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

VOLUME II.

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THE CATHOLIC

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THE VEEY REVEREND WILLIAM F. MACDONALD, V. G.

EDITOR.

Original.

MEDITATION IN A CHURCHYARD.

Here let me sit and meditate a while
Among the silent mansions of the dead;
Where wisdom holds her court;
And to the thoughtful few,
Who shun the giddy crowd, oft truths reveal,
Though awful, that can sooth life's ev'ry care;
Blunt sorrow's sharpest sting,
And turn ev'n grief to joy.

Hark! Now she bids observe with curious eye
The mould'ring fragments of the human frame,
Low laid in native dust,
By heedless footstep trod.
Vain mortals! why, she says, ah! why so boast
Of beauty's transient bloom! of sinewy strength,
Than lute in minstrel's hand,
By death more quick unstrung?

That head, of aspect grim, was her's whose cheek
With youth's rich purple glow'd; whose ruby lips
A smile bewitching wore:
And graceful brow o'er arch'd
Her azure eyes, that mildest lustre shed;
As Eve's attendant star shines through a show'r;
While round her lilly neck
Her ebon tresses wav'd.

These too the sad remains of him, who late,
The village champion, dar'd his match in might;
No giant's force so great
May death's dread stroke fend.
Here crumbling lie together rich and poor,
Who erst their distance kept. Hush'd is the voice
Of mirth; and riot's feast,
Save with the maggot, ends.

No rival statesman here their factions stir;
Extinct ambition's fire. Nor foe meets foe,
As wont, with wrathful eyes;
Join'd in clay cold embrace.
Thine too, poor pensive mortal! there that sit'st,
And ey'st the mingling mass of human kind,
Thine is that humbling fate,
The fate of all who live.

These auburn ringlets, that o'er shade thy brow,
Shall from that brow by death's cold hand be torn;
And, in their sockets sunk,
These visual orbs be lost.
Thy tongue, to sweetest harmony attun'd
Dry shrunk, shall moulder 'twixt her parting jaw;
That through the wasted lip
Displays the ghastly grin.

That hand, that now my dictates nimbly takes,
And thy whole loosen'd frame, shall be commix'd,

Nor know'st how late, how soon,
With earth and reptiles vile.
Weep not. This but reminds thee that not here,
Where all is fleeting, like yon passing cloud,
Can o'er that bliss be found,
Which thou wert born to seek.

Here who that bliss would find, in vain pursue
A varying phantom, that their steps decoys;
Till urg'd o'er mis'ry's brink,
They fall, to rise no more.
Not so, whom reason and religion guide
Through life's dark vale secure; like pilgrim tir'd,
They hope their journey's end,
And look beyond the grave.

There shall their suff'rings cease, and joys begin,
That not with time shall end; and yet some day
He, whose almighty word
Bade all that is, to be,
Calls up to endless life their sleeping dust;
To each his own restores; now more refined
Than purest gold; whose blaze
Would dim Sol's fainter beam.

THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXI.

Judges.

CHAPTER XIII—Verse 3. To the mother of Samson, who was barren, like Sarah, Rebecca and Rachael; (all emblems of the long barren spouse of the Redeemer, the Church of the Gentiles;) a son is promised by an Angel; who at the same time enjoins her to "drink no wine, nor strong drink, nor to eat any thing unclean, while she is with child of him; and to let no razor touch his head; for he shall be, says he, a Nazarite of God from his infancy, and from his mother's womb; and he shall begin to deliver Israel from the hands of the Philistines." The same restrictive injunction is repeated in verse 14.

Here then is *abstinence* enjoined by an Angel from heaven; as conducive to holiness and supernatural power. In the prodigious feats of Samson God shews us that he can turn any instrument, however mean and insignificant, even the jaw bone of an ass, to the salvation or destruction of his creatures, according to their merits or demerits. Sensual pleasure, proved Samson's bane; as it does to all who become slaves to it. His hair was the sign of his consecration as a *Nazarite* to God; who, on that account endowed him with matchless strength for the merited destruction of the Philistines; and, when the legally appointed sign was removed; the supernatural gift attached to it was withdrawn. That sign however reappearing when his hair had grown again; in the midst of the blasphemous exultations of the Philistines, who praised their God, above the God of their prisoner; at that moment grasping the two main pillars, which supported the whole building, where the infidel and hostile multitude had assembled to make sport of the worshipper of the true God; he prayed that his former strength might be restored; and like the Saviour devoting himself to death for the good of his people, "he

shook the pillars; and the house fell upon all the princes, and the rest of the multitude. And he killed many more at his death, than he had killed before in his life."

CHAPTER XVIII—Verse 26, "They had not received, &c." Their portions had been assigned to them Joshua, 19, 40, but through their own sloth, they had possessed themselves as yet but of a small portion of it. Judges, 1, 34. D. B.

CHAPTER XX—Verse 26. "Wherefore all the children of Israel came to the house of God; and sat, and wept before the Lord; and they fasted that day till the evening; and offered to him holocausts and victims of peace offerings."

That sacrifice is grateful to God, and that prayer is sure to prevail, which is accompanied with fasting, weeping and mourning. The details in this chapter, and in the next, shew that the perpetration of heinous crimes is sure sooner or later to meet, with condign punishment.

CHAPTER XXXI—Verse 10. "Behold, there is a yearly solemnity of the Lord in Silo."—Verse 21.—"And when you shall see the daughters of Silo come out, at the custom is, to dance, &c."

It would seem from this text, that the Jews, who had abundance of legal duties to perform on their Sabbaths; could yet find time on them, for innocent mirth and amusement. It was the sect of the Pharisees, whom the Saviour styles *hypocrites*; who, in their supercilious affectation of superlative Godliness, introduced a scrupulously punctilious observance of the Sabbath; rendering it a day of restraint not only from all harmless pastime, and cheerful intercourse with their fellow creatures; but even from doing good, or performing works of charity. On which account the Saviour asked them, before healing the withered hand, "is it lawful to do good on the Sabbath day?" Mark iii. 4.

How exactly do our gloomy Puritans resemble them in name and nature! They proscribe, as profane, every public manifestation of social joy and happiness. They shrink, like the fallen Angels, from day-light scenes of bliss; & group together in the dark, to howl and groan, at their nocturnal conferences; where lurking demons lay their snares for young and old; and tempt under the concealing canopy of the night to deeds of sin, and shame, and sorrow.

QUINTESSENCE OF ORTHODOXY.—We borrow from our accomplished cotemporary, *the Churchman*, a summary of the distinctive characteristics of the Oxford School, nick-named Popery, in common with better teaching.—*Cath. Her.*

"The visibility of the Catholic Church of Christ; the perpetuity of the Christian priesthood; a settled and immutable faith which has an objective reality independent of individual consciousness, which is always one and the same and is to be taught to all men on the authority of God, and not left to be guessed and reasoned out of the Bible by every man for himself; the regeneration of men by baptism or initiation into the Church of Christ on the profession of this one immutable faith; the necessity of a good life as the fruit of faith, in order to our final justification; the nurture of the divine life, which is a life of penitance and faith, by the eucharist in connexion with the doctrines of Christ, and the Apostolical Succession as the root of the whole; this, in the vocabulary of Exeter-Hall, is—Popery;"

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, JUNE 29.

We would bog the *self-proclaimed learned contributor to the Hamilton Gazette* to name any one ancient father, eminent for learning and piety, who, after having received the order of the priesthood, cohabited, as husband with his wife; or, when single at his ordination, sought such a help-mate afterwards? The clergy of the Eastern Churches observed the law of chastity as strictly as those of the West, till after the deplorable schism of Photius. According to the relaxed discipline of the Greeks, a priest, if married before being ordained, is allowed to cohabit with his wife; but never to marry another. None among them, once married, can ever be bishops. If celibacy be so detestable a thing in the eyes of our Anglicans, why, in the English Church, are the Fellows of our Oxford and Cambridge establishments forbidden to marry? The holy Fathers, and the Church, extol the sanctity of the married state, which, in the Christian Institute, has been raised to the dignity of a Sacrament;—but with St. Paul, they preferred, as unmarried, “to mind the things of the Lord, and how to please the Lord.”

Our Hamilton Corporation seems rather indulgent to a certain class of delinquents in Macnab street, in spite of all the well-grounded complaints of respectable families in their vicinity. If no redress is granted to the much annoyed complainants, the public shall have in our next a more full detail of the irremediable grievance:—the how, the why, and the *wherefore* shall be known.

The True Tablet.—We return our thanks to the Editor of this very able English Catholic paper, for the punctuality he observes in remitting it to this office.

THE SPANISH CHURCH.

Last week we had the happiness to record the ready adhesion of the central and eastern district of England, and that of Wales, to the great and holy communion of prayer and self-abasement to which the voice of St. Peter has invited Christendom. To-day we have the happiness to contemplate the accession of the metropolitan, western and northern districts to the same Apostolic cause. The voice has not been heard in vain by the vicars of the Vicar of Christ. Those who have been received by his Holiness into a share of that solicitude—the fulness whereof none but himself can challenge to be his—have approved themselves worthy of that participation. Their fervent language, speaking into convincible hearts and minds, has not, we confidently trust been unanswered there. Few, very few there are amongst us, even in this journal ridden land who have learned to shut

themselves up in the circle of a despicable nationalism; and to ask with the *Morning Chronicle*, and other best possible instructors of the Catholics, what is Spain to us, or what are we to Spain? No! this Jubilee has been announced to a lethargic but not wholly selfish generation; and we venture to predict that our cathedrals, our churches, and our oratories will be thronged with the pious and charitable supplicants, seeking benedictions, and consolations and peace, for themselves, for Spain, for the whole Christian commonwealth. There was on bygone days another irruption of infidels into that old Christian monarchy of the Goths. Them did the spoken Will of God summon forth the armed soldiers of the faith to war with the miscreant invaders. That Will of God found but one ready simultaneous obedience from that mailed host. They knew no other guerdon nor largess than that Will of God. They clung to it as to their sheet-anchor; made it their pillar of strength; established it for ever as their camp-word and their battle-cry. The combat was to the death—combat of armed faithful men against armed unbelievers—combat in which supersensual interests were indeed debated, but in which the disputants for victory were men of earthly moulds: it was to be fought out, and they were to fight it. It was the Will of God! From Poitiers to Lepanto, from Charles Martel to John of Austria, that Will did never cease to be conspicuous to those earnest men.

It is not the Will of God always to war with the weapons of iron men. There has come another irruption of the infidel, in our days; but they are other days than those of the Holy Crusaders. Victory among moderns is won by wooing & lying—not by open and honest conflict. The combat is no more with flesh and blood, but with the Belials, the powers of darkness in high places. The Mussulman blasphemer is heard no more; the Turk is languishing into atrophy; the green-turbaned enthusiasts no longer hurry to the onset. The great enemy of Catholicity reckons many allies now within the pale of the Catholic Church. The base wretches who have wreaked such horrid and impious mischief within the borders of once Catholic Spain, confess themselves catholic. Their foreign mercenaries were for the most part Catholic; those mercenaries who have for a season made fast the feet of their base employers upon the unwilling soil that would have heaved them from off its face; those mercenaries who did all this for pay and plunder, and to satisfy whose avarice the very tabernacles were violated, the sacred vessels seized and melted down, and the sacramental elements they contained trodden under foot. The murderers of the Lord's Anointed One, the oppressors of the poor, the sacrilegious robbers of churches and homes, were all professing Catholics!

It is now some years since the august successor of St. Peter most feelingly deplored those evil days in an Allocution to the sacred college, and prayed God to send better times. There was then but one literary Catholic here in England connected with the public press; and he was the foreign editor of the *Morning Chro-*

nicle. The man read the Allocution but without feeling it—read it as his employers could have desired—and then replied to it. *We shall not mention his name.*—He reviled and defamed the Holy Father himself as a presumptuous person, and an usurper of foreign privileges; and ventured, in his insane depreciation of Catholic greatness, to outrage the memory of the sainted Hildebrand, whom Catholics commonly have known as Saint Gregory the Seventh! It is against all this falsehood and treason, and apostacy, that the will of God now summons us, by his chief Pastor, to make earnest and incessant battle. No longer are we to use the weapons which were once of service, so long as the enemy of God was an open foe. Our strife is now with the covert powers of darkness, not to be overcome by human arms, not to be cast out by secular exorcisms. But it is God's will that His ends shall be accomplished by our fasting, by our prayers, by our heavy confusion of face.

Welcome those glowing words of the chief Pastor and his Bishops! Welcome! thrice welcome! Let other Catholics be content with what their organ (*proh pudor!*) the *Morning Chronicle*, or the great man of their Reform Club, tell them about the right side and the wrong, the vices of churchmen, the virtue of stock-jobbers, or the pleasure of sacrilege. We turn with intolerable disgust from the sickening falsehoods of lines of this fashion, to seek for ourselves refreshment and support at the feet of the Sovereign Pontiff.—*True Tablet.*

Dominicans in Spain and Tong-King.—Plundered of their goods and thrust out of their convents, the sons of St. Dominic go forth to rekindle in foreign nations the fire of Divine charity, which seems almost quenched in their own unfortunate country. We see them in China and Tong-King contending at the sacrifice of life for the glory of extending the dominion of Christian civilization.—The Procurator-General of the mission of the Order of St. Dominic in the Philippine Islands, presents in a letter addressed to the *Catholica* a sketch of the present state of his order in the East, and describes in glowing terms the fervent zeal with which it is animated. In Eastern Tong-King, which is administered by the Dominicans of the province of the Holy Rosary in the Philippine Islands, the recent persecution, which is still raging, has overthrown 1000 churches, 100 houses of the missionary fathers, 2 collegiate seminaries, 25 convents of nuns; 3000 persons attached to these establishments have been persecuted, have been imprisoned, have suffered all that malice could devise against pure and innocent souls. In this number are included 64 priests of every age; 550 nuns of the Third Order of St. Dominic; 75 Lovers of the Cross (*Amatrices de la Cruz*); 70 seminarists or collegians; 100 catechists or catechetical students; and 2200 persons converted from Paganism, and devoted to the strict practices of a Christian life in the houses of the missionary fathers. Two Spanish bishops of the Dominican Order and mission; 10 regular and secular priests of the same mission, and 5 catechists have been glorified by martyrdom; 3