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## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JULY 6.

Latet Anguis in Herba.—There is a snake in the grass.

It is a little too much presumption in our *Gazette-man's* Protestant controversialist, to prescribe to us our task;—that of translating his ill-sorted, and worse applied, Latin scraps; and of reading over, and commenting upon, the Bishop of Oxford's charge. We are not so simple as not to know, that his sole motive is thus to annoy us; and like a serpent in the grass, to decoy us from our more useful tendency, and engage us in a fool's chase through all the wriggling mazes and dark perplexities of his rampant retreat. To show that his object is not to elicit or ascertain the truth, but to hoodwink and blind the ignorant and credulous, we give the 36th canon of the Council of Elvira in Spain, whose rules of discipline are the earliest known, in which the very reverse is decreed (respecting the clergy) of that which he has so positively asserted. In that canon, it was decreed, that Bishops, Priests, Deacons, and Subdeacons, should not cohabit with their wives. The Fathers in that council enjoin strict celibacy to all such; and forbid all ecclesiastics in the higher orders to have any woman in their families, except a sister or a daughter, (if they happened to be have been married before being ordained) and that, too, only if such female was a virgin and consecrated to God. This was but a confirmation of the common law ever observed by the clergy, more in virtue of apostolical tradition than of any express ordinance;—though scripture texts are not wanting to prove it to have been the discipline of the christian church from the beginning. So much for the accuracy of our Hamiltonian sciolist's quotations from Church History.

The tail of his article seems a grunt from another quarter—the *Gazette-man's* own. We never before heard the name of a *Mr Langtry*, schoolmaster. If he be, as we are told, the one located nearest us, so far from causing *Romish* children to be removed from his school, we have recommended some such to be sent to it, as being too far removed from the Catholic one. Still, is it not natural for Catholics to prefer sending their children to a Catholic school, as Protestants would to a Protestant one?

From the Rev. Mr. Bennet, now Priest of Adjalo, we have had no communication whatever—his papers are regularly sent to Cornwall, not having received any directions to the contrary.

The Right Rev. MICHAEL POWER, Lord Bishop of Toronto, arrived here on Saturday last, accompanied by the Right Rev. REMIGIUS GAULIN, and on Sunday was installed, when he got final possession of

the Diocese of Toronto, from the Right Rev. REMIGIUS GAULIN, Bishop of Kingston. Before the Parochial Mass, Dr. GAULIN briefly remarked, that it was usual to convey the Bishop-elect from his residence to the church by a procession. Accordingly, the male portion of the congregation, about 1500, including the children, proceeded from the church to the residence of the Rev. Mr. MACDONAGH, where the Bull, constituting him Bishop of Toronto, were read, and acknowledged by his predecessor. The procession then moved in graceful order to the Church, where the newly invested Bishop addressed the congregation in the most affecting and conciliatory manner. The whole day passed in solemnity, the evening service being ended by a luminous discourse from the Revd. Mr. WILSON, of Zanesville, Ohio.—*Mirror*.

On Tuesday last, the Right Rev. M. Power, Bishop of Toronto, the Rt. Rev. R. Gaulin, Bishop of Kingston, and the Rev. Mr. Hay, arrived here from Toronto on a visit to the Very Rev. Wm. Peter McDonald, V. G. The Right Reverend Fathers returned to their respective Dioceses on Thursday.

From the Brockville Recorder.  
To the Editor of the Cornwall Observer.

Cornwall, 20th June, 1842.  
SIR,—Having seen in the Cornwall Observer of the 16th instant, the account of the riot which occurred on the line of the canal at the Long Sault during last week, I was astonished at not finding amongst the names of those persons who repaired to the scene of the disturbance, that of an individual who preceded those mentioned, unattended by bayonets, and who, although he found the combatants still in the heat of passion and in a state of excitement, threw himself amongst them and succeeded in getting them assembled in the Catholic chapel close by, and by an impressive and appropriate Lecture, brought the whole to that state of submission and tranquility in which they were found by the company of Militiamen from Cornwall to quell them; I allude to the Rev. Alexander McDonell, the Catholic Clergyman of this parish.

The Rev. Geo. Hay of St. Andrews, likewise promptly repaired to the Sault on getting intimation of the Riot.

The respect and veneration which the Irish Catholics have for their clergy, and the control which the latter have over them, in even their wildest moments, are admirable traits in their character.

### JUSTICE.

#### THE BISHOP OF MONTREAL.

The Bishop of London's defence of the Bishop of Canada, in the House of Lords on Tuesday night, contains much matter to which, on account of its sectarian and priestly character, and its bearing on questions occasionally mooted in this country, public attention ought to be directed.

Lord Howden's statement of the Bishop of Canada's conduct is thus:—An Officer in Her Majesty's service died at Quebec He was at the time on public service with his regiment. His character and conduct was irreproachable. Desiring to perpetuate his memory, and show their own regard and regret, the officers of the regi-

ment caused a tablet to be engraved, with an inscription to that effect, and applied for permission to place it in the church.—That permission was refused, and apparently for no other reason whatever, than that the deceased did not receive the sacrament according to the forms of the Church of England. Such are the facts of the case, and they are not controverted.

