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THE CATHOLIC.

QUOD SEMPER, QUOD UBIQUE, QUOD AN OMNIBUS CREDITUM EST.—WHAT ALWAYS, AND EVERY WHERE, AND BY ALL IS BELIEVED.

VOLUME II.

HAMILTON, [GORE DISTRICT] AUGUST 10, 1842.

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THE CATHOLIC

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THE VERY REVEREND WILLIAM P. MACDONALD, V. G.
EDITOR.

Original.

A WISH FOR SOLITUDE.

O for a lodge in some' rest wilderness,
Some boundless contiguity of shade;
Where rumour of oppression and deceit,
Of unsuccessful and successful war,
Might never reach me more.—*COWPER.*

O, could I, loos'd from ev'ry tie,
That binds me to this world of care,
Hence, to some distant desert, fly,
With one true friend my lap to share!

Some calm retreat we'll find at last,
Dent Silvius, where in smoother stream
Our life will glide; and all the past
Seem but a short unpleasant dream.

Nor think that Ho, who deigns to feed
The hungry ravens, and to deck
With ev'ry flow'r th' enamel'd mead,
Will man, his choicest care, forsake.

Each morning on his altar laid
The victim, mystically slain,
With him in our behalf will plead,
And, what he pleads for, will obtain,

If, o'er the world's tumultuous scene,
And dangers past we call to mind;
Pleas'd with our lot, we'll ne'er complain,
But pity those we've left behind.

So they, who once the harbor gain,
When safely landed from the shore,
May fearless view the raging main,
And hear the stormy ocean roar.

ROMANTIC NIGHT SCENE.

Now, trav'ler, mark the scene: see here the rock
Scoop'd hollow by th' officious hand of nature,
With many a shelving seat to rest thee on:
While from the roof the fragrant birch depending
Sports with the breeze, 'hat courts its coy embrace.

Here, when her sable curtain night had hung
Round drowsy nature's couch; were wont to sit
Camillus and his melancholy muse;
To hear old ocean roar, and furious dash
Th' impetuous billow 'gainst th' indignant rock,
That, frowning o'er him, flings his rage aside,
Retaining still; to see the rising moon
Spurn the big cloud: and in the air sublime
Ride in her silver car through starry meads,
While, from the neighb'ring cliff the rapid rill
Shakes its hoarse, soothing murmurs on their ear,
And hurries headlong down its gait'ring stream.

Oft, while they list'ning, fancy still, to hear
The clarion sounding from afar; the owl
Calls their attention to her woeful wail,
That echoes through the gloomy vale below;
When to the slumb'ring world the loud tongu'd clock,
From distant steeples tolls the midnight knell;
That summons'd up the sheeted sprite, that glides
Across the frighted pilgrim's dubious path,
Or shoots into the gloom: ten thousand forms
Imaginary swim before his sight;
Till, fancy struck, at ev'ry nodding shrub,
Or whisp'ring reed, he starts; and think he hears,
In ev'ry breath of air a sighing ghost!

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XLVI.

THE THIRD BOOK OF SAMUEL; OTHERWISE CALLED THE THIRD BOOK OF KINGS.

This, and the following Book are called by the holy fathers the third and fourth Book of Kings; but by the Hebrews the first and second. They contain the history of the kingdoms of Israel and Juda from the beginning of the reign of Solomon to the captivity. As to the writer of these Books, it seems most probable they were not written by one man; nor at one time: but, as there was all along a succession of prophets in Israel, who recorded by divine inspiration the most remarkable things that happened in their days: these Books seem to have been written by these prophets.—See 2 Paralipomenon, alias, 2 Chronicles, ch. ix. 29—ch. xii. 15. ch. xiii. 22—ch. xx. 34—ch. xxvi. 22—ch. xxxii. 32. D. B.

Chapter ii. V. 5.—These instructions, given by king David, to his son, with relation to Joab and Semei, proceeded not from any rancour of heart, or private pique; but from a zeal for justice; that crimes so public and heinous might not pass unpunished.—Verse 6.—*To hell.* This word *hell* does not here signify the place or state of damnation, but the place and state of the dead. D. B.

Chapter iv.—The peaceful reign and wisdom of Solomon, were emblematic of the peaceful reign of Jesus Christ the wisdom of the most high: and the temporal riches of the former, of the spiritual riches of the latter.

Verse 32.—*Three thousand parables, &c.* These works are all lost, excepting some part of the parables, extant in the Book of Proverbs: and the chief poem, called the Canticle of Canticles. D. B.

Chapter vi.—The temple built by Solomon was a figure of the church built by Christ.

Verse 9.—*Was built of stones hewed and made ready.*—The stones for the building of God's eternal temple, in the heavenly Jerusalem, (who are the faithful) must first be hewn and polished here, by many trials and sufferings, before they can be admitted to have a place in that celestial structure. D. B.

There was neither hammer nor axe, nor any tool of iron heard in the house, when it was in building. This shews the quiet manner in which the church of Christ was reared. It was not established by compulsion, violence and bloodshed: but by mild and meek persuasion; the effect of the peaceful preachings of the Saviour's Apostles and their lawful successors.

Verse 38.—*And he was seven years in building it.* The duration of our time is regulated by the number seven.

We have explained this before, when speaking of the week of days, of years and of thousands. It is during all this time that the true Solomon is building his everlasting temple; which will be completed at the end of time, when all its chosen parts, the elect, are built up in it; and united together in heaven for eternity.

Chapter 7.—Verse viii. *The daughter of Pharaoh, whom Solomon had taken to wife.* The Saviour took for his spouse, the daughter of the stranger, the church of the Gentiles.

Verse xxi. *JACIN, that is, firmly established: and BOAZ, that is, in its strength.* By recording these names in holy writ, the spirit of God would have us to understand the invincible firmness and strength of the pillars, on which the true temple of God, which is the true church of Christ, is established. D. B.

Verse 25. *And it stood upon twelve oxen.* Will Protestants own these to have been images? And if so, how will they exculpate Solomon, for having done, what they blame Catholics for doing; that is, for making images? These oxen however, had a mystical meaning. They represented the twelve drudging eunuchs, *that tread out the corn*: the twelve apostles bearing on their backs the laver of purification; that is, the Saviour's purifying and sanctifying dispensation; looking three and three to the four several quarters of the globe: that is, carrying the cleansing mystery to the four quarters of the universe; as they were commanded, *go, said Christ, and teach all nations, baptizing them, &c.*

Verse xxix. Here are images in abundance, of *lions, oxen, and cherubims*; emblems of the Saviour himself, *the lion of the tribe of Judah*; of his pastors: (his drudging menials; like the ox, who by voluntary chastity, *make themselves eunuchs for the kingdom of heaven*) and of his angels.

Verse xliii. *Ten lavers.* A laver for each defilement, which in the spiritual sense, is acquired by a breach of any of the ten commandments. The great general laver, resting upon the twelve oxen, contained, it appears in verse 26, *two thousand bates*; that is, about ten thousand gallons, the quantity of water usually put into it; but it was capable, if brimfull, of holding three thousand. See Paralip. ch. 4.—v. 5, 7.

Chapter 8.—Verse ii. *In the month of ETHANIM: the same is the seventh month.* The number seven is always the concluding one.

Verse ix. *Nothing else &c.* There was nothing else but the tables of the law within the ark. But on the outside of the ark, or near the ark, were also the rod of Aaron, & a golden urn with manna. Heb. 9, 4. D. B.

Verse xxxiii. With what cunning care have the protestant reformers of the bible avoided in this, and in verse 35, 47, the popish word *penance*; which we find in the latin vulgate; and its equivalent in the Hebrew original.

Verse xlv. *For there is no man who sinneth not;—* How does this accord with the Presbyterian *gift of assurance*; or the following texts, 2, Paral. 6, 36. Ecclesiastes, 7, 21. 1 John, 1, 8.

Verse 65. *Seven days and seven days, that is, fourteen days.* The feast of the dedication of Solomon's temple, which represented two churches: the figurative one of the Jews, and the perfigured one of the Gentiles; has therefore the week of its dedication doubled. The same allusion is found in the two temples; that of Solomon; and that of Esdras; inferior to it in point of worldly splendour and magnificence: but superior to it, as honoured by the presence of the expected Saviour: according to the prediction of Aggeus, *great shall be the glory of the last house more than of the first, saith the Lord of hosts.* Aggeus, ch. 2, v. 10.

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonnell, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, AUGUST 10.

CIRCULATION OF THE BIBLE.

At the last Anniversary Meeting of the British and Foreign Bible Society, it was stated that the fund had been well sustained this year:—total amount received £95,095. The annual expence has been for the last years above £100,000 per annum. The total expences, since the commencement, three millions sterling!! There are 2,277 associations in Great Britain for the circulation of the scriptures: total in all the world, 7,420. Upwards of 1000 public meetings have been held in the Metropolis and the provinces, which had been attended by prelates and dignitaries of the Church. The total issue of Scriptures, last year, 815,551. From the depository at home, 584,544, which is more than a copy every minute of the year, day and night. Above half a million of copies in Welsh, and for the Jews, near fifty thousand of which are in Hebrew. The total issue by the home depository, since the commencement of the Society in 1804, 14,038,914. The grand total, including the issues by the Foreign Societies connected, is 23,335,274 copies of the Word of God!—*Exchange Paper.*

CUI BONO? TO WHAT PURPOSE ALL THIS?

The Devil, who quoted the Bible to tempt the Saviour, makes use more successfully of the same sacred book, and its acknowledged authority, to tempt from the unity of truth, and lead astray in a bewildering labyrinth of endless errors, the followers of the Saviour; those at any rate who, at the fiend's suggestion, will not follow the only sure guide, nor listen to the sole inspired interpreter of that mysterious book, which he has so clearly pointed out to them. *He, who will not hear the church, said he, let him be unto thee as a Heathen and a Publican.* Matt. xviii. 17. *Faith comes by the hearing, says St. Paul; and hearing by the word of Christ.* Rom. x. 17. Now the hearing is not the reading, and judging every one for himself. We are not commended by the Saviour to read, but to hear. *He who hears you, says he, speaking to his lawful pastors, hears me: and he who despises you, despises me: and he who despises me, despises him who sent me.* Luke x. 16. It is true, he bade the Jews search the Scriptures; for in them you think, said he, to have life everlasting; and these are they which bear testimony of me. John v. 39. This was but a challenge to the Jews, who prided themselves in having the Scriptures; and thought in them, like our Protestants of all denominations, to have life everlasting; though they had it not; for they understood them not; otherwise they would, from the signs and clear prophecies recorded in them, have recognised him for their promised Messiah. So that the having and reading of the Scriptures, without the hearing of those lawfully commissioned to teach us, does not secure to

us their true sense, and preserve us in the unity of that faith, without which, as St. Paul says, *it is impossible to please God.* Heb. xi. 6. Nay, according to St. Peter, it but exposes us to err, when we presume of ourselves, without the teaching medium, to determine the sense of the inspired writings. For, speaking of St. Paul's epistles, he says: *in which are certain things hard to be understood; which the unlearned and unstable wrest, as they do the other scriptures, to their own damnation.* 2 Peter iii. 16. And he affirms, directly contrary to the Protestant's rule of faith, that *no scripture is made by private interpretation.* 2 Peter i. 20.

In the old law, the scriptures, or ordinances of God, were (as in the Catholic Church, or the new) always subject to the pontifical (the only legal and authorized interpretation). For thus we read in that very Bible, which Protestants consider as their rule of faith: *"If thou perceive that there be among you a hard and doubtful matter in judgment, &c., thou shalt come to the Priests of the levitical race; and to the judge that shall be at that time; and thou shalt ask of them, and they shall shew thee the truth of the judgment; and thou shalt do whatsoever they shall say that preside in that place which the Lord shall choose: and what they shall teach there according to the law; and thou shalt follow their sentence, neither shalt thou decline to the right hand; nor to the left. But he, who will be proud, and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge; that man shall die; and thou shalt take away the evil from Israel. And all the people hearing it shall fear; that no one afterwards swell with pride."* Deut. xvii. 8, &c.

The evil-spirit, the spirit of error, who deceived our first parents in Paradise, has instructed, like them, their posterity, who listen to his suggestions, to tamper freely with the word of God; and to subject his divine revelations, every one, like Eve, to his own proud and whimsical conjectures. He has thrown among them the apple of discord, the material printed bible, "the dead letter," without its sure meaning; "the letter that kills, without the Spirit that gives life." 2 Cor. iii. 6. Hence we see them every where, as St. Paul describes them, "carried about with every wind of doctrine: always learning, but never arriving at the knowledge of truth; always growing worse and worse; erring and driving into error; having itching ears (for sermons); choosing teachers for themselves," &c. And for this purpose does "the prince of this world," who sought to tempt the Saviour with the sight of all its riches (Matt. iv. 9.), heap upon his worshipping messengers, who propagate his delusion, the enormous weight of his mammon of iniquity; sums, capable, according to their own showing, of more than cancelling the national debt; but which vanish quite as soon as counted, without producing the least visible good to the contributing public! Who could believe that rational and reflecting beings could be caught in such an obviously tended snare?

SOMETHING FOR THE BIBLICALS.

The Bishop of Salisbury, (England) has caused some excitement amongst those foolish Propagandists called Biblicals, by dissolving his connexion with the Bible society.—Like Dr. Ravenscroft of North Carolina, many years ago, his Lordship of Salisbury, has so startled the religious prejudices of young misses, and old ladies, and some would be men with little more brains, that he finds it necessary to state the true reasons which led him to withdraw his Episcopal signature from the list of Biblical Abettors. To the Bishop, a Bible meeting appears little better than a pack of heretics of every shade and color that the frenzied speculations of men can devise; a den of clerical hypocrites, who, as it were, in the spirit of craven cowardice dare compromise the truth so far as to reduce the revelation of heaven to a cold system of mere indifference, and therefore deserving the anathema of his lordly reprobation.—*U. S. Catholic Miscellany.*

"Whoever" remarks his Lordship, "has been in the habit of attending the meetings of the Bible Society, is aware that they are composed of persons belonging to every variety of religious denomination, and holding every shade of opinion which is compatible with the acceptance of the Holy Scriptures as a revelation from God. All these persons meet together, and from the nature of the occasion which assembles them with an appearance of recognized equality in a matter touching upon the foundation of religious belief. The Independent, the Baptist, the Quaker, the Socinian, assemble on the platform by the side of the members of the Church, on a common understanding that the differences are pro hac vice to be laid aside, and their point of agreement in receiving the Bible as the Word of God, and being zealous for its distribution, is alone to be considered. Do not let me be misunderstood as implying that a dishonourable compromise of opinions on the part of any one is required by the constitution of the Society. On the contrary, I know that "union without compromise" is a sort of watchword in it. But what I do say is, that the necessary tendency of a meeting so composed is to magnify the point of agreement between its members, and to sink, as of comparative insignificance, their respective differences. Whoever has been in the habit of attending meetings of the Bible Society, must be familiar with such expressions as that the members of that Society are only separated by "unimportant differences," and are joined in "essential unity," whereas an examination of what these "unimportant differences" are, will show, that in one quarter or another, they comprise most of the chief doctrines, and all the ordinances of the Christian religion; and are so clearly recognized in the constitution of the Society as to make it impossible for a meeting of persons assembled to promote the distribution of God's word to unite in worshipping him in prayer.

I have felt, therefore, that the practical tendency of such meetings is to foster a spirit of indifference to the most vital doctrinal truth, as well as yet more clearly to exhibit a disregard of the distinctive cha-

acter of the Church, as the body to which that truth is intrusted. A member of the Church at such meetings is always liable to hear statements made on these topics, which must either be replied to at the risk of very inopportune discussion, or apparently be sanctioned by being passed over in silence."

THE CONFSSIONAL.

COMMITAL OF A CATHOLIC PRIEST.

We have just learned, says the Belfast Vindicator, from a correspondent, the particulars of a transaction which we deemed impossible in the present times, and which undoubtedly had been impossible before Lord de Grey came to hold the rod of power in Ireland. A Catholic priest has been committed to prison for refusing to break his oath, and to disregard a sacred obligation which has not been violated since St. Peter sat in the chair of Rome. The circumstances are so strange and startling, that a simple relation of them will be sufficient exposition of the atrocity of the case.

On the 1st instant, the Rev. Daniel M'Gettigan, P.P. Letterkenny, was summoned before a Bench of Justices to give information against an alleged horse-stealer, on whose account he had made restitution to the owner, "having obtained whatever knowledge of the case he possessed through the means of the confessional. The rev. gentleman, as in duty bound, refused to give in evidence the facts which he learned in the chair of confession, whereupon the local magistrates, enraged at finding all their efforts to move him fruitless, actually committed him to prison, and detained him in custody, in Letterkenny bridewell, during that and the following day and night! Not satisfied with this, and, as if eager to heighten the atrocity of the proceeding, they sent him off to Lifford on the morning of the 3rd instant, where he probably still remains.

As may easily be conceived, the people of the locality are in a state of the utmost excitement; indeed, to such a pitch were their feelings raised on the occasion of the committal of the rev. gentleman, that, but for the timely interference of the Right Rev. Dr. M'Gettigan, the bridewell and all the buildings connected with it would have been destroyed.

The Magistrates, who, by a legal fiction, are presumed to be gentlemen of education, seem to have been wholly ignorant of the fact, that every priest of the Catholic Church is bound, by oath, never to disclose, to mortal ears, a secret committed to his keeping, under the solemn and sacred seal of confession. They were, also, it seems, unaware that, irrespective of this great religious security to Catholics, honour, religion—every thing that can appeal most forcibly to the heart of the Confessor, conspire to prevent the revealing of penitential admissions. In fact, to obtain such a disclosure is, humanly speaking, a matter of impossibility.

We trust that the matter will not be allowed to rest here. It is really too serious; the question involved in it is of too deep import to be made the subject of mere ephemeral comment. The religious feelings of many millions of her Majesty's

loyal subjects have been wantonly and grossly outraged; the peace of a populous district has been perilled; and all to obtain what, in ordinary education, would have enabled the Justices to know was impossible.

EXTRAORDINARY CASE — IMPRISONMENT OF THE REV. DANIEL M'GETTIGAN, C. C. LETTERKENNY.

(From a Correspondent of the Newry Examiner.)

Letterkenny, June 5, 1842.

"The people of this town and neighbourhood have been suddenly thrown into a state of unusual excitement, by the treatment of some of the local magistrates towards the Rev. Daniel M'Gettigan, C.C., of Letterkenny, who now lies immured in one of the cells of Lifford gaol. It will be very naturally asked, "What crime has this zealous champion of religion committed to merit such unseemly punishment?" Simply because he would not barter or prostitute his conscience, to please the caprice of a few presumptuous squireens. A prosecution is pending against a person for stealing a horse, and, although there was sufficient evidence to insure a conviction, without dragging the minister of God from the discharge of his sacred duties, the magistrates would prefer to give the rev. gentleman all the trouble and inconvenience in their power. For this purpose, they summoned Mr. M'Gettigan to give evidence and to disclose the full nature of a private acknowledgment made by the accused to him, under the full conviction that any thing he told the priest would never be adduced in evidence against him. Mr. M'Gettigan attended, and expostulated with the magistrates against the injustice of compelling him to reveal any thing delivered to him under the confidence and canopy of his office as a Catholic priest. He was ordered into bridewell until he would comply with the wishes of the magistrates. He was brought up again next day, but his fortitude was not to be shaken by imprisonment; and he persisted in a refusal to tender his evidence. Next morning he was committed to the tender mercies of the gaoler in Lifford, where he now remains awaiting the decision of the Court of Queen's Bench.

On reading this account there is not one of impartiality and honesty, that would not give Mr. M'Gettigan credit for his magnanimity and Christian fortitude. "No," said he, "rather than thus give evidence, I would suffer my head to be chopped off on a block!"

COURT OF QUEEN'S BENCH.

TUESDAY—LIBERATION OF THE REV. MR. M'GETTIGAN.

The Queen at the prosecution of the Attorney-General v. the Rev. Daniel M'Gettigan.

Mr. Haig (with whom was Mr. Pigot) appeared on the part of the Rev. Mr. M'Gettigan, to move that the rev. gentleman be discharged from custody, first, because an erasure took place in the warrant after it was signed and sealed by the justices; secondly, that the committing justices had no jurisdiction in the case; and thirdly, that even if they had, the forms prescribed by the law were not observed. It appeared

by an affidavit made in the case that the erasure of which he complained took place after the original warrant had been signed. The rev. gentleman was arrested in Letterkenny, and was committed to custody under that warrant, which was directed not to the gaoler of the county of Donegal, but to the keeper of a bridewell in the former town. It appeared by that affidavit that he was detained two days at Letterkenny, and afterwards transmitted to the gaol of Donegal, in the custody of two policemen.

Judge Crampton asked whether counsel was then moving on the insufficiency of the return to the writ of habeas corpus?

Mr. Haig intended to show that the warrant was illegal, inasmuch as he was first committed to the bridewell of Letterkenny by virtue of a warrant which was signed by four justices, and when committed to the gaol of Donegal one of these signatures was erased. It appeared that the attorney for the rev. gentleman saw the warrant the morning after he was arrested, when the four names were attached to it, and the erasure must have therefore taken place after the original execution of the warrant, and after it had been signed, which made it void on the principle of the common law, that the value of a written instrument was at an end if an alteration were permitted after it was once delivered.

Judge Perrin asked to whom the warrant was originally given?

Mr. Haig replied to the bridewell-keeper at Letterkenny. In the case of *Seaton v. Herron*, in 2d Shower's Report, 23, it was held that a joint bond, from which the name of one of the obligans was, erased, and subsequently executed, were held void; and that case was afterwards referred to by Judge Buller as settled—that the alteration of a material part of an instrument made the instrument itself null and void. The counsel next referred to Pigot's case, in 11th Cooke, p. 27, the case of the *King v. the Inhabitants of Great Manslow*, 2d East, page 244; to cases in third Term Reports, pages 38 and 331, in the latter of which it was laid down, that where two justices were directed by the statute to perform any judicial act, if that were afterwards done separately by each, the whole instrument was void. The warrant in that case received the signatures of four different justices—it began with the words "whereas it appears to us, &c., that the Rev. Mr. M'Gettigan can give material evidence," &c., and it was, therefore, quite clear that it was a joint warrant, signed and sealed by all. On this point, Lord Kenyon held it to be a settled rule of law, that it was not necessary to have the concurrence of all the justices in a case which was purely ministerial, but it was so when they acted in a judicial capacity. The warrant clearly proved that they were acting judicially, for it is stated "whereas Hugh Molloy, of Bullock, stands charged before three justices, &c., and that it appears to us the Rev. Daniel M'Gettigan can give material evidence, and having been duly summoned and appeared before us, and informed of said charge, refused to be examined, and give evidence when required." The learned counsel next referred

to the cases of *Magee v. Law*, 15 East, 391, of *Harris v. Warden*, 1st Chitty, 392, which established that where a joint warrant of an attorney was made, the entry of the judgment must be for one instead of several judgments. The warrant, as he said, was signed originally by four of the justices, and no justification could be made for three of those taking on themselves to do what was done by the fourth. It was clear that if the warrant had any validity it must be made the statute-law, although no statute was referred to on the face of it. In the case of *Petton v. Addington*, in Peat's Nisi Prius Cases, 330, Lord Kenyon said that justices of the peace had no power whatever to commit persons for contempt, and from that to the present no instance of committal took place of persons who refused to give evidence.

The case of the *King v. Jones*, 5, Barnwell & Alderson, 564, showed that where the justice of the peace committed a party for contempt, the warrant directing it should be detained until discharged in due course of law: yet the court, although giving no opinion as to the legality of the warrant, discharged the prisoner. The statute of the 9th George IV., chap. 54, sect. 13, directed two justices of the peace, before committing a person for felony, that they should take an information, on oath, which was to be in writing; that this should bind any person capable of giving evidence in the case in his recognizance, to appear at the trial in the next Court of Oyer and Terminer, or any other court to be held, and in case any person knowing material evidence should refuse to enter into such recognizances, he should be committed to prison, provided such evidence, if given, did not expose him to any prosecution or penalty. The third section stated that magistrates had no power, in cases of misdemeanour, to commit persons for contempt who refused to give evidence. He (Mr. Haig) submitted that, under that section, the magistrates had no jurisdiction to commit the prisoner, unless the crime charged was a felony, and the party so charged in actual custody for that felony, or upon a suspicion of felony. That question had been fully considered by Mr. Nunn, in his work on the duties of justices of the peace, page 330. The party should be in custody, and it was only when in such custody for the felony, or a suspicion of felony, that persons refusing to give evidence were to be committed for contempt.

Judge Perrin asked whether the party charged in the present case was in custody?

Mr. Haig replied that he was not; and there further appeared on the face of the warrant the extraordinary circumstance that the man's case had been originally heard six weeks before, and before three different magistrates, and, as the charge was not set out as pending before any tribunal, he must have been discharged. It was quite clear that no magistrate could have any jurisdiction in the matter but those only who originally heard the charge, and it was equally as clear that those who committed the rev. gentleman had no authority to do so, inasmuch as they had been given no reason to suppose he could give material evidence. The words in

the warrant were, "whereas it appears to us," &c., while the statute expressly stated a committal should only take place when they had "good reason to suppose" material evidence could be given. In Bushel's case, to be found in Sir Thomas Jones's Reports, page 15, it appeared that certain jurors were committed for finding a verdict against the full and manifest evidence given in the case; and the court subsequently held that the evidence so complained of should have been set out on the face of the warrant. In the case of the *King v. Walsh, 3 Neville & Manning*, 632, which was a conviction under the 6th of Geo. IV. for refusing to deliver the ship's registry to the officers of customs, Lord Denman held that it ought to appear on the face of the conviction the registry which was required, and name of the officer who made the demand.

Judge Crampton asked Mr. Brewster if he meant to contend that the warrant was a legal one under the statute?

Mr. Brewster replied that such was his intention, and that it was also good at common law.

Judge Perrin—Are you in a position to prove that any person was in custody?

Mr. Brewster—I am not, my lord.

Judge Perrin—Because, from what has transpired in the case, he might, for aught we know, have been discharged.

Judge Burton—It is of no great importance for you to show whether he was in custody or not.

Judge Perrin—You cannot show that this warrant is legal under the statute, and I wish therefore to know whether there is any authority at common law which sustains it.

Mr. Brewster, Q.C.—I admit that the warrant cannot be supported under the statute, it not appearing that a party was arrested, or in custody; but at common law the magistrates have power to commit for contempt in refusing to give evidence. *Bennet v. Watson*, 3; *Maule and Selwyn*, 1. This was not a committal for contempt, but a committal necessary for the administration of justice. If magistrates are not allowed this power, it will tend to defeat administration of justice.

Judge Burton said the opinion of the court was, that, the proceedings being under the statute, the warrant was defective, for the reason alleged by Mr. Haig, it not appearing on the warrant that any person had been arrested, or was in custody for the charge. The magistrates did not say in the return that the Rev. Mr. M'Gettigan declined to state his reasons why he refused to give evidence, and if such a practice as that adopted in the present instance were allowed, it might turn out to be a very vexatious and harassing mode of sending men to prison without knowing what evidence they could give. He thought the return defective, and for that reason it was his opinion, and that of his brethren, that the rev. gentleman ought to be discharged.

The rev. gentleman having received the congratulations of his numerous friends who were present, retired, accompanied by his venerable bishop, the Right Rev. Dr. M'Gettigan.

At a meeting of the Stockholders of the Gore Bank, held at the Bank, on Monday, the 1st day of August, the Hon'ble Adam Fergusson, Samuel Street and N. C. Ford, Esquires, were appointed Scrutineers, when the following gentlemen were declared duly elected as Directors for the ensuing year:—

John Young, Edward Jackson, Samuel Street, David Thompson, Hon. Adam Fergusson, Arch. Kerr, John Weir, William Dickson, junr., Colin C. Ferrie, Edmund Ritchie, Esquires.—A. Stephen, Cashier. Core Bank, Hamilton.

From "The Tablet & Catholic Journal"

IRELAND.

We were obliged last week to declare, that we found ourselves utterly at fault in our attempts to discover the real principles upon which Ireland was governed. Since then the clouds that lowered over her political horizon have begun partially to clear away. Her prospects, so far as the administration of her affairs is concerned, are gradually assuming a favourable appearance. The struggles for the revival of Orange ascendancy, which were vigorously commenced the moment Lord de Grey landed on her shores, and which at once neutralized all the generous intentions by which, we believe, he was actuated when he first undertook the arduous task confided to his care, may now be said to have failed. His resignation is a decided symptom of that failure. This is one fact upon which we may rest secure; a most important, a most cheering occurrence it is; and even if there were no other to re-animate our hopes of better fortunes being in store for that country, we should place great reliance upon this most significant passage in her history for the present year.

But other transactions have also taken place, pregnant with auspicious auguries. Sir Robert Peel and Mr. O'Connell have been found voting together upon a question most intimately connected with the interests and views of the Orange party; and the latter were left in a decided minority. Further, the Premier declared that he would lend no assistance to that party in their operations carried on for the purpose of concealing their own evil deeds, and of protecting one of their members from the consequences of his own acts. This declaration, moreover, was made with reference to a person who holds, or at least did then hold, an important though subordinate station in his government. It is manifest, therefore, that the Orange faction have no longer any thing to expect from Sir Robert Peel. He has completely thrown them overboard.

But though not much spoken of as yet, another very material piece of intelligence has come to light, of the truth of which we have no reason to doubt; namely, that a most positive order has been transmitted from Whitehall to the Castle, directing that in future no appointment to any office at the disposal of the Irish government should be made without the previous sanction of the Secretary of State for the Home Department. This is, in every point of view, an excellent measure. It strips the members of the faction who have got possession of the chambers of the Castle of their absolute power. It is very well understood that nominations to all appointments in Ireland, those only excepted which are of the highest rank, either originate with the inferior officers of that establishment, or are materially influenced by those individuals. The intrigues, therefore, the whispers, the suggestions, the schemes, of the Orange clique within or without the walls of that venerable building are no longer to be made available to their exclusive and injurious policy. They are hence to be placed under the strict surveillance of

Downing-street—that is to say, not so much of Sir James Graham, as of the Prime Minister himself.

But the issuing of this order has a further aspect, which is still more important than its immediate result. It is the first step, as we surmise, towards the abolition of the vice-royalty in Ireland. Hitherto the Lord Lieutenant exercised the power of direct nomination to all subordinate offices in that country. He very rarely consulted the Home-office upon the exercise of his functions in this respect; his appointments were never overruled. The patronage of the whole constabulary force is vested in him by law; so also, we believe, is the power of appointment to many other posts connected with his administration. The new order is so manifestly inconsistent with this state of things, that the lieutenancy becomes at once a mere superfluous office. The affairs connected with the immediate government of the country are principally carried on by the under-secretary and his confidential legal adviser. It is the principal business of the chief secretary to attend to any new measures which the cabinet may devise of its own motion, or adopt upon his suggestion.

In the enumeration of the new signs of the times, to which the unexpected alliance established between Sir Robert Peel and Mr. O'Connell against the Orange faction has given birth, let us not omit the treatment which Lord Stanley's meditated Irish registration bill has received. Need we recall to the remembrance of the reader the infamous character of that measure—the base, the un-English, the underhand, the pettifogging, low-attorney cunning by which that bill was intended to counteract all the beneficial effects which the Reform statute bestowed, or at least was meant to bestow upon Ireland? Need we repeat the denunciations of extinguishable hatred which that foul system of registration hurled against the Catholic people of Ireland—the open war it declared against the Act of Emancipation—the no-Popery cry with which it was hailed in the House of Commons, and the organs of the Orange press throughout the country?

STATE OF PARTIES.

A distinguished author, whose name we shall not for the present mention, expressing upon paper towards the close of last autumn his sentiments upon public affairs, after enumerating what then appeared to him to be the "signs of the times," came to the conclusion that, in his judgment, "a new era was at hand." He gave full credit to the declaration previously made by Sir Robert Peel, that, should he ever return to office, he would stand "by the fair and honest execution" of the Roman Catholic Relief Bill. These are the words of the present premier, to which the author then referred:—"Even if the avowal of my opinions, and the declaration of the principles on which I would act with respect to the poor-law, with respect to the relief bill, and with respect to their fair and honest execution, should lead to the painful results of a diminution of confidence in my friends and supporters, then I

frankly declare, that, however painful that would be, I should prefer it to the purchasing the continuance of that support by withholding my opinions, or by my acquiescence in doctrines which I really repudiate."

The passage just quoted prompted the author to whom we allude to proceed as follows:—"It is fair to calculate that they who survive a long political struggle may come out of it very different from what they were when they went in. They may have lost in prejudice, and may have gained in experience. . . . I will not believe that any statesman who has been in the habit of fixing his attention upon the great and varied scenes of European politics for the last thirty years,—whose mind is sufficiently enlarged to comprehend the advantages of good government, and to estimate the dangers of bad,—and who is daily impressed with the immense importance of the station to which Providence has raised him,—I will not believe that he will be found wanting in the noble charge now entrusted to him, of regenerating a whole people, of annihilating those party feuds, and of enlarging those narrow views by which our legislation has been so fatally distinguished for so many years; which cripple the power of the country; undermine her resources; leave her a prey to internal divisions; abandon such large sections of her population to poverty and vice, and to the sport of cunning and malignant men; which expose her as a paradox before the moralist and the philosopher,—puzzling the moralist to discover under what influences peace and virtue may prosper, and tempting the philosopher to consider whether the most rational degree of liberty has any advantage over despotism, and whether the one or the other is capable of conferring any real blessings upon mankind. If Sir Robert Peel will but survey the scene before him from those heights of power from which he now commands, and will rise superior to all those jarring and petty interests which may still endeavour to weigh him down, and fix him within the confined sphere to which he, and those who have gone before him, have been so long condemned, his name will be for ever associated with the noblest achievements of a statesman, and he will not only enjoy the envied gratification of healing a suffering people, but of leaving, under the auspices of a generous and benignant sovereign, a happy, prosperous, and united empire, as a blessed and invaluable legacy to his successors."

BISHOP HUGHES.

The case of the Right Reverend Doctor Hughes, and the infamous junta of Gibraltar, had been heard before the judicial committee of the Privy Council, on an appeal of the Right Reverend Prelate, from the decision of the Supreme Court of Gibraltar. Judgment was given in favour of the appellant—thus reversing the decision of the court, and annulling the authority claimed by the junta.—*N. York Freeman's Journal.*

INFALLIBILITY.

The following communication on the nature and power of infallibility, we cut from our talented contemporary of New York, to whom it has been addressed by way of inquiry on the subject, in connexion with Protestant Catholicism. The writer hoped for clear views of doctrine from the Editor on the subject, but Infallibility, like the Real Presence, is a subject better calculated to manifest the learning and eloquence of the Churchman, than to elicit clearness and distinctness of views. A long editorial is given, but "W." is happier and brighter than we, if he can collect the Sybelline leaves. The first and last sentence seem to bear upon the point—in the first the Editor says what Infallibility is not.—*Cath. Herald.*

"The word *infallible* is sometimes used as if it implied the arbitrary right of the Church, or of particular portions of it, to say and do whatever it pleased. In this sense we have always disclaimed the word; and have seldom used it without a caution against any such construction of its meaning.

"When our Lord gave his commission to his apostles, he promised to be with them always, even unto the end of the world. The promise was given not to one only, but to all the apostles; and it is our warrant for believing that the whole Church will never be permitted to fall from the faith of Christ."

However, after a good deal of matter in no wise relating to the question suggested by "W.," he concludes in words a little startling to those who glory in the liberty of the Spirit, and the true Protestant principle of the Bible, the whole Bible and nothing but the Bible.

"From all which we conclude, that the Church of England and the Protestant Episcopal Church in America, do not rest upon the principle of private judgment, but on the principle of infallibility; in other words, that their members are not left like Presbyterians, Congregationalists, Methodists, Baptists, Quakers, and Socinians, to take the Scriptures as they may chance to be explained by private individuals or modern confessions, but required to receive them in the sense given to them by the creeds of the Catholic Church."

From the Churchman.

"PROTESTANT INFALLIBILITY."

Mr. Editor,—The writer of this is an unlearned layman, but a sincere inquirer after truth. He resides in the country, and is very uniform in his attendance at the 'Protestant Episcopal Church' in his vicinity, the pastor of which, although a short man, is a very tall Churchman, and withal a man of simple and self-denying habits, of gifted intellect—and when he confines himself to what the writer has been accustomed to regard as the essential doctrines of Christianity, gives some of the best and soundest sermons I have ever listened to. With this gentleman I have held repeated arguments in relation to the claims that are very distinctly advanced, as I understand them, for the 'infallibility' of the Church. I use the term 'infallibility' as best expressing my meaning, and as best describing the distinction claimed for the 'Protestant Episcopal

Church' of America, the 'Reformed Catholic Church' of Scotland, and the 'Church of England,' of being the one 'Catholic and Apostolic' Church, in its primitive authority and purity. The whole dispute, as I understood it, between this Church and the Romish, and the Dissenters, and what is technically called High and Low Church, may be resolved into this doctrine of the alleged 'infallibility' of the Church. I have read, reasoned, and thought, on this subject, and not having been able to arrive at any satisfactory solution of the difficulty, I have determined to ask for more light from the editor of the Churchman; and in asking for more light, I am bound to state the difficulties under which I labor, in not being able to arrive at the same conclusions with my worthy and intelligent pastor.

It is claimed that the Church of Christ, as established by the apostles, being organized, governed, and directed, by persons chosen by their great Master for this especial purpose, and who had his command and authority to continue and perpetuate it, by the transmission of their authority to their successors, with the promise of the Holy Spirit to aid it, and guide it into all truth—that a Church so divinely instituted, guided, and preserved, must be the depository of truth—must be the only authority in matters of faith and discipline—must be the only appointed means through which salvation may be obtained and the true light of the Gospel diffused throughout the world. That a Church so constituted must in its very nature be 'infallible,' I will not deny; but do not 'Protestant Episcopalians' both admit and deny this 'infallibility' in the same breath? It is admitted by them that the Church so instituted did regularly and validly transmit its authority and preserve its purity for some three or four centuries, after which errors began gradually to diffuse themselves, until finally the whole Church became corrupted; maintaining and preserving however the regular and valid transmission of its authority by means of its corrupted and erring ministry, down to the present time, as it exists in the Romish and Greek communions, together with one or two other admitted branches of the true Church of Christ—Now the question may be naturally asked, how a Church so instituted could run into error at all? Established by Christ himself; invested with miraculous powers; guided by the Holy Spirit; such a Church, if infallible in its authority, and in the power of transmitting its authority must have been infallible in its doctrines, and as an interpreter of the truth. I see no way of escaping from this conclusion. The Romanists affirm that such is the fact; and assuming the premises to be true, that is the consistent and inevitable conclusion. This is one horn of the dilemma. Now for the other.

The Church so constituted, and in the admitted possession of its regularly transmitted authority from the Apostles themselves, acknowledged throughout Western Europe, and by general consent, a spiritual head in the Bishop of Rome. Every Christian Bishop in Western Europe, antecedent to the time of Henry the Eighth,

acknowledged him as the spiritual head of the Church and bowed unhesitatingly to the decisions of a Council of the Church acknowledging his spiritual jurisdiction. The English Bishops down to the reign of Henry derived their Episcopal powers and authority from this source, and regarded it coming to them through the true and appointed authority of the Church of Christ. Under these circumstances the Reformation in England began. A few Bishops deriving their spiritual authority from Rome, acknowledged the validity of the source through which they had derived their spiritual powers, by claiming the right in their capacity as Bishops of that Church, to determine truth and error for themselves, proclaimed as errors and corruptions what the Church of which they were constituent parts had, by virtue of its delegated and infallible authority derived from the Apostles, decided to be necessary to salvation! assumed to themselves authority to sit in judgment upon the solemn decisions of councils—to declare as errors what the whole Western Church, from which they derived their authority, had declared to be the truths—to oppose their individual judgments to the judgment of their brethren in council; and refuse their submission to the constituted authority of the Church of which they were members, and from which they had derived their powers! If this be not schism, pray what is it?

Suppose, Mr. Editor, that the good Bishop of Ohio, and three or four of his Western brethren, should take it upon themselves to decide and declare in direct contradiction to the decision of the general council of Bishops, and the universally admitted doctrines of the Church, that there were great errors in the Church; that corruption existed; and that it had become indispensably necessary to the preservation of the purity of the Church, and to restore it to its primitive simplicity and truth, to reform its liturgy, and abolish some of its vain and useless ceremonials—to deny the truth of the doctrine of the real presence—to substitute sweetened water for wine—to deny the efficacy or right of pronouncing absolution—to abolish the custom, as idolatrous, of receiving the communion kneeling—to dispense with the sign of the cross in baptism—to make baptism and regeneration two distinct matters—to abolish the use of vestments—and perform sundry other acts of purification that they might choose to designate. In such a state of things the inquiry would naturally be put to the good Bishop of Ohio and his associates, from whence they derived authority to do these things—to oppose themselves to the Church of which they were members, and from which they held their Episcopal powers—to pronounce its most solemn decisions as errors of doctrine, and its ceremonial as vain and idolatrous? But, suppose the good Bishop were to desist, and treat the authority and warnings of the Church with contempt, and dare and defy its power. Might he not be cut off—degraded—shorn of his Episcopal power? And pray what would he be then? A

Bishop of the Episcopal Church holding valid and regular ordination? I should say not. Neither could he be regarded as holding any spiritual authority whatever from that Church.

This strikes me as a parallel case. The English Bishops, under similar circumstances, separated themselves from the Church—were cut off, degraded, and deprived of their Episcopal powers. Henry, it is true, interfered and made them Bishops again, but it does not appear, "defender of the faith" as he was declared to be, that any authority was given him by the Church to make Bishops. He could and did, it is true, confer the title, or rather the name; but the claim to regular and valid succession, when derived from such a source, and in direct opposition to the authority exercised by an admitted validity in the Church of Rome, appears to me to be singularly unfortunate, if not more than doubtful. Did the act of Parliament constituting him "the supreme head upon earth of the Church of England," really and truly confer the power of making valid Bishops, according to apostolic succession and authority? Could old Sarum rightfully vote upon the question of making Henry a successor of the Apostles, as he must have been, to make Bishops of the "Catholic and Apostolic Church?" Think of it, Mr. Editor; the good Bishop of Ohio voluntarily separating himself from the Church, spiritually degraded, and deprived of his office by the house of Bishops—made a Bishop again by the Chief Magistrate of Ohio, and claiming to hold valid ordination by regular succession from the Apostles, as against all Presbyterians, Quakers, Methodists, and other new lights?

It is claimed, I know, that all Bishops by virtue of their office possessed equal and concurrent powers, and that the Bishop of Rome, in assuming a general spiritual jurisdiction, usurped powers that did not rightfully belong to him. This however does not change the aspect of the case; there remains the simple and undeniable fact, that a few Bishops of the Church of England, took it upon themselves to pronounce sentence of error and corruption against doctrines and ordinances, that their spiritual brethren in council had declared to be essential. If all possessed equal and concurrent powers, if all were true and valid Bishops of the one "Catholic and Apostolic Church," on which side lies the weight of evidence, the mountain's or the mouse's? It is claimed too, I know, that there is an identity between the present Church of England and the ancient Church that existed previously to the invasion of the Saxons. History informs us that the ancient inhabitants of Britain were overrun, conquered, and almost literally destroyed, by the victorious and Pagan Saxons. As a distinct people they were absolutely obliterated. These pagans in their turn were converted to Christianity by missionaries from Rome, and continued in full communion with, and under the spiritual direction of the Church of Rome, until the time of Henry, when Romish Bishops in England set about reforming

the Church. In what then exists this boasted identity, but in our misty ignorance of the past?

How can I solve this difficulty? If I adopt the doctrine of an Apostolic Church with a valid ministry, holding ordination in regular and undenied succession from the Apostles, or from a period touching the times in which they lived; and if it be essential to be in a Church so instituted, there is then far less doubt in the Romish communion than in any other; as the fact of the regular transmission of authority in that Church is not only not denied, but is admitted to be the rock on which the validity of the Church of England rests. The Church of England then, by its own showing, or that of the tall Churchmen in it, is no Church at all. The Church of Scotland, from which the American Church obtained ordination, has told the whole story. That Church is now the "Reformed Catholic Church," which in its turn was reformed by the Presbyterians. How is this? The "Holy Catholic" reformed? The Apostolical and infallible Church reformed? And by whom? If reformed "by authority," no novel names to distinguish it would be required. Great Britain, with a "reformed" Parliament, is Great Britain still. The Methodists will now be the "Reformed Episcopal Church." And why not? Wesley received ordination in the English Church, and died in its communion.

With my present information on these subjects, Mr. Editor, I can see no way of escape from the conclusion, that the Episcopal Church in England, in Scotland, and in this country, occupies almost precisely the same position in reference to the claim of exclusive validity, that the Presbyterians, the Congregationalists, the Baptists, the Methodists, and others do; and that it rests upon the right of private and individual judgment, with the aid of the Scriptures, and the influence of the Holy Spirit, to determine truth and error for itself, as against the "divine right" claimed by Bishops and Churches. I ask to be enlightened.

W.

PROSPECTS OF CATHOLICITY IN ENGLAND.

Under this head the London Sun has the following remarks:—

At a meeting of the Catholic Institute of Great Britain, held lately in London, Mr. O'Connell said he wanted to see the day when High Mass would be performed in Westminster Abbey, and he doubted not, from present appearances, that ere long he should have that happiness. If Posyism go on at the railroad speed with which it has been advancing for this last ten years, and the feuds between that sect and the Hampdenites be suffered to continue, within ten years more the great champion of the Catholics, should be live, will probably see his wish fulfilled. The bench of Bishops, a vast number of the clergy, and what is still more ominous, the majority of the teachers of youth at the national universities, show a marked tendency towards the new doctrines. All that is wanting is to imbue the law-makers with the same

principles; and as the stream naturally partakes of the character of its source, that must ultimately be the result. Certainly, at no period since the reformation has the Protestant Church been exposed to such danger, or have the enemies of our national establishments had such cause for rejoicing as at the present moment. Divisions, to an extent hitherto unknown, prevail in the south as well as in the north of this island; ecclesiastical as well as civil authority, are alike despised; the house is divided against itself, and unless protected by more than human power cannot stand. In Scotland, within a very brief period, forty ministers and licentiates have been bereft of their rights, and mercilessly driven from the bosom of the church; many hundreds more are exposed to the same fate; but what is still more alarming in respect to the security of the establishment, is the utter contempt in which the church courts are held by nearly one-half of the members. They have, in fact, cast off ecclesiastical authority, and look for redress only from the civil power. Affairs have not come to this pass in England, but they are fast approaching to a similar state of anarchy.—The Oxford Professor of Divinity is regarded as little better than a heathen by a majority of his brethren; attendance on his lectures is not considered necessary to qualify young men for the church; and we have thus the singular phenomenon of a teacher of divinity placed in the chair by her Majesty, the head of the church, while a great proportion of the members disown this authority, and refuse to hold communion with the nominee of the crown. In the church, too, we find "young ardent spirits" setting up for themselves, rejecting the advice, and sometimes injunctions, of their superiors, using candles and crucifixes, and genuflections as religiously as the Pope himself, and evidently as determined, too, as any member of the Scotch Kirk, to set both canon and civil law at defiance. The ecclesiastical body altogether seems sadly out of joint, the members rebelling against the head, and at the same time fighting with one another, as if archbishops and bishops and general assemblies had suddenly lost all power and control. The Church of Rome rejoices over these dissensions: she holds up the unity of the Catholic faith as the best proof of its divine origin, and, like Mr O'Connell, looks forward to the happy day when England, once the brightest ornament of the Pontiff's mitre, shall be restored to the Holy See. These, certainly, are melancholy forebodings for Protestants but the conduct of Episcopalians and Presbyterians fully warrants the worst apprehensions.

STATE OF ENGLAND.

One of the alarming features of the present time, is the increase of thefts, robberies, sheep stealing, and burglaries, in almost all parts of the kingdom. Highway robbery is again assuming the ferocious aspect that it presented some hundred years ago; and this notwithstanding all our boasted armed and appointed rural police, our great increase of gaol accommodation, our improved prison discipline,

and our multitude of local magistrates appointed all over the kingdom. There is one circumstance connected with the present aspect of affairs, which is to us the most alarming of all. Unemployed men, evidently in a state of starvation, are roaming about the country in bands, and demanding relief in tones which render it unsafe in many cases to refuse. This is the case, we understand, in Leeds, where families have been glad to get rid of their inopportunities by giving them sums of money much larger than it is usual in such cases to bestow. Travellers are also beset by bodies of men on the highways, and importuned for relief in language which seems to have very much the appearance of a threat.—*Leeds Times.*

ECCLESIASTICAL.

CONVERSIONS TO THE CATHOLIC FAITH.

England.—The accounts connected with the progress of religion in England, which I daily receive, are most gratifying. One esteemed correspondent of the midland or central district, after dwelling upon the unceasing labours of the Right Rev. Dr. Wiseman and his assistants in the ministry in praying, preaching, and writing, says, in addition to the leading converts already named—"A Puseyite from Liverpool, of great talents, influence, and station, is daily expected at Ushaw College Durham, to commence his divinity in the orthodox form." Another friend from Nottingham informs me that the number of converts in and about that district, is extraordinary. During eleven months in the town of Nottingham alone the Catholic pastor has received no less than 396 converts to the Catholic faith from amongst Protestants, Presbyterians, and other Dissenters! The Rev. Mr. O'Keefe, of Hauley Matvein, received seven converts in one day. The Protestant journals are writhing in agony, on having to announce the conversion of Robert Scott Murray, Esq., a young gentleman not only of commanding character and station, but of considerable talents! They are not able to account for the "apostacy to Popery" of such a man as Mr. Douglas, a commoner of Christ Church, and possessing great talents, great learning, and great wealth. The fact is, something extraordinary is coming over England. "The minds of far other men (writes the Very Rev. Dr. Ullathorne,) especially in our large towns, are in commotion. Material difficulties and temporal distresses have quickened intelligence. The extremes of error and truth, with all their intermediate degrees, are engaged in a vivid contest. The thoughts of men have been stirred and set at work from various causes. They are discontented with their condition, and want all kinds of change. They want a solution of their trials, and a place of rest for their distracted souls. Protestantism, in all her degrees of negation, and through all her gradations of departure from Catholicism, has been moved to look about her; she has begun to discover that she is isolated and unfruitful; that she is fixed on no firm base; that she is fastened to nothing; that every thing is inconsistent, shifting, and unsatisfactory about her, hence, Pu-

seyism is moving in one direction of escape; Socinianism, with its frightful doctrine of philosophical necessity, in another. Men look every where for some new truth that may be great enough to fill their vacant souls—for some great consolation to quench their thirsting hearts. Catholicism alone comprises all the truth and grace which God has given to man." The Right Rev. Dr. Baines, and his clergy at Bath are not idle. Their lectures and books are producing due effect. The last work, by the Rev. J. B. Pagani, professor of divinity here, entitled "The Pillar and Fountain of Truth," is a solid and irrefutable work. They are daily expected here; and in Oxford the second part of "The rock of the Church is just printed." There never was a work more opportune; and it is on "heresy, schism, reformation, Reformers, Protestantism, and the divines of Oxford." It, no doubt, will create peculiar interest. The author challenges all the professors in the Protestant church to answer this and the preceding part, and, without vanity, professes to demonstrate that nothing remains for the Puseyites and Newmanites but to take refuge in the bosom of that church, against which, for three hundred years, the folly, the passions, and the pride of man, have been in vain contending.—*From a Correspondent of the True Tablet.*

Lady Caroline Townley, the wife of Charles Townley, Esq., has been received into the Catholic church.—*True Tablet.*

Ireland.—The Right Rev. Dr. Cono, Bishop of Clonfert, at Eyre-court chapel, on Sunday last, received and confirmed John Montgomery, Esq., in the Catholic faith. Hitherto this gentleman had been a strict conformist to the doctrines of the Established Church.—*Limerick Chronicle.*

It must be highly gratifying to every pious and sincere Catholic to hear of the frequent conversions which have taken place at Loughrea, particularly during the last two years. On Sunday the 12th inst. there was another edifying scene witnessed, when a respectable-looking man, named John O'Byrne, appeared in front of the altar near a table, on which there was a crucifix and two lighted candles. The venerable bishop, the Right Rev. Dr. Cono, then appeared in pontificalibus, and the Rev. J. H. Whelan, who attended his lordship, appeared in soutane and surplice. The ceremony commenced with the Veni Creator and psalm Miserere, after which being recited, the new convert, had the inexpressible happiness of being received into the bosom of the Catholic Church, according to his most earnest wish and desire, and in presence of a large and respectable congregation.

Last Saturday his Grace the Most Rev. Dr. Slattery, Archbishop of Cashel, conferred the sacrament of Confirmation on William Waller, Esq., Castlewaller, a gentleman of the highest rank, who had previously abjured Protestantism.—*Limerick Reporter.*

Mr Puckle, understood to be a Puseyite candidate, was elected minister of St. Mary's, Dover, by a majority of 187 votes over his nearest competitor, Mr. Seaton.

FOREIGN EXTRACTS BY THE QUEEN & GREAT WESTERN.

The tariff bill had its third reading and was passed, 52 contents, non-contents 9.

In the House of Commons Lord Howick gave notice that on the 14th he should move the admission of foreign corn at a duty of 6 shillings the quarter until the 1st of March, 1843.

The debate on Mr. Wallace's motion was resumed and occupied the whole sitting. Motion lost, 174 to 94.

The new tariff bill received the royal assent on the 9th instant. A protest against it was to be signed on the 11th.

In the House of Commons, on the 9th, Sir F. Burdett gave notice that he should, on Monday, move for the appointments of a select committee to inquire into the merits of Capt. Warner's invention, and report the same to the house.

In the House of Commons, on the 5th July, the affair of Col. Dundas was brought up by an inquiry from Lord Wolroy.

Sir Henry Hardinge replied that Col. Dundas had been called on for an explanation, by which he did not succeed in absolving himself from the charge. He had consequently been dismissed from his office of Queen's aide, removed from the command of the 83d regiment, and put on half pay.

STATE OF THE COUNTRY.—On the evening of Friday week, Sir James Graham announced in the House of Commons, the terrible fact, that twelve hundred thousand people are at present receiving parochial relief in England and Wales! One in every thirteen of the population is on the poor rates, and we may safely assume that one in every ten is destitute. The state of distress is unparalleled, we do believe, in the history of any nation on the face of the earth.—*Aberdeen Herald.*

Death of the Duke of Orleans.—The heir apparent to the French throne was killed on the 13th, by leaping from his carriage while the horses were running away.

The official account published by the Government is as follows:—

'A dreadful disaster has fallen upon the King, the royal family and France. The Prince Royal is dead! This morning at half-past ten, the Duke of Orleans went to Neuilly, to take leave of the royal family, intending to set off in the evening for the camp of St. Omer. A short distance from Neuilly the horses ran away. The Prince leaped out of the carriage. He was taken up senseless. One moment there were hopes of saving him, but the evil was beyond all earthly remedies. At half past four, after having received the succours of religion, the Prince breathed his last, surrounded by the King, Queen and royal family, whose grief no words can express.'

The following is a translation of the telegraphic despatch which has been addressed by the minister of the interior to the prefects of the several departments throughout France:—

'The Minister of Interior to the Prefects.

'The Prince royal has had a severe fall from his carriage; he died from the effects thereof at half-past four this morning.

The King has borne this severe blow with his customary firmness. His Majesty is in good health. What a loss for France.

It appears certain that the unfortunate Duke would have sustained no injury if he had not jumped out of the carriage, for in a few minutes afterward the postillion regained his command of the horses, and brought the carriage back to the place at which the Duke had fallen.

The result of the French elections so far as known was the choice of 254 conservatives and 173 of the different shades of opposition. The city of Paris had gone strongly against the ministers, and this defeat was considered more than an equivalent for their successes elsewhere. The opposition papers triumphantly proclaim that the cabinet will not be able to stand against the new Chambers.

Parliamentary.—On Monday the 11th instant, in the House of Lords, Lord Brougham moved for a select committee to consider the distressed state of the country; and upon the text delivered a long and powerful discourse, giving a vivid and fearful description of the miseries endured by the people in almost every part of the kingdom. He dwelt also at length upon the causes which have brought the country to this pass, foremost among which he placed the restrictions upon trade, and especially on the trade in articles of food.

The Earl of Ripon opposed the motion, of course, as useless, if not more than useless & of course the motion was negatived, 14 to 61.

In the House of Commons Sir Robert Peel, Lord Palmerston and Sir John Hobhouse had a bout on the everlasting subject of the Affgan war—the discussion being mainly on the question whether the conduct of Lord Auckland had or had not been sanctioned or approved by the Peel Ministry on coming into power.

Mr. Villiers moved that the House go into committee on the repeal of the corn laws—for about the twentieth time—and the motion was supported by Mr. Hume, Mr. Fielden and some others, among whom was Lord John Russell. Poor Sir Robert had to make a three-column reply. The motion was negative—117 to 331.

July 12.—The House of Lords amused itself with a conversation on the subject of musical education—in which Lord Wharncliffe, the Marquis of Lansdown and Lord Brougham were the speakers.

In the Commons Sir Robert Peel introduced a bill for the better protection of the Queen's person. It provides transportation imprisonment and whipping as the punishment for attempts not aimed at the queen's life, but tending to her bodily injury or annoyance. All parties expressed their approbation, and the bill was read once, twice, and ordered to be committed on the next day.

The house then went into committee on the poor law continuance bill (for five years) but Sir James Graham was badgered into giving a pledge that at the next session a bill should be introduced, making extensive modifications of the existing system.

Notwithstanding this, an amendment was moved, to continue the law in force only one year; but it failed, 92 to 164.

(It must be remembered that the poor law was one of the heaviest sins of the Whig Ministry, and that the Conservative candidates at the last election were profuse in promises that it should be done away. The Times is bitter on Sir Robert Peel and his colleagues, for the non-fulfilment of these promises.)

July 13.—On going into committee on the bill for the protection of the Queen, Mr. Hume took occasion to read her Majesty a lecture on economy. He would recommend that they should advise her Majesty to reduce the expenses of her household by one half.—He believed that the splendors of the Palace were very unpalatable to the people. The same principle ought to be applied to the whole civil expenditure, upon which he said that two or three millions sterling might be saved. Particularly, he would call upon the public servants, and the pensioners of the crown to make a sacrifice upon their incomes at least for two or three years.

Sir Robert Peel regretted, and Sir Robert Inglis rebuked, this allusion to Her Majesty's expenditures: Mr. Hume defended himself, and there was somewhat of an altercation. Finally the matter was dropped, the protection bill went through committee and the House went into committee of supply. The sitting was wholly consumed in a protracted struggle between Mr. Hume and the House, the former proposing retrenchments and reductions on almost every item.

July 14.—Several petitions were presented in the House of Lords, against Lord Ashley's mines and collieries bill, and strong symptoms of a vigorous opposition thereto were apparent. The Earl of Devon moved the second reading of the bill, which was agreed to, but not without intimations from several coal-mine-owning peers that the bill would have to be modified.

The House of Commons was engaged nearly the whole time of sitting in discussing a proposal by Mr. Hume, to throw open the Museum and other collections to the people generally, without charge or restriction. After much debate the motion was withdrawn for the present, the Government promising to take the matter into consideration.

July 15.—The Queen's protection bill was read a second and third time and passed. Lord Brougham, in supporting it, made a touching allusion to the death of the Duke of Orleans.

Advices from Constantinople of the 17th ult., state that three of the five great powers, namely, Austria, France and England, have resolved to adopt force to compel Turkey to remove the present Governor of Syria, and to afford adequate protection to the Christian inhabitants of Lebanon.

The conference at which this resolution was adopted was held at the French Ambassador's Palace at Therapia, at which the representatives of the five powers were present. The English, French and Austrian Ministers, represented successively that they had exhausted all dignified and becoming means of remonstrance—that the Divan treated their complaints with silent contempt, or only replied to them by prevaricating evasions, and that nothing remained but either to desert the Syrian Christians to the cruellest brutalities, and thus cast a stain upon the Christian name, or effect their deliverance by force.

LETTERS AND CASH RECEIVED.

Hamilton—Mr. Anderson, 7s6d
Peterboro'—Rev. Mr. Butler, \$10—
for James O'Brien, 7s6d; Bernard Boyd, 7s6d; Mr. Morey, 5s; Alexander McDonnell, 15s.
Guelph—Rev. Mr. Gibney, 7s6d; and Jno. Trainor, 10s.
Warwick—Michael Coghlin, 5s.
Perth—A. Leslie, Esq., 15s.

CATHOLIC PRAYER BOOKS for Sale at this Office. Price 1s. 10³/₄d. August 10, 1842.

WANTED A SITUATION by a Young Man, capable of holding any situation, as Storekeeper, or Manager of any Mercantile Business. The best references will be given as to his character and capacity; and security granted to any amount. Apply to the Editor.

ABEL PARSONS'S
OR THE BROTHER'S REVENGE,
A Thrilling Tale of the present times.
The above is the title of a New Work of two vols. issued in two extra Nos. of the NEW WORLD, a few of which have been received from New York, and are for sale at the Post Office. Price 1s 3d cash.

History of the Irish Rebellion
OR THE
UNITED IRISHMEN,
THEIR LIVES AND TIMES;
BY DR. R. R. MADDEN,
AUTHOR OF "TRAVELS IN THE EAST," &c. &c.

"This work contains particulars never before made public, respecting the plans, object and conduct of the United Irishmen; the means by which their secrets were betrayed to the Government, & their measures frustrated." To secure a copy immediate application must be made, as the supply will be exhausted in a day or two. Apply at the Post Office—Price 1s. 10³/₄d.

PAPER HANGINGS.
2,000 PIECES of English, French, and American PAPER HANGINGS, of the most choice and fashionable Patterns, for sale, wholesale and retail, at exceedingly low prices, by
THOS. BAKER.
Hamilton, Aug. 1, 1842.

WEAVERS' REEDS
600 STEEL AND CANE Weavers' Reeds, of the necessary numbers for Canada use, for sale by
THOS. BAKER.
Hamilton, August 1, 1842.

REMOVAL.
THE Subscribers respectfully intimate that they have now removed their entire stock of
DRY GOODS AND GROCERIES
to their new brick premises, Nos. 1 & 2, Victoria Buildings, corner of King and James streets, (near the Market,) where they will carry on the Dry Goods and Grocery business by Wholesale and Retail, as formerly.
OSBORNE & McINTYRE.
Hamilton, June 20, 1842. 42-1m

CANADA FALLS BOARDING-HOUSE.
MR. TRUMBLE,
BEGS to acquaint his friends and the public, that his house, the residence of the late General Murray, is now open for the reception of Ladies and Gentlemen visiting the Falls, who may prefer a private Boarding-House to the bustle of a Hotel. They can be accommodated by the week, day or month on reasonable terms; and from the invariable attention paid to the comfort and convenience of those who may frequent his house, he hopes to merit a share of public patronage.
Niagara, June 22, 1842.

CABINET, FURNITURE,
OIL AND COLOUR WAREHOUSE,
KING-STREET, HAMILTON,
Next door to Mr. S. Kerr's Grocery.

MESSRS. HAMILTON, WILSON, & Co., of Toronto, desire to announce to their friends and the public of Hamilton and its vicinity, that they have opened a Branch of their respective establishments in this place, under the direction of Messrs. SANDERS and ROBINSON, and that they intend to manufacture all kinds of Cabinet and Upholstery Goods, after their present acknowledged good and substantial manner.

—ALSO—
Painting in all its branches, Gilding in oil and burnished do., Lettering Signs, &c. &c., Paper Hanging, Rooms Colored, &c. &c., which they will execute cheap and good. To their friends, many of whom they have already supplied, they deem it superfluous to give any further assurance; and to those wishing to deal with them, they would respectfully say 'Come and try.'

Also, a quantity of Berlin Wool and Ladies' Work Patterns, kept constantly on hand.

N. B.—Gold and Plain Window Cornices of all kinds, Beds, Mattresses, Pillows, Looking Glasses, Picture Frames, &c., made to order on the shortest notice.
King street, [next door to Mr. Kerr's Grocery.]
Hamilton, June 28th, 1842.

GENUINE
DRUGS AND MEDICINES
(WHOLESALE AND RETAIL.)

M. C. GERRARD,
BEGS leave to inform his friends and the public, that he has just received an extensive and general assortment of
DRUGS AND MEDICINES,
Paints, Oils, and Dye Stuffs; English, French and American Chemicals, and Perfumery, &c. &c., which he will sell by
WHOLESALE AND RETAIL,
at the smallest remunerating profits for Cash.

M. C. G's. thorough knowledge, combined with his experience in the Drug business, warrants him in saying, that all those who may favor him with patronage may confidently rely in procuring at his Store, almost every article in his line of business of very superior quality. He would, therefore, earnestly solicit a share of public patronage.

M. C. G. is Agent for the American Phrenological Journal,—and keeps constantly on hand Fowler's System of Phrenology, and Busts accompanying the work, with the organs raised and marked; Fowler on Matrimony, Temperance, the Phrenological Almanac, and the Phrenological Characters of Fanny Elssler, the Actress, and J. V. Stent, the Sculptor,—all works of acknowledged worth.
Hamilton, July 22, 1842. 46

CARRIAGE TRIMMING
E. McGIVERN

BEGS to inform his friends and the public in general, that he has engaged a first rate Carriage Trimmer, lately from New York, and is now prepared to execute all orders in the above line in the newest styles and on the most moderate terms, at his Shop on King street, second door from Hughson street, opposite Messrs. Ross & Kennedy's store.
Hamilton, June 3, 1842

BRISTOL HOUSE,
King Street, Hamilton, near the Market.
By D. F. TEWKESBURY
September 15, 1841.

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 accommodation, and solicits a continuance of the generous patronage he has heretofore received, and for which he returns his most grateful thanks.

N. DEVEREUX.

Dec. 24, 1841.

QUEEN'S HEAD HOTEL. JAMES STREET, (NEAR BURLEY'S HOTEL.)

THE Subscriber respectfully acquaints his friends and the public generally, that he has fitted up the above named house in such a style as to render his guests as comfortable as at any other Hotel in Hamilton. His former experience in the wine and spirit trade enables him to select the best articles for his Bar that the Market affords; and it is admitted by all who have patronized his establishment, that his stabling and sheds are superior to any thing of the kind attached to a public Inn, in the District of Gore.

N. B.—The best of Hay and Cuts, with civil and attentive Ostrlers.

W. J. GILBERT

Hamilton, Sept. 15, 1841.

Carriage, Coach, and Waggon PAINTING.

THE Subscriber begs to inform the Public, that he has removed his Shop from Mrs. Scobell's to Walton and Clark's premises, on York Street, where he continues the Painting and Varnishing of Carriages, Coaches, Sleights, Waggon, or any kind of light Fancy Work. Also, the manufacture of OIL CLOTH.

Having had much experience during his service under the very best workmen, he is confident of giving satisfaction.

C. GIROURD.

Hamilton, March 23, 1842

GIROURD & McKOY'S EVERY STABLES

Near Press's Hotel HAMILTON.

Orders left at the Royal Exchange Hotel will be strictly attended to.

HAMILTON, March, 1842.

SHIP INN.

JAMES MULLAN begs to inform his friends and the public, that he has removed from his former residence to the Lake, foot of James street, where he intends keeping an INN by the above name, which will combine all that is requisite in a MARINER'S HOME, and TRAVELER'S REST;—and hopes he will not be forgotten by his countrymen and acquaintances.

N. B.—A few boarders can be accommodated.

Hamilton, Feb 23, 1842.

NEW HARDWARE STORE.

THE Subscriber begs leave to inform his friends and the public generally, that he has re-opened the Store lately occupied by Mr. J. Layton, in Stinson's Block, and is now receiving an extensive assortment of Birmingham, Sheffield and American Shelf and Heavy HARD WARE, which he will sell at the very Lowest Prices.

H.W. IRELAND.

Hamilton, Oct. 4, 1841.

SAMUEL McCURDY,

PAVLOV,

YORK STREET, HAMILTON

C. H. WEBSTER, CHEMIST AND DRUGGIST, King-Street, Hamilton,

BEGS to inform the Inhabitants of Hamilton and vicinity, that he has commenced business opposite the Promenade House, and trusts that strict attention, together with practical knowledge of the dispensing of Medicines, to merit a share of their confidence and support.

C. H. W. keeps constantly on hand a complete assortment of Drugs, Chemicals, and Patent Medicines, Warranted Genuine Imported from England.

The following is a list of Patent Medicines received direct from the Proprietors: Faine-tork's Vermifuge, Moffat's Life Pills and Bitters, Sir Astley Cooper's Pills, Tomato Pills, Sphon's Headach, Remedy, Taylor's Balsam Liverwort, Low and Reeds Pulmonary Balsam, Bristol's Extract Sarsaparilla, Bristol's Balsam Horehound Southern Tonic for Fever and Ague, Rowland's Tonic for Fever and Ague, Sir James Murray's Fluid Magnesia, Urquhart's Fluid Magnesia, Hay's Lament for Piles, Granville's Counter Irritant; Hewe's Nerve and Bone Liniment

Also Turpentine, Paints, Oils and Colours; Copal and Leather Varnish, Dye-Woods and Stuffs; Druggists' Glass Ware, Perfumery, Fancy and Toilet Articles, Spanish and American Cigars, Snuffs, &c. Horse and Cattle Medicines of every Description.

Physician's prescriptions and Family recipes accurately prepared. N.B. Country Merchants and Pedlers supplied on reasonable terms. Hamilton, May, 1842. 38-6m

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 build. g. 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. 22, 1842.

PRINTERS' INK.

LAMB & BRITAIN, Manufacturers of Lamb's Blacking, begs to inform Printers in British North America, that they have, after considerable labour and expense, with the assistance of a practical and experienced workman from England, commenced the manufacture of PRINTERS' INK. They are now prepared to execute all orders which may be sent to them. Their Ink will be warranted to be equal to any in the world and as cheap.

Ink of the various FANCY COLOURS supplied on the shortest notice. Corner of Yonge and Temperance Sts. Toronto, June 1, 1842.

WEEKLY & SEMI-WEEKLY N.Y. COURIER & ENQUIRER

TO THE PUBLIC.

FROM and after FRIDAY the 11th instant, the Weekly and Semi-Weekly Courier and Enquirer will be enlarged to the size of the Daily Paper, and offer inducements to the Advertiser and general reader, such as have rarely been presented by any papers in the United States.

SEMI-WEEKLY.—This sheet will be published on Wednesdays and Saturdays. On the outside will be placed all the contents of the Daily sheets for the two preceding days, together with appropriate matter for the general reader selected for the purpose; and the inside will be the inside of the Daily paper of the same day. This publication will of course be mailed with the daily paper of the same date, and carry to the reader in the country the very latest intelligence.

Terms of the Semi-Weekly Paper.—FOUR DOLLARS per annum, payable in advance.

WEEKLY COURIER & ENQUIRER.

This sheet also is of the size of the Daily Courier, and the largest weekly paper issued from a Daily press, will be published on Saturdays only, and in addition to all the matter published in the Daily during the week, will contain at least one continuous story, and a great variety of extracts on miscellaneous subjects, relating to History, Politics, Literature, Agriculture, Manufactures, and the Mechanic Arts.

It is intended to make this sheet the most perfect, as it will be one of the largest of the kind ever offered to the reading public; that is, a NEWSPAPER in the broadest sense of the term, as it necessarily will be, from containing all the matter of the Daily Courier, and at the same time very miscellaneous and literary, by reasons of selections and republications set up expressly for insertion in this paper.

Terms of the Weekly Courier and Enquirer.—THREE DOLLARS per annum to single subscribers.

To two or more subscribers less than six, to be sent to the same Post Office, Two Dollars and a half per annum.

To six subscribers and less than twenty-five, to be sent to not more than three different Post Offices, Two Dollars per annum.

To classes and committees over twenty five in number, to be sent in parcels not less than ten to any one Post Office, One Dollar and Three Quarters per annum.

In no case will a Weekly Courier be forwarded from the Office for a period less than one year, or unless payment is made in advance.

Postmasters can forward funds for subscribers free of Postage; and all remittances made thro' Postmasters, will be at our risk.

The DAILY Morning Courier and New York Enquirer, in consequence of its great circulation, has been appointed the Official paper of the Circuit and District Courts of the United States.

Prices Current and Reviews of the Market, will of course be published at length in each of the three papers.

Daily Papers TEN Dollars per annum.

Postmasters who will consent to act as agents for the Courier and Enquirer, Daily, Semi-weekly and Weekly, or employ a friend to do so, may in all cases deduct ten per cent. from the amount received, according to the above schedule of prices, if the balance be forwarded in funds at par in this city.

New York, February, 1842.

THE HAMILTON RETREAT.

THE Subscriber has opened his Retreat in Hughson street a few doors north of King street, and wishes to acquaint his friends that they may rely on every Luxury the markets afford; his Wines and Liquors will be selected with care, and no expense spared in making his guests comfortable.

Oysters, Clams, &c., will be found in their season. He therefore hopes by strict attention and a desire to please, to merit a share of Public patronage.

ROBERT FOSTER.

Hamilton, Sept., 1841.

PATRICK BURNS,

BLACKSMITH, KING STREET, Next house to Isaac Buchanan & Co's large importing house. Horse Shoeng, Waggon & High Ironing Hamilton, Sept. 22, 1841.

THE CATHOLIC.

Devoted to the simple explanation and maintenance of the ROMAN CATHOLIC CHURCH; And containing subjects of a RELIGIOUS—MORAL—PHILOSOPHICAL— and HISTORICAL character; together with Parting Events, and the News of the Day.

PUBLISHED on WEDNESDAY MORNING, in time for the Eastern and Western Mails, at the Catholic Office, No. 21, John Street, Hamilton, G. D. [Canada.]

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Advertisements, without written directions, inserted till forbid, and charged accordingly.

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A liberal discount made to Merchants and others who advertise for three months and upwards.

All transitory Advertisements from strangers or irregular customers, must be paid for when handed in for insertion.

Produce received in payment at the Market price.

LETTER-PRESS PRINTING OF EVERY DESCRIPTION NEATLY EXECUTED.

AGENTS.

NOTICE.—It is confidently hoped that the following Reverend gentlemen will act as zealous agents for the Catholic paper, and do all in their power among their people to prevent its being a failure, to our final shame and the triumph of our enemies.

- Rev Mr. O'Flynn, Dunns
Rev Mr. Mills, Brantford
Rev. Mr. Gibney, Guelp
Rev. J. P. O'Dwyer, London.
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburg's
Mr Kovel, P. M., do
Rev Mich. MacDonell, [Maidstown], Sandwicks
Very Rev August MacDonell, Chatham
A. Chisholm Esq., Chippawa
Rev Ed. Gordon, Niagara
Rev Mr Leo, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Mr Richard Cuthbert, Streetsville
Rev. Mr. Snyder, Wilnot, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev W. Park, McDonagh, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charest, Penetanguishene
Rev Mr Proulx, do
Rev Mr. Fitzpatrick, Ops
Rev A. R. Korman, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lallor, Picton
Rev. Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Goulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonald, do
Rev Mr. Botzko, Camden East
Rev Mr O'Reilly, Brockville
Rev J. Clarke, Prescott
Rev J. Bennet, Cornwall
Rev Alexander J. McDonell, do
Rev John Connor, Bytown
D. O'Connor, Esq., J. P., Bytown
Rev. J. H. McDonagh, Perth
Rev. George Hay, [St. Andrew's] Glengarry
Rev John MacDonell, [St. Raphael] do
Rev John MacDonell, [Alexandria] do
John McDonald, Aylmer.
Mr Martin McDonell, Recollet Church Montreal
Rev P. McMahon, Quebec
Mr Henry O'Connor, 15 St. Paul Street, Quebec
Right Reverend Bishop Fraser, Nova Scotia
Right Reverend Bishop Fleming, Newfoundland
Right Reverend Bishop Purcell, Cincinnati Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia