

that there will be any lack of parsons? How, ere so, evil would it be for Ireland where labourers are so much needed, if surprised Ministers became scarce! But with the prospect of a rich Irish see, good Churchmen of the Sister Isle need not distress themselves with the thought of the probable extinction of the genus. There must be many blanks in this lottery; but the prizes though few, are so rich that the coarsest thirst for gold may be expected to inspire many a man's breast with the wish of being inducted to a Ministry enriching its chief pastors, if not its scanty flocks. In some schismatic mind a doubt may arise as to the motive in entering such Ministry, whether it be a love of filthy lucre, or a desire to win souls. Luckily for State endowment Churches, this is a point of little consequence. For whereas the parson, in this enriched succession, will have received as large a measure of the Holy Ghost from the ordaining prelate as that prelate received from his predecessor; and whereas, from such ordinations, Church offices are equally efficacious, whether administered to the Household of God, in food or poison, by sheep or by goat,\* it happily becomes a matter of no real consequence, whether the right-ly-ordained clergyman be a Minister of CHRIST or a Priest of BAAL.

Irony aside, is not such an accumulation of wealth from ecclesiastical offices a bribe to men of worldly principles to enter the ministry? Is it not likely to induce men of rank and power, but of limited or embarrassed fortune, to bring up for the Church their needy children, who cannot be provided for out of the family property, although it may be notorious that they have not one true qualification for the Christian Ministry? Is it not likely to fill the Irish Church with needy adventurers, with men hunting for a living, with perjured knees and drooping, who appropriating to themselves the emoluments of office, will leave to others the toils of duty? Does such a state of things tend to repress or encourage ambition, luxury, and love of wealth, in the servant of Him "who had not where to lay his head?" Which is most calculated to bring into the Church as the ministers of religion—men of converted hearts, or men of worldly selfish principles? What fish is this bait most likely to hook? Alas! how many a shark has it enticed into the Holy Church! They gained a living; and, this gained, the Church might go to rack and ruin for what they cared respecting her spiritual interests!

Since these Irish sees are not all of equal pecuniary value, and since they all recommend themselves to the ambitious, worldly, or avaricious, who have any chance of getting into any of them; is it not probable that the holder of an inferior one, instead of endeavoring to perform well the office of a Bishop in his own diocese, will be labouring in a very different vocation, that he may lay his grasping hand on the more valuable ones?—Prelates, if converted, are but men; and it were a severe trial of a good man's prin-

ciples to expose him to these chances of enriching himself and his family.—Will not such opportunities keep up a restless hankering among them for the superior berths? Are not ecclesiastics as easily moved by such considerations as civilians and military men, whose object is to reach a higher and more advantageous post? Is it not proverbial that few things gain by a translation except a Bishop? And in the struggle of these birds of prey for the best feathered nests, are the means employed the most honourable? Are they anything else than the retainers of great men? Are they not in general the most flagrant and obsequious toadies of the day? Can it be otherwise? Do men gather grapes of thorns or figs of thistles? As these sees are in the gift of the Crown, must not mitted heads sit at the feet of the Ministers of State, in hopes that the richest sop will be thrown to the most subservient spaniel, or the most petted lap-dog? And does not this open a wide door to the Christian Church for the play of the worst vices—ambition and subserviency, love of wealth and baseness of spirit, an assumption of spiritual offices and a pursuit of worldly objects? In all history, is there the record of more than one Bishop who declined walking up the ascending series of promotion? Will he who is on the lowest round of the ecclesiastical ladder, never cast a wistful eye to the uppermost? If, moved by ambition or mammon, he has succeeded in getting his foot on it, will he be very nice as to the means by which he may stride to its highest elevation? For the good of the Irish State Church, we would recommend, that, when next a return of the probates of Irish Prelates is moved for, all good Churchmen, who know that it is more prudent to keep the evils of all Church Establishments covered, than it is easy to reconcile schismatics to them when known, will come to the rescue of their Church in danger, by quashing the motion.

