

for making these regulations? By no means. They are, we dare say, most judicious. Genealogies are passed over as not being conducive to Christian edification. The ceremonial of the Mosaic law is omitted, as not being intelligible without proper explanation. The names of those who returned from the Babylonish captivity are not repeated, because they would be edifying to a Christian congregation; and yet, Mr. Solicitor-General Jackson would deprive the children of Irish people of the means of education, unless they hum, and haw, and stammer over unpronounceable names—in short, unless they do what the Rubric has declared it is inexpedient to do!—*Dublin Register.*

"TRANSUBSTANTIATION REFUTED" is the sounding title of a Tract published by some one of the name of Daniel McAfee. A Protestant Editor says that the Author omits the fact that when our Lord said 'this is my body' he said so of necessity, because in the language in which he spoke he could not have said 'this represents' or 'this signifies' my body, there being no words in that language of such meaning or import."

Dr. Adam Clarke who acquired some character as an Oriental Scholar, was the first who had the effrontery to make the foregoing assertion. But if our Lord spoke figuratively, why did the Jews understand him literally when they said 'this is a hard saying' and walked no more with him? It is not true however that there was no word in the language used in those days (the Syrio-Chaldaic) to mean "this represents" or "this signifies," as modern lexicographers prove that the language contains no less than forty-five. Even Dr. Lee, Professor of Hebrew in the University of Cambridge is forced to acknowledge that Bishop Wiseman was right and Adam Clarke was wrong in his statement on this subject. St. Maruthas, Bishop of Tangrit, who wrote at the close of the fourth century, says—"For Christ did not call it a type or a symbol, but said 'truly this is my body, and this is blood.'" Which are we to believe, the "English Doctor Clarke," or the Syrian Father, who used the same language as the Saviour?—*Catholic Telegraph.*

THE SPANISH CLERGY.—The *Union Catholique*, in a recent number, has the following remarks on the persecution of the Spanish Clergy:—"The cries which hunger and distress force from the unfortunate clergy throughout Catholic Spain have compelled the Government of Espartero to trouble itself a little about the wants of religion." The ministers of Grace and Justice, addressed to the Minister of Finances a letter which is published by the Spanish Journals, and in which Senor Alonso notifies to his colleague, that the regent is firmly resolved to put into execution the law concerning the provisions made for the support of the clergy and of religion, and also that the most pressing orders to be given to that effect to the provincial deputations and the municipalities. We hold, however, on that subject the opinion which was expressed

by a worthy curate of Galicia, who wrote lately in the *Catolico* in the following terms:—"Whatever may be the intentions of the Government, it will always find it very difficult to recover that sacred debt in the system of contributions."

A Spanish Dominican had recently arrived at Cambrai, in order to enable the Spanish Officers and soldiers residing in the vicinity of that city to fulfil their Easter duties.

PROTESTANT ASCENDANCY IN NEWFOUNDLAND.

The effort now being made to evangelize the Colonies is strongly expressive of the rapid decline of Church-of-Englandism in Great Britain, and so eager are our ministers in the holy cause that their zeal is but scantily tempered by discretion. Hence we find Bishopricks created by the Bushel, and it matters not whether congregations exist in reality or in imagination, provided a safe footing can be secured for the newly inaugurated Bishop, on goes the mitre, and slap bang comes a crush upon the Imperial Revenue, a fund amassed from the pockets of Papists, Presbyterians, Baptists, Anabaptists, Wesleyans, Independents, Quakers, Ranters, Seekers, Southcotonians, Unitarians, Trinitarians, Walkerites, Rechabites, Adamites, and all the endless other sects of "ans" and "ers" and "ites" together with the Jews, and those who profess no form of creed whatever, to maintain the Episcopal dignity.

Hence we find the starving famishing, English and Irish people—wretched beings who are obliged to feed upon "weeds and dung," and "stewed dogs flesh" to satisfy the cravings of their stomachs.—The English who are goaded on to murder and rob—The Irish to die—by starvation, while the Queen, God bless her is advised by her humane ministers to solicit subscriptions, to mitigate their misery—can still in their excess of devotion, afford to expend the public Revenues. (which could not at all be touched to save their own lives, and the lives of their children from starvation) in order to propagate a Religion, nine tenths of them repudiate, and in nine cases out of ten, as it would appear, for the express and sole purpose of insulting the Religious feelings of those of their own Faith.

Here we find the rich Revenues of England supplied by a Pauper, a starving population to support a Protestant Bishop in Catholic Gibraltar, a Protestant Bishop in Catholic Malta, and a Protestant Bishop in Turkish and Catholic Jerusalem, where each one of them would certainly require to borrow a congregation, and we have recently found that the same fruitful fund has supplied us a Bishop to Van Dieman's Land, another to New Zealand, another Antigua, another to Barbadoes, another to Guiana, and another to New Brunswick. It was in this spirit that Newfoundland, which some few years back, was an Archdeaconry under the Bishop of Nova Scotia became annexed to Bermuda to form a distinct See.

Thus we do find this new modification of the Church Establishment extending its arms far and wide, but not only do we

find it burthensome to the Imperial Revenues in the shape of salary, pension or gratuity or whatever else it may be called, but in a thousand and one other ways, the moment these State Bishops start into existence, they prove an incessant drain upon the Imperial coffers.

But it may be asked if the miserable mendicants of England,—who are made mendicants too, and driven in myriads into Workhouses and Poorhouses to pick oakum and to break stones on the roads and perform all other amusing avocations to get half enough to eat once a day—if these wretched Beings have become so disinterestedly religious to prefer contributing to the salvation of the Turks, the Jews, or the Papist, to filling their own stomachs—and heretic Colonists to saving their own and their children's lives, what right have we to complain? And certainly we agree with the Cavill, let them do so if they list! Let them even raise Battalions of Bishops, counting them only by decades, we leave it all to that patient, good humoured, enduring, self-denying, disinterested Gentleman, John Bull!—He may do what he likes with his own!

We complain not, in fact, of these appointments, nay, in a religious point of view, as Catholics, we hail it as a happy omen, betokening union and strength and augmentation to "One Lord" of the "One Shepherd," but while we allow such appointments to be made without complaint, we never shall allow those State Functionaries to be made an instrument to deal insult to the Religion or to the Pastors of the people.

In our first page we give an excellent and pungent Article from Cobbett's Register, upon an incident that occurred so far back as 1828—in a neighboring Colony, bearing upon this subject, where that powerful Writer, who there expresses the opinions of the universal English Nation upon this subject, draws down the thunders of public opinions upon the heads of those who were then guilty.

There, the offence committed was using a British Man-of-War for the purposes of an Episcopalian Bishop, and we have been induced to-day to make the foregoing observations, by the occurrence of a similar incident here which happened last week, and which we noticed on last Saturday, upon which occasion not only was a British Man-of-War used for the purposes of the newly created Bishop of this Island, but a Military Guard of Honor was actually commanded to accompany him to the Wharf, thus intimating that not the British Army only, but the British Navy too, shall be subservient to these Colonial Prelates.

We strongly protest against this, and we care not whence the order for it comes, but except the same marks of respect and attention be paid to the head of the Catholic Church—to the head of the Presbyterian Independent and Wesleyan Congregations, we shall raise a shout against it that shall not fail to awaken the echoes of Scotland, England and Ireland. Here we have no State Church—all Religions stand upon the same footing, and we shall not tamely bear that the Minister of any is placed in the Ascendant. We shall return to this subject.

*Singular Properties of the Figure Nine.*—Multiply 9 by itself, or by any other single figure, and the two figures forming the product will, in each case, if added together, amount to 9; for example, 9 multiplied by 9 is 81, and 8 and 1 added together make 9; so on with other figures. The figures, forming the amount of 1 2 3 4 5 6 7 8 9, added together, (viz. 45,) will also if added together make 9. The amount of the several products or multiples of 9 (9, 18, 27, 36, 45, 54, 63, 72, 81,) namely, 405, and the figures forming either the dividend or the quotient, added together make 9. Multiply any row of figures, either by 9, or by any one of the products of 9, multiplied by a single figure, as by 18, 27, 36, 45, 54, 63, 72, or 81, and the sum of the figures of the product added together will be divisible by 9.—Multiply the 9 digits in the following order—1 2 3 4 5 6 7 8 9, by 9, or by any one of the products of 9 mentioned in the last paragraph, and the products will come out all in one figure, except the place of tens, which will be a 0, and that a figure will be the one which multiplied into 9, supplies the multiplier; that is, if you select 9 as the multiplier, the product will be (except the place of tens) all ones; if you select 18, all twos; if 27, all threes; and so on. Omit the 8 in the multiplicands, and the 0 will also vanish in the product, leaving it all ones, twos, and threes, &c., as the case may be.

LETTERS AND CASH RECEIVED

- Hamilton—Mr. Winor, 15s.; James Mullan, 7s. 6d.; Mr. Brannigan, 15s.; Thomas Clohesy, 7s. 6d.
- Kingston—Jno. King, \$4.
- Nelson—Mr. Best, 7s. 6d.
- Toronto—Rev. Mr. McDonagh, for Mathew Teaven and John Murnan, each 7s. 6d.
- Camden East—Rev. Mr. Bourke, for Mr. Coen, 7s. 6d.; and James Phelan (Napane), 17s. 6d.
- Alexandria—Old Donald McKinnon, 7s. 6d.; Donald McDonald (St. Raphael's) 10s.; and Duncan McPherson, 7s. 6d.

ROYAL EXCHANGE, KING STREET.

HAMILTON—CANADA,

BY NELSON DEVEREUX.

THE Subscriber having completed his new Brick Building, in King Street, (on the site of his old stand) respectfully informs the Public that it is now open for their accomodation, and invites a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.

N. DEVEREUX.

Dec. 24, 1841.

SPRING AND SUMMER FASHIONS FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

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

S. McCURDY.

Hamilton, 1st April, 1842.

SAMUEL McCURDY,

TAILOR.

JOHN STREET, HAMILTON.