The Bishop of London pleads that his episcopal brother of Canada has power to ordain "any regulation he may think fit to establish for the government of his diocese" that neither he nor any bishop is responsible to the House of Lords in this matter; that the refusal of permission to erect a tablet was in consequence of a determination by the bishop to allow no monuments in the church in memory of persons who had not been communicants at church; and that a similar exclusion, though there might be some practical difficulty, is very desirable for this country.

The conclusion, be it observed, does not rest on alleged immorality of the deceased. In the case in question there is no such allegation, but most honourable testimony to the contrary. Nor does it rest on any impropriety in an inscription. That is provided for by the regulation that every inscription shall be subject to the previous inspection and approval of the clergyman. It turns solely and barely on the fact of non-participation in the sacramental ceremony as performed in the Church of England. Monumental honors are to be confined to orthodox communicants.

And is this the noble mode in which the country ought to deal with those who devote their faculties and lives to its service, and who die in that service, afar from their friends and home? One by his courage in colonial service, may strike down the banner of rebellion or roll back the tide of invasion; another, by his wisdom, may heal the discord of parties, and establish the reign of loyalty in the hearts of alienated millions; and a third, by enterprise and philanthropy, may enlarge the region and empire of civilized life, reclaiming the savage and the wilderness: but in the scene of their deeds and their death, where their deserts might claim statues at the public expense, the honor of a monument is denied because they did not take the sacrament according to the rules of the Church of England. This is alike unjust to the nation's servants, and disgraceful to the nation's character.—The country is dishonored by any "busy meddling priest" who thus interposes with the pitiful posthumous persecution dictated by his sectarian peculiarities. We trust the Bishop of Canada will yet be taught, notwithstanding the haughty pretension of the metropolitan prelate, that he is responsible to the legislature of his country.—*Morning Chronicle*.

NON-DESCRIPT.—The Rev. R. W. Jelf, D. D., Secretary to the Archbishop of Canterbury, has ventured to suggest a new name for the English Establishment.

"Her character may be best defined, perhaps, by the term "Protestant Catholic Church." Protestant as towards Roman errors, and Catholic against the errors of Dissent, partaking of what is right and true in both, Protestant principally in her Articles, Catholic more specially in her Liturgy. The Protestant character of her teaching may be called an accident, the Catholic her essence."

Catholic Clergy in Naples.—The regular clergy in the kingdom of Naples consist of 23 orders, the members of which amount to 8,000. The number of secular clergymen is 10,000. All the bishops are nominated by the King and confirmed by the Pope.—*Catoli*.

### SPAIN AND PORTUGAL.

Lisbon.—"I was surprised on my arrival here to find religion even in the good state it is in. You would imagine from public appearances that no tampering had taken place. I miss nothing but the religious orders in their costumes or habits, which were plenty enough when I visited Lisbon 22 years past."—*Extract private letter to True Tablet, May 28th*.

It is said, that at Madrid during the feast of the Holy Sacrament, in the Church of St. Thomas, 25,000 persons approached the holy table. The *Castellano*, on this subject, addressing those who pretend that the people of Spain have grown indifferent to religion, says, that if such a fact does not demonstrate to them that the nation is Catholic, and desirous to remain Catholic, their mistake is very deplorable, and that the consequence of such an error must prove fatal indeed. Let us hope that the government of Spain will understand this language, and the meaning of these manifestations. Madrid, Santiago, Cadiz, and above all Valencia, have given striking proofs of the piety which still animates Spanish hearts.—*Catholic Advocate*.

Catholicism in Holland.—From a very interesting letter (written from Graves, Holland) which appeared lately in the *Univers*, on the above subject, it appears that a new Protestant paper of a bigoted nature, edited by fifteen ministers of different Protestant communions, has appeared in Holland and vomited forth the most atrocious calumnies against the Catholics. The latter body, however, have not been idle, having established a new journal, called the "Katholick," and increased the number of subscribers to the other Catholic papers. Talking of the convents the writer says, "Our province still possesses nine old convents, amongst which the convent of St. Agatha exists, ever since the year 1300. All these convents were on the point of being abolished by an ordinance in the year 1814, which forbade the admission of novices, but our present king withdrew that prohibition the very day of his coronation, on the 28th of November 1840. In consequence of this act of royal favor, the monasteries are now in a very flourishing state, particularly that of the Capuchins, near our city (Graves,) the Catholics of which were formerly visited by those good fathers, who were at all times, popular in the country, and whose convent, at that time did not form a part of the republic of Holland.

### ITALY.

Rome.—*New Saints*.—On the 16th of April last, the Sacred congregation of Rites, held its ordinary assembly at the Apostolic Palace of the Vatican. Among the numerous causes which had been discussed by his Eminence Cardinal Patrizzi, who presided in the absence of his Eminence Cardinal Sada, were two which he brought forward touching the reputation of the heroic virtues practiced during their mortal career, and of the miracles which it had pleased Almighty God to perform through their intercession after death, of the venerable servants of God, Jean Baptiste de la Salle, priest and founder of the