev. the Archbishop, and the right Rev. the Bishops, are invited to exhort their respective flocks to cooperate, by their charitable contributions, to the establishment of the colleges for missions, and to the conveyance of missionaries from Europe to New Grenada.

The Secretary of State for the Interior and Foreign Affairs is charged with the execution of the present decree.

Given at Bogota, the 3d of May, 1842.

DOMINGO CAicedo,

Sec. of the Interior and Foreign Relations.

MARIANO OSPINA.

STRANGE BROTHERHOOD.—The following highly complimentary scrap we clip from the columns of a *Protestant* contemporary.

A Diligent Ecclesiastic.—"The devil," says Bishop Latimer, "is the most diligent preacher and prelate in all England. He is never out of his diocese—you shall never find him unoccupied. In the meantime the other Bishops take their pleasure, and only attend to the farm to receive its tithes. They are lords, and no laborers; but the Devil is diligent at his plough."

FOUR CONVERTS TO CATHOLICITY AT STAMFORD.—A Correspondent writing from Stamford, says: "On Sunday, the 25th ult., at the Catholic chapel, four persons, members of the church by law established, publicly abjured the errors of Protestantism, and, after making a profession of the Catholic faith, were received into the bosom of the mother church by the Rev. Mr. O'Connor, the zealous pastor of this mission. One of the happy converts, a Miss Parker, received, in a most devout and edifying manner, the adorable sacrament of the altar."—*Newry Examiner*, Oct. 1.

The Catholics of the parish of Currin, country Monaghan, have presented an address to Lord Cromane, thanking his lordship for having presented to them a site for erection of a chapel, and cemetery attached.—*Newry Examiner*.

EXTRAORDINARY SCIENTIFIC ENTERPRISE.

—The expedition of M. de Castelnau to the central regions of South America, under the sanction of the French Government being decided upon, it may be interesting and useful to give some idea of this vast undertaking. It embraces nothing less than an exploring journey across this continent at its greatest width, from Rio Janeiro to Lima, a line of no less than 1,000 leagues, one half of which has never yet been visited by an European. The return is to be made along the Marañon or Amazon river, and the interior of Guiana. This wide tour will excite public curiosity in the highest degree, as it embraces a country of fabulous history, but told with so many circumstances and incidents as almost to create in some minds a doubt as to whether it was fabulous. Our traveller will have to cross the country of the warlike Amazons, in whose existence La Condamine, the great astronomer and traveller, who visited Marañon in the middle of the last century believed. He will also have to visit the empire of the Grand Wapiti who plays so great a part in the thousand Spanish chronicles, and also the mysterious Eldorado, in search of which so many brave men including Sir W. Raleigh, faced appalling difficulties & dangers. Independently of these imaginary, or at best apocryphal objects, the scientific explorer will have an ample field for the exertion of his talents and observations. The study of the monuments of the nation was the wonder of far remote ages, and whose history is still a closed book, seems likely to be exposed to us, with the migrations of the people of the earlier ages. To these and the fixing of the magnetic equator, the study of the beneficial products of these regions, particularly that invaluable medicine bark, observations on the various races of men, on the brute animals and plants, and the atmospheric phenomena of these wild regions. These subjects must all attract the attention and researches of M. de Castelnau, who is qualified for his great task by having passed five years in the least known parts of North America among the red men of the deserts, and by his numerous works on natural history. The great enterprise was planned under the auspices of the late Duke of Orleans, and is now adopted and patronised by the Duke de Nemours, anxious to accomplish the views and wishes of his august brother.—*Calignani's Messenger*.

Discovery of Engraving. The art of print-engraving, like many other important inventions, was the result of accident. A poor woman having entered the studio of the celebrated Florentine goldsmith, Maso Finiguerra, bearing in her hand a packet of wet linen, incautiously placed it upon a table on which lay a small silver plate that the artist had just finished engraving. In order to see the effect before it was enamelled, he had filed the lines with a composition nearly approaching our common printing ink composed of lamp black and oil; and the woman, upon taking up her parcel, found a very neat impression of the subject on the wet napkin in which it was enveloped. Such is the story told by Vasari, and if not exactly true, it has, at least, the merit of being highly probable.—*Dublin Review*.

Bread and Milk for Children.—Never allow milk to boil—it loses much of its nutritious quality by so doing. Place it in the oven, or warm it in a saucepan—the former is best. Let it be lukewarm. The bread may be soaked in the basin by a little hot water with a plate over the steam it previous to pouring the milk in.—*Dr. Hodgkins*.

DIFFICULTIES FOR OXFORD MEN.

We gave week before last Mr. Palmer's views of Protestantism, which are as strongly expressed as we could wish. Is he then prepared to believe all the Catholic Church teaches? He professes himself ready to submit in all things his private judgment to the teaching of the Apostolic Episcopate: but as yet he does not see things fully and clearly, and therefore his profession of faith is imperfect. He is ready to submit to Papal authority, if the State will consent, but he does not see yet the divine character of the Papal power: he believes the real presence sincerely, unequivocally, and he will cease to think that the substances of bread and wine are still present, as soon as he has learned clearly and distinctly that such is the Church doctrine. He will embrace the definitions of Trent, if the local Church of Britain after a calm consultation consent to receive them. This, after all, is a great approximation, which gives hope of the developement in a short time of the germs of faith which are planted in his heart. Our readers will be pleased to hear him express his sentiments on these difficult points. Mr. Newman has cleared these barriers, and is ready to believe all, to the full extent of the Tridentine definitions.—*Catholic Herald.*

"If our Church differs from Rome in certain points, (as for my part I think she does) and so far is bound to contend against Rome. I have no sort of objection: only let us fight fair: I do not like to fight in the dark, nor with a host of evil spirits and infidels for my allies. The very breath of their Protest, of their Protestantism, has something sulphurous in it which unnerves and oppresses: it is full of self-assertion, pride, hatred, ignorance, cowardice, inconsistency and contempt. Let us only get out of this smoke and see our enemy, and know that there are no heretics on our side; and what it is that we are contending for. Let us know distinctly what Rome really teaches which we reject, and what we really are bound to teach which Rome rejects, and then I for one am quite ready to contend against Rome, and to Protest, if people wish to shew so much reverence and difference to the Pope: I care not by what name our opposition be called, so long as that name be not equivocal, and do not make me assume the position of a cowardly hypocrite, joining forces, under a unity of ambiguous words, against Rome with opinions and sects which I abhor.

Firstly, on the Supremacy of the Pope. If the Sovereigns of England, who in past time violently took away from the Pope that jurisdiction which whether rightly or wrongly he had acquired over our church, were now in the same manner to restore, or even increase it, and our Church submitted as she submitted at the first I would just as freely submit to it as I submit to any other Ecclesiastical jurisdiction: nay, further. I think that if other differences could be settled, it would be unworthy of Christian Bishops to dispute unnecessarily about jurisdiction, and that the State ought

also to make some amends for the violence it then used.

Secondly, with respect to Transubstantiation. I hold that the Body and Blood of Christ given and received, in the Holy Eucharist is a Mystery in the manner of it far too great for words to express, and that it were both dangerous and irreverent to attempt it, being as it is an object for faith only to apprehend. I believe that the Bread and Wine are changed by the Consecration of the Priest and the operation of the Holy Ghost, and become according to the truth of His own words, the very Body and the very Blood of our Lord, and are no more to be considered and called bread and wine, but the Body and Blood of Christ.

Thirdly. With respect to the Council of Trent: I have nothing at all to do with it; our Bishops did not assist at it, have never since in any Synod examined it, nor even formally approved or rejected either it or its decrees. I, as an English Clergyman, am in no wise bound even to have read them; and why then should I allow any one publicly to say in my name that I would necessarily be against their reception? I will say nothing at all of the kind: I will only say, that certainly they ought neither to be received nor rejected without calm and religious examination in a Synod of our own and foreign Bishops, in which the foreigners should have every encouragement from our Christian temper to explain them, and put a good sense upon them if they are capable of being explained.

As a Christian and a Churchman, I am bound to look rather to the Church herself, and to her spiritual authority, both for principles and for proper and safe language to express them, than to the newspapers, or the world at large, or even to Acts of Parliament: and I find that though in these three Protestantism and Protestant language are predominant, still there is an evident discrepancy a divergence indicating some contrariety of principle between their phraseology and that of the Church herself. All our Divines and Church-people generally, it is true, seem to have given in more or less to the language of the world and the state, but still the more anyone judged even by popular opinion, to have approached to a true representation of the Church, the less of Protestant phraseology and the more of Catholic do we find in his words and writings: and the whole of the new phraseology stops short at the Church-door, as if paralyzed by some ancient exorcism still virtually connected with our baptism and with the Font which stands at the entrance of the Church. Once within the House of God, and we hear no more of "Protestantism," "Protestants," "the Protestant religion," or "the Protestant Church," but only of "the Catholic Faith to be kept whole and undivided," of "the Catholic Religion," the "Holy Catholic and apostolic Church," of the "good Catholic Fathers," of "good Catholic Christians." I do not so much

Prayer Book, nor in any of the Occasional Offices, (so far as they have been worded by the Church herself) nor in the Canons, nor in the Articles, nor in the Homilies.

No good English Churchman will deny, that the principle of the right of every man to follow his own principle, of the right of every man to follow his own private interpretation of the Bible, without holding himself bound to submit it even to the united authority of the whole Apostolical Episcopate, is a pernicious heresy, striking at the very root and existence of all real Churches. "And this principle I assert to be the publicly avowed principle of Foreign as it is of dissenting Protestantism:" as our standard Divines have owned the Foreign Protestants, "on a certain charitable view and estimate of their position and principles;" let them or any of them only own and maintain this position and these principles, and accept for themselves the conditions on which our people have offered them recognition, and I will be among the first to own and defend them too; but in the mean time, "and till they do this openly and publicly," having learned from their own mouths for eight years past what is in fact the principle of Continental Protestantism, I do most sadly and seriously say anathema to all who "willingly," knowingly, and understanding what they do," profess it or recognize its professors either on the Continent or among ourselves in England.

THE "KIRK" IN A PASSION.

We copy from the *Edinburgh Witness*, the great organ of Presbyterianism, some remarks on the visit of Her Majesty to Scotland, referring to her having attended at Divine Service according to the ritual of the Church of England, instead of joining in the National Worship at the High Church. The letter of their correspondent evinces a strong anxiety on the part of that portion of the English Clergy who hold the doctrines of Puseyism to ascertain how her Majesty might act in the matter. Her determination is now known to them; and it remains to be seen what influence it will have on the extension of those principles which are already widely disseminated among the members of the Establishment.

The writer in the *Witness* regards this event as strongly indicative of Her Majesty's adherence to the principles of Episcopalianism, and as, consequently, of a nature calculated to subvert that Church which she had sworn to maintain and preserve.

It would be premature just now to offer any opinion on the result of this quarrel; but we cannot avoid expressing our conviction that the dictation of that Body, which would, in effect, deny to the Queen that sacred privilege which the meanest of her subjects enjoy, was properly repudiated by Her Majesty and her advisers, and that in attending the worship of that Church of which she is the sworn and recognized head, her conduct was consistent and irreproachable, save in the estimation of those canting fanatics who recognize no principles or rights but what may be in ac-

cordance with their prejudices and persuasions.

If this letter should be taken as correctly expressing the feelings of the Wesleyan Methodists towards the Church of England, it would certainly place the latter in a very anomalous position, indeed, as the religion of the State; for to any observer of the progress of religious principles in England at the present day, it must be plain that its tenets, its observances, and its forms of worship, in a strict sense, are less regarded by the bulk of the nation than those of any other sect. In most of the cities and manufacturing towns we find places of worship every day springing up under several denominations, and of vastly greater extent than the Protestant Churches; attended by numerous congregations, and supported by the voluntary and ample contributions of those who frequent them; while the only hold which the National Church now possesses is the temporalities with which she is invested, and every day's experience goes to prove that this is not sufficient to prevent the development of new doctrines even in the citadel of her strength, and their profession and promulgation by the most learned and influential of those who were deemed the watchman on her towers. The Presbyterians, however, will have it that the contagion has reached the head of the establishment, & promises ere long to strike at the root of its existence. Be this as it may, it is perfectly clear that in declining to attend to service of the Scottish Church, Her Majesty evinced that firmness and decision of purpose which has so frequently marked her career since she ascended the throne, and from which the passion into which they have thought fit to work themselves up will not now or at any other time divert her.—*Cork Reporter.*

A PASTORAL LETTER

From the Catholic Bishops of the Eastern district of Scotland, ordering Public Prayers for the Queen.

Andrew, by the mercy of God, and favour of the Holy Apostolic Sec. Bishop of Ceramis, Vicar Apostolic of the Eastern Districts in Scotland, and James, Bishop of Limyra coadjutor. To all the Clergy and Laity under our jurisdiction, health and benediction.

Dearly Beloved Brethren,—Official notice has at length been given to the magistrates of our city, that the hopes are about to be realized, in which the country at large has been led of late to indulge with such anxious delight; and that Wednesday next will witness the landing of our most gracious Queen on the shores of her ancient and loyal kingdom of Scotland.

Overflowing, dearest brethren, as we know you to be with the most affectionate gratitude for a Sovereign whose enlightened policy has proved, that her highest ambition is to live and reign in the hearts of her people; it were needless to bid you vie on the present occasion with the rest of your fellow-subjects in the outward and unequivocal expression of your loyalty, but, ever keeping in view the sacred relation in which God has placed us towards you in the present instance, of that still higher debt of gratitude which, as

Christians and Catholics, you more peculiarly owe to Him who reigns in heaven, and "who (as the Apostle tells us) is the head of all principality and power."—Coloss. ii 10

Three centuries have now rolled by since the regal gates of Holywood were last thrown open to give entrance to a Queen; and, as the page of history too truly tells us, three centuries of religious oppression have since lowered, although in vain, on that venerable Church which we glory to call our mother! What then should be our joy, dearly beloved brethren, when on hastening to welcome to her olden place our present most gracious Monarch, we feel that we can do so fearlessly, in the broad and open day—that we are no longer outcasts and aliens in our fathers' land; but that, thanks to a merciful and all-directing Providence, as well as to the more just and lenient counsels of our earthly rulers, we can now turn with safety from the palace-gate to the altar, and there join unmolested in a solemn hymn of loud and grateful praise.

Acting then beloved brethren, on the apostolic example of St. Paul, who desired that supplications, intercession, and thanksgiving, should be made for kings, and for all that are in high stations (I. Tim. ii. 5); and with a view to call down the choicest blessings of heaven on the Sovereign whose royal presence is soon to gladden our favoured land, we ordain as follows:—

First—That, on Sunday the 4th of September, in all the churches and chapels of this district, where divine service is celebrated, a solemn *Te Deum* shall be sung in Latin, or recited in English, at the principal mass, followed by the versicle "Benedictamus Patrem et Filium," &c., and collects "Deus cuius misericordia," &c., ["Missa pro gratiarum actione, and Quæsumus," (pro Regina)], in thanksgiving for the arrival of the Queen.

Second—That, in a similar manner; on the Sunday following, the 11th inst., the 19th Psalm, "Exaudiat," be sung or recited, with the versicle "Domine salvam fac Reginam nostram Victoriam," and the collects "Quæsumus," &c. (pro Regina), and "Deus qui transtulisti," &c. (pro navigantibus), to implore for her Majesty a safe end happy return to her own home.

Third—That, on both of the above Sundays, in the collect for the Queen, after the words, "qui via veritas et vita es," be inserted the following, "una cum Alberto Principe et Prole suaregia."

And, finally, we direct that the present pastoral letter be read from the altar or from the pulpit, in all the churches and chapels of the eastern districts, before or during the principal mass; on Sunday the 4th of September.

"May the grace of our Lord Jesus Christ, the charity of God, and the communication of His Holy Spirit be with you all." Amen!

Given at Edinburgh, this 27th day of August 1842.

† ANDREW,
Bp. of Ceramis,
Vic. Ap.

† JAMES,
Bp. of Limyra,
Coadj.

CATHOLIC INTELLIGENCE.

We are indebted to the Editor of the *Philadelphia Catholic Herald*, for the following summary.

The subjoined extracts from a letter from Rome, from the correspondent of the *True Tablet*, are full of interest.

"Yet a sojourn at Rome, in the summer (as compared with what must be called 'the season'), is not without its advantages; no inconsiderable one is the absence of the crowd of bustling, hurrying, sight-seeing travellers. It is now, that gliding through its tranquil streets, or round its walls, majestic in their ruin, the mind holds sweet and solemn converse with the past; and now 400 ever open churches, each with its perpetual succession of votaries, calmly invite to contemplation and to silent prayer. Perhaps, nay not perhaps, but certainly, the most holy and sublime ordinance on earth is the Quarantore, or forty hours' exposition of the blessed sacrament, which is perpetual, and will be perpetuated to the end of time in Rome; the appointed churches, in their turn, deck themselves out in their richest splendour, where, as in His earthly palace, the King of Heaven, in person, receives the adoration of His people. The same objects of veneration, of wonder, of interest, of admiration, of delight, exist at all times; but in the winter the sweet charm of solitude, of silence is wanting; the same temples of 2000 years, the obelisks, aqueducts, fountains, palaces, the monuments of Greek and Barbarian, the grave of Paganism, the cradle of Christianity, stand, indeed, where they did, but the rubbish and dust of the outward world is in its 'season' cast upon them; nor, in respect of climate, temperature, health, and all those matters important to valetudinarians, do I consider the balance of advantages to be against a summer residence.

"It will interest your readers to know that the Right Rev. Dr. Wiseman arrived at the English College, on the 14th inst., accompanied by three young gentlemen, two Messrs. Wheelles and Mr. Blako; his lordship, and indeed all the party, in good health. I understand he does not contemplate a sojourn beyond the beginning of September.

"A prevailing topic of conversation is that of a *Censorship of Sacred Music*, about to be instituted by Cardinal Patrizi, the Vicar of Rome, an office much needed, and which there can be no doubt will be productive of great good in restraining the exuberant fancies of the Dilletanti, not only here, but also, I hope, with you in England, and wherever else on earth our majestic and solemn Gregorian Chant has been supplanted.

"A few evenings back I sauntered into the magnificent hall of the noble college, and was agreeably surprised to witness a defension of logical and metaphysical theses by a younger son of Lord Clifford (William, to wit); Cardinal Acton presided, and Drs. Wiseman, Baggs, and Grant objecting. The young gentleman acquitted himself of his task in a distinguished manner, and much to the admiration of his learned and venerable audience.

"Dr. Baggs's 'Dissertation on the Anglo-Theological System, called Puseyism,' delivered at 'the Sapienza,' and which, in a former letter, I informed you had excited considerable interest amongst the Romans, has just been published by the 'Academia di Religione Cattolica.' It is a temperate, well considered, and succinct account of the Causes, Rise, Progress, and Principles of Puseyism, and, if I mistake not greatly, would be received with eagerness by the religious public in England, if translated."

We find, in the *Univers*, a letter dated St. Petersburg, the 27th, Aug., in answer to an article of the *Quotidienne* on the Pope's allocution, relative to the situation of the Catholics in Russia, in which the Emperor was described as personally opposed to the system of persecution pursued towards them during the last four years. "I have lived," writes the correspondent of the *Univers*, "among Russians of all ranks and conditions, and I must say, to their credit, that I never met one who did not deplore the barbarous acts of their government. I heard Ministers of State openly express their sorrow at seeing the Emperor persist in so impolitic and cruel a system, and blush at the amount of torture inflicted on the unhappy Catholics. The Russian clergy, the Council of the Empire, the Senate, nobility, people, and the different bodies of the State unite in condemning a policy which is only worthy of the Scythians. Count Strogonoff, the Minister of the Interior, lost his portfolio last year because he would not sanction the spoliation of the property of the Catholic Church. Count Benkendorf was high falling likewise into disgrace for having taken some interest in the fate of several victims of this persecution. Notwithstanding the earnest entreaties of a female friend, to whom he is entirely devoted, Count Nesselrode, so powerful at Court, was afraid, some time ago, to beg pardon from the Emperor for a poor mother who was thrown into prison after her children had been wrested from her in order that they might be brought up in the Russian religion. Finally, to save Princess Wolchonsky, and obtain for her permission to go into exile, the Empress was obliged to interfere, and throw herself at the feet of the Emperor. His Majesty has repeatedly declared that his mission is to destroy *Polonism and Dominus vobiscum*."

We have seen the lithographed drawing of the New Roman Catholic Church Woolwich, which bids as far as externals are concerned, to become an ornament to the town. So great has been the increase of members of this religion in Woolwich during the last few years, that although there are five services performed in their present place of worship on the Sunday, yet there are crowds to be seen reading outside the door, and performing their doctrines with a degree of reverence which protestants would do well to imitate. — *Keatish Standard* (Tory.)

From a Report made to the Catholics of Liverpool, by a Committee for establishing a Catholic mission at Liscard in Cheshire,

we extract the following passages, which are equally applicable to the necessity existing here for co-operation and assistance among the faithful to aid in the propagation of our holy faith. Such has in all ages been the prevailing feature of Catholicity—a wish and exertion by its followers to avail themselves of every opportunity afforded to evince their zeal and willingness to do the work of their divine Master.

"All must hail with delight the return to Catholic feeling, which every where manifests itself, and if appeals to their charity have of late been numerous, let it not be a subject of complaint, but rather of congratulation, that their great and holy cause is gaining strength, and extending itself to every part of the kingdom. These considerations and this apparent happy return to the faith of our fathers, inspire the Committee with hope and confidence that this, their undertaking, will be supported and assisted by all. To the objections which may suggest themselves from the difficulties of the times, from local wants, and the like, one anecdote from our history, one specimen of the history which animated the breasts of our forefathers, will be a sufficient answer. It is related by Asser, the friend and biographer of our glory, King Alfred, that at a time when that great and religious prince, with his people, was engaged in rebuilding the churches and monasteries which had been pillaged and burned by the Danes, he sent a sum of money to the Indies for the relief of the poor and persecuted Christians of Melliapour."

We find the subjoined information regarding "*Romanism*" as the writer is pleased to term Catholicity, in the columns of "*Christian Observer*," in the "*Report of a Western Tour*," from which we have the extract. We would recommend the concluding paragraphs to the perusal and consideration of those traders in defamation for whose benefit it is mainly intended.

"Romanism is intrenching itself with consummate skill, as if behind ramparts of granite, at every prominent point. She is not yet openly aggressive, and will not be till the fears excited by her career of conquest and desolation in other lands shall here be lulled to rest. Meanwhile, as though all her vast resources were under the control of one master-spirit, she plants her Cathedrals, and colleges, and nunneries, as if they were to last for ages, at just such places as will tell with terrible effect in the preparation, for the conflict, and in the great battle itself, when it comes. The unwise policy thus far pursued in combating Romanism, and its present seeming inoffensiveness, have drawn a dangerous measure of public sympathy around it. *Denunciation* makes more Romanists than Jesuitism."

An opportunity was not long wanting to us of shewing how regardless of good advice some of our contemporaries prove themselves, for in looking into the miscellany "*Christian Intelligencer*," we find the "*Report of a Western Tour*," omitting the concluding paragraphs of our extract, and the article itself thus ushered in by the Editor of that most *Christian* sheet.

His introduction but ill accords with the caution against denunciation by the tourist, and he therefore suppresses it.

"Mr. Cook the Corresponding Secretary of the American Tract Society, has transmitted his *Report of a Western Tour of 4000 miles*, which contains some very impressive matters for the prayerful consideration of all christians; especially as the Jesuit Priests have commenced a system, by which the Western States will be deluged with their 'strong delusions.'"

Dr. TRAYBURN, late bishop of Strasbourg, thus remarks under the title of

THE DISCIPLINE OF THE SECRECY.

"Every person who will pay any attention to the history of the first ages of the Church will be struck with a point of discipline which I propose here to investigate with you, and which regards the inviolable secrecy observed by all the faithful on the sacraments, and especially on that of the altar. Jesus Christ gave it as a precept to his disciples, when he commanded them under figurative expressions, not to give that which is holy to dogs, nor to cast pearls before swine. (St. Matt. ch. vii.) When he instituted his august sacrament, he would have none but his apostles for witnesses: and we see that after his example the apostles never celebrated but in secrecy. The scripture positively remarks that they met daily in the temple, and there prolonged their prayers, but that they entered into the interior of some private house to participate of the body of the Lord; (Acts ch. ii, v. 42, 42.) for this undoubtedly is the signification of the *breaking of bread*, in the style of the new testament; the first enigmatical expression upon the Eucharist that we meet with in antiquity; an expression moreover, which, while it was well comprehended by the christians, could not be understood by the unbelievers. I know that St. Paul has spoken more openly and I have myself quoted his words; but he was writing to the Corinthians: his letter was addressed and entrusted to the discretion of the clergy of this church, who read only to the faithful those passages, which were forbidden to those who were not of the number of the faithful. We must say as much for the passage in which St. Ignatius speaks with more clearness of the Eucharist in his epistle to the inhabitants of Smyrna.

In ancient times the sacraments were designated under the general name of *mysteries*, which signifies things hidden.— They were administered in private assemblies, after sending out all those who were not initiated. Until the time of the celebration it was permitted to the catechumens, the strangers, and even the unbelievers to remain. They assisted at the prayers, and the lessons that were read from the old testament by *lectors*, from the new, by the priest or deacons. They could moreover hear the explanation of the scriptures, reserved to the bishops, sometimes, but rarely, delegated by them to a priest. In these homilies or public explanations of the scripture, the preacher was exceedingly cautious not to speak of the *mysteries*, or if his subject obliged him to make allusion to them, he did it with extreme reserve, covering the doctrine under enigmatical terms, that it might not be

understood by the catechumens or the pagans. 'We do not speak clearly of the mysteries before the catechumens, said St. Cyril of Jerusalem: but we are often constrained to use obscure expressions, in order that, making ourselves well understood by the instructed faithful, those who are not so may not receive injury from it.' (Catech. vi.) St. Ambrose says also, 'that if he had spoken of the sacraments, it would have been, not to instruct them in them, but to make a discovery of them by a kind of treachery.' (*Book on the mysteries, for the newly initiated*, ch. i. no. i.) Nothing is more common in St. Chrysostom than this manner of speaking: 'The initiated alone know it: the mystics are instructed in it. I would wish, says he again, to speak out clearly upon baptism; but I dare not on account of those who are not initiated. These persons make the explanations of these things more difficult to us, by obliging us either to speak obscurely or to discover hidden things: and notwithstanding, I will explain myself as far as I possible can, in covert and veiled terms.' (Hom. xi, on the 1st Ep. to the Corinthians.) In the other Fathers, particularly in St. Augustine, we frequently find concealments, phrases and sentences broken off and purposely obscured, on the subject of the Eucharist.

You see clearly, Sir, that this reserve never leaving them when they spoke in public, did not forsake them when they took the pen and composed works to confound heretics, pagans and Jews. If they had divulged the secret in their writings, it would have been as ridiculous as useless to be so scrupulously careful and skillfully discreet in treating the subject in their sermons. Saint Cyril of Alexandria satisfies himself with answering to the objections of Julian the Apostate against Baptism, 'that these mysteries are so profound, and so lofty, that they cannot be comprehended but by those who have faith: that therefore for fear that by discovering the mysteries to the uninitiated, he should offend Jesus Christ, who forbids holy things to be given to dogs, and pearls to be cast before swine he will not undertake to treat of the more profound parts of them.' (*Contra Julianum*, lib. vii.) And after having touched somewhat upon it, he adds that he would say much more about it, were he not afraid of being understood by the uninitiated, because, says he, people generally ridicule what they do not understand, and ignorant persons, not even being aware of the weakness of their minds, condemn what they ought most to admire. Remark the reserve they impose upon themselves in the works destined for the public. It is here expressly mentioned as well as in other fathers; and we have always a right to suppose it, even when it is not announced in express terms. The habit of precaution and silence, so general in the primitive Church, continued up to the commencement of the fifth century, when we see that Innocent I, replying even to a bishop who had consulted himself in writing upon the most mysterious part of the Eucharist. 'As for the rest, says he, which is not permitted me to write, we shall be able to speak of that by word of mouth, when you shall be here.'

(Ad Decentium Eugubinum episcopum,) Hear now in what manner the Abbe Fleury draws out in few words this discipline of secrecy with his usual accuracy and precision. 'It was customary to keep the sacraments concealed, not only from the unbelievers, but also from the catechumens: and they not only did not celebrate them in their presence, but they dared not even relate to them what passed in them, nor speak even of the nature of the sacrament. They wrote still less about them; and if, in a public discourse, or in a writing which might fall in profane hands, they were obliged to speak of the Eucharist or of some other mystery they did it in obscure and enigmatical terms.

But how then, will you ask me, did the faithful come to the knowledge of them? and what were the occasions on which the bishops openly explained to them the doctrine of the mysteries? When the catechumens had been sufficiently proved and appeared worthy to receive baptism, the favour of which they persevered in soliciting, for it was only conferred upon those who asked for it, they were collected together at the baptismal font, on the eve of Easter or Pentecost, solemn and splendid nights, generally set apart for the regeneration of adults. It was here before their immersion in the sacred water the bishop, explained to them openly and fully the necessity and the effects of the first of the sacraments. On coming out of the baptismal waters they were conducted, clothed in a white robe, to the assembled faithful whose number they were from henceforth to augment: the bishop then ascending the pulpit, and drawing away the veil which till then had concealed the mysteries from them, brought them to light before the neophytes; and the instructions upon the institution, upon the nature and effects of the Eucharist, upon the sentiments of lively faith, of piety and love which the participation of these august mysteries required of them, were continued every day of the first week. Such was the general practice of the Churches up to the fifth age, as many monuments of those primitive times testify and suppose.

However true and conformable this historical account may be with all we know of antiquity, it has nevertheless been contradicted by Protestants, particularly by Calvinistic teachers. This I must not conceal from you. They have pretended, and you will soon be struck with astonishment at it, that this discipline of secrecy and reserve upon the mysteries, far from coming down from the apostles, was unknown to the three first ages, and only dates its origin from the fourth. These gentlemen have found it suitable and convenient enough to suppose, that the pagans of the three first ages were perfectly acquainted with the doctrine of the Church on the Eucharist, in order to display with greater plausibility a pretended unanswerable objection against the Catholic dogma. But what they have invented against the truth, has never been able nor ever will be able to stand examination. The principle they here suppose is evidently contrary to facts, and even to good sense. In effect, how could these gentlemen, with their well known sagacity and talents, imagine, and how can they have the hardihood to attempt to persuade others, that what was generally known during the three first ages, ceased all

at once to be known in the fourth? That all the bishops and all the members of every christian society should then have formed the project, and have been able to accomplish it, to remove away in a day from every thing that was not christian, the belief of the Eucharist, which the day before was unknown to no one! Did ever any one think of attempting to conceal from the world what for centuries had been known over all the earth? If it be a folly to attempt it, it is a less supportable folly to suppose that such a thing was ever undertaken, and above all, undertaken with success? The secrecy so religiously observed in the fourth age, demonstrates therefore, from this single fact, that it must have been equally observed in anterior times, and up to the days of the apostles. It is very true that the fourth age, abounding more in monuments of every kind, furnishes us with many more proofs of the discipline of secrecy, than the three first, which were unceasingly agitated by persecutions. Prayer and good works were then the great occupation, and they had less leisure for writing, when every moment they were expecting to be called forth to answer for their faith, and seal it with their blood.

But, sir, if the three first ages offer us fewer direct proofs than the succeeding one, they present indirect proofs, which perhaps have still more weight, and which, I doubt not, will excite in you still more interest and admiration for those heroic periods of christianity. In fact, tell me, I pray, if the apostles and their disciples had made no mystery of the Eucharist, if in the three first ages, jews and pagans, unbelievers and catechumens, had known the doctrine and practice of it, would people have ever dreamed of forging, with regard to the celebration of this sacrament, the atrocious calumnies, of which undoubtedly you have heard? Would they have succeeded in gaining credit for them in the world? in raising up all nations against the christian name? in making these nations demand the punishment and death of the christians, whom they abhorred on account of the erroneous notions they had formed of them, as abominable monsters, unworthy to see the day? Ferocious men had invented these horrors; men probably deceived had circulated them. They ran therefore through the provinces of the empire, every where admonishing the world to guard against a new sect of people, who, under the mask of exterior virtues, gave themselves up, in the secrecy of their mysteries, to the most shameful acts of cruelty and debauchery; who slaughtered, as they confidently asserted, a *new born infant, covered with flour*, preserved the blood to drink, or to dip their bread therein, roasted their palpitating victim, then divided its limbs among them for a repast, and terminated this horrid feast by casting a bit before a dog, which being tied to the lamps, overturned and extinguished them by leaping upon its booty; that then men, women, fathers and daughters, mothers and sons were all confusedly and indiscriminately jumbled together in the dark. Do not these imputations, framed and accredited upon uncertain and confused notions of the body and blood, of which they had heard that the christians participated, do they not, I say, show, on the one hand the ignorance universally existing among the people, and on the other the impenetrable secrecy observed by the christians,

on what was believed and practised among them? And now, sir, how far back do you think these calumnies, and their bloody consequences may be traced? As far as the very time of the apostles. We learn from Origen (lib. iv. *contra Celsum*), that from the birth of Christianity, the Jews had spread a report through the world that the christians fed upon the limbs of an immolated babe; from Tertullian (*Apol.* cap. xvii.), that from the reign of Tiberius, these feasts of Atrous and Thyestes had been again conjured up through hatred and detestation of the christians; and in fine from Eusebius (*Hist. Lib. iv. c. vii.*), that Simon and his disciples, Carpocrates, Basilides and Saturninus, were the authors of these atrocities. Simon, having received baptism from Philip the apostle, and participated in the mysteries, had returned to his artifice and impostures, and by these calumnies, worthy of an apostate, he thought without doubt, that he should either force the christians to renounce their religious observance of secrecy, or make them sink under the weight of this infamous accusation.

If the apostles and their disciples had made no mystery of the Eucharist: if, in the three first ages, Jews and Pagans, unbelievers and catechumens had known its doctrine and practice, why did the philosophers, who wrote at that time, reproach them with the obscurity in which they kept themselves, and from it pretend to justify the accusations which the voice of the whole world raised against them. In like manner, at the entrance of the third century, Caelius advanced, without hesitation, that the obscurity in which this religion was concealed proved the truth of a part of the crimes imputed to it. Why this necessity for hiding themselves and concealing their worship from the public eye, since men fear not to expose to light what is fair and good? (in Minutius Felix) So also at the conclusion of the first age or the commencement of the second, Celsus, the philosopher, frequently referred to the secrecy of the mysteries, and bitterly attacked the affected privacy of christianity, &c. (in Origen).

If the apostles and their disciples had made no mystery of the Eucharist, if in the three first ages, Jews and Pagans, unbelievers and catechumens, had been acquainted with its doctrine and practice, what need would there have been to put christians to the torture, in order to extort from them a confession of the crimes imputed to them? And yet Pliny the younger governor of Bithynia, in the account he gave to Trajan of the christians, says, on occasion of the reports which were circulating in the world about them, that he had on that account deemed it the more necessary to interrogate on the rack, two women who were said to have ministered in their secret assemblies. But I found nothing, adds he, more than an ill regulated and excessive superstition. (Pliny's letter to Trajan, in 105) Do we not know moreover from a fragment of Irenæus, (*Contre-hérésies*, year 177.) that in the persecution at Lyons, the Roman magistrates upon the irregular deposition of some slaves, persuaded themselves that the christians actually practised what was laid to their charge, and endeavoured by tortures to get an acknowledgment to that effect from Blandina? But this christian slave replied with a freedom full of wisdom: "How should those, who through pity abstain from meats otherwise lawful to eat, be capable of doing the things you impute to us?" Be pleased to observe this last instance of concealment in the heroic Blandina; we shall soon have occasion to refer to it again. Do we not

know also from Eusebius, to whom we are indebted for the admirable letter of the christians of Lyons to those of Asia, that Biblius, one of those who had been weak enough to deny the faith, 'was put to the torture that she might be forced to confess the impieties imputed to the christians? The tortures roused her from a profound sleep; these transitory pangs made her reflect upon the eternal pains of hell: and how said she, should we eat the flesh of children, we who are not even allowed to eat the blood of beasts? She then confessed herself a christian, and was ranked among the martyrs." Thus the demonstrated ignorance of the Pagans upon the Eucharist restores to the Church a soul, whose overthrow it had for a moment bewailed, and replaces Bibles with honour at the side of the invincible Blandina.

But if our adversaries, after so many convincing proofs, still require some that are direct, with regard to the three first centuries, Tertullian and Origen shall now supply them with proofs most positive. The former, repelling the charges of infanticide and impieties, exclaims; 'Who are they who have told the world these pretended crimes? Would it be those who are accused of them? But how could that be, since it is the common law of all the mysteries to keep them secret? If they themselves did not make the discovery, it must have been strangers that did it. But how could strangers have any knowledge of them, since strangers are kept far away from the sight of the most holy mysteries, and a selection is made of those who are permitted to remain as spectators?' (*Apol.* chap vii, second century)

Origen in his noble refutation of the work of Celsus, after saying in answer to his reiterated reproaches of secrecy, that in general the doctrine of the christians was better known than that of the philosophers. It is nevertheless true, he adds, that there are certain points among us, that are not communicated to every one, but this is so far from being peculiar to the christians that it was observed among the philosophers as well as among us, In vain then does Celsus undertake to render odious the secrecy observed by the christians, since he does not even know in what it consists? [*Orig. contra Celsum*, Lib. 1] This passage proves at once that the secret was observed both in the time of Origen and in that of Celsus, who know not in what it consisted, that is, at the commencement of the third century and at the end of the first. Thus all kinds of proofs conspire to shew the discipline of the secrecy relative to the Eucharist during the four first ages. The fact is acknowledged by all for the fourth; and good sense demonstrates that it could not then have been established, if it had not existed from the very time of the apostles. The calumnies of unbelievers, the attacks of the philosophers, the tortures employed by governors to extort a confession of the pretended crimes, are indirect, but convincing proofs of secrecy, and in addition to this, we have positive testimonies for the first, second and third centuries.

* The christians at that time and long afterwards, observed the prohibition of eating blood, issued in the old law, and confirmed by the council of the apostles.

LETTERS AND CASH RECEIVED.

Ancaster—Owen O'Brien, 15s
Hamilton—Mr Baxter 7s 6d
Kingston—Rev Mr Dollard \$20, for the following persons:—James O'Riley, 10s; Mrs. Lynch, Mrs Hickey, Thomas Baker, Garret Commerford, Chas Burns, Michael Donoghue, Archd McDonell, Patk Curtis, Alex Milne, John McAulay, Lawrence Raffle (Loughboro) and Rev Mr Dollard, each 7s 6d
Montreal—Rev Mr Phelan, on account of sundry persons, \$25.

DISTINCTION OF COLORS.—The case we recently mentioned of the English gentleman who mistook scarlet for black, and ordered a mourning suit to be made of the former, is not an uncommon one. Dr. Spurzheim spoke of many such, and, among the rest, a whole family who could not distinguish black from white, and also a boy at Vienna who was obliged to give up his tailor's trade for a similar reason. There is a person at Cambridge, in this State, we are informed, who has the same infirmity, and another at Duxbury. That the deficiency is not one of mere vision (Spurzheim thought proved by the fact that the best draughtsmen are often the worst colorists; and he remarks, in his "Phrenology," (a book of great interest and value independently of its peculiar theories,) that blind men sometimes retain a perfect conception of the relation and distinction of colors. In fine, he believes there is a peculiar organ or faculty of coloring, and he quotes, in illustration of the extent of its use, the observation of Goethe, that the workmen in Mosaic at Rome employ 15,000 varieties of colors, and 50 shades of each color,—that is, in all, seven hundred and fifty thousand shades. The organ is said to be situated in the middle of the arch of the eyebrow.—[Boston Journal.]

WHOLESALE
STATIONERY & SCHOOL BOOKS
WAREHOUSE

THE Subscribers are now receiving, in addition to their former stock, supplies of PAPER, and other articles of Stationery of every description, consisting of Posts, Foolscap and Potts, ruled and plain, of various qualities; Gilt-edged Black-bordered, and Black-edged Letter and Note-Paper; Large and small brown and common Wrapping Papers; Cartridge Paper, various sizes and qualities; Mogul, Harry and Highlander Playing Cards. **ACCOUNT BOOKS.** Comprising Ledgers, Journals, Cash Books, Day Books Letter Books, Blotters, Memorandum and Pass Books, various sizes, quantities, ruling and bindings; Copy Books, Slates, Slate Pencils, Black lead Pencils; Bibles, Testaments, Psalm Books, English and Catholic Prayer Books, in great variety and very cheap. Their stock of

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

FANCY STATIONERY
Of every description always on hand, and their stock of Printed Books embraces the standard works of the day on almost every subject. Orders from the Country punctually attended to, and books obtained direct from England or the United States, to complete Libraries. A. H. ARMOUR, & Co., King Street, Hamilton. 8
November 1, 1842.

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

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

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

By the Court,
W. E. VANEVRY,
Chairman.
Notice is hereby given to all concerned to govern themselves accordingly.
ARTHUR GIFFORD,
Clerk of the Peace.

GENUINE
DRUGS AND MEDICINES
(WHOLESALE AND RETAIL.)

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

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

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

CABINET, FURNITURE
OIL AND COLOUR WAREHOUSE,
KING-STREET, HAMILTON,

Next door to Mr. S. Kerr's Grocer.
MESSRS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective 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 Best Wool and Ladies' Work Patterns, kept constantly on hand.

King street, (next door to Mr. Kerr's Grocery.)

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

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

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

W. J. GILBERT
Hamilton, Sept. 15, 1842.

GENUINE DRUGS AND MEDICINES (WHOLESALE AND RETAIL.)

M. C. GRIER,

BEGS leave to inform his friends and the public, that he has just received an extensive and general assortment of DRUGS AND MEDICINES,

Paints, Oils, and Dye Stuffs; English French and American Chemicals, and Perfumery, &c. &c., which he will sell by WHOLESALE AND RETAIL,

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Hamilton, July 22, 1842. 46

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

King street, (next door to Mr. Kerr's Grocery.)

N. B.—Gold and Paint Window Cornices of all kinds, Beds, Mattresses, Pill-boxes, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. Hamilton, June 25th, 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 in 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 unfrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and should induce families always to keep a vial of the preparation in their possession. It is mild in its operation, and may be administered with perfect safety to the most delicate infant.

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

The Subscribers deem it their duty to use the above 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 Pittsburgh prices. Terms Cash.

B. A. FAHNESTOCK & Co.

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

FALL AND WINTER FASHIONS For 1842

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

Hamilton, 1st Oct., 1842.

C. H. WEBSTER,

CHEMIST AND DRUGGIST King-Street, Hamilton,

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

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

The following is a list of Patent Medicines received direct from the Proprietors: Fahnestock's Vermifuge, Moffat's Life Pills and Bitters, Sir Asley Cooper's Pills, Tomato Pills, Spohn's Headach Remedy, Taylor's Balsam Liverwort, Law and Reed's Pulmonary Balsam, Bristol's Extract Sarsaparilla, Bristol's Balsam Horsehound Southern Tonic for Fever and Ague, Rowland's Tonic for Fever and Ague, Sir James Murray's Fluid Magnesia, Vignhart's Fluid Magnesia, Hay's Linctus for Piles, Granville's Counter Irritant, Howe's Nerve and Bone Linctus.

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

Horse and Cattle Medicines of every description.

Physician's prescriptions and Family recipes accurately prepared.

N. B. Country Merchants and Pedlars supplied on reasonable terms. Hamilton, May, 1842.

Carriage, Coach, and Waggon PAINTING.

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

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

C. GIROURD.

Hamilton, March 23, 1842.

GIROURD & McKOY'S EVERY 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. Jayton, in Stinson's Block, and is now receiving an extensive assortment of Birmingham, Sheffield and American Shelf and Heavy HARD WARE, which he will sell at the very Lowest Prices. H. W. IRELAND.

Hamilton, Oct. 4, 1841.

PAPER HANGINGS.

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

Hamilton, Aug. 1, 1842.

WEAVERS' REELS

600 STEEL AND CANE Weavers' Reels, of the necessary numbers for Canada use, for sale by THOS. BAKER.

Hamilton, August 1, 1842.

PATRICK BURNS,

BLACKSMITH, KING STREET, Next house to Isaac Buchanan & Co's large importing house.

Horse Shoeing, Waggon & Sleigh Ironing Hamilton, Sep. 22, 1841.

PRINTERS' INK.

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

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

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

THE CATHOLIC.

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

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

TERMS—THREE DOLLARS—HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

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

PRICES OF ADVERTISEMENTS.

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

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

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

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

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

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

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

- Rev Mr. O'Flynn, Dun-as
Rev Mr. Mills, Brentford
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Mr Martin McDonell, Rectory Church, Montreal
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