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THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] MAY 18, 1842.

NUMBER 36.

THE CATHOLIC

Is Printed and Published every Wednesday morning, at

No. 21, JOHN STREET.

BY THE VERY REVEREND WILLIAM P. MACDONALD, V. O.
EDITOR.

Original.

VENI, SANCTE SPIRITUS.

Translated.

Come, Holy Ghost! we humbly pray:
Shed on our minds a cheering ray
Of thine effulgence bright!
Come, thou, the father of the poor!
Of ev'ry gift the kind bestow'r;
The heart's enliv'ning light!

Come thou, of comforters the best;
Come thou, the soul's delightful guest;
In care our sweet relief;
Our rest in toil, howe'er so great;
Our cooling shade in scorching heat;
And solace in our grief.

O sacred light, thy beams display!
Bid with thy love's expanding ray
Our inmost bosoms glow!
Nought worth in man, depriv'd of thee,
Nought in our helpless race can be,
But folly, guilt, and woe.

Cleanse, then, th' unclean. Thy dews supply,
To moist and fertilize the dry!
The bruise'd and wounded heel!
The stiff-neck'd and the stubborn bow!
Melt with thy fire the heart of snow!
The wand'rer's steps repel.

O grant us all, in thee who place
Our trust, thy sacred, sev'nfold grace!
Grant virtue's well tried merit!
And, when death's darksome gate we've pass'd,
Grant safe with thee to reign at last,
And endless joys inherit!

The Hymn at Compline.

TE LUCIS ANTE TERMINUM.—TRANSLATED.

Again, before the close of day,
Creator now we humbly pray,
That with thy wonted mercy's care,
Thou guard us from each hostile snare.

All dreams dispel, and phantoms vain
In ought that tend our minds to stain;
The Foe repress; and ever pure
Our bodies, as our minds, secure!

Most gracious Father, deign to hear
With Christ thine equal Son, our pray'r:
Who, with the Holy Ghost, and Thee,
Doth live and reign eternally.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXXV.

Deuteronomy.

The name of this Book signifies *the other law*; or the law *recapitulated*.

The contents of this Book will detain us the less, as, in the three preceding Books they have already formed the subject of our consideration.

CHAPTER iv. 26. &c.—Moses here foretells to the Israelites the sad consequences of their future infidelity. "I call, says he, this day heaven and earth to witness that you shall quickly perish out of the land, which, when you have passed over the Jordan, you shall possess. You shall not dwell therein long: but the Lord will destroy you; and scatter you among all the nations, to which the Lord will lead you," &c. However, he shews that God, for the sake of his solemn covenant made with their fathers, the holy patriarchs, will not utterly exterminate their race; but that, after all their humiliations and afflictions, he will, on their sincere repentance, receive them finally into favour.

Verses 29.—"And when, continues he, thou shalt seek there [that is, in the place of their banishment] the Lord thy God; thou shalt find him; yet so, if thou seek him with all thy heart; and all the affliction of thy soul. Verse 30.—After all the things aforesaid shall find thee, in the latter time, thou shalt return to the Lord thy God, and shalt hear his voice. Verse 31.—Because the Lord thy God is a merciful God; he will not leave thee, nor altogether destroy thee; nor forget the covenant by which he swore to thy fathers."

CHAPTER vii. 2, 8.—God, by forbidding his people, the Jews, to enter into any league, or to intermarry with the people of Canaan, shews that he wills not his true people, the Christians, to associate with the wicked; nor to have connection, connivance, nor understanding with the children of error.

By his temporal favours, promised to the obedient Jews, are signified his spiritual favours to be granted to the obedient christian, and the assurance given of his protection against all their enemies, is ultimately referred to the church of the Messiah; against which the Saviour himself assures us, *the gates of hell shall never prevail*. Her mightiest persecutors and opposers have all hitherto fallen, and still are falling successively before her; while she alone remains ever the same. Where are now all the heathen nations with their mighty rulers, who thought to have drowned her in the blood of her martyrs? Where too are all the heresies of old, who sought in the foul obscurity of their exhalations to bury and extinguish her light of revelation? But to her the Almighty had said, though addressing the congregation of Israel. Verse 21. "Thou shalt not fear them, because the Lord thy God is in the midst of thee: a God mighty and terrible." Yes, the redeeming God himself, her founder, has promised never to forsake her pastors. "Lo," said he to them, "I am with you at all times, even to the end of the world." And again: "where two or three are gathered together in my name, there am I in the midst of them."

CHAPTER viii. 3.—"And gave thee manna for thy food; which neither thou nor thy fathers knew: to show that not in bread alone doth man live; but in every word

that proceedeth from the mouth of God." A figurative and mysterious food, which, in its realization, is nothing less than *the word himself divine, the eternal word of God incarnate*; which neither we nor our fathers could have ever known or dreamed of, had not God himself assured us, that it was even he who proceeds from the father.

CHAPTER xi. 18.—"I fell down before the Lord, as before, forty days and nights; neither eating bread nor drinking water, for all your sins, which you have committed against the Lord, and had provoked him to wrath; for I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And the Lord heard me this time also. And he was exceeding wrath against Aaron also; and would have destroyed him: and I prayed in like manner for him, and your sin that he had committed; that is, the calf, I took, and burned it with fire," &c.

Verses 25.—"And I lay prostrate before the Lord for forty days and nights; in which I humbly besought him that he would not destroy you, as he had threatened, and praying, I said," &c.

Who, after reading this, can deny that Catholic doctrine to be scriptural, which enjoins, with fervent prayer, fasting, and penitential exercise, as the means of appeasing the wrath of God enkindled not only for our sins, but for the sins of others?

Verses 20.—"And thou shalt swear by his name. This proves, against the Quaker, that certain oaths are lawful.

CHAPTER xiii.—If false prophets, and they who sought to lead astray the people from the sole worship of the true God, were, as this chapter shews, so severely punished in the old law, what punishment do not false teachers deserve in the new?

CHAPTER xvi. 14.—"And thou shalt make merry in thy festival time."

Innocent mirth is not, then, condemned, but sanctioned by the Almighty on his festival days. Not that it is ever lawful to let it prove a hindrance, or interruption to the indispensable worship of God, and the needful religious instruction on such days. But, after attending properly to these duties, we are nowhere forbidden to indulge a little in cheerful relaxation from our ordinary occupations, care, and toil. The Lord's day is, or ought to be, especially to the christian, a day of joy and exultation; not, as our modern pharisees would make it, a dismal day of sorrow, melancholy, and gloom. These, by their sullen restriction of all gladness, make the day of Christ's triumph over sin and death, what it is to the devil, and his fallen associates, a day of mourning and solemn sadness. And does it not seem such in all protestant countries, where the pharisaical mania is seen to domineer? There the sound of a flute or violin would be accounted more profane than the roundest oath uttered by a staunch believer in their creed. The repulsive devotion of these hypocrites is intended by its crafty inspirer, to create in the human mind an utter disgust for the gladsome festivals of the man-God, who rescued our race from his woe-ful thralldom. It is remarkable how exactly these self-sainted sinners resemble their prototypes, who were constantly reproaching the Saviour and his disciples for breaking the sabbath.

It is the determination of these sabbatharian fanatics to subject christians of every denomination to their sectarian yoke, by stopping the mail upon Sundays; and cutting off on the Lord's Day all personal or epistolary communication, however indispensable, with distant friends,

relatives, or acquaintance. A dying parent longs to see and embrace his absent child before his departure out of this world: a wife her husband—a husband his wife. Their sad announcements and urgent calls are stopped short, and delayed in the post office; or the ready conveyance is denied to the bearers of the afflicting tidings, by these heartless and inhuman hypocrites; though the Lord himself of the Sabbath, in all the ceremonial rigour of judaical bondage, sanctioned the saving a brute beast's life, by pulling it out of a pit on the Sabbath-day. How many other cases of equally pressing communication might not be instanced in the constant interchange of national despatch; on the timely arrival of which at their place of destination, the well-being and happiness of thousands depend. Relief is thus forwarded to the distressed; spiritual, as well as temporal, comfort to the afflicted and desponding; nay, life itself to the despairing patient, by the quick arrival of the skilful physician; and, as may happen, to the respited criminal, whose life may be forfeited by an hour's delay. The ruin of whole families, and the derangement of public as well as private affairs, might not unfrequently be the cruel consequence of such ultra-pharisaical and anti-christian restriction as that intended to be forced upon the public by the gloomiest, most unsocial, unblushingly obtrusive, and overbearing sect that ever God permitted or the devil prompted to add to human misery in this world as well as in the next. The tongues of such are not lighted up with the blissful fire of charity; but like so many brimstone brands, enkindled by their unblest inspirer, they scatter all around them the scorching flames of hatred, strife, and maddening rage, which often end in ruthless war and downright desolation.

GOD'S IMMENSITY AND OMNIPOTENCE.

From the highest to the lowest, from infinitude to infinitude, God ascends or descends. Need we wonder then that He, the greatest, should, in assuming our nature, become as the least? That the Eternal, as God, should be born, as man, a child of time? The Mightiest of all, a helpless Babe? The source supreme of bliss, the most suffering of mortals? The richest giver of all good gifts, the poorest and most destitute of beings? The most majestic and beautiful the most deformed and debased? Nay, the holiest of holies, the most oppressed with guilt; (not his but ours?) Even wisdom infinite disguised as a fool? And life itself eternal stooping unto death?

Need those then wonder, who are Christians, and believe all this; that he should still, from the immense love he bears us, make himself, in the blessed Sacrament, as the merest atom; and all, but nothing, for our sake?

Yet, lest this greatest trial of our reliance on his word, though so clearly expressed, should prove too much for our acquiescent reason; he shews us in nature a proof of its possibility, in those numberless diminutive but animated objects, of every shape and hue; which, but for the microscope, were wholly imperceptible:

yet, to which he has adapted an instinct and organs as various and perfect as to the largest and most imposing forms. The truth is, size and space are nothing to facilitate or impede the operations of the Deity; nor, indeed, of any spiritual Agent whatever. The intensity of being may exist, as reason shews, in whatever way or form the Almighty pleases.

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

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MAY 18.

As mentioned in a late number, the august ceremony of the consecration of the right reverend Dr. Power, took place on the 8th instant, in the splendid new church built by his lordship at Laprarie, amidst an immense concourse of people. His lordship intends visiting his new diocese towards the end of next month.

The Rev. Mr. McDonagh, of Perth, we learn, has left for Ireland, via New York. A correspondent says, "that nothing could equal the general feeling that prevailed here this day (May 1) among the good people of these parishes, in paying their subscriptions to defray the expenses of their excellent Pastor to and from Ireland, and subsequently their taking leave of him. May God grant him a safe and happy return to us in the Fall."

In our late journey to eastern Canada, it gave us much pleasure to observe the improvements in lake navigation when contrasted with by-gone days. The Niagara, Captain Elmsley, is a beautiful boat, while the attention and urbanity of her engaging commander cannot fail to be felt by every passenger. The City of Toronto, Captain Dick, in whose vessel we returned in, and which may be called the lady of lake Ontario for her splendid accommodations, is another of the same class of elegant mail steamers; and we confidently assert, that in all our travels, we never met with greater kindness or hospitality than from these gentlemanly commanders.

Our courteous neighbour, the Gazette-man, has, during our absence from home, thought proper to attack us in his usual way, with the outpourings of his stink-bucket, which a Sir Somebody Musgrave has filled for him; and promises, when want is, to fill for him, with Orange ordure, to be tossed in our face, as often as we deign to meet him in the field of controversy. Let him rest assured that we intend not to meet so unfair and silted dealing an adversary. We only wonder that he is such an undiscerning simpleton as to mistake for ours the article of the Edinburgh Reviewers, [not Catholic] detaining the disclosures officially made in the British Parliament of the Orange enormities.

As he seems to challenge us on that subject, we shall furnish the Canadian and American public with enough to make them shrink with horror from the approach of the selfish, baneful, and bloody monster, that has insidiously and secretly crept in upon them, to excite civil and religious discord and dissension, amongst the otherwise too happy settlers in these fertile colonies, where all should be unity, harmony, and peace. But our neighbour's motto is, *Divide and Rule*. His paper, and that of his notorious compeer of Brockville, now of Kingston, is a disgrace to every civilized community.

The Musgrave tale of the massacre at Scullabogue, is a good, honest, Orange lie, in as far as it represents the Catholics as the sole perpetrators. The rebellion of 1798 was exclusively the work of Protestants. All the leaders in it were Protestants. The Catholic hierarchy and clergy all declared against it, as government itself acknowledged: just as happened at the late insurrection in Lower Canada; while, in Upper Canada, though all who rebelled were Protestants of one denomination or other, not one Catholic (or if one, an outcast of his church) was to be found among the rebels. And what has ever been the reward of Catholic unimpeachable loyalty?—Neglect and insult; or, when and where it could be presumed, indirect, if not, as formerly, direct and positive persecution. In the late distribution "of the loaves and fishes," for their equal share of which, if withheld, some covenanting saints threatened to buckle on their armour; have not Catholics, though their church is one of the only three acknowledged ones by act of parliament, been thrust into the back ground, and desired to wait there with all the other nondescript expectants, should they look (which they never did) for any share in the sectarian distribution. Our chicken-hearted rulers trembled at the threat of the Kirk to draw her claymore against her loving sister, the English church, and force her, once more, to acknowledge her entitled to an equal share in the ecclesiastical appropriation. Did the Catholics then raise their voice to claim their just portion of the common donation?—No, never. They knew that they had no justice to expect from a sectarian government. They knew from the words of their divine chief, that they had no favorable or equitable treatment to look for from the children of this world. "If the world hated me, says he, know that it hated me before you. If you had been of this world, the world would love its own. But because you are not of this world, but I have chosen you out of this world, therefore the world hateth you."—Matt. xv. verses 18, 19.

Our Gazette-man, blind as a beetle, cannot perceive in our paper of the 13th ultimo, the difference between our editorial and our selections; nor that the article on the *Nature and Tendencies of Orange Associations* is but copied from the Edinburgh Review!!! Yet does he pretend to be one of the clear-sighted in Israel.—The authorities from which we copy our extracts are, however, known to be much

more authentic and unquestionable, than his Orange rag, and party-coloured hebdomed, the *Warrior*, from which he quotes.

To shew the public to what lengths certain remorseless villains, lay and clerical, will go, in order to misrepresent and render odious to their ignorant dupes, the doctrines of the holy Catholic Church, we subjoin an Orange forged *Confession of Catholic faith, found*, it is said, "in the box of a priest at Gorey; the original of which (as our Gazette-man vouches) is now in the possession of the Rev. Mr. Bayle, of Arklow." We wish the man joy of his treasure.

Now, our Gazette-man either believes Catholics capable of holding such detestable doctrines, or he does not. If he does, what an ignorant, uninformed individual must he be as to the doctrines, the best known, the clearest defined, and the most universally received, in all ages and nations, since the Saviour's time!—A pretty fellow is such a one to direct, with his Orange sheet, the religious notions of our well-meaning but too credulous public.

If he does not believe Catholics capable of holding such detestable doctrines, then do we spy the cloven foot—the mark of reprobation in the wretch who writes but to deceive;—the father of falsehood's hireling scribe, engaged in his weekly task to bear false witness against his neighbour.

Confession of Faith found in the box of a Priest at Gorey.

1 WHEN we assemble, we all cross ourselves, saying, we acknowledge these our articles, in the presence of Christ's vicar, the Lord God the Pope, and in the presence of the holy Primates, Bishops, Monks, Friars, and Priests.

2 We acknowledge they can make vice virtue, and virtue vice, according to their pleasure. They all falling flat on their faces, beginning the articles in this manner and speaking to the Host, saying Holy, glorious, and admirable host, we acknowledge it according to our great father the Pope's mind; we must all fall down before the great effigy of our Lord God Almighty.

3 We all acknowledge the supremacy of the holy father, the Lord God the Pope, and that he is Peter's lawful successor in the chair.

4 We acknowledge that holy Peter has the keys of Heaven, and will receive those that acknowledge his supremacy.

5 We are bound to believe no salvation out of our holy church.

6 We are bound to believe that the holy massacre was lawful, lawfully put into execution against protestants' and likewise to continue the same provided with safety of our lives.

7 We are bound to curse, ring the bells, and put out the candles four times a year on heretics.

8 We are bound to believe a heretic can never be saved, unless he be a partaker of that holy sacrament extreme unction.

9 We are bound to believe that those who clope from our holy religion, go into the power of the devil, whom heretics have followed.

10 We are not to keep our oaths with heretics, if they can be broken; for, says our holy father, they have followed damnation, and Luther and Calvin.

11 We are not to believe their oaths, for their principles are damnation.

12 We are bound to drive heretics out of the land, with fire, sword, faggot, and confusion. As our holy father says, if their heresy prevails, we will become their

elvos! Oh! dear father, keep us from that; (here the holy water is shaken, and they say, Hail Mary! three times)

13 We are bound to absolve with money, or price, those that imbrue their hands in the blood of a heretick.

14 We are bound to believe that Christ's vicar, the Lord God the pope, can absolve all men, hereticks excepted, and those given to all clergymen under inspection to do the like.

15. We are bound to believe all the articles our holy church commands.

16. We are bound to believe the Virgin Mary has more power in Heaven than any other angel.

17. We are bound to pray to the holy angels, that they may pray for us.

18. We are bound to believe in the Holy Cross, Holy Water, Holy Spittle, Holy Earth, Holy Bones, Holy People, and Beads, and that they are to be used on certain occasions.

19 We are bound to celebrate the holy mass in latin, having ourselves clothed in a holy vestment and shirt, and bearing the holy cross on our shoulders, signifying we are Christ.

20. We are bound to believe, every time mass is celebrating, there is an expiatory sacrifice for the living and the dead.

21. We are bound to believe there are four places of purgation, viz. Limbus infantum, Limbus patrum, Meadows of ease, and Purgatory.

22. We are bound to believe that Christ was three days in Limbus patrum, where the souls of holy fathers go, till they get a pass with them to holy Peter.

23. We are bound to believe, that the souls of children unbaptised, go to Limbus infantum, until original sin is well paid away, by the help of holy masses said for them.

24 We know the souls of christians go to purgatory, and remain there till we pray them out of it, that they may have power to walk the meadows of ease with safety, till it pleases holy Peter to open the gates of glory for them, where no heretic shall ever enter.

25. We are bound to keep long according to our clergies' pleasure, and to maintain the work of supererogation.

26. We acknowledge the lake in the North to be holy, called lough Dergh.

27. We are bound to pray to no other saint on that day, only to him to whom it is dedicated.

28. We must baptize bells, consecrate chapels, and no man to enter into the holy office of priest, only he who is known to be a man.

29. We maintain seven sacraments essential to salvation, viz. Baptism, Eucharist, Penance, Extreme Unction, Holy Order, Confirmation, and Matrimony.

30. We maintain that we can transubstantiate the bread and wine into the real body and blood of Jesus Christ.

31. We believe the hereticks eat their kind of sacrament to their eternal damnation.

32. We believe that Christ is every where, but particularly in our church.

33. We maintain that we cannot marry any heretic woman without being in danger of judgment.

34. We maintain that heretics know neither the will of the prophet nor of Christ.

35. We acknowledge, that the rosary of saint Bridget is to be said once a week; and lastly, that our holy church can never err.

S.
Secula Secularum.

Roche and Murphy said mass four times on the march from Gorey to Arklow.

From the Dublin Review.

ART. II.—I. The Standard of Catholicity, or an attempt to point out in a plain manner certain safe and leading principles amidst the conflicting opinions by which the Church is at present agitated. By the Rev. G. E. Biber L. L. D.

2. Dr. Biber's Standard of Catholicity Vindicated, being a reply to the notice of that work contained in No. 57 of the British Critic.

3. An Appeal in behalf of Church Government, addressed to the Prelates and Clergy of the United Church of England and Ireland: being remarks on the Debate in the House of Lords respecting that subject, on the 26th of May, 1840. By a Member of the Church.

4. A Letter to the Right Rev. the Lord Bishop of Ripon, upon the State of Parties in the Church of England. By Walter Farquhar Hook, D. D., Vicar of Leeds.

5. Catechetical Instructions upon the Doctrines and Worship of the Catholic Church. By John Lingard, D. D.

[CONTINUED]

Such are a few of the sources of the perplexities which were encountered by us in considering the more public operations of the "church establishment of England."

In examining her more private proceedings, we find ourselves as far as ever from a satisfactory conclusion. The same high authority which we have already quoted, informs us that "a combination of clergymen holding influential stations in the church, and listened to with great assiduity as preachers, declare that *"the bishops and the majority of the clergy are either ignorant of the meaning of the articles, or have signed them in a fraudulent spirit, and for the sake of emolument,"* (See Appeal, p. 72,) and that the *tracts* which have been circulated by the said entirety of the bishops, and majority of the clergy acting in form of the Society for the Diffusion of Christian Knowledge, are *positively heretical*: * the church Missionary Society is also denounced by some members of the church, holding influential stations, although its character is even higher than that of the Christian Knowledge Society: and although its muster roll "is adorned with the names of several bishops, including the Bishop of London, who actually ordained ministers for its operations" (*Ibid* p. 76.) In fact, the greatest number of the clergy of the establishment are at present very actively occupied in protesting not only against the church of Rome, but against each other; every man being at liberty as we shall see by and bye, to set up as an infallible authority,—a pope unto himself.

Well may the author of the appeal exclaim, "what in such a case is to be done by an ordinary man?" (p. 77.) What, indeed! In the language of the law, an "ordinary" man, the writer means one of the plain common run of mankind: although he certainly might, without any impropriety, have used it in the more legal and limited sense; as the bishops appear upon some of the occasions in question, to be quite as much puzzled as the most or-

* We are informed by Dr. Hook (Letter, p. 15) that this society is now distracted by "unhappy discussions, introduced by a party which is suspected of a design to revolutionise the society."

inary laymen. Both parties to use the language of the "Appeal," being "led astray, or left in doubt as to what it is that the church in reality recognises,"—"the church not having as it seems sufficiently explained its own meaning in every instance" (p. viii.)

But the worst of the matter is yet to be told. For we not only do not know what is the meaning of the church or what it is that it recognises, but we, unfortunately, do not even know what "the church" is at all. We were at first inclined to think that our knowledge of the church of England was at least as extensive as the information which we have concerning our souls,—that we know, for example its *existence*, although we know nothing very particular about its essence. We had been in the habit of hearing people speak of "the Church" of England, as positively as they spoke of the Bank of England, or of the Royal Exchange, or the Court of Queen's Bench; without ever entertaining a doubt about the real existence of the subject matter; and when the Bishop of London publicly proclaimed in the House of Lords, on the 26th May in the last year, that the church of England was ready to "lay down the great truths which she extracted from the Bible," we considered the intimation to be as practical as the notice which is occasionally given by the Bank, that she will on such a day be ready to receive applications for advances of not less than £2,000 upon adequate security. Having gotten as far as to be sure of the existence of the establishment, our only remaining difficulty as we thought, was, to ascertain the *locus* in which her operations were conducted; and we imagined, as a man gets his dividends at the bank, his marriage license at Doctors' Commons and his writ of mandamus in the Crown Office, that there must be some *place* in which one may have his theological doubts removed by the church, and where, upon making a proper application during the appointed hours of business, he may learn from competent authority what "the great truths are, which the church of England has extracted from the Scripture." And as the Bishop of London had moreover asserted in his speech above-mentioned, that "the church would neglect her duty if she did not lay down those truths," we believe that she was in reality, and for all practical purposes, just as ready, and able, and willing, to instruct a man, as the General Cemetery Company is to inter him. Great was, therefore, our astonishment upon hearing an archbishop of the establishment actually, and publicly declare in the House of Lords, "that there was no individual, nor body of individuals, to whom any question of doubt or uncertainty, or any scruple or objection could be referred,—nor any constituted authority whom application could be made in order to determine any such subjects:" and that no power existed any where to look after such matters." (Vide speech of the Archbishop of Dublin, 7th August, 1839) as the articles of the church's belief. If the definition of the nature and duties of a church which is expressed in the speech of the Bishop of London, be correct, it is evident

that the statement of the archbishop of Dublin had an exceedingly strong resemblance to a declaration, that there is in reality no such thing at all as the church described by the Bishop of London—that the church of England of which the Bishop of London spoke, only existed, if at all, in fiction and contemplation of law;—that it is always in abeyance, like the fee-simple of a rectory;—that, like Rabbelais' island, Medamothi, it is situated in that negative locality, called *nowhere*; that it may be a vortex, or a vibration, or a metaphysical substratum for the sustentation of *super-incumbent* accidents; and that, although such an object of internal perception may be, as the lawyers express it, *in nubibus*, yet, that in as far as England is concerned, there was, as the Rev. Sidney Smith would say, no Church of God *here* upon earth at all; there being at this moment, nobody whatever, "politic or corporate," "aggregate or sole," which possesses the smallest semblance of authority, to decide authentically what the doctrines of the church of England are, and what they are not. *What* then is the Church of England, and *where* is it to be found? If it be any thing more than a mere *ens rationis*, will any one point out where its palpable existence can be ascertained, and what the situation is, in which the Church of England is, according to the bishop of London, "ready to lay down the doctrines which she has extracted from the scriptures, and which truths, if she did not lay down, she would most grossly neglect her duty?" How she has performed this duty may be inferred from the statement of the *Quarterly Review* for September 1840, p. 341. that "there is sufficient difficulty in defending the fundamental doctrines of the Anglican Church, merely because having been too long neglected, they go against the notions of many."

In the same publication, p. 460, the writer says that Mr. Carlyle "is ignorant of the true powers of the christian church, because for so many years the church herself has permitted him, and others around him, to remain in such ignorance." [*Quarterly*, September 1840.] This observation was made in reference to Mr Carlyle's declaration, that the church itself had become a skeleton, or a scarecrow. But it will sufficiently appear, from the preceding parts of the present article, that Mr Carlyle gave too substantial a character of the establishment in calling it even a skeleton; and, indeed, the author of the Appeal informs us, that in so far at least as concerns the authoritative exposition of the truths which she has extracted from the bible, the church of England "has now ceased to be a church:" or at least, that "an essential feature of that character has been lost." (p. 74.) But although it be quite obvious that there exists no supreme or central authority whatever in the church, for the purpose of preserving either an actual unity of doctrine, or even a plausible conformity of practice, yet it may perhaps be alleged that each diocese was a sort of a smaller church in itself, and that these independent ecclesiastical jurisdictions, by forming a compact and quasi-federal alliance, may supply in some degree the want of a more extensive and more centralised administration. It seems, however, that the defects, contradictions, and inconsistencies which exist in these minor jurisdictions, are even greater than those which are to be found in the whole body, when taken as a whole; and that there are few, if any, questions of any considerable importance, concerning which the greatest differences do not exist among the bishops themselves.

TO BE CONTINUED.

THE HIERARCHY.

From the True Tablet.

MR. EDITOR,—Thanks to your correspondent "S. Q. Y.," in the last number of the TRUE TABLET, for his well-timed and sensible letter, in which he becomingly laments the want among Catholics of the proper Catholic feeling in speaking of Catholic dignitaries. As an English Catholic and a priest, I heartily agree with every word he says. We are all sadly to blame for our nonomenclature, which does much harm by helping to keep our Protestant fellow-countrymen where they are in error; at the same time that it seems to give up some very important points of Catholic truth. Living, as we do, amid Protestants, and for ever reading the works of Protestant writers, we unwarily fall in with their way of speaking, and become, as far as mere words go, Protestantised; and while we are thoroughly Catholic in mind, to often express our thoughts in language bespeaking Protestant sentiments and notions. This thoughtlessness in the employment of terms blemishes almost all our Catholic writers, and runs through our reviews, pamphlets, and even controversial productions. We hear Catholics at public meetings and in private conversations, honour the head of the Protestant Establishment in Dublin with the canonical title of archbishop, while the archbishop was named mere Dr. Murray; the (so called) Bishop of London, Dr. Blomfield, is put in juxtaposition with, not even *bishop*, but plain Dr. Griffiths. Now, while THE CHURCH practically doubts whether Dr. Whately and Dr. Blomfield be really baptised and denies, their orders, and the orders of every other teacher, high and low, of Protestantism, yet we English Catholics are so inconsistent as to employ language apparently gainsaying the teaching of THE CHURCH, and most apt to lull our separated countrymen in the fatal error that they have orders, at the same time that it seems to slight their own prelates. When talking of the untoward change in the national faith, Catholics are in the constant habit of using the Protestant term, "Reformation." But surely reformation means, and is meant to signify by Protestants, a passing from bad to good.—Yet what Catholic can allow the change in religion to be such? We ought not, therefore, to applaud it as such by the use of Protestant language implying praise of this sad outbreak. Equally bad is the custom of calling the Establishment by the name of the "Church" of England. A part may justly be called by the name given to the whole, but only so long as it remains so, that is, only so long as it continues joined and connected with the whole. To denominate any body of men under the title of "Church" implies that they are true and integral part of the whole OF THE CHURCH, and that, therefore, they hold sound doctrine, have undoubted order, come down in succession, and have received true mission from the Apostles. But THE CHURCH, both at home and all the world over, denies each and every one of these marks to the Protestant Establishment in England, and out of England.—This irreconcilable incongruity between language used here in England by Catho-

lics, and the teaching and practice of THE CHURCH, struck me forcibly on reading the last number of the "Dublin Review;" in particular, the article on "The Anglican System." Its writer very truly says, "There is not a more dangerous cause of error in theological sciences than an inaccurate or indefinite terminology.—Vague terms beget vague ideas, and vague ideas soon lead to looseness of principle and incorrectness of reasoning;" and yet, strangely enough, does he, over and over again, call the Establishment the Anglican "Church," and greets one of the heads of the Establishment with the important title of "bishop." While, however, our writers are so thoughtless as to use language which, in sound, yields some of the most important points in dispute between Catholics and Protestants, you never catch Protestants in such an oversight. They are always warning their party of the useful truth in these matters, that "words are things." They caution their side not to bestow on us Catholics the smallest title which might, even remotely, tend to damage the cause of Protestantism. The man who wishes to be treated with respect by others, must first respect himself. What is true of individuals, is equally so of large bodies, and of nations. If the Irish nation, which always kept up its hierarchy, wishes that its church—for it is a part connected with the whole Catholic Church under one head, the Roman pontiff—should be treated with but common civility by the Protestant rulers of Ireland, let it treat it so itself, and instead of the "Most Rev. Dr. Murray," let us ever hear Irishmen say "His Grace the Archbishop of Dublin, Dr. Murray," or at least "His Grace Archbishop Murray." Not even Dr. Phillpotts could make out a legal objection to the latter title. Here in England it would have more of meaning as well as respect to say, "Bishop Griffiths," "Bishop Walsh," &c. than "Dr. Griffiths," "Dr. Walsh," &c., as is so often done.

If there was one thing more than another which pleased me in Mr. Sibthorp's second letter, and a very beautiful letter it is, it was his perpetual use of the term—"Anglican Establishment," while referring to what other and older Catholic writers would have designated Anglican "Church." Let us hope to see more consistency between language and opinion in all our Catholic literature and speech.—Let us hope that, in future, we shall read and hear *Protestant Establishment*, and not Protestant "Church;" *heads of the Protestant Establishment*, and not "bishops of the Anglican Church;" *change in the religion of England*, and not "Reformation." "Protestant Establishment" and "heads of the Establishment," are terms in familiar use among zealous Protestants in and out of Parliament. The employment of these terms, therefore, will not be regarded as uncourteous of Catholics; and at the same time we shall be able by their use, to avoid the inconsistency of holding language so directly in contradiction to our well-known religious sentiments.

Wishing you success in your new undertaking, believe me yours,

C. P. P. A. S.

THE PROTESTANT BISHOP OF JERUSALEM.—We lately recorded the strange circumstances attending the arrival of this nondescript bishop, and the complaints against Turkey, of which they had been made the foundation. The explanation is furnished by a recent paragraph in the *Augsburg Gazette*:—"During the celebration at Jerusalem, of the festival of *Kirbon-Beiram*, some burlesque scenes—according to the custom in all the Turkish cities—took place in the public square.—In one of those exhibitions there figured a stuffed figy, which was hooted by the mob, and finally burnt amidst cries of joy from the assembled crowds. Razar Pacha, the governor of Jerusalem, joined in the laughter as he was accidentally passing by. A few days afterwards the English consul, Col. Rose, and the (Protestant) Bishop of Jerusalem, arrived in that city: the former having asked the Governor for an Episcopal palace, was told by the last-named personage, with an astonished air, that he had received no instructions on that point from the Ottoman Porte—the governor, however, added that he would for the present receive in his own palace both the consul and the Bishop. The news of the burning of the red effigy soon came to the ears of the consul, who, considering that an insult had been levelled thereby against England, referred the matter to the British Ambassador. On the 9th ult., the Ambassador laid before the Ottoman Porte a note, wherein he demanded reparation for the insult offered to his nation, and also complained of the non-recognition of the Bishop. The Divan replied, that it could not decide upon the matter until further information had been procured from Syria."

IRELAND.

THE REGION OF TERROR IN THE NORTH.

The following are extracts from letters in the *Newry Examiner*:

"LETTERKENNY, March 23.—A more disgraceful and unprovoked outrage it has never been my fate to witness than that committed on those who compose the band of this town, on Monday evening last, by a set of bigoted vagabonds who seem to have been studying nothing else for the last four months than how they could best succeed in provoking the ire of their neighbours, by every species of abuse and outrage on their feelings. For some time past this banditti have made it a regular practice to promenade different parts of the town from nine to ten, and eleven o'clock, as the case might be, whistling and singing songs of the most offensive nature, and whenever they would meet a Roman Catholic, they would be sure to yell "To Hell with the Pope!—No Popery!" &c., and other such exclamations suited to the purview of an Orange Lodge. When no person, however respectable, could pass these ruffians without being attacked, and loaded with vulgar abuse, it could not be expected that the band of this town, composed of persons of different professing persuasions, would escape their fury and indignation. Accordingly, on Monday evening, while the band was—as is usual on fine evenings—playing some airs near the town for the amusement of the inhabi-

tants, this class of separatists were organizing their forces, for the purpose of making an attack upon them. They accordingly took up their post at each side of the narrow part of the street—some armed with stones; and some with knives—and the moment the band approached between, they closed in on them, and commenced a regular campaign, which might have terminated in serious consequences, but for the interference of some persons standing by at the time. One of the party, named McClelland, was heard to say,—"I'm d—d if they ever pass until I put this knife into one of them!" and he partly fulfilled his promise; for in the midst of the row which ensued, he plunged his pen-knife into the back of a boy named Kennedy, which would certainly have taken his life had it penetrated a few inches further down.

"DOWNPATRICK, March 24.—This being the day that the fellows denominated 'Yellow Tulips' were to be liberated from jail, in which place they had been confined since the last assizes, for walking in procession on the 12th July last, I was under the impression that the punishment inflicted upon them, slight though it was, would have had its salutary effect, and prevent them from committing another breach of the law; but our northern Orangemen are not to be intimidated by a shadow, for, no sooner did they get clear of the precincts of the jail, than they formed themselves into rank and file, and commenced playing the 'Protestant Boys' and 'Boyne Water,' and at the same time brandishing large bludgeons round their heads, as they marched along that portion of the town which leads to the Quailbridge. They halted sometime at the house of a publican named Bean; here they regaled themselves, and afterwards marched out of town, playing the 'Protestant Boys,' and 'Boyne Water.'"

From the Edinburgh Review.

ORIGIN, NATURE, AND TENDENCIES OF ORANGE ASSOCIATIONS.

- ART. IX.—1. *Report: Orange Lodges, Associations, or Societies in Ireland.* Ordered by the House of Commons to be printed, 20th July, 1835.
2. *Second Report from the Select Committee appointed to Inquire into the Nature, Character, Extent, and Tendency of Orange Lodges, Associations or Societies in Ireland, with the Minutes of Evidence, and Appendix.* Ordered by the House of Commons to be printed, 6th August, 1835.
3. *Third Report: Orange Lodges, Associations or Societies in Ireland.*—Ordered by the House of Commons to be printed, 6th August, 1835.
4. *Report: Orange Institutions in Great Britain and the Colonies.* Ordered by the House of Commons to be printed 7th September, 1835.
5. *Report of the Select Committee appointed to inquire into the Origin, Nature, Extent, and Tendency of Orange Institutions in Great Britain and the Colonies, and to Report the Evidence taken before them, and their Opinions to the House.* Ordered by the House of Commons to be printed, 7th September, 1835.

[CONTINUED]

We have hitherto considered Orangemen as disregarding or disobeying the

law. We come now to view them in their administration of it, and in the support they afford to the peace of the country. The first evidence that we shall examine is that of Mr. Kernan, a Catholic barrister on the North Western Circuit, residing at Dublin and Enniskillen. He is of more than thirty years' standing at the bar; and has been actively engaged during the greater part of that time in specially defending Catholic cases. Mr. Kernan was a member of the Roman Catholic Association, and is a Repealer.—We notice these circumstances, in order that all due allowance may be made for the bias with which his opinions may be formed. But he has also an ample store of stubborn facts drawn from the records of the courts and his own experience in them. These are not easily distorted; and it is from them that we shall proceed to illustrate the effect of the Orange system on the administration of justice.

Mr. Kernan declares that for the last thirty years the returning officer at the assizes and sessions at Fermanagh, the sheriff generally, the sub-sheriff always, and, with barely an exception, the juries, have been Orangemen (7214;) that during all that time he cannot recollect more than one or two Catholics on juries (7260) and that the verdict in cases between Orangemen and Catholics have been generally contrary to the judges' charges, as well as to the evidence (7214.)

The first case which he adduces in support of these strong assertions is that of the King against Hall (7216) This was the trial of an Orangeman, on an indictment preferred by the Catholic priest for breaking open his chapel, and taking thereout the vestments, and carrying them away. The evidence (7217) consisted of the admission of the charge by the prisoner to Mr. Stewart, the provost of Enniskillen, and to another person. The prisoner being moved by compunction, had actually brought one of the (6247) witnesses to the spot where he had buried the vestments, which he caused to be dug out of the ground, and returned to the priest. This was the evidence of the prosecution. The prisoner appeared in the dock on the day of his trial *with his Orange ribbon on his breast.* Justice Fletcher, who tried the cause, told the jury, most of whom I have seen in Orange processions (7225,) that they had nothing to try; that the prisoner's confession was sufficient to warrant his conviction.—When called upon for his defence, the prisoner declined to call witnesses. He adduced no evidence whatever. The issue was sent to the jury: in a few minutes they returned a verdict of *not guilty.* The judge expressed great disapprobation, saying "he thanked God it was their verdict, and not his." The prisoner was discharged; and on his going into the street, *he was hoisted on the shoulders of the Orangemen, and carried through the town of Enniskillen in triumph (7218.)* This was in 1810; and Mr. Kernan adds, "I positively swear, to the extent of my knowledge, as a professional man, that the same party feeling which produced so illegitimate a verdict in 1810 has prevailed up to the present

hour, in the administration of justice between the Orange and Catholic parties' (7238.)

He then travels over a succession of cases which it is impossible even to refer to here. We can only call attention to some of the more prominent; as, for instance, the King against Kitson, where, on a trial for an assault and riot, all the Catholics were convicted, and every Orangeman acquitted; although Kitson, the principal Orange offender, had, with an unworthy distrust of a Fermanagh jury, fled to America—thanks to every magistrate around Doregonally having successively refused to receive informations against him [7312.]

The case of the King against M'Causland exhibits an Orange magistrate, a Mr. William Gabbet, peremptorily discharging a party of Orange yeomen, who had been duly committed by two other magistrates on a charge of capital felony [7336.] For this he would have been removed from the bench but for his connection with the great Orange chieftain, Lord Enniskillen [7384.] On the following year he amply expiated on the Catholics his lenity towards Orangemen; for Mr. Blackburn, the late Attorney-General, having been officially sent to Enniskillen, found, on examining the jail, eighteen or twenty Catholics, who had been confined for three weeks, without any committal or cause whatever assigned for their imprisonment. For this good deed he was again reprimanded, and Mr. Blackburn ordered the immediate discharge of the persons thus illegally confined [7365.]

The case of the King against Robertson and five other Orangemen, tried for the murder of M'Cabe, a Catholic, produced an acquittal so glaringly contrary to the evidence, and to Chief Justice Burke's charge, that he requested Mr. Kernan to suppress his notes of the trial, lest their publication should exasperate and provoke the Catholics to retaliate [7283.]

Bad as these cases appear, they are only the escapes or acquittals of Orangemen presumptively or professedly guilty; but the case of the Macken riots, in 1829, is of a darker dye. Here the Orangemen were not only not tried, but the offenders, on their side, were actually summoned as jurymen upon the trial of their Catholic opponents; who being thus tried by a jury exclusively Orange, or Protestant, contrary to instructions from the Attorney General, and being found guilty, one man was hanged, and the rest transported [7423—also Appendix G, 226.]

We shall less wonder at the proceedings of these magistrates, when we learn who and what some of them are. For this purpose, and as an exemplification of the unequal and savage state of society consequent upon a long indulgence of party feelings and factions, we know of no case more instructive than that of Lt. Hamilton. We shall therefore make no apology for the length of our extracts.

This was a trial for murder. The transactions out of which it arose occurred on the evening of the fair day of Dromore. Mr. Hamilton, the reputed murderer, was a lieutenant of yeomanry, of which his father, also a magistrate, was

the captain. In the morning all was perfectly quiet; and, as it appeared in evidence, 'Lieutenant Hamilton came marching into the fair in the evening with a party of his own company of yeomanry. They were armed with their guns and bayonets: the country had been disturbed a good deal with party feuds. The corps assaulted several Catholic persons as they came into town.' It was also stated that stones had been thrown at the yeomanry. 'They were armed and marched through the fair. When they arrived opposite the house of a man of the name of James Kelly, a publican, Lieutenant Hamilton ordered them to halt, and immediately after that, he gave them the word of command to prime and load, and fire into the house, which order they obeyed. Several persons that were then taking refreshment in the house were wounded by the shot, and the deceased Michael M'Brian was killed. According to custom, of course, the next day Kelly and several others came to consult me upon the business, in the town of Enniskillen, and I advised them to go to Lord Belmore, who was a magistrate of the counties of Tyrone and Fermanagh. Lord Belmore received them, and listened to their case, and told them he would meet them at a meeting of the magistrates, in a day or two afterwards, at Omagh. In the interim the friends of the deceased, and the party who were assaulted at the fair by the yeomanry, heard that Hamilton intended to fly the country; and without waiting for the meeting of the magistrates, they made a prisoner of him, and brought him before two magistrates. The Rev. Mr. Stack was one; I have not the name of the other magistrate.' The father of the prisoner, who was also a magistrate, came, and attended before them. 'The people applied to those magistrates to grant a warrant for the purpose of committing Lieutenant Hamilton for trial, and the magistrates refused,—saying they would take his father's security for the son's appearance; and they did take his verbal security for his appearance at a future day at the town of Omagh, where Lord Belmore was to meet the magistrates, and where his lordship did attend. Informations were taken by Lord Belmore against Mr. Hamilton and against the whole corps of yeomanry; but young Hamilton thought proper to forfeit the verbal bail taken by the magistrates. He fled from the country, and did not return for some years afterwards, but is now returned, and *he is justice of the peace of the county of Tyrone.*' Mr. Kernan then goes on to state, 'that the persons aiding and assisting—in fact, all the yeomanry that were of the party—were, after much delay in consequence of the absconding of Lieutenant Hamilton, tried at the summer assizes for murder, convicted of manslaughter, and sentenced to nine months' imprisonment.' The Committee then asked if Mr. Hamilton was ever tried. Mr. Kernan then replies, 'that he believes not; but he knows he is now a justice of the peace in that county, in which he was charged with committing the murder; that there is no doubt he commanded his yeo-

many to fire the shot which killed the deceased; and the chief defence of the yeomen was, that they, in firing the fatal shot, acted by command of Lieutenant Hamilton, their officer, and that, therefore, they were not liable; and it was by that means that the jury found them guilty of manslaughter, and not of murder.' (7326 to 7332.) Here is a deliberate murder, in broad daylight, in the presence of hundreds. The homicides scathless, and roaming the country. The friends of the murdered man fleeing for justice to a noble lord, who tells them he will meet them in a day or two.* The principal offender charged with the murder, and an attempt to abscond—admitted to bail by two magistrates, on mere verbal security. The principal absconding from this bail—the accessories to his crime tried and found guilty of the minor offence of manslaughter, on the plea of the superior guilt of the principal. That principal returns, and is not tried for felony, but made a justice of the peace for that very county in which the widow of Michael M'Brian lives under the protection of the laws!!!

We do not aspire to give a case which shall match this in all points. But, on the authority of Sir Frederick Stovin, we can offer an appropriate pendant to it amongst a humbler class of offenders. An Orange riot with loss of life took place at Tanderagee, on 23d June, 1830: wilful murder was found against Goult, Murphy, Ford and Hagan. Goult, the principal, escaped, so also did Hagan. The other two were tried and acquitted of the murder by a jury, of which the majority was Orange, but are found guilty of riot and assault. They are sentenced to twelve months' imprisonment. At the expiration of their sentence they are escorted from prison by a procession of Orangemen, with colors flying and drums beating. Ford is then enrolled in the police, on the recommendation of the very reverend Dean Carter, and Murphy is admitted into Dr. Patton's Tanderagee yeomanry corps [6388.]

We now revert to Colonel Verner. But we beg to say, that if we frequently remark on his conduct in Orange transactions, it is from no possible personal ill-will whatever. We hear and believe that he is an honorable and humane gentleman and landlord; and it is for this reason, and from the circumstance of his being a leading member of the Orange Society, that we select him as an example. For we consider we shall best exhibit the evil tendencies and pernicious workings of the system by exposing its fatal influences on the judgment and on the conduct of a gentleman honorably distinguished in all other relations of life.

With this preface we proceed to relate the occurrences at Maghery in November, 1830. Our information is taken chiefly from the elaborate official report of Mr. Justice Porrin, who was despatched by

*As a further proof of the low state of even the sentiment of law, we may add that Mr. Kernan attaches no blame to Lord Belmore for this remissness,—but, on the contrary expresses his praise; adding, that but for Lord Belmore's interference, not one of the delinquents would have been brought to justice.—(7421, and Foot-note.)

Government to conduct a full and legal investigation of the whole proceedings. In this report, Mr. Perrin carefully quotes the evidence for every statement that he makes. It appears that some trifling quarrels and a scuffle took place between the villagers of Maghery (a Catholic village) and some Orangemen, who were passing through with their drums playing party tunes. Several Orangemen were beaten, and their drums broken. Colonel Verner met them returning discomfited and full of revenge. He persuaded them to go home quietly and seek redress, if they needed it, at the next sessions.— This was on the Saturday. On the Monday an alarm spread that the Orangemen were assembling at Killyman, in numbers, and with arms, in order to take their revenge on Maghery.

Mr. Boretree, a lieutenant in Colonel Verner's yeomanry, having heard this, rode after the Orangemen; and, having remonstrated with them in vain, he hastened to report to his captain (Lloyd) and to his Colonel (Verner,) 'that the Killyman boys were armed and coming over the bridge to wreck Maghery; and that if Colonel Verner could not stop them by shutting the iron gates on the bridge over the Blackwater, nothing could stop them.' Accordingly Colonel Verner, his captain, his lieutenant, and a serjeant of police, met them at the bridge. A parley ensued, on which it was agreed that two delegates from this illegal assembly should be despatched with the police serjeant to Maghery to demand satisfaction for Saturday's wrong. Colonel Verner and his officers then returned to Church-hill for their breakfast; leaving an armed tumultuous body, bent on a breach of the peace, to be restrained by one man—the gatekeeper of the bridge—who was ordered not to let them through. But the gatekeeper loved his breakfast also; and so the Killyman boys began to scramble over the gate, and to make for Maghery. They were interrupted by Lieutenant Boretree, who adopted the Irish expedient of diverting them from Maghery, by taking them to a whiskey-house in an opposite direction, where he treated them to whiskey, and so left them. The refreshed Orangemen returned to the bridge, and were soon heard hurraing for Maghery. Colonel Verner hastened with Captain Lloyd and his gamekeeper to stop them. Lieutenant Boretree had already reported, and the Orangemen themselves had not concealed from him their intention of wrecking Maghery. He had seen them armed with muskets, bayonets, swords, &c.: he was in the midst of his own tenantry, and of a hundred of his yeomanry, who had been inspected on the Saturday, and nearly half of whom he could have assembled in half an hour. But he contented himself with putting the Riot Act in his pocket, and writing the following note to his Lieutenant, O'Neil:—'I am afraid there will be bad work in Maghery. Jackson, Lloyd and I, are going down to prevent it. Will you have a few steady men ready in case I should need your or their assistance?' This he says, was because he feared there might be opposition in Maghery. However, Mr

O'Neill's men never appeared, although he says he warned several to be ready in case a signal was made from Church-hill House (Colonel Verner's.) Colonel Verner renewed his endeavors to persuade the Orangemen to desist, but in vain, for they rushed into Maghery nearly pell-mell with him. Then the work of outrage and wrecking began. Fortunately, the Maghery men had escaped. 'There was no opposition,' Thus no lives were lost, and the Killymen boys had it all their own way. It was of course in vain that Colonel Verner, at much personal risk, now strove to prevent them. He read the Riot Act. He might as well have read Dens' Theology. He had indeed remembered the act, but, with a supernatural want of judgment, had neglected to provide the means of enforcing it; consequently twenty-eight houses, belonging to Catholics, were wrecked, all their owners' little wrecked furniture, and clothes, and tools, were broken and destroyed, and the few inhabitants who could be caught were beaten and abused. One unhappy widow, within eight days of child-bed, was knocked down with an infant in her arms, whilst her half-witted son was shot at (the ball pierced his coat,) and every article of furniture torn from her. These proceedings lasted for nearly an hour, at the end of which time Colonel Verner persuaded the Orangemen to move off. They did so with colors flying and drums beating, wrecking also two or three other houses by the way;—Colonel Verner, Captain Lloyd, and Lieutenant O'Neill, who joined them after the Maghery wrecking was over, marching either with these ruffians, or following in the rear along the high road through a populous country! What Colonel Verner's feelings on this occasion may have been we do not pretend to guess; we know only that he followed the Killyman boys as far as the gate of his own demense, when he turned in 'never having (we copy his own deposition, App. 154) 'called upon any of the persons mentioned by him to arrest or stop any of the party, nor did he on his return desire any of them to do so.' Captain Lloyd, in the same manner, continued with them only until he reached his own house beyond the Blackwater. They were then left alone, and were so met by Captain Duff and a party of police that he had collected and brought from Dungannon on hearing a report of the threatened riot. He stopped and questioned them; but they had the wit to say that every thing had been settled by Colonel Verner. Finding no one with them, or following them, to give a contrary statement, he passed on to Verner's bridge, where he first heard the true state of the case. He immediately went to Colonel Verner for orders. The answer was, 'Colonel Verner was reporting the affair to the Castle, and had no orders to give.' Mr. Perrius's report declares these wreckers 'to have been guilty of felony,' and concludes thus:—'I am further of opinion, that Colonel Verner appears not to have done his duty as a magistrate at Verner's Bridge, in order to disperse (as he was bound and required by law) the persons there tumultuous and

unlawfully assembled, and compel them to depart to their habitations. That he did not take the measures and precautions proper for that purpose, which he was empowered and required by law to take, and which the result evinces to have been necessary for the preservation of the peace and the threatened breach thereof, and that he is liable to be prosecuted at suit of the Crown by information for such (as it seems to me) criminal neglect of his duty. I do not deem it within my province to observe on the non-exertion of Captain Lloyd and Lieutenant Boretree or of constable Crawford, not being, as I apprehend, the subject of legal cognizance.'

It will be asked, what are the consequences of these outrages, and of this criminal neglect of duty? Was Col. Verner prosecuted? On the contrary, he and Colonel Blacker were selected as the two magistrates to whom the informations were specially forwarded by the Crown (Mr. Blackburn was then Attorney-General) for the institution of prosecutions [8687.] But the Maghery men and the wreckers of their village were tried.— The result is instructive. Mr. Perrin's report names and specifies ten persons as spectators, more or less active, besides Colonel Verner and his officers, six others as countenancing, and twenty-nine (eleven Armagh and eighteen Tyrone men) as armed, and engaged in the outrages of the Monday:—that is, fifty persons are named as present. Informations were laid, and true bills found against many of them. But when the first seven were successively acquitted, the trial of the others was thrown up. It appeared that out of all these depredators with whom there had been so much communication, both on the Saturday and on the Monday, not one could be recognized in the dock, either by Colonel Verner and his companions [8697.] Other witnesses, the sufferers themselves, did recognize and identify some of the prisoners [8705;] but their testimony was overborne by Colonel Verner's [8678.] All were acquitted [8678.] Up to this hour, not one person has suffered for the Maghery outrage. But not so the Catholics of Maghery.— They indeed had broken drumheads and bats on the Saturday to the value of ten shillings, according to the estimate of the Orangemen to whom they belonged.— This had been done in a chance-medley scuffle, which those Orangemen had provoked as they were illegally returning from an illegal or black Orange meeting. For this offence those Catholics were tried, convicted, and sentenced to three months' imprisonment! and possibly this may have been a mitigated sentence, in consideration of the trifling loss of their houses and property on the following Monday. We are happy to state, that the active and beneficent interference of a name long dear to Ireland rescued these wrecked villagers from their prison—Lord Claremont obtained their release.

We have dwelt so long on this memorable affair, that we must hurry over some others that we might wish to notice more at large.

(TO BE CONTINUED.)

EXTRACTS FROM THE LATEST ENGLISH PAPERS

The Revenue accounts for the year and quarter ending the 5th April have been published. On the year, indeed, there has been an increase in three of the five chief items—on the customs 175,100*l.*, on the taxes 422,188*l.*, and on the post office 90,000*l.* The decrease of 66,427*l.*, on the excise is more than counterbalanced by the larger amount of taxes. The gross increase on the year is 687,341*l.* The quarter's account shows less favorably. There is a decrease in four of the six items—in the customs 25,465*l.*, excise 116,309*l.*, stamps 77,947*l.*, taxes 71,892*l.* The increase on the post office is, 48,000*l.*; a considerable step. There is a large increase in miscellaneous of 274,067*l.*; but some Chinese cash swells that amount. The gross increase on the quarter is 111,332*l.* It is something, however; to have any increase at all, in the state of affairs.

An account of the gross and nett receipts of each custom house, for the year 1840 and 1841, has been laid before Parliament. The following five places stand highest on the list; London, in 1841, gross receipts, 11,757,262*l.*; Liverpool, 4,140,593*l.* Glasgow, including Greenock and Port Glasgow, 1,050,562*l.*; Bristol, 1,027,160*l.*, and Dublin 977,719*l.* The receipts at all these ports, with the exception of Liverpool, have increased considerable as compared with those of the previous year; the falling off at Liverpool amounts to 467,000*l.*

The Bank of England has issued a notice dated April 7th, declaring the rate of interest on bills of exchange notes discounted to be 4 per cent.

It has been definitely settled that no drafts shall be embarked, either for Canada or Nova Scotia, until the Spring 1843, with the exception of those belonging to the King's Dragoon Guards, 7th Hussars, and 93 Highlanders.

The total charge for the China expenditure up to April, 1842, is £1,193,692, of which, including £618,430 for the Canton ransom £1,018,430 has been provided for. The estimated expense of the year ending April, 1843, is £1,500,000.

Beaumont Smith, the convict who was sent to her Majesty's Royal Arsenal, Woolwich, and removed from there on board a transport, was double ironed for some time, till Surgeon Hope, of the convict establishment, ordered them to be taken off on account of the bad state of his health. He left in the greatest penury, and seemed to suffer acutely the degraded situation he had placed himself in. The utmost sympathy was felt for him among the other unfortunate convicts there.—*Globe.*

W. Colton, Esq., has been elected governor of the Bank of England.

Major General Sir Richard Armstrong and Sir James Archibald Hope, K. C. B., appointed to the staff of the army in Canada, are to embark for their respective commands by the American packet which is to sail from Liverpool next month.

New Steam Frigate, the Largest in the World—The Admiralty have given instructions for the building and equipment of a new steam frigate, which is to surpass, in size and power, every thing of the kind

yet afloat. She is to be of 630 horse power; to have engine room for 600 tons fuel; complete stowage under the hatches for 1000 troops, with four months' stores and provisions, exclusive of a crew of about 150 men; and is to be armed with 20 guns of the heaviest calibre, beside carronades. The vessel is expected to be fully completed and ready for use before the close of the present year.

Safety of Timber ships.—On the motion of Mr. Gladstone, a resolution was agreed to in committee preparatory to a bill for preventing ships clearing out at any port in British North America, or in the settlement of Honduras, from loading any part of their cargo of timber upon deck.

Letters from Mauritius mention the death of the governor, Sir Lionel Smith. His disorder was dropsy in the chest.

Petrification of Human Bodies.—Signor Legato, of Florence, possesses the art of petrifying all animal substances, in a very short time, by some chemical process, known to himself. The form and internal texture of every part of the organization is preserved with minute accuracy, and in a state of such stony hardness that it could be sawed into slabs and most elegantly polished! He had a centre table made of mosaic work, with small squares of petrified liver, lungs, &c., handsomely polished, and so distinctly exhibiting the original of the parts, that Dr. Mott, to his surprise and pleasure, readily named them a pulmonary tubercle here, a hydatid of the liver there; here a calculus of the kidney, and there an ossification of the valves of the heart, &c.

This man died about three weeks after the Doctor's visit, and it is much to be regretted that the secret of this most useful art perished with him.

Here is a field for discovery, in which some of our chemists may immortalise themselves by recovering this lost and most useful art. By examining the specimens, and by instituting rigid inquiry among the friends and domestics of Legato, some clue might be obtained as a guide. He is supposed to have learned it himself in Asia, where he had resided many years.

Madrid papers of the 6th, mention that M. Zerman, who was regarded as an agent of Prince Metternich, had received notice to quit the Spanish Capital.

The Leipzig journals mention the arrival in that city, from Russia, of a German who has attained the great age of 119 years.

One of Lord Ellenborough's first acts, as Governor General of India, has been to order the restoration of Batla to the Madras sepoys.

A younger brother of the present Chief of the Druzes of Mount Lebanon, has arrived in England for the purpose of being educated at one of the Universities.

Twenty six houses in the village of Trowle Bottom, in Herefordshire, was recently destroyed by fire. They were inhabited mostly by straw platters for the Dunstable trade.

Orders had been issued at the British Royal Foundry for the casting of 2000 cannons of various calibre, intended chiefly for the larger vessels of war.

The Lords of the Admiralty have ordered 28 powerful engines to be constructed for the use in the national dockyards.—Nine of those engines have been completed and sent to Woolwich to be proved.

At a discussion on the subject of "Socialism" in the town of Derby, quite a mob was raised about the ears of the propagators of that doctrine. Socialism appears to be rather on the wane in England.

The preliminaries had been concluded for a matrimonial alliance between the Duke of Bordeaux and the second daughter of the Emperor Nicholas of Russia.

Friday night's Gazette announces the elevation of Mr. John Pirie, Lord Mayor of London, to the baronetcy.

IRELAND.—The troubles in Ireland, arising principally from the scarcity of provisions, the want of employment and disaffection with the government, were every day assuming a more alarming aspect.—Murders, robberies, and other outrages upon the laws, were of frequent occurrence—all showing a laxity of moral restraint, and a desperate determination not to obey the behests of tory rule. The complaint was, that the government, amidst all its proposed measures, did not contemplate doing any thing for Ireland, or to lighten the burdens which weighed down its energies.

A large number of houses in the neighbourhood of Doonbeg, County Clare, Ireland were recently carried away by a flood, and several men lost their lives in attempting to save some cattle.

The assertion recently made by Sir Robert Peel in Parliament, that the temperance reformation had not diminished the quantity of ardent spirits imported into Ireland, is stoutly contradicted by the Irish whig papers, and is considered by them as intended to keep up the old prejudice against the Irish people.

FRANCE.—M. Thiers has treated his country and Europe to another warlike speech, to another tune, played on the chord of national "feelings." Mr. Thiers, in this speech, strongly insists on the immediate outlay of large sums in order to establish a great naval port of Algiers capable of containing and protecting a fleet of 25 sail of the line.

PERSIA.—The Brussels papers contain this statement:—"Letters from Odessa announce that a revolution had broken out in Persia; and that thirty thousand insurgents were on their march to Teheran.—This seems to need confirmation.

On the authority of a Berlin correspondent, upon whose information, derived through letters from Moscow, great reliance is placed, the Times states, that the Shah of Persia has marched against Herat at the head of 60,000 men; and that Russia has furnished a subsidy of 2,000,000 rubles in order to enable the Shah to make the movement.

Conversion of England.—A New Catholic church is to be soon erected in Salisbury, England. The Panegyric of Saint Patrick was delivered by the Rev. R. W. Sibthorp in the Catholic church, Birmingham, to a crowded audience. The same gentleman has given two thousand pounds to aid in the erection of a new church in Nottingham, and he is to be sent on a mission to that town as soon as the edifice is completed. On Monday the 21st of March, Mr. Renouf of Pembroke College, Oxford, the author of the tract called tract 91 was received into the Catholic church, at St. Mary's College, Oscott. Another Oxford divine, who has not been yet received, expressed his approbation. The Rev. Edward L. Clifford, writes to the True Tablet, that his church near Tadcaster, which was opened on the 18th of January last, is already too small to accommodate the congregation! So many protestants have applied for sittings that he is compelled to enlarge the building. A lady residing in Belgium and a convert, in a letter to a friend gives an affecting account of one hundred and twenty children, who had made their first communion, kneeling before the crucifix and with arms extended, repeating "the prayer for the conversion of England."

More than half the British army in India is composed of Catholics and yet the Government will not allow them a chap-

lain of their own faith, nor provide for the children after the death of their brave fathers, unless they are given up to be educated in Protestantism!! This shameful tyranny has become so oppressive, that symptoms of mutiny have been evinced by the army. The True Tablet intimates that if this persecution continues, the bishops of Ireland may issue a pastoral address which would put an end to the enlistment of Catholics.

The "Annals of the propagation of the Faith" contain a letter to the Pope from the Bishop of Algiers, with a statement of the condition of the Catholic church in his diocese. At Algiers, the Bishop says the number of Catholics is 12,000, with two churches and four chapels, besides others making ready, with several hospitals. In the province of Algiers there are five other churches and four chapels. The priests are 23, and there are several establishments of religious sisters and brethren. At Chercell there is a priest and an hospital, and two mosques consecrated to christian worship; at Oran 5,000 Catholics, three priests, an establishment of religious sisters, and an hospital. At Constantia there are three priests, several religious sisters, a church, a chapel, and several hospitals. At Bugia there is a church and an hospital. In all parts of the provinces the military masses have been re-established, and at Constantia 1000 soldiers took the sacrament last Easter, out of 3,000 forming the garrison.

FRANCE.—The *Univers* of Wednesday last states, that the Count de Montalambert, the faithful organ of Catholic interests, had delivered, in the Chamber of Peers, an eloquent protest against the monopoly of education by the University of France. The noble speaker showed that the very constitution of the administration of the University deprived it of all those guarantees which Catholics require for the proper education of their children.

SWITZERLAND.—The *Union Catholique* of the 27th ult. has the following:—"The courageous resistance of the Canton of Lucerne, to the progress of Protestant and revolutionary principles, has aroused kindred sympathies throughout all Catholic Switzerland. The government of Friburg and Zug have, on their sides, protested against the sale of the effects of the convents of Muri and Wellingen. On the other hand, it is certain that Catholicism makes daily progress at Geneva. Already have the elections signalled the existence of a Catholic party; but the strongest proof of the spread of Catholicism is to be found in the well-founded alarm of the Protestant journals. One, in particular, *Lancien Genevois*, set up the following cry—"Are ye sleeping as if ye were drunk with opium?—Before the revolution we had not a single Catholic citizen; under Napoleon, we had only six hundred Catholics, but now we have 8,000!" The *Union* then states that the Prussian clergy have protested against the circular of the Archbishop of Canterbury, with respect to the Protestant Bishop at Jerusalem, and adds that that difference of opinion is likely to oppose serious obstacles to the installation of an Anglican Bishop at Cologne.

CATHOLICITY IN THE UNITED STATES.—The Catholic Almanack for 1842, states that the number of Catholic Bishops in the United states is twenty-one, and the number of Priests five hundred and forty-one, making an accession of fifty-three clergy-

men since the publication of the last Directory. The Catholic population is estimated at one million three hundred thousand. There are 541 churches, 50 more are being erected, and 470 stations without as yet any regular places of worship. In the several diocesan seminaries 180 young men are preparing for the ministry.—There are 21 literary institutions containing upwards of 1,700 students, and 48 female academies attended by nearly 3,000 young ladies. The number of charitable institutions is seventy-seven, and about 1,200 orphans are supported and educated in the various asylums throughout the Union, which are generally directed by the Sisters of Charity.—*Boston Pilot.*

RECEIPTS for the Catholic.
 Hamilton—John and Timothy Brick, each 7s 6d
 Galt—Dominick Ramore, 7s 6d
 Guelph—Thos Heffern, 7s 6d
 London—Mr H. O'Brien for Mr. Land, 7s 6d, B. Smith, (83d Regt.) 7s 6d. Thomas Coogan, (1st Royal Regt.) 15s
 Stoverville—John McMahon, 7s 6d.
 Peterborough—Rev Mr Butler for Dr. Conin, 15s
 Kingston—M. Higgins, 5s. A. McDonnell, jun. 7s 6d, John McAulay, 7s 6d
 Piscott—Francis Poultrey and Mr. Sweeney, each 7s 6d
 Cornwall—Rev A. J. McDonell, 7s 6d. Alexander R. McDonell, 10s.. A. McDonell (Sandfield) 7s 6d. D. McMillan, 7s 6d.
 Perth—John McDonald and Patrick Doyle, each 7s 6d

TEN DOLLARS BOUNTY.

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

SPRING AND SUMMER FASHIONS For 1842 HAVE BEEN RECEIVED BY THE SUBSCRIBER

HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him. S. McCURDY. Hamilton, 1st April, 1842.

REMOVAL.
Saddle, Harness and Trunk Factory.

McGIVERN respectfully announces to his friends and the public, that he has removed from his old stand to the new building, opposite to the retail establishment of Isaac Buchanan & Co., on King street. In making this announcement to his old friends, he most respectfully begs leave to express his grateful thanks for past favors, and hopes that unremitting attention to business will insure him a continuance. Hamilton, Feb. 22, 1842.

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

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.

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, Sleighs, 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 DELIVERY STABLES

Near Press's Hotel. HAMILTON.

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

HAMILTON, March, 1842.

ROYAL EXCHANGE, KING STREET,

HAMILTON—CANADA,

BY NELSON DEVEREUX.

THE Subscriber having completed his new Brick Building, in King Street, (on the site of his old stand) respectfully informs the Public that it is now open for their accomodation, and 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 Oats, with civil and attentive Osters.

W. J. GILBERT

Hamilton, Sept. 15, 1841.

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 & Leigh Ironing Hamilton, Sep. 22, 1841.

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 TRAVELLER'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,

TAILOR,

JOHN STREET, HAMILTON

THE FAMILY NEWSPAPER.

THE PHILADELPHIA

SATURDAY COURIER.

WITH THE

LARGEST CIRCULATION IN THE WORLD.

The publishers of this old established and universally popular Family Journal, would deem it supererogatory to say a word of commendation of its past or present excellence, or usefulness. Its unparalleled and increasing circulation, (over 35,000,) is its best recommendation. For the future, however, a determination to be true to the van of the American Newspaper Weekly Press, will call for increased expenditures and renewed attractions for the present year 1842, not the least of which will be an improvement in the quality of the paper, and an addition of popular contributors, embracing, we fully believe, the best list to any similar Journal in the world.

The Courier is independent in its character, fearlessly pursuing a straight forward course, and supporting the best interests of the public. IT IS STRICTLY NEUTRAL IN POLITICS AND RELIGION. It will maintain a high tone of morals, and not an article will appear in its pages which should not find a place at every fireside. It has more than double the number of constant readers, to that of any other paper published in the country, embracing the best families of our Republic.

Every one should be proud to patronise the Philadelphia Saturday Courier, as by its unbroken series of original AMERICAN TALES, by such native writers as Mrs. Caroline Lee Hentz, Mrs. St. Leon Loud, "The Lady of Maryland," Professor Ingraham, T. S. Arthur, Esq., Miss Sedgwick, Miss Leslie, and many others, it has justly earned the title of the AMERICAN FAMILY NEWSPAPER.

FOREIGN LITERATURE AND NEWS.

Determined to spare no expense in making the SATURDAY COURIER a perfect model of a Universal Family Newspaper, of equal interest to all classes and persons of every nation, we have made arrangements to receive all the Magazines and papers of interest, published in England and on the Continent, the news and gems of which are immediately transferred to its columns thus giving to emigrants as well as others, a correct and connected account of whatever occurs of interest either at home or abroad.

The Markets.

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