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THE CATHOLIC.

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

VOLUME III.

HAMILTON, [GORE DISTRICT] OCTOBER 19, 1842.

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THE CATHOLIC

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

EDITOR.

THE VICES.

An Extract.

As when the tempest-troubled night is o'er ;
And all is hush'd the dread nocturnal roat
Of warring winds, and show'ry torrents pour'd ;
We view with joy the smiling morn restor'd ;
In disarray, while o'er the face of heav'n,
In giant lowring groups, the clouds are driv'n :
So glad from error's phantom crowded night
We view the dawn of truth and reason bright.

At length 'twixt man and his prevailing foes
His pitying maker doigns to interpose.
Th' eternal father's coeternal son
Did not the task enjoin'd reluctant shun.
Down silent gliding through the circling spheres
Ho on our earth, in man's frail form appears
A new born babe, in manger laid, between
An Ox and Ass, great nature's Lord is seen.

Ah ! why so abject, poor and mean disguis'd ;
Such *man of sorrow*, suffer'ing and despis'd ?
As if, beyond compare he'd wish to seem
Alike in mis'ry as in bliss supreme.
He, who so bright, gilds with his glory's ray ;
And with his smile supports all nature gay :
As man prefers to lead a life obscure,
Drain sorrow's bitter cup, and death endure.
'Tis thus he mean's the vices to subdue,
That we in him our model bright may view ;
In him, who mock'd their ev'ry art when tried,
And all their joint exerted pow'r defied.

Lo ! in the desert when his fast is o'er,
They 'gainst him ply their vain seductive pow'r,
With ready fare they tempt his hunger keen ;
Crave the vain test of worth, 'bove human seen :
Bare on his sight, in vision gorgeous gay
Of worldly pomp and pow'r the rich display.
These, theirs pretended, all they'd give, did he,
Their vassal, homage yield on bended knee.
Their boasted ALL to win such dreaded foe,
To him at once, they vainly proff'ring, show.
Foil'd in their purpose dark, with huge dismay
They fly rebuk'd, and dread their ending sway :
Since once, so fierce assail'd of human kind,
'Gainst all their luring proof at last they find.

Original.

THE CATHOLIC RITES AND CEREMONIES EXPLAINED.

Few, even of Catholics, and none but those who have turned their particular attention to the subject ; are aware of the instructive import, or the deep and interesting meanings, which the Catholic Church attaches to her sacred rites and ceremonies. For, let unphiloso-

sophical and over-bludging reformists say what they please ; the mind of man acquires all its knowledge from without through the medium of the bodily senses ; particularly those of the sight and hearing ; and it is truly astonishing that our Bible-reading and scripture-judging sectaries have never discovered in that sacred book what is the most obvious and constantly recurring evidence in it ; that God instructs his people ; reveals to them his purposes in their regard ; and opens to them a distant prospect, or affords to them an immediate intimation, or a recording memorial of his redeeming dispensation, in the outward rites, signs, and emblematical ceremonies, which he himself prescribed and enjoined to be observed in the worship of the church, What were else all the levitical ordinances, but so many spiritually significative and predictive figures ?

It is evident too that, as all his true worshippers are but one family ; of which, as in the prayer, which he himself has taught us, he owns himself THE FATHER ; all in that family, to avoid confusion disorder, misunderstanding ; and, what we daily witness among Protestant enthusiasts of so many denominations, the most ridiculously whimsical and irrational extravagancies ; ought to use, in addressing him, the same external rites ; either such, as he himself has deigned to institute ; or those ordained by that authority, which he has sanctioned and promised always to inspire ; that universal Church, which he commands us all to hear, or be accounted as *heathens and publicans*. Indeed, it was by swerving from the originally established and instructive rites of God's worship, that mankind fell into all the extravagancies and horrors of idolatry.

They are the rites and ceremonies of God's only Church (if that be she, whom the Saviour founded) the chief meanings of which we here propose laying before the christian public. After those observed in the celebration of the mass ; on which, in a former number, we made a few short explanatory observations ; the most permanently uniform and important, as being of the Saviour's more immediate appointment ; are those observed in the administration of the seven sacraments ; transmitted down to us from the time of the apostles ; who, doubtless, were directed as to the manner of their administration by Christ himself, in the many conversations which he held with them, after his resurrection, concerning *the kingdom of God* (Acts 1, 3), by which title he often designates, the Church his kingdom here on earth.

BAPTISM.

The first of these sacraments is baptism, which makes us the adopted children of God through Jesus Christ : " heirs indeed of God," says St. Paul ; and " fellow heirs of Jesus Christ." (Rom. 8, 16, 17.) Till we receive this sacrament, we are but the children of the carnal Adam, born in sin ; therefore " by nature children of wrath" (Eph. 2, 3), and devoted to destruction. By it we are " born again of water and the Holy Ghost" (John 3, 5) ; and fitted, as children of the spiritual Adam, Christ, the regenerator of our race, " to enter the kingdom of God ;" that is, his Church here on earth, and his kingdom hereafter in heaven ; nor can any of the other sacraments, save the Eucharist, and that unworthily, be validly administered to those not so " born again ;" and adopted into the family of God. This then is the most necessary of all the sacraments ; and therefore has God made it, in the case of necessity,

the simplest and easiest to be administered of any : the minister being any one ; man, woman, or child come to the use of reason ; the matter only water ; and the words, while pouring the water on the unbaptized, so few, that the shortest memory may retain them, viz. " I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Its vast importance and regenerating effects are what the Church alludes to in her baptismal ceremonies.

And first, the water is the external cleansing sign of the internal cleansing grace. It is the Jewish purification, or the legal figure fulfilled by the Saviour ; who has annexed to the outward purifying symbol, the water applied to the body ; the inward purifying grace applied to the soul ; for he is master to annex his grace to whatever condition he pleases ; as he annexed life and bliss to our obedient forbearance to eat the forbidden fruit ; and death and misery as the consequence of our disobedience in eating it against his command.

This much every Catholic knows. But there is a much deeper meaning in this external-sign than the generality of christians are aware of : for an allusion is thereby made to the death of the carnal Adam, and of his sinful progeny, all buried in the waters of the deluge ; and of a new race rescued from the waters by their sole surviving progenitor, the just Noah ; who, under the direction of God, built the ark, in which the small remnant of mankind were saved ; that is, in the spiritual sense, Jesus Christ, the Man-God, the sole just of our race, for whose sake it is spared from utter destruction ; and from whom is to spring forth, a new and holy generation : he who, under the direction of God, his heavenly father (for in this sense also he was the carpenter's son), built the spiritual ark, his church, which rides secure amidst the universal deluge ; and brings forth from the midst of the overwhelming waters the only portion of mankind which is snatched from utter destruction. It is to this mystery that Saint Paul alludes thus : " Know you that all we, who are baptised in Christ Jesus, are baptized in his death ? For we are buried together with him, by baptism into death : that as Christ is risen from the dead, by the glory of the father ; so we also may walk in the newness of life," &c. (Rom. 6, 3, &c.) He therefore was the first seen, like Noah, to enter the waters, followed by all his rescued spiritual progeny. On him too, while in the water, as on Noah, while in the ark, descended the mystic dove : the messenger of peace, restored through him to our redeemed race : and the voice of the paternal deity was heard aloud declaring him his " beloved Son." Thus was shewn forth to us, in a sensible manner, the trinity of persons in that God, in whose name all to be saved, must be baptised ; the eternal father speaking from on high ; the filial deity incarnate standing in the water below ; and the Holy Ghost in the visible form of a dove, hovering intermediate between. This sensible manifestation of the Godhead was, according to the great Saint Basil (Hom. 2, in Psal. 29), predicted clearly in the words of the psalmist ; " The voice of the Lord is upon the waters ; the God of Majesty has thundered."

Another prefiguring emblem of baptism (the first and most necessary of all the sacraments), was the *rainbow*, set up by God in the clouds of heaven, the watery sign of his merciful covenant with Noah and his whole posterity. And, as it is the light of the sun refracted on the cloud which produces that sign ; so is it the light of the

an of Justice, Jesus Christ, shining on a cloud of his mysteries; or his declaratory truth, enlightening our mental darkness ("for he is the light that enlighteneth every man who cometh into this world; John 1), which produces, in the Saviour's new covenant of grace, the mystical sign of our final safety from the threatened destruction. In the prefiguring sign of God's promise to Noah and his posterity that he would no more destroy them by water; the light is refracted into seven distinct colours all contained, till refracted, in the single white ray; and in a spiritual sign prefigured of his promise to the spiritual Noah, and his righteous posterity that he will no more suffer them to perish in another general deluge of water against infidelity and iniquity; we see displayed, in the refracted light of his declaratory truth, the seven sacraments of his saving institute; none of which are producible, in their proper hue, till baptism, the spiritual rainbow, has taken its stand. On this account in Ezekiel's vision of Messiah's chariot, or his church; over which he presides, to govern and direct it in all its movements; the rainbow is represented as the glory, which encircles this throne. Ez. ch. 1, 28.

To be continued.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, OCTOBER 19.

PASTORAL LETTER

Of the Bishops of Kingston and Toronto, to their clergy and people.

HEALTH AND BLESSING:—

You have heard the voice of the common Father of the Christian World, calling on all the members of the Catholic Church, and soliciting their most humble and fervent prayers to Almighty God in behalf of the unfortunate kingdom of Spain, once so Catholic, and now threatened with the greatest of all calamities, that of being violently torn from the centre of unity and the protecting hand of the Vicar of Jesus Christ. The Supreme Pastor of the whole Flock, Gregory the XVI. the legitimate successor of the glorious Apostle St. Peter, by his Apostolic Letters addressed to all the faithful throughout the world, invites us in the most affecting terms, in the name of that common faith whereby we are members of one body, to mingle our tears with his, and by our united prayers at the feet of Jesus crucified, to appease the divine anger, and with one accord, to implore the mercy of the all-powerful God in favor of the afflicted Spanish Nation. Let us therefore, dearly beloved, join our supplications with those of the Universal Church, and beseech, in the humility of our hearts, the Father of mercies, and God of all consolation, to extend His succoring hand to this sorrowing portion of the Church of Christ, to sustain and relieve her persecuted children, and shorten

their days of extreme bitterness and severe temptation. In the name of that common charity by which we are but one in the Lord, let us sue for mercy at the throne of grace, that, through the merits of the blood of our Saviour shed for all men, peace, tranquility, joy and consolation may once more be restored to our suffering brethren. For as all have an equal cause for grief, when religion and faith are exposed to such dangers, and as no one can be exempt from this common sorrow, so all should hasten with equal ardor to the aid of those who are in the days of trial. His Holiness therefore exhorts all the bishops of the Christian world to excite, with all earnestness, the zeal of the clergy and of the people committed to their charge that continual prayers may be offered up for this end; and that God may the more easily incline his ear to our petitions. He invites us most pressing to implore the assistance of the Blessed Virgin, Mother of God, our own most tender mother, and the most powerful protectress of the church, to invoke the intercession of the Prince of the Apostles, whom Jesus Christ made the firm foundation of His Church, against which the gates of hell shall not prevail, of all the heavenly citizens, but particularly of those Saints who have rendered Spain so illustrious by their sanctity, their miracles, and the splendour of their eminent virtues.

A plenary indulgence in the form of a jubilee has been proclaimed for this purpose by Apostolic Letters, bearing date the 22nd of February last, the following are the conditions for obtaining its benefits in the Dioceses of Kingston and Toronto.

The Litanies of the Saints with the 69th Psalm, versicles and prayers shall be publicly recited in all the Churches of these Dioceses at the time chosen by their respective Pastors, at three different times, at least, within fifteen days; and where there is a resident clergyman, daily, if possible, or fifteen days; and we hereby declare that all the faithful who shall devoutly attend, three different times, at these public prayers, and who shall contritely confess their sins, receive the sacrament of penance, and the most blessed Eucharist, shall become partakers of the indulgence granted by our Most Holy Father, the Pope. The time for obtaining the benefit of the Jubilee shall end on the 15th day of November inclusively. The faculties granted to the Clergy in the Tribunal of Penance for the reconciliation of sinners are of the most extended nature.

Dearly beloved Brethren,—We cannot omit recommending you to recommend daily to the divine mercy the general interests of the church spread throughout the world, and the spiritual welfare of England, that the light of truth may continue to shed its rays with redoubled brilliancy in that country once so renowned for the integrity of her faith and sanctity of her children. Pray likewise for the spiritual necessities of these Dioceses, that those who belong to the household of the faith may edify by the purity of their lives, by their humility, their patience and their love towards one another, and towards all men.

Pray that all may know the truth, and return with gladness to the house of unity, the church of God, where alone can be found that liberty, that peace, that joy, that interior and spiritual consolation which Christ has been graciously pleased to endow her. May the peace of God be with you all. Amen.

The present Pastoral Charge shall be read in the time of the high or principal Mass, in all the churches of our Diocese, the first Sunday after its reception, or at the first visit of each missionary to his respective missions.

Given at Kingston, under our hand and seal, and countersigned by our Secretary, on the festival of St. Matthew the Apostle, this 21st day of September, 1842.

+ R. GAULIN,

L.S. Bishop of Kingston.

+ M. POWER,

Bishop of Toronto.

By His Lordship's command,

P. DOLLARD, Pst. Sec'y.

True Copy.

By His Lordship's command,

J. HAY, Secretary.

There is not one of all the Protestant writers or declaimers against the doctrines of the Catholic Church, but, either from ignorance or conscious malignity, misrepresents and disfigures the articles which he pretends to refute. At the same time we defy any one to point out a single article of the numberless dissentient Protestant creeds misrepresented by Catholics in their polemical discussions. This is a notorious and permanent fact; and yet, strange to say, never attended to by the Protestant public. Nay, on the contrary, as if they were determined to be always in the wrong, they not only never consult the Catholics themselves, in order to ascertain their real belief; but should any one of these last attempt to set them right, they instantly shut their eyes and ears against all he has to shew or say to them; and act, as from the absurd conviction that they know better what Catholics believe, than Catholics do themselves. Is not this being "wilfully ignorant?" (2 Pet. 3, 5.) And will such ignorance excuse them before God for "blaspheming those things which they know not;" or save them from the threatened consequence of such positive blindness, that of "perishing in their own corruption?" (2 Pet. 2, 12.)

The joint clamours of our reformed sects against the Catholic Church have been so long and loud, that, for nearly three centuries, it was as vain as dangerous to speak in her defence. The voice of her apologists was drowned in the tumultuous uproar of the general outcry; till in the very court itself, that first condemned her, her sworn enemies* took up her cause; and proved convincingly to all mankind the falsehood of the charges urged against her.

Still they, whose worldly interest depends on keeping her from recovering the public favour; are plying with redou-

* Every member of the British Parliament was required, before taking his seat in it, to swear his disbelief in the Catholic doctrine.

bled energy against her all their wonted arts of seduction. They have each some frightful caricature prepared as a blind, to thrust between us and the envied object; some well-saved and fresh painted "raw head and bloody bones," held out as Popery personified, to scare us from looking too curiously behind it. We should hope, however, from the more enlightened and liberal spirit of the times, that these stale tricks of deception have, in a great measure, lost their imposing power over the minds of the community; that the present generation will not take their religion upon trust from those, whose interest it is to keep them in error; but that examining impartially both sides of the question, they will judge for themselves in a matter of such moment, as that, on which depends their happiness for eternity.

The Spiritual Retreat for the Catholic Clergy of the Toronto Diocese, conducted by the Very Reverend Father Chazelle, commenced on the 29th ult., the festival of Saint Michael, the Archangel; and closed on Thursday, the 6th inst.

We understand that Her Majesty the Queen has been graciously pleased, through her Secretary for the Colonies, Lord Stanley, to recognize the Right Reverend Dr. Michael Power as the Bishop of Toronto.

We have been favored with the October numbers of the *Catholic Expositor* and *Religious Cabinet*, both which excellent publications contain very valuable matter, and of which we shall take an early opportunity of laying extracts before our readers.

Mr. Fitzgibbon, the talented and enterprising editor of the *Adopted Citizen*, Boston, now issues from the same press the *Tecotaller*, to which cause his paper will no doubt prove a powerful auxiliary.

The *Melanges Religieux* came to us this week much improved in size as well as appearance. En avant.

We beg to acknowledge the receipt of the "*Every Boy's Book; a digest of the British Constitution*," by the author, Dr. J. G. Bridges. The price is only 2s. 6d.; and contains a selection of very valuable information, adapted to the comprehension of all, concerning the British Constitution, and the manner in which the three estates of Sovereign, Lords and Commons, are regulated and preserved; a copy of which should be in the possession of every British subject.

From the Canada Gazette.

LEGISLATIVE COUNCIL CHAMBERS.

October 12, 1842.

This day, at 1 o'clock, p. m., His Excellency the Governor General proceeded in state to the Chamber of the Legislative Council in the Parliament Building. The Members of the Legislative Council being assembled, His Excellency was pleased to command the attendance of the Legislative Assembly, and that House being present, the following Bills were assented to in Her Majesty's name by His Excellency the Governor General, viz.

An Act to provide for the Freedom of Elections throughout this Province, and for other purposes therein mentioned.

An Act to make the law for vacating the Seats of Members of the Legislative Assembly, accepting Office, uniform throughout this Province.

An Act for the qualification of Justices of the Peace.

An Act to amend the Act therein mentioned, relative to the desertion of Seamen and others in the Sea Service.

An Act for better proportionating the punishment to the offences in certain cases.

An Act to regulate the Inspection of Pot and Pearl Ashes.

An Act to regulate the Inspection and Measurement of Timber, Masts, Spars, Deals, Staves, and other articles of a like nature, intended for shipment and exportation from this Province, and for other purposes relative to the same.

An Act to authorise the raising by way of loan, in England, the sum of One Million Five Hundred Thousand Pounds, sterling, for the construction and completion of certain Public Works in Canada.

An Act to appropriate a certain sum to enable Her Majesty to remunerate Dr. Thomas Rolph, for his past services as Emigrant Agent.

An Act to continue for a limited time the Ordinance to facilitate the despatch of business before the Court of King's Bench for the District of Montreal.

An Act to continue for a limited time certain Acts and Ordinances therein mentioned.

An Act to amend two certain ordinances therein mentioned, relative to winter roads in that part of the Province formerly called Lower Canada.

An Act to repeal certain Ordinances of the Governor and Special Council of the late Province of Lower Canada, relative to the administration of Justice.

An Act to repeal certain Ordinances therein mentioned, relative to the establishment of a system of Police in Canada East.

An Act to extend the time allowed by the Ordinance therein mentioned for the registration of certain charges or incumbrances on Real Estates, and to repeal certain parts thereof.

An Act to restore for purposes relative to the Election of Members of the Legislative Assembly, the ancient boundaries and limits of the cities of Quebec and Montreal.

An Act for better preventing the obstruction of Rivers and Rivulets in Canada East.

An Act to amend certain Acts therein mentioned, relative to the establishment of Mutual Insurance Companies in Canada East.

An Act to confirm certain Rules, Orders and Regulations made by the Chief Justice and Judges of Her Majesty's Court of Queen's Bench for Canada West.

An Act to extend the time for the payment of a loan to the Cobourg Harbour Company.

An Act to change the place of the Registry Office for the County of Middlesex.

An Act to grant further powers to the

Montreal Fire Assurance Company, and to change the name of the said Corporation.

An Act to incorporate the Charitable Association of the Roman Catholic Ladies of Quebec.

An Act to extend the powers of the British America Fire and Life Assurance Company to Marine Assurances.

An Act to extend the charter of the Commercial Bank of the Midland District and to increase its Capital Stock.

An Act to extend the charter of the Bank of Upper Canada, and to increase the Capital Stock thereof.

An Act to afford relief to the Estate of the late Thomas Clarke.

An Act to authorize the Courts of Chancery to admit William Vynne Bacon to practice therein as an Attorney and Solicitor.

An Act to incorporate a Company under the style and title of the Quebec Gas Light and Water Company.

His Excellency was pleased to reserve the following bills, for the further signification of Her Majesty's pleasure thereon, viz.

An Act to impose a duty upon foreign wheat imported into this Province.

An Act to make provision for the management of the Temporalities of the Church of England and Ireland, in the diocese of Quebec in this Province, and for other purposes therein mentioned.

The Speaker of the Legislative Assembly then presented the following Money bill :

An Act to grant certain sums to Her Majesty for defraying certain indispensable expenses of the Civil Government during the periods therein mentioned.

To which His Excellency the Governor General gave the Royal Sanction in the usual terms, and closed the second session of the First Provincial Parliament with the following

SPEECH.

Honourable Gentlemen of the Legislative Council, and Gentlemen of the Legislative Assembly :

Although I anticipated, when I called you together, that your consideration might have been given at the present session to such public business of importance as seemed to require your early attention, yet I am induced by reasons of public convenience, and with a view to an early resumption of our joint labours, to put a close to the present Session.

I have to thank you for the zeal and assiduity with which you have considered and perfected the various measures in which the short period of the Session has been occupied. These, I trust, will be an earnest to the country of the principles by which I am guided, and of the advantages which may be expected from the cordial and united efforts of the several branches of the Provincial Legislature.

Gentlemen of the House of Assembly

I thank you, in the name of Her Majesty, for the liberality with which you have voted the supplies requisite for the public Service ; and for your ready co-operation in carrying out the views of Her Majesty's Government.

Honourable Gentlemen and Gentlemen :

In relieving you for the present from further attendance in your Legislative capacity. I would express my confident hope, that when you return to your homes, you will use your just influence in promoting in your several Districts that unanimity and good feeling which it has been my endeavour to establish, and in diffusing those hopes of permanent peace and prosperity, in which I trust you will unite with me in believing that we may now, under Providence, be permitted to indulge.

The Honourable the Speaker of the Legislative Council then declared the Provincial Parliament prorogued to the 18th day of November next.

From the Catholic Herald.

WHAT SHALL WE DO ?—We perceive by the following paragraph, which we have cut from the *N. Y. Sun*, that a conclave sitting at Norwich, Ct., on the affairs of the Foreign Mission Society, have been debating the propriety, or rather necessity of celibacy among the goodly shepherds of their flocks. As to the propriety, and absolute benefit to the unconverted, among whom such celibates should be sent, there seems to have been no doubt ; the question of personal comfort, however weighed heavily, and therefore as shall be seen below, the matter has been left *sub lite*.

"*Shall Missionaries Marry ?*—Among the business brought up for consideration at the meeting of the A. B. of Foreign Missions at Norwich, Ct., last week, was a resolution hostile to the marriage of missionaries. It was urged that it restricted the usefulness as well as active operations of these gentlemen, and largely increased the expenses of the Board. Then, again, it was said, the missionaries were not monks, and it was impossible to send abroad men, arbitrarily deprived of the comfort and support needed so much in seasons of despondency and trial. In our apprehension, ecclesiastical bodies are presuming too much in these matters. Very wisely, the Board laid the whole matter on the table."

CLERICAL COSTUME.—The *London Church Intelligencer* is earnest in urging the resuming of the Cassock as the canonical and appropriate costume of clergymen, and has fixed this day for the ceremony.

"Let fifty of our brethren send us their names, pledging themselves to adopt the Cassock on the Feast of Saint Michael, in September next, and the thing is done ; for many would at once follow the example, and the Bishops would soon be encouraged to enforce its uniform adoption. The names need not, if at all, be published before the number be complete, and the time draws near. The Cassock can be made of silk, or of cloth, or of any other appropriate material, according to the taste of the wearer. Cloth or stuff Cassocks about the length of a top coat, and open behind, would be suitable for walking, riding, and general morning wear. A longer Cassock, of silk, or of cloth, and not open behind, would form the full evening dress. In all cases, the same should be of silk, about two yards long, fastened on the left side by a single knot, and the ends hanging down. This would altogether be a very appropriate and convenient costume, and much cheaper than our present dress."

This is beginning at the outside. The more important point is to ascertain who are entitled to put on the cassock. There is something mysterious in the instinctive reluctance of Ministers to assume the emblems of the clerical office.

At a dinner given to Lord Ashburton by the Phi Beta Kappa Society of Cambridge College, the following original song was sung by members of the Society :—

"The Pilgrim oft, in days of old,
Turned from the weary road,
Where, guarded by some rude hewn cross,
The fountain's current flowed.

His hot thirst quenched, his forehead cooled,
Before the shrine he fell.
To bless in prayer the name of him
"Who built the cross and well."

"We in our weary pilgrimage
Have turned aside to day ;
For thick upon our sandals, lies
The dust of life's hot way,
We drink of Wisdom's healing wave
In Friendship's sacred dell,
And bless the memory of those
"Who built the cross and well."

Since Easter twenty persons have abjured Protestantism at Munich.

Discovery of Important Historical Records.—In the third report of the Deputy Keeper of the public Records, Sir F. Palgrave gives intimation of the discovery of the legal records of the trial of Queen Anne Bullen, documents which were supposed to have been destroyed, but which have recently been discovered among the records of the Court of Queen's Bench, and whose absence materially impeded the narrative of the historian of the eventful reign of Henry VIII. The list of these records is highly interesting to the literary world.—*Liverpool Albion*.

The Frankfort German Journal contains the following correspondence from Stockholm, August 2d : A great religious excitement is now prevailing in several dioceses. Two young girls have prophesied that the last judgment is to take place in a month.—A real mania for preaching prevails, twenty-four persons constantly employed in making sermons. On the 10th of July, at Eksrote, more than three thousand people came from all parts of the country to hear the preaching. Many people have taken off their clothes, their rings, and their ear-rings and trampled them under foot, saying that such things were only the devil's ornaments. A soldier collected a quantity of these articles of gold which had been buried. This religious phrenzy seems to have reached its apogee.

The Millerites this time are making the most of the few months left between this and the end of the world. To-day the Elder himself was to be at Taunton to "give the midnight cry," and "to wake up the sleeping churches and ministry, without distinction of party or denomination." Our readers may not all know that Elder Miller is a New Yorker, and was for many years a farmer at Lowhampton, one of the western towns of the State. The Elder insists that the coming year will see the world destroyed by universal fire. The Second Advent of our Saviour will follow—he will come in person. Many agree with the Millerites as to the second coming of Christ, but there are few ready with them to fit the month and the year.

We ought not perhaps, to omit the following little worldly matter which accompanied the call to the notice of the meeting holden to-day at Taunton :—"All who can"—we quote from the handbill—"are requested to provide themselves with tents and provisions ; those who cannot, can be accommodated at the Boarding Tent at \$2 per week for board and lodging."

From the Cincinnati Telegraph.

The Catholic church has had enemies to contend with during her career of centuries since Christ, some remarkable for the cruelty with which they wielded the sword against all who professed her doctrines, and some without the physical ability to persecute, but, with all the malignity of Nero. Amongst these latter there is no one whose name is found on the page of history, so violent, so insane in his unholy prejudices against Catholics as Mr. John Wesley. The spirit with which he opposed the struggles of the American people in the revolution, shews the small regard which he entertained for humanity when oppressed by a tyrannical government, and if he was so hostile to his own countrymen, we need not be surprised at the astounding bigotry which he evinced against the Catholic Church. In this he had not only the prejudices of education to aid him, but also the vindictiveness which he cherished for a faith, amongst whose people he could not introduce his novelties—a faith which classed him with the other heretics who have risen up from age to age to confound christianity by their dissensions, and tear the seamless robe of the Saviour.

Wesley, it is well known, was the friend, the advocate of the Protestant association, through whose pious efforts aided by Lord George Gordon, London was almost destroyed by a mob and the government endangered. This association had issued an address to which some friend of charity published an answer, and the fury of Wesley was excited to the highest degree, at his attempt to ask for the few Catholics then in England, some token of mercy or of favor; violent and malicious as his own works prove him to have been, his defence of the association exceeds them all in the expression of his bigotry and the intensity of his hatred. The following is a specimen of the language which he used on the occasion.

"Suppose every word of Pope Pius's creed to be true; suppose the council of Trent to have been infallible; yet, I insist upon it, that no government not Roman Catholic, ought to tolerate men of the Roman Catholic persuasion. I prove this by a plain argument, let him answer it that can!!! That no Roman Catholic does or can give security for his allegiance or peaceable behaviour, I prove thus: It is a Roman Catholic maxim, established not by private men, but by a public council, "that no faith is to be kept with heretics," whether private persons avow or disavow it, it is a fixed maxim of the church of Rome. But as long as it is so, nothing can be more plain, than that the members of that church, can give no reasonable security to any government for their allegiance or peaceable behaviour. Therefore they ought not to be tolerated by any government, Protestant, Mahomedan, or Pagan!

You may say "Nay, but they will take an oath of allegiance." True, five hundred oaths; but the maxim, "No faith is to be kept with heretics" sweeps them all as a spider's web.

Again. "Those who acknowledge the

spiritual power of the Pope can give no security of their allegiance to any government; but all Roman Catholics acknowledge this, therefore, they can give no security for their allegiance!

The power of granting pardons for all sins past, present and to come, is and has been for centuries one branch of his spiritual power!

But those who acknowledge him to have this spiritual power, can give no security for their allegiance: since they believe the Pope can pardon rebellions, high treason, and all other sins whatsoever!

Oaths and promises (of allegiance) are no security; they are light as air, a dispensation makes all null and void. Oaths are no security at all; for the Priest can pardon both perjury and High-treason."

Wesley then goes on to complain that the Catholics were allowed "to build chapels to preach openly and made numerous converts." He then tells the following exquisite story—a story worthy of lips polluted already by such monstrous lies.

"Some time since a Romish Priest came to one I knew; and after talking with her largely, broke out "you are no heretic—you have the experience of a real christian!" And would you, she asked, burn me alive?" He said, "God forbid!—unless it were for the good of the Church?"

The celebrated Father O'Leary had the courage notwithstanding the danger to which it exposed him, to reply to some of Wesley's base calumnies on the persecuted Catholics of England and Ireland. He execrated the wretched man so fully, that Wesley in a short time after published a new tract entitled, "A disavowal of persecuting Papists!" Listen how he whines beneath the lash of his castigator.

"I agree that not only many of these in former ages were good men (as Thomas a Kempis, Francis Sales, and the Marquis de Renty) but that many of them are so at this day. I believe I know some Roman Catholics who sincerely love both God and their neighbor, and who steadily endeavour to do unto every one, as they wish him to do unto them."

To compensate in some degree for this much truth which he was in a manner compelled to utter, he gives us another specimen of the facility with which falsehood could be concocted in his heart.

"On Friday last I dined with a gentleman whose father, living in Dublin, was very intimate with a Roman Catholic gentleman. Having invited him to dinner one day, in the course of conversation Mrs. Gr— (Wesley took good care to conceal the name) asked him, "Sir, would you really cut my husband's throat, if your Priest commanded you?" He answered honestly, "madam, Mr. Gr—is my friend. And I love him well: but I must obey the church!"

"But still, says pious John Wesley, be their principles what they will, I would not persecute them." And the Romanists never have been persecuted in England since I remember. They have enjoyed a full toleration. I wish them to enjoy the same toleration still—neither more nor less." A statement so utterly at variance

with all history, which could be refuted by any page in the bloody statute book of England, proves John Wesley to be either an insane man, or one given up body and soul to the Great Sophist—the Father of lies. In this strain he denounces the Catholics wherever they happen to cross his path, and since he was the founder of Methodism, need we not be surprised at the tone of virulent hostility with which the Preachers and papers of that new sect inveigh against every thing connected with the Church against which "the gates of hell shall not prevail."

In a letter which he addressed in December 1777 to Brother Benson he uses these words. "I believe the Romish Antichrist is already so fallen, that he will not again lift up his head in any considerable degree.... I therefore concur with you in believing that his tyranny is past, never to return."

How happily does the history of a few years confound this false prophet! Not only have the wicked penal laws been repealed, but the Legislative halls are open to Catholics, they are admitted to the privy Council of the Monarch, they are multiplying exceedingly throughout all the land; Churches and Seminaries and Convents are springing up in nearly every County of England, whilst Methodism has reached its highest point and is already sinking into that oblivion which must finally confound the works of men. Last year 2500 members in England deserted Methodism! If the meek Wesley hated us so violently whilst pressed down beneath the weight of a tyrannical government, how would he gnash his teeth could he come up and survey the aspect which his country now presents to the world. May the good cause prosper, for the further it will be removed from the principles of John Wesley, the more it will correspond with human liberty, with exemption from persecution, and with all the saving truth of the Gospel.

From the Dublin Review.

PROTESTANTISM AND THE ANGLICAN CHURCH.

Is the Anglican Church, by law established a portion of the Church Catholic; or is it one of the Protestant communities which occupy parts of Europe; or finally, is it neither one nor the other, but a middle state, detached from the latter yet not attached to the former, floating and drifting between the two; now nearer the one, and now the other; nay, by one salient angle approaching this, and at the same time, by another well nigh touching that? Surely these are important queries: surely too they cannot be incapable of solution. And yet, though to the importance of the enquiry all will assent, on the facility of satisfying it many will differ. We hardly hope to succeed: but we think the work before us will afford us many data for putting the true question somewhat tangibly before our readers.

But first let us ask ourselves, whence arises this great difficulty of deciding? Entirely, we reply, from those the enquiry most concerns. Ask every one in communion with Rome, if he be or be not

a Catholic? If he answer "No," he is none of ours; he virtually excommunicates himself, he is an apostate at once. Ask each of the first hundred members of the Establishment whom you may moot coming out of a parish church, if he be a Protestant, and a hundred to one he answers "Yes," and glories in the name. Rise in the scale of your interrogated. Go into the universities or learned assemblies of the two communities: to similar interrogatories put to ours, you receive the same unvarying answer. Every one that you ask, confesses himself a Catholic. Try the other side, the chances have increased in favour of variety of replies. Some at once reject the name of Protestant with scorn, and will bear only that of Catholic. Others still glory in the more common designation, and consider the title of Protestant a watchword of their Church. A third class are willing to compound the matter; and hence the monstrous chimera of "Protestant-Catholic," to which, among other portents, the prolific energy of modern religion has given birth. Presume, if you please, to ascend higher; on the one side all is unanimity, every bishop enjoying the "grace and communion of the Apostolic see" is Catholic in outward profession and inward conviction; poll the entire body, and you will not find one exception. Will our Anglican neighbours agree to do the same? Or will they abide by the result? The majority of the Bishops of their establishment would avowedly accept the epithet Protestant; their charges and other demonstrations of opinion will justify this conclusion.

At first sight, or under ordinary circumstances, we might appear to possess, in these facts, if correct, the elements necessary for answering our queries. The body of the members of that Church established consider themselves Protestants; the bench of its bishops is considered, without protest against the imputation, to be almost entirely such. Of the intermediate class, a certain portion are for rejecting the name; an equal, if not a larger number, willingly adopt it. Surely a church so constituted can be justly considered and treated as Protestant. But against this mode of reasoning we know that a loud outcry would be raised by some;—a calmer protest entered by others. Authentic acts alone are held by them to bind the Church; neither the voice of the multitude, nor the individual declaration of bishops, is held sufficient. When brought to this point, we naturally ask—what manner of acts shall be deemed the authentic expositors of the Church's belief? "By what sort of declaration shall she be considered bound? Shall we be answered, "By a synodical decision?" If so, we assent; but ask still farther, "By nothing short of this?" Is it to be understood that a church professing to be a "branch of the Catholic," and, if so, endowed with apostolic vigour, with apostolic strength and boldness, may be so fettered, hand and foot, by the civil power, as to absolutely be deprived of every means of fulfilling her commission to teach all truth? Is her mouth closed, and is a seal

set upon her lips, as well as a chain fastened round her limbs¹ If the Church is kept dispersed, and no convocation permitted, does she cease to be the public instructor; has she forfeited, or may she dispense herself from, the duty of warning her subjects authoritatively, of condemning heretical or erroneous doctrines, of checking refractory or schismatical conduct? Surely not; the "*Ecclesia dispersa*," even speaking of national or provincial churches. It is not the place in which Bishops meet that gives them their authority; this is inherent in the episcopate; and, if they unite in declaration of doctrine, even without coming together, there is the voice of the Church, authoritative and plenary.

But is it necessary even to have this much in order to secure the authoritative teaching of a church? Those with whom we have principally to deal at least have taught us not. If one bishop of our Church—if St. Alphonsus Ligouri writes certain passages, and the rest of the church makes no opposition, and rejects and condemns them not, we are told we must allow such passages to be considered as the authoritative teaching of our church. Be it so; at least we shall have a precedent not without its value for another case; but we are willing to have something more required. While, therefore, we will not allow that the active suffrages of all the bishops are requisite to give us the decision of a Church, we will be content that some authoritative form should invest such partial declarations as we would stamp with the weight of the entire hierarchy. Let us put a case. We wish to ascertain what the belief of a national church is on a given point. Men's minds are greatly agitated on the subject; the people from many sides press for a decision. Some denounce one view as heretical; some the other. The church is rent in twain, and its teachers proclaim contradictory doctrines. The Bishops, as is the case in France and in Spain at this moment, cannot meet to deliberate and consult: but yet, whenever they have occasion to speak on the important subject, they speak one way. They do not, perhaps, seek occasion to speak; but, when the occasion does come, their feeling, their teaching, their warnings, their denunciations, all go one way. Such, for instance, has been the conduct, during the last year, of the French bishops regarding education; every bishop that had a pastoral to issue, spoke on this subject, and the voices of all were in unison. Such is the conduct of the admirable episcopate of Spain at this moment, with respect to the dreadful measures of Espartero's irreligious government for destroying the authority of the Holy See. Each one raises his voice as best he may: one is, a memorial to the Cortes like the Bishop of Tuy, another cries out from his place of exile; a third, perhaps, from his prison. But they are good shepherds; their sheep know their voice, and they follow them. No one doubts which side the Church of Spain holds in this matter; it is evidently that on which its bishops have declared themselves. The silence of the other bishops does not go against

this decision; because we know that they would speak out and protest if they differed from their colleagues; it would be their duty to do so if they thought they were misleading the nation; and bishops are presumed to know and do their duty.

However, let us not be content with even these demonstrations of sentiment. Let us farther suppose that the Primate of the country comes forward to direct and conduct a public act, necessarily involving certain religious views. We will add two conditions to our statement of the problem. First, it shall be an act in which he officially acts as Primate—as the first bishop in the Episcopate—as its hierarchical chief, representative, and procurator. Secondly, it shall be one in which he alone can act; that is, one in which individual bishops could not all take a part, so that he must here be their organ. Under these circumstances the Primate takes a certain course, which pledges him directly and entirely to a certain side of conflicting ideas. Upon this the rest of the bishops remain silent; not a remonstrance is made, not a caution is entered, not a thought of dissent is insinuated. We say that the body has acquiesced in the decision of its head; the suffragans are with their Primate; the national "*Ecclesia dispersa*" has chosen its side. If not, when can such a choice be verified? But, if this be not enough, let us add more. Let us, then, suppose a justification of these views to be published by that Primate, and by some very leading bishop in the Church, and yet no protest, no censure, no hint of difference of opinion from their episcopal brethren. If all this does not fix upon a church its side, in a controverted case, we fairly give it up, and say that there are no means by which such a conclusion may be reached under ordinary circumstances. In other words, either a Church can have no means of teaching what it holds on a controverted point, when circumstances do not allow its bishops to assemble, or here we have the most obvious and probable meaning.

Let us now come to the application. Our inquiry is, whether the Anglican Church can be considered Catholic or Protestant? First, then, we must see what we are to understand by the two terms. By Catholic, we of course mean that church which is in communion with the Holy and Apostolic see of St. Peter, and acknowledges his successor in it as the Head of the universal Church. But the High-church theology will not admit this definition; but considers the "orthodox" (that is the separated or schismatical) Greek and Russian Churches, as well as the other oriental churches (though in truth all infested with Nestorianism or Eutychianism), as entering, with the Roman communion, into the composition of the Church Catholic. Of this church, they will maintain the Anglican to be a component part; as "essentially one with all other churches of kindred origin, both Greek and Latin." Protestant Churches all agree in considering to be the Lutheran, Calvinist, and other churches on the European continent, not in communion with the Holy See,

nor belonging to the Great rite. Now the question is, even taking the Oxford notion of the Church Catholic, is the Anglican established church to be considered as belonging to it, and not rather to the Protestant family? To this question we wish to apply the tests above given.

And, first, how have the bishops, on occasion given, declared themselves? Let last year's episcopal charges speak.—Scarcely one, if one, who had occasion to issue such a document, failed to touch, to say no more, on the controversies which divide the Anglican world; and all to a man took the Protestant side. Here is a real case, similar to the one before proposed of the French or Spanish bishops. It is not necessary to quote them individually; we referred to them in our last number; we may content ourselves with the complaint of those on whom their censure fell. Dr. Pusey, in his letter to the Archbishop of Canterbury, analyzes these charges: and, though he does not admit that the bishops have properly understood the doctrines of his school, yet he fully shows that they have all condemned them as far as they did. "Thus I know," he writes, that the mildest charge which was delivered in the past year, and which does in a very kind way recognize services which we have rendered, yet because the bishop goes on to point out at greater length some, though fewer and subordinate, points which he considers erroneous, has appeared to be a condemnation." This alludes to the Bishop of Ripon's charge; and the learned writer then goes on to speak of those issued by the bishops of Chester, Winchester, Gloucester, Durham, and Calcutta. The Bishop of Durham's charge was not published by himself, but was taken down in short-hand; the bishop of Lichfield did not at all publish his; but, if we are rightly informed, he, too, sufficiently declared his Protestant views upon existing controversies. Here, then, we have every bishop who had an opportunity fairly presented him of stating his opinions, taking one side. We could not expect them, if they thought their brethren wrong, to throw the counterpoise of their solemn protest into the other scale, and so prevent Protestantism from preponderating in the councils of the establishment. But not a tongue stirred, not a hand moved; the silent consent of some was added to the expressed sentiments of the rest. Mr. Palmer allows that "the spirit of Protestantism seems undoubtedly to be dominant, both among dignitaries of the establishment and society at large;" and that "people abound who, though in full communion with the church, nay, though priests, or rather ministers, or bishops, or even archbishops, yet publicly disclaim Catholicism, and invite, and even urge their brethren to quit the "Protestant establishment," on the ground that it is absolutely dishonest to hold Catholic principles within its pale." "It is not unnatural, he concludes, "for persons to suppose that a church can scarcely be Catholic whose rulers do not consistently and unequivocally assert to themselves that holy title, and which is viewed as a mere political establishment of Protestantism by the civil government." We think not

indeed. It would rather be hard enough, on the contrary, to find a process of reasoning whereby any one could convince himself that a church, indifferent to the title, would be considered, justly, Catholic, still less a church, in which dignitaries, ministers, bishops, and archbishops; publicly disclaim Catholicism, &c.

"But, (says Mr. Palmer) as long as I can reject Protestantism thus publicly, as I now do, as a member of the Church of England, and profess to be merely and simply a Catholic, so long will I continue to pray that I may have grace to continue steadfast in that way of salvation." (p. 10). In other words, as long as one is allowed to call himself a Catholic, and yet not be rejected by that establishment, yea even at the same time condemning in the strongest terms Protestantism—the church itself may be considered as "intrinsically Catholic." In the sentences immediately preceding the one just quoted, this fervent deacon had written as follows: "Certainly I am for no middle ways, as you will understand when I tell you plainly, that for myself, I utterly reject and anathematize the principle of Protestantism as a heresy, with all its forms, sects or denominations. And if the church of England should ever unhappily profess herself to be a form of Protestantism (which God of His infinite mercy forbid), then I would reject and anathematize the Church of England, and would separate myself from her immediately as from a human sect, without giving Protestants any unnecessary trouble to procure my expulsion." (p. 9). But this reasoning will not do. The standard of a church's orthodoxy must be rated by the minimum, not by the maximum of faith, which she will allow within her confession. The lowest scheme of opinions which she tolerates must determine her character, not the highest. Had, for instance, the body of the French bishops freely permitted any one that pleased to hold and teach Jansenism, had they proclaimed it in all their pastorals,—nay, had they refused ordination to none that professed it, but had to some who rejected it, the Church of France would have been Jansenist, even though individuals had continued to hold the truth and denounce error. It is as with a form of government—it may be democratical, although it allows the noble to descend to the level of the people, and thus exclude them from a share in the state; but a determined aristocracy will not admit the plebeians to sit with princes and rulers. And so, a truly Catholic Church cannot brook the co-existence of Protestantism within its pale: but a Protestant establishment takes all in,—Socinians, like Hoadley, on one side, and Catholicity-inclined minds like Dr. Pusey, on the other. But this very circumstance proves that it cannot be Catholic. Catholicism is homogeneous, Protestantism heterogeneous: the one compact and united, the other vague and loose: the one inflexible, the other pliable and elastic. The one is unvarying in standard of purity, the other admits into its circulation every degree of alloy, yes gold in the base mixture does not redeem its character; this it must draw from the

inferior, not from the superior metal—it is a debased compound after all. And the same must be said of that Church in which it is admitted that Protestantism, with all its lowness of standard, its coldness of feeling, its selfishness of principle, is so thoroughly mixed, kneaded and incorporated, rises to its surface in episcopal manifestations, and penetrates its mass. The bright grains of Catholic truth or feelings which sparkle amidst the viler elements, only excite shame to see them so thrown away and disgraced; they do not stamp upon the motley heap the note of standard purity.

The conduct of the bishops* in the Anglican Church, seems therefore to offer us one very clear criterion for deciding on its actual Protestantism. But in ancient times, we fancy that there could have been very little difficulty in deciding such a question. There are churches existing which the Anglicans admit to form collectively the Church Catholic. There are on the other side certain congregations of Christians commonly known as the Reformed or Protestant Churches. We wish to know to which the Anglican belongs. This question would, in olden times, have been put—"with which are you in communion?" It is the Spanish and Italian proverb realized; "tell me with whom you go, and I will tell you who you are." Yes, with which body of Christians is the Church of England in active communion? This surely is the vital question. Now as to the best means of resolving it.

* We have lately noticed repeated censures especially in some Catholic periodicals, on the application of ecclesiastical terms, as "Church," or "Bishop," to the Anglican establishment; as though their use implied a recognition of the rights usually attached to such things or persons. Such a view we deem quite exaggerated. The term "Establishment" does not comprehend as much as the word "Church," namely the members as well as the rulers. And as the legal title of certain persons in the country is that of "bishop," it would be needlessly uncourteous, as well as extremely inconvenient, to use a periphrasis every time one wanted to designate the persons usually known by the title. The constant recurrence of such phrases would render a book or article unreadable, besides the certainty of its being flung away in disgust by many who otherwise would have been readers. Things get names and persons get titles, and one gives them in social good-breeding without thereby pledging oneself to any judgment on their propriety. One may talk of king George I. or king William, and speak of the "Reformation," and believe it to be exactly the contrary. Now if, from fear of appearing to acknowledge the truth and rightfulness of things belonging to Anglicanism, we refuse to employ terms applicable strictly only to the Catholic Church: if, in other words, we banish every word indicative of ecclesiastical authority or rank (for rectors, curates, clergymen, deacons, all would go with bishops), we really must invent a new system of terminology for treating of such matters, and that at the risk of not being read. The same must be said of a hundred other terms, if we refuse to employ the word "Church," for doctrine, faith, communion, confirmation: and many other expressions in current use, must be rejected as well, when speaking of those to whom we do not allow the prerogatives of a church; or we must encumber them every time with the elegant qualifications of "pseudo," or "so-called," which we wish to spare our readers and ourselves. But, in truth, we do not find in the writings of the fathers this difficulty in applying similar terms to those in whom they did not believe that they could be literally and properly fulfilled. We do not feel ourselves called on to refuse a courtesy which they granted.

The communion between churches, does not imply that all their members are in active intercourse, nor that the communion itself should be carried on by daily, nor by even frequent acts of recognition. Anciently, the chief pastor of each was charged with this duty; he was the organ, the instrument of such relationship. The patriarchs communicated with each other; and so long as they did so, the whole of their provinces were considered as partaking in the privilege. In like manner the archbishops were supposed to take charge of a similar duty for their jurisdictions. If Carthage kept communion with Rome, its suffragans were on the same terms. When therefore a metropolitan acts in this matter, he virtually represents the Church. And if that Church, that is its bishops, do not protest against his act, they virtually approve of it, and become parties to it. Now, within these few months, the archbishop of Canterbury, who, in certain letters commendatory issued by him to Dr. Alexander, styles himself "Primate of all England and Metropolitan," has clearly entered into certain relations with the greatest Protestant Power of the continent, upon a matter ecclesiastical, in the strictest sense of the word, namely, the appointment of a bishop at Jerusalem.

In this matter we must now go, though with different feelings from those with which the appointment was viewed a few months ago. We must premise, therefore, that the impolicy, or indelicacy, or folly of the transaction has nothing to do with our present investigation. It is nothing to us just now, whether the scheme of planting a slip from the supposed "branch of the Catholic Church," called "the United Church of England and Ireland," on Sion's holy mount, was or was not most uncanonical, and a gross attempt at usurpation; nor whether the idea of sending a bishop, to make up a church of chance-travellers, prospective Jewish and Druse converts, and Anglicanised Confession-of-Augsburg men was not chimerical and uncanonical; nor even whether the most dignified and edifying way of exhibiting "the spectacle of a church freed from errors and imperfections—holding a pure faith in the unity of the Spirit," was to send a married bishop, with an infant family prating round his knee, among the mortified ascetics of the east. Furthermore, it interests us not at this moment to ascertain, which of the two reports be true—whether he has been graciously and respectfully received, or welcomed with hangings in effigy and pelting of stones, except that we hope not the latter, both for the sake of humanity and personal charity towards a man who has let himself and his family be drawn into this miserable plot: and, still more, because we should indeed be sorry and mortified to see so unworthy a transaction reckon among its incidents even the semblance of a martyr's crown; off the ground which Stephen watered with the first Christian blood, profaned by a mockery of his testimony—in favour, too, of Protestant intrusion. But our present purpose is to sift this affair with reference to our inquiry into the Protestantism of Catholicity of the Anglican Church.

From the N. Y. Freeman's Journal.
WHY ARE THE CHURCHES CLOSED?

A singular debate occurred recently in the British House of Commons, on the propriety of keeping the churches closed six days in the week. One Hon. Member in his zeal for the welfare of sinners' souls, quoted largely from Horace Smith's beautiful Ode on the same subject. He is reported to have said— "He thought there was no objection to the opening of Churches to the public; the inspection of the pictures and the sculpture was eminently calculated to produce a devotional feeling. A friend of his, a member of that house, after visiting Westminster Abbey, remarked that Catholicism had erected that magnificent building, and that Protestantism had added the spikes and deformities with which it is now disgraced."

This anecdote conveys a severe reflection, but the Hon. Member furnished another anecdote. He said—

"Dr. Johnson had himself recommended the practice of keeping the Cathedrals open, that individuals might repair thither for the purposes of devotion. When his friend Boswell was in St. Paul's with him on one occasion shortly before he was about to leave this country, Dr. Johnson said to him, "there is the altar of your God; you are about to leave your native country, approach it and solicit His protection before you leave the land."— Now comes the general question—why are our Churches closed?

What! shall the church, the house of prayer, no more,
Give tacit notice from its fasten'd portals
That for six days 'tis useless to adore,
Since God will hold no communings with mortals!

Why are they shut?

Why are our churches shut with zealous care,
Bolted and barred against our bosom's yearning,
Save for the few short hours of Sabbath prayer,
With the bell's tolling stately returning?

Why are they shut?

Are there no sinners in the churchless week
Who wish to sanctify a vow'd repentance?
Are there no hearts which fain would humbly seek
The only balm for death's un pitying sentence?

Why are they shut?

Are there no poor, no wrong'd, no heirs of grief,
No sick, who when their courage falters,
Long for a moment's respite or relief
By kneeling at the God of Mercy's altars?

Why are they shut?

Are there no wicked, whom, if tempted in,
Some qualm of conscience or devout suggestion,
Might suddenly redeem from future sin?
O, if there be, how solemn is the question—
Why are they shut?

"Yes,"—continued the Hon. Member,— "there are thousands of sinners in the churchless week of England—thousands of the poor, the wronged, the heirs of grief, the sick, and alas! the wicked; to them the opened portals of the church might be the humble means of leading to the refreshing fountain of consolation and conciliation. It is indeed a solemn question—"Why are they shut? Why cannot the British mechanic enjoy a kindred privilege with that of his christian brother, in foreign lands, as saith our poet:—

In foreign climes mechanics leave their tasks
To breathe a passing prayer in their cathedrals:
They have their week-day shrines, and no one asks
When he would kneel to them and count his bead-rolls.

Why are they shut?

Seeing them enter sad and disconcerted,
To quit those cheering fanes with looks of gladness—

How often have my thoughts to ours reverted!
How oft have I exclaimed in tones of sadness,
Why are they shut?"

This desire to have the Protestant churches open during the week is another symptom of the tendencies of Anglican Protestantism

towards at least the discipline, if not the faith of the church. Except in this light, we think the proposition foolish enough. If carried out it would serve only to increase the wages of the sextons, not the number of worshippers. A few old women, and some very young ones, might be found in each parish, who would go to the church to pray, whenever they had nothing else to do, but there the thing would end. As children say of a fine coat, "a Sunday-go-to-meeting-coat," so is Protestantism a "Sunday-go-to-meeting" religion. With wife and family, and a Bible displayed as ostentatiously as a Pharisee's phylactery, it loves to march through the streets on "Sabbaths," with sanctified visage and measured pace, morning, afternoon and night, to "divine service;" but that done, it rests from its labors for an entire week. The true religious spirit which consecrates of every day a portion to devotional purposes, and which attends a man every where, in his closet, as well as in the world, is unknown to Protestantism.— Yet of the Catholic whom it may observe on a "Sabbath" with the open brow and cheerful smile, which bespeak a mind at peace with itself and its Creator, it will snuffle out with upturned nose and eyes; "Behold the Sabbath breaker—thank God, I am holier than he." Yet the "Papist" does every day in the week, what the Pharisee does on one only.

Persecution in the olden Time.—The following curious document, for which we are indebted to a valued correspondent, is a specimen of what was done in the good old times:—

A special release granted by the Crown, 24th Jane, 1634, to Sir Edward Cary, Knight, with a grant to Thomas Risdon, Esq., and Christopher Maynard, Gent.

WOLSELEY.

Sir Edward Cary, of Marldom Knight., was convicted in Law, on the 16th of March, (1629,) of being a recusant. In virtue of a writ from the Crown office, an inquisition was taken 1st October, 1630 in the parish of St. Thomas the Apostle, by John Davye, Esq., High Sheriff of Devon, by which it was certified that the said Sir Edward Cary was seized of and in

The whole Manor of St. Mary Church, of the clear value of	(per annum)	£5	0	0
The Manor of Coffinswell,		3	6	8
The Manor of Northlewe,		5	0	0
The Manor of Ashwater,		10	0	0
The Manor of Bradford,		5	0	0
The Manor of Abbotesham,		5	0	0
The Manor of Stockley als Meath		2	6	8
Of a Messuage and Tenement, and 90 acres, called Estkinber,		0	10	0
Of a Messuage and Tenement, and 44 acres, called Middlelake,		0	10	0
Ditto, and 91 acres, called Monchhouse		0	13	4
Ditto, and 53 acres, Dobles Thorne,		0	10	0
Ditto, and 55 acres, Goston or Gason,		0	6	8
Ditto, and 70 acres, Yeo in Allington,		3	6	8
Ditto, and 53 acres, in Cockington,		0	9	0
A third part of a Cottage in Bedyford,		5	0	0
6 acres in Aishenage or Alverdiscott,		0	5	9
27 acres in Westland, Cherybere, and Dalton,		0	10	0
37 acres in Parvaocott, Thornadon, and Peworihy		1	13	4
12 acres in Instowe and Brade-worihy,		0	9	0
120 acres in Westweeke and Bondehouse, in Lamerton and Broadwoodwiger,		5	0	0

As Sir Edward Cary had not paid since his conviction the penalty of 120 per month

King Charles I. was entitled by law to take, seize, and enjoy all the goods and chattels, and two parts of all the said lands, tenements, and hereditaments; but by letters patent under the great seal, dated 24th June, 1634, and enrolled in the Pipe Office, 20th October, that year, his Majesty was pleased to cancel and pardon all arrears to the said Sir B. Carey, his heirs, executors, and administrators, and to lease the said estates to Thomas Risdon and Christopher Maynard, gent., to hold the same from Lady-day, 1632, during the term of 41 years, by the yearly rent to the crown of £136 13s 4d, to be paid at Lady day and Michaelmas, in even portions into the Exchequer. The said Thos. Risdon and Christopher Maynard, have full power and authority to lease and grant the whole or part of the recited estates to Sir Edward Cary, kt., or to any person or persons for his own use, notwithstanding the statute of the 3rd of James I., an act for the better discovery and repressing of Popish recusants, and so long as the said Edwd Carey shall pay the yearly sum of £136 13s 4d, both he and his wife are to remain unmolested by the Civil and Ecclesiastical Judges and Commissioners, and to be exempt from all pains and penalties by reason of their past recusancy, or their future absence from the Protestant church, chapel, or place of common prayer. "Ratione Recusantiae, seu absentie sure ab Ecclesia vel Ecclesiis, Capellis sive aliis locis Communis Precationis antehac seu in posterum."—*True Tablet.*