A simpleton, indeed, must he be who wonders that, with exceptions rare as a black swan, the members of the episcopate are thorough-paced Tories, observe one apostolic recommendation at least, by holding in abhorrence such as are given to change, and for conserving all things, and handing them down uninjured to a long and unbroken line of worthies. Would it not be very ungrateful to their foster parent, the State, to allow one drop of liberal blood to flow in their lawn sleeve covered veins? What change for the better can they wish? Who below the race of ROTHSCHILDS can, in these times, hope by trade to leave a fortune of £400,000? Spiritual merchandize alone can furnish these returns. And as for any change for the worse, they cannot be suspected of being friendly to that; for, though sufficiently disinterested to care but little about

\* Lord John Townsend is reported to have been made a Lord Bishop, though he had never so much as read Prayers. What godly and patriotic motive urged the Ministers of the day to capacitate this unordained man so speedily to ordain others? Lord John had nine votes. These nine votes constituted his qualification, and he was accordingly conducted to the episcopal throne,

themselves and their own families, it may be conceived that they have disinterestedness enough for their own order, to wish to leave the world no worse than they found it. They who can get such good things out of our present constitution in Church and State, must desire to conserve the goose that lays such golden eggs. Such fools as hard working men with large families or such wretches as the inmates of Union houses, having less income for one year than these prelates have for one day, may be so blinded to the excellencies of our constitution, as to wish to see some extensive changes; but these lordly pastors, not being Radicals, can have no worldly motive of desiring any change in a Church and State constitution which fattens so well any lean kind turned into its clover, and which remunerates with princely incomes officers whose principal business is to look well after their revenues, as they really have little else to do. What Charlist's mouth could not be instantly stopped, were he as well paid by Church and State principles for doing next to nothing?

We recommend the friends of the compulsory Church in Ireland to get these returns printed on true blue satin paper, in letters of gold, and posted on every Irish Catholic's cabin. Truth is never ashamed to show its face. In this case, it will be an act of policy. It will inspire among the Papists of Ireland extraordinary confidence in the Irish Bishops, and cannot fail to do more than any Government Proclamation, to put down the monster meetings, and deprive O'CONNELL of his influence. For the most ignorant Papist will readily conclude, that, as the Irish Bishops have reaped such a golden harvest from the soil, these Prelates, in whom gratitude is innate, will ever be contriving to manifest it to the sons of the soil. This conviction will bind the Irish Catholics to their Protestant Bishops in bonds, oh, how indissoluble! And should some one of the mass at any time express a doubt whether all the acts of the Irish Protestant hierarchy breathe a spirit of gratitude, and evince a due sense of obligation to them, whose ancestors founded these dioceses and enriched them, and who, perhaps might not be offended to see their own ministers, as the ministers of the majority, filling the episcopal throne, and receiving the episcopal emoluments; this will be a solitary case, doubtless. The Irish Catholics will have the good sense to perceive, & the good feeling to acknowledge, that their confidence in the grateful interest which the Protestant Bishops must take in their welfare, is all the greater, on the ground that the meek and self-denying Prelates of the Irish Church have so long been permitted advantageously to hold what they never had any just claim to possess.

**THE** Subscribers have received further supplies of Catholic Bibles and Prayer Books, &c: among them will be found

The Douay Bible and Testament  
Key of Heaven;  
Path to Paradise;  
Garden of the Soul;  
Key to Paradise;  
Poor Man's Manual;  
Catholic Catechism.

Sold wholesale or retail, by  
A. H. ARMOUR, & Co.,  
King Street, Hamilton.

December, 1842.

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Oils, Colours, Painting, Glazing & Gilding.

**THE** Subscribers, thankful for all past favours, desire to thank their Friends and the Public, that Messrs. HAMILTON & WILSON have recently retired from the firm—and that having considerably enlarged their old premises, and acquired greater facilities for carrying on their business, they are now prepared to manufacture any article, or execute any order in their line; and as they have assumed the entire responsibility of the business, they intend to put every kind of work at the lowest prices for Cash, or short approved Credit—hoping by strict attention to every department of their Business, to merit a continuance of the kind support they have heretofore received.

Feather Beds, Hair and Wool Mattresses, Gilt and plain Window Cornices, &c. made to order, to any design, and at short notice.

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**MARSHALL SANDERS,  
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King Street, Hamilton.

May, 1843.

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

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

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\* See Melville's Sermon on the Priesthood.