

grand lodges of London and Dublin upon several important matters of mutual security and welfare.' There is also a resolution respecting military warrants, or lodges, to be held by regiments in Canada. All this is signed by Ogle R. Gowan, provincial grand master of Canada, and is dated on the 26th January, 1835.—[English App. 204.]

The measure of the allegiance of these 12,000 Orangemen, thus commanded, is given by Colonel Blacker, who, on the authority of several communications between the Orangemen of the north of Ireland with their brethren in Canada, boasts, that the Orangemen in Canada are anxiously watching the proceedings of the Government of England towards the Protestants of Ireland; in order to see what part they should take as assisting England in the preservation of Canada: that in fact their devotion to the British Crown will be regulated by the conduct of the government in that respect [1835 to 1839.] When it is known that of these 12,000 men thus professing conditional allegiance, are soldiers belonging to regiments stationed in Canada; and that Orange lodges have been established in those regiments by sergeants and privates, contrary to the express rules of the service, and without the cognizance of their officers, the country will be fully able to appreciate the merit of exciting Orangeism in Canada, and placing and continuing it under the direction of Mr. Gowan.

(TO BE CONTINUED)

From the Dublin Review

- ART. II.—I. The Standard of Catholicity, or an attempt to point out in a plain manner certain safe and leading principles amidst the conflicting opinions by which the Church is at present agitated. By the Rev. G. E. Biber L. L. D.
2. Dr. Biber's Standard of Catholicity Vindicated, being a reply to the notice of that work contained in No. 57 of the British Critic.
3. An Appeal in behalf of Church Government, addressed to the Prelates and Clergy of the United Church of England and Ireland: being remarks on the Debate in the House of Lords respecting that subject, on the 26th of May, 1840. By a Member of the Church.
4. A Letter to the Right Rev. the Lord Bishop of Ripon, upon the State of Parties in the Church of England. By Walter Farquhar Hook, D. D., Vicar of Leeds.
5. Catechetical Instructions upon the Doctrines and Worship of the Catholic Church. By John Lingard, D. D.

[CONCLUDED]

• • • It is unnecessary in this place to enter at much length upon the dissensions that exist between these ecclesiastics upon the questions of baptism, penance, the Athanasian creed, and other portions of the Prayer Book. Upon the subject of baptism, the clergy, as we are informed by the author of the Appeal, are divided pretty nearly into equal parties. The most rev. author of the Pamphlet adds, with much primoval simplicity, that "the church obviously meant to inculcate *some* (sic italics and all) opinion upon the point." He goes on to say, "what is really painful in this controversy is, that it proves us to be in doubt as to what is the

doctrine which the church enjoins—as to what is the meaning of the service to which we subscribe." It is unnecessary however, to enter upon the other subject of dissension, as it appears that the disputes go down so far as to reach and affect the very root and foundation of the character both of the episcopal and sacerdotal office.—"Ambigitur enim urum ordinatio sit sacramentum"!! (p. 117.)

There exists a controversy, as to whether the words "receive the Holy Ghost by the imposition of our hands," ought to be understood as actually conferring the gift, or as merely equivalent to a benediction or prayer "as if it were said: we pray you may receive it." (p. 118.) One party object to the literal meaning, for the very satisfactory reason, that "ordaining is unlawful;" and the other party object to accepting as the potential mood what is expressly clothed in the form of the imperative (p. 117-8.) The consequences of this controversy are sometimes queer enough. "The bishop of one diocese teaches a deacon to understand the expression as a prayer, and gives him letters of recommendation to the bishop of another diocese, where he seeks the order of priesthood; but the bishop of the latter diocese considers the opinions of the other bishop to be heretical upon the point, and "accordingly he rejects the candidate for the same exposition which he has been taught by the original bishop to regard as perfectly orthodox."

In this case, then, says the author of the Appeal, "how perplexing may be the situation of a clergyman, ordained in Ely, beneficed in Chester, and removed to Gloucester" (p. 119) you may well say perplexing indeed: unless he could be like Cerberus, "three ecclesiastical gentlemen at once." The very *principium individuationis* would be smothered in him, and "his inward man," to use the language of Dominie Sampson, "would irremediably confound his notions of his own personal identity." But if such would be the perplexity of a clergyman ordained in Ely, beneficed in Chester, and removed to Gloucester, what must be the condition of a clergyman ordained for the home missionary operations? a sort of ecclesiastical, metaphysical *individuum vagum*, who may have occasion to go a circuit through twenty dioceses, each having a separate standard of infallibility for itself. "The doctrine which is held orthodox in one district, being denounced as heretical in another" (p. 118,) the state of this last man would certainly be worse than that of the first; and is indeed so desperate, that any further contemplation of it has a tendency to bewilder the imagination. But even the dissensions of the bishops are not the most hopeless part of the case; for the author of the Appeal informs us, that "the extent of the schism existing in the church is advanced so far beyond the sustaining influence of episcopacy, as to be incurable even though all our bishops were in harmony amongst themselves, (p. 143;) and the Archbishop of Dublin expressly informs us (Appeal, p. 89) that the opinions of the bishops, even if they were unanimous, have no influence, except with regard to strict legal enactments, the performance of which is enforced by penalties.

Such is a faint and imperfect outline of the picture which the church of England has drawn of her own condition, at the instant when she has had the modesty to put forth pretensions to the character of Catholicity. The Rev Sydney Smith informed us lately, that a few years ago he considered this "lottery" as upon the point of going altogether to pieces. We are informed by the Times, upon one day, that "the church of England is staked upon a forthcoming vote of the legislature;" upon another day, at a subsequent period, we learn from the same authority, that the same "church is struggling for existence." Whilst it appears from the preceding part of this article that she has not even an existence; that she has at least no spiritual existence to struggle for; and that, except as a recipient of revenue, she has really no existence at all. To assume in such circumstances a designation which implies a universality of dominion, is the same sort of insane, fatuous presumption, as if the pacha of Egypt had, after the bombardment of Acre, proclaimed himself the monarch of the world, at a time when it was doubtful whether he would not very soon be left without a house over his head. If people will persevere in pretending that the church of England is in existence at all, it is impossible to prevent them from doing so; and if they wish to decorate her with high-sounding designations, without any regard to veracity, they are at liberty to enjoy this peculiar sort of pastime. They may therefore, "an' they will," call her.

"More just, more wise, more learned, more, everything" than any other church or congregation of people upon earth. But to assume the denomination of Catholic, in the circumstances of the case, is a piece of silly effrontery, exactly of the same kind as if the archbishop of Canterbury was to put on a tiara and call himself Gregory XVI; or as if the bishop of London, having adorned his person with a pair of red stockings and other appropriate parts of the cardinalian costume, were to write "The Cardinal Aloysius Lambruschini" upon his visiting cards.

If such be the pretensions of the church of England to Catholicity, what shall we say of our friend, the church of Ireland, which is quartered here at home upon ourselves; which has decreased, is decreasing, and will soon be altogether extinguished: which has, according to the Quarterly Review, been asleep during all the time from the Reformation to 1824; which has 861 parishes, in each of which there are less than 50 Protestants; and 150 parishes in which there are no Protestants at all. To give the designation of universal to this church, at a period when it is rapidly approaching to the condition of that sort of substance which the logicians call *purā nihilitas*—to call such a church universal, at such a time, is an operation for which we have no designation remaining; our vocabulary is exhausted.

We have said nothing about the indisputable title of our own most holy church to the designation of Catholic.—Whoever wishes to see that part of the subject altogether disposed of in a few sentences—brief, but irrefutable—has only to refer to

Dr. Lingard's admirable *Catechetical Instructions* (p. 26) where he will find this portion of "religious controversy" brought completely to "an end."

SPAIN.—A correspondent of *El Catolico* writes from Port Mahon the following particulars.—"Two ecclesiastics, the victims of the persecution which now afflicts the church in Spain, have arrived here; they are the Bishop of Siguenza and the Bishop of Calahorra. The former is condemned to four years banishment, and the latter to six, besides being sentenced to pay law costs—to liquidate which, his episcopal robes and books have been sold by auction."

RECEIPTS FOR THE CATHOLIC.

- Hamilton—Charles Duffy, 7s6d
Dundas—John Burns, 7s6d
Beamsville—D. Cassidy (St Catharines) and B. Broderick, each 7s 6d
Niagara—Rev Mr Gordon, in full for one year, from Col McDougald, 15s. Alex. Lane, 7s6d, James Mahony 7s6d, Francis Dillon, 7s6d, Hugh McNally 7s6d, and Mr Lyons 5s.
Amherstburgh—Mr Kevel 7s6d, and for F. Caldwell, 7s6d, and Wm. G. Duff 15s.

INFORMATION WANTED of Catharine Gannon, who was heard of being five miles below Kingston about four months since. Her cousin, John Gannon, being in Hamilton, would be thankful for any information concerning her. Kingston papers will please insert. Hamilton, May 25, 1842.

JEREMIAH O'BRYAN, a boy twelve years old, has run away from his poor widowed mother, living in Guelph. Any account of him through this paper would, for his mother's sake, be a great charity. Guelph, May 25, 1842.

TEN DOLLARS BOUNTY.

ABLE BODIED MEN OF GOOD CHARACTER, have now an opportunity of joining the FIRST INCORPORATED BATTALION, Commanded by Lieut. Colonel Gowlay. The period of Service is for two years (to the 30th of April 1844.) Pay and Clothing the same as Her Majesty's Regiments of the Line, with FREE RATIONS. Immediate application to be made at the Barracks, Hamilton. Hamilton, April 30, 1842.

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.

REMOVAL.

Saddle, Harness and Trunk Factory.

McGIVERN respectfully announces to his friends and the public, that he has removed from his old stand to the new building, opposite to the retail establishment of Isaac Buchanan & Co., on King street. In making this announcement to his old friends, he most respectfully begs leave to express his grateful thanks for past favors, and hopes that unremitting attention to business will insure him a continuance. Hamilton, Feb. 23, 1842.