DECLINE OF SOCIALISM.—Mr. Owen has taken his leave for ever of Rose Hall, Hampshire, for America. The speculation, after expending upon it £37,000, has proved a decided failure. Mr. Owen left it a few days ago in a carriage purchased for him by two ladies; who, according to report, had lent him £7,000 towards completing "Harmony Hall." They now appear to resign all hope of principal or interest. It is further said that even the deposit money for Rose Hall has not been paid. The Hampshire breezes were getting troublesome to the father of Socialism; hence his sudden departure.—*Morning Post.*

INCREASE OF "POPEY IN GENEVA."—The progress which Popery has made at Geneva during the last thirty years has been great and rapid. A recent number *L'Esperance* gives some statistical details which show this in a very striking light. In 1814 there were in the city of Geneva only 800 Catholics; now they amount to 7,000. At this day, in 1842, the number of the two parties stand thus:—29,000 Protestants, and 14,000 Catholics. So that without any extraordinary addition being made to the numbers of the latter, according to the regular rate of increase, at no very distant period, unless something unforeseen prevent it, both city and canton must fall into the Papists. "Thus in less than forty years," says *L'Esperance*, "will Geneva, pre-eminently the Protestant canton—Geneva, the bulwark of the Reformation—Geneva, the city of Calvin, become a pendicle to the see of Rome."—*Protestant Print.*

☞ We are happy to learn that the Rev. J. H. McDonagh, the esteemed Catholic Pastor of Perth, has again returned to this country, in renewed health and spirits. We learn from a correspondent that nothing could exceed the joy and affection which was evinced on his arrival by his devoted parishioners.

OBITUARY.—We lost an excellent and promising young divine, on the 20th ult., by the death of Mr John Kirwan, at the Presbytery of the Rev Mr Lefevre, L'O-rignal; and who, for the last 10 years, was a student of Montreal College. He was born in Ireland, and came to the United States at an early age. He belonged to the diocese of Boston, where he resided before entering college, and where he has left a sister, the only relation he had in this country, his parents having died, leaving them both very young. He possessed talents of no ordinary kind, together with a fund of sound judgment, good sense, and religion. May he rest in peace.

W. D.

LETTERS AND CASH RECEIVED.

- Kingston—A McDonell, jr. 15s.
- Wellington Square—Jno O'Neil, 7s 6d
- St. Catharines—Rev Mr McDonagh, 25s.
- Daniel Cassidy, 7s 6d, also for John Cassidy, Peter Conlan, H. Carey, John Dolin, Daniel O'Donnell, David McEavey each 7s. 6d: and Peter Gulin and Chas. Mc Cartin, each 3-9.
- Waterdown—Mr Bernard and Thomas English, each 7s 6d
- Dundas—M. Duggan, 7s 6d.
- Chippawa—A Chisholm, 15s
- Ingersol—James Murdoch, 10s
- Brantford—J McLaughlin, 15s
- Newmarket—Rev Mr Quinlan, Wm. Wallis, and Wm Sullivan, each 7s 6d
- Bradford—James Wallis, 7s 6d
- Michillip—James McKearnan, 5s
- Sandwich—Very Rev Angus McDonell and C. Baby, 15s each.
- Chatham—Rev Mr Morin and Wm. Baby, Esq. each 15s.
- Penetanguishene—Rev Mr Proulx 15s.
- Etobicoke—Thomas Smith, 7s 6d
- Preston—Mr Calhoun, 5s
- Gore of Toronto—Patrick Freely, 7s 6d
- Ankersburgh—Rev Mr Yervais, 15s.
- Adjala—Rev Mr Bennet, 12s 6d
- Toronto—Bishop Power and Rev Mr. Hay, 20s., Major Swinburn, 7s 6d, Chas. Robertson, 15s. John O'Higgins, 20s. Mr McSherry 15s. and Mr McNamara 10s —Rev J. Cassidy, 10s
- Halifax—Rev Mr McMahon (Quebec) for Bishop Fraser and others, £7 10s

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 Grocers, or persons keeping Groceries under the same roof, and that the notice be continued in the said different papers until the regular licensing day, being the 20th December."

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

Startling Facts.

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

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

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

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

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

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

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

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

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

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

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

**COMSTOCK & CO'S
Concentrated Compound
Fluid Extract of
SARSAPARILLA.
FOR THE CURE OF**

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

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

LIN'S

CELESTIAL BALM OF CHINA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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,

Paris 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 Berlin Wool and Ladies' Work Patterns, kept constantly on hand.

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Pill-boxes, Looking Glasses, Picture Frames, &c., made to order on the shortest notice. King street, [next door to Mr. Kerr's Grocery.] Hamilton, June 28th, 1842.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

N. B.—The best of Hay and Oats, with civil and attentive Ostlers.

W. J. GILBERT

Hamilton, Sept. 15, 1842.

Cure for Worms.

B. A. FAHNESTOCK'S VERMIFUGE, Prepared by B. A. FAHNESTOCK & CO. Pittsburg, Pennsylvania.

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

The proprietor has made it a point to ascertain the result of its use in such cases as came within his knowledge and observation—and he invariably found it to produce the most salutary effects, not infrequently after nearly all the ordinary preparations recommended for worms had been previously resorted to without any permanent advantage. This fact is attested by the certificates and statements of hundreds of respectable persons in different parts of the country, and should induce families always to keep a vial of the preparation in their possession. It is mild in its operation, and may be administered with perfect safety to the most delicate infant.

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

The Subscribers deem it their duty to use the above precautions in order to guard the public against mistaking other worm preparations for their deservedly popular Vermifuge.

We have appointed Mr C C Bristol, No 207 Main St Buffalo, N. Y. our Sole Agent for Western New York & Canada West. The medicine can be obtained there at our wholesale Pittsburg prices. Terms Cash.

B. A. FAHNESTOCK & Co.

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

CAUTION

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

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

C. H. WEBSTER,

CHEMIST AND DRUGGIST King-Street, Hamilton,

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

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

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

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

Horse and Cattle Medicines of every Description.

Physicians' prescriptions and daily recipes accurately prepared.

N.B. Country Merchants and Pedlars supplied on reasonable terms.

Hamilton, May, 1842. 38-6m

Carriage, Coach, and Waggon PAINTING.

THE Subscriber begs to inform the Public, that he has removed his Shop from Mrs Slobell'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 Fross's Hotel.

HAMILTON.

Orders left at the Royal Exchange Hotel, will be strictly attended to.

HAMILTON, March, 1842.

SHIP & INN.

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

N. B. A few boarders can be accommodated.

Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE.

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

H. W. IRELAND.

Hamilton, Oct. 4, 1841.

PAPER HANGINGS.

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

THOS. BAKER.

Hamilton, Aug. 1, 1842.

WEAVERS' REEDS

600 STEEL AND CANE Weavers' Reeds, of the nece sary numbers for Canada use, for sale by

THOS. BAKER.

Hamilton, August 1, 1842.

PATRICK BURNS,

BLACKSMITH, KING STREET, Next house to Isaac Buchannan & Cos 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.

PRICE 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, Dunans
Rev Mr. Mills, Brantford
Rev. Mr. Gibney, Guelph
Rev. J. P. Dwyer, Lunenburg
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vorvans, Amherstburg
Mr Kevel, P. M., do
Rev Mich. MacDonell, [McLestown], Sandwich
Very Rev August McDonnell, Chatham
A. Chisholm Esq., Chippewa
Rev Ed. Gordon, Niagara
Messrs P. Hogan & Chas Calhoun, St Thomas.
Rev Mr. Snyder, Wilmet, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev Mr. Quinlan, New Market
Rev Mr Chestnut, Penetanguishene
Rev Mr Proulx, do
Rev Mr. Fitzpatrick, Ops
Rev Mr. Butler, Peterborough
Rev Mr. Lallo, Picton
Rev. Mr Brennan, Bellefleur
Rev T. Smith, Richmond
Right Reverend Bishop Coultin, Kingston
Rev Patrick Dollard, do
Rev Angus MacDonall, do
Rev Mr Bourke, Camden East
Rev Mr O'Reilly, Brockville
Rev J. Clark, Cornwall
Rev Alexander J. McDonnell, do
Rev John Cannon, Bytown
D O'Connor, Esq, J P., Bytown
Rev J. H McDonagh, Perth
Rev. George Hay, [St. Andrew's], Glenora
Rev John Macdonald, [St. Raphael], do
Rev John Macdonald, [Alexandria], do
John McDonald, Aylmer
Mr Martin McDonnell, Recollet Church Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia