

Richard I. in his expedition against the Saracens: which vision, being declared to the troops, was to them a great encouragement, and they soon after defeated the enemy. St. George is usually painted on horseback, tilting at a dragon, under his feet; but this representation is no more than an emblematical figure, purporting, that by his faith and christian fortitude, he conquered the devil, called the dragon in the Apocalypse.

Though many dishonor the profession of arms by a licentiousness of manners, yet, to show us that perfect sanctity is attainable in all states, we find the names of more soldiers recorded in the martyrologies than almost of any other profession. Every true disciple of Christ must be a martyr in the disposition of his heart, as he must be ready to lose all and to suffer any thing, rather than to offend God. Every good christian is also a martyr, by the patience and courage with which he bears all trials. There is no virtue more necessary, nor of which the exercise ought to be more frequent, than patience. In this mortal life we have continually something to suffer from disappointments in affairs, from the severity of the seasons, from the injustice, caprice, peevishness, jealousy, or antipathy of others; and from ourselves, in pains either of mind or body. Even our own weaknesses and faults are to us subjects of patience. And as we have continually many burdens, both of our own and others, to bear, it is only in patience that we are to possess our souls. This affords us comfort in all our sufferings, and maintains our souls in unshaken tranquillity and peace. This is true greatness of mind, and the virtue of heroic souls. But alas! every accident ruffles and disturbs us; and we are insupportable even to ourselves. What comfort should we find, what peace should we enjoy, what treasures of virtue should we heap up, what an harvest of merits should we reap, if we had learned the true spirit of christian patience? This is the martyrdom and the crown of every faithful disciple of Christ.

Our well-wishing neighbor, the Editor of the Gazette, in his No. of the 5th inst. complains that, in addressing him, we use no complimentary, or respectful terms. We invariably do so towards the polite, the well-mannered and well-meaning of our kind. But who is this worthy claiming a right to be treated by us as a gentleman, a scholar, or a sincere advocate of the truth? One who dubs us all over with his vituperative nicknames of the most criminal and degrading import; such as *Idolatrours, Superstitious, worshippers* of the saints and angels, more than of God himself; nay, and *adversers* even of stocks and stones, the inanimate works of human hands! one who never styles us by our proper and well known names and titles, *Catholic, or Roman Catholic*; but who continually spits out against us the derisive appellations invented by the meek and modest authors of Protestant discordancy; the sharp and frothy hissings of the vexed snake in sight of its pursuers; such as *Papist, Popish, Papistical, Romish, Monkish, &c.*, preferring all the spiteful

ists and ishes of the snaky fiend, to the unoffensive epithets, and long-established terms, used by all but ignorant and ill-bred bigots, in their literary intercourse with each other. And this insulting scribbler of the dark and dangerous craft, who from his obscure nook in Hamilton, like a toad in his hole, mocks at the church of all ages and nations, would have us return him respectful compliment for his uncalled for abuse; and doubtless thank him for so gratuitously annoying us. A few words more with him, and we have done with him for ever.

"We have broadly stated our belief (says he,) that the priests of the Catholic church of England, (the Catholic church of England!!!) have power by their office, and apostolical succession, to give full absolution."—And yet he has labored to prove that no priest can absolve from sin!!! So much for his consistency. What a fury the blind bigot is in at the creed of pope Pius the 4th which he understands not!—That it is an article of the Catholic's faith, that perfect contrition frees from sin, without confession, we refer him to the 4th chapter of the 14th session of the Council of Trent. But as no one can be absolutely certain, without a special revelation from God, whether he is worthy of love or hatred—Eccl. ix. 1—recourse, when possible, must be had to the ordinary means appointed by Christ of being absolved, or freed from our sins. The lepers were always directed by him, though he could have cured them himself, to go and show themselves to the priests. And this is even the ordinance in the English church.

The praises given to his low Reformers for the breach of their solemn vows, are worthy of their admirers. Luther's doctrine on matrimonial purity cannot but edify them, when preaching he was heard to say,—*SI NON VULT UXOR, VENIAT ANCIILLA—If the wife refuses, let the maid come.* In this chaste spirit, did he, and his truckling compeers, Bycer, Melancton and others, the most celebrated theologians of his new school, grant a formal licence to Phillip the Landgrave of Hesse, to marry, according to the gospel, and keep, along with his first wife, a second, more young and buxome one. How different was the conduct of the Roman Pontiffs, who, rather than sanction the libidinous propensities of Henry VIII., allowed him and his kingdom to be separated from the Catholic church—a circumstance which gave birth to the Protestant church of England.

In the Council of Toledo, the difference between *uxor* and *concubina* was only this, that by the then existing law of Spain, the children of the *uxor*, or wife, of equal condition with the husband, succeeded to the rank and property of the parents; but not those of the party styled *concubina*, a term at the time, indicating one of low or menial extraction. The canon of the Council alluded to, was made to do away with so unnatural a distinction. The other authority quoted, is an honest Protestant forgery.

Gavin's Protestant is but a repetition of Connyer Middleton's wonderful discov-

eries, who, not seeing, as he might, any thing similar to the Catholic ceremonies in the bible, those instituted by God himself, such as holy water, incense, images, the golden cherubim, the miracle working brazen serpent, &c., concluded that Catholics had borrowed all their ceremonies from the Pagans.

Now, we perceive that all this lengthy lumber is raked together and thrown in our way, not for any useful or instructive purpose, but merely, in the sworn spirit of the anti-Catholic craft, for our interruption and annoyance. We shall therefore henceforth pass by unnoticed all the abusive epithets which our Hamiltonian Polemic may bring against us. He can advance nothing unknown to us from his Sectarian mint, and which has not been a thousand times unanswerably refuted. We have, as we said before, a higher and more important duty to perform, than to waste our time arguing with such an unfair and fitful antagonist.

Hamilton Post Office arrangement.—We are authorised to state that, from this day to the end of the season of navigation, there will be a delivery from the Post Office every evening, (Sunday excepted) after the arrival of the mail steamer from Toronto.

By an alteration in the hour of leaving Queenston, the American mail in future will arrive about 5 o'clock p.m. in Hamilton.

By these arrangements the public will have the advantage of receiving letters and papers, in the evening, instead of the morning, as heretofore.

We also learn, that the mail by Steam from Quebec and intermediate places, for Hamilton, and the West, will not be detained at Toronto, as was the case last season, but despatched forthwith to its destination.—*Journal and Express.*

A case of gross fraud came under the notice of the Collector of Customs at this port, a short time since, with which the public ought to be made acquainted. A quantity of ground coffee was loaded at Toronto under a permit from one of the Collectors on the Niagara river, and on making enquiry it appeared that something under 400 lbs of roasted coffee and about 2000 of roasted peas had been imported from the United States, and manufactured on this side into an article called coffee, &c. on which some of our country friends may be regaling themselves while we pen this statement.

Our neighbors have long been in the habit of supplying our market with coffee manufactured from roasted peas, but since the new Custom duties act has come into force it has become an object to give the grinding of the article to the Canadians.—*Toronto Examiner.*

The *Bathurst Courier* states that Mr. Kingston of the Bedford mine, has discovered a very favorable line of road between Kingston and Perth, distance not exceeding 56 miles, and passing near the lead mine, which is 28 miles from Kingston. By the present road to Perth it is 98 miles from Kingston. Mr. Kingston has prepared a diagram of the Country, which he intends to lay before the Government.—*Whig.*

WAR BETWEEN MEXICO AND TEXAS.

New Orleans papers of the 16th inst. bring stirring intelligence from Texas.—A Mexican army said to be 14,000 strong, under General Arista, had crossed the Rio Grande, and detachments from it had taken San Antonio, Goliad and Victoria, without opposition. General Burleson had collected a body of 1200 men for the defence of Austin, and the whole population of Texas was rapidly gathering in arms to resist the invaders. The first battle was expected to be on the Colorado. An armed steamboat was ready to sail from Galveston, with a schooner and sloop to hover around the coast and intercept supplies.

President Houston had issued a proclamation, summoning the people to the contest.

Two commissioners from Texas had arrived at New Orleans, probably to beat up for recruits and solicit donations.—*Adv.*

ATTACK ON THE MONASTERY OF THE GREAT ST. BERNARD.—The Phare du Leman states that the Monastery of the Great St. Bernard was lately attacked, during the night, by fourteen brigands.—The fathers, according to this report, defended themselves with great courage, let loose their dogs, and killed five of their assailants. They had, however, to deplore the loss of their Prior, with three of their servants and several dogs.

A GLORIOUS RESULT.—It is stated that in Ireland, during the last two years, no less a sum than £477,000 (being about 32 per cent of the whole) has been struck out of the Irish spirit duty alone, by the efforts of Father Mathew!

The new church now erecting on Brixton-hill, in the parish of Streatham, has no less a display of Popish emblems than four large gilt crosses on the exterior, besides another one of brick work.—*English Paper.*

At a meeting held the other day, at Westbromwich, for the formation of a branch of the Catholic Institute, the Hon. and Rev. George Spencer read an extract from a letter addressed to him by a student in the University of Cambridge, announcing that Puseyism had taken root and was spreading there.—*Id.*

PROTESTANT MISSIONS IN THE SOUTH SEAS.—We have often heard golden tales of the thriving condition of these things. The following extract from a friendly colonial journal will show that the missionaries employed in them have thriven tolerably well, at all events:—"THE ORIGINAL MISSIONARY. Mr. Oakes, one of the first missionaries to Australasia, has reached to so advanced an age, that his affairs have been placed by the Supreme Court in the charge of his family. He was, we believe, the first who resided at Tahiti, and subsequently was stationed at the Friendly and other islands of the Polynesian archipelago. He was universally esteemed a great favorite with the different governors, from Capt. King onwards; and by his honest industry (!) amassed a large fortune, upwards of one hundred thousand pounds, being to be divided among the family! Mrs. Hutchinson, wife of the Rev. Mr. Hutchinson, of this place (Wesleyan missionary,) will possess considerably above ten thousand pounds!—*Australasian Review.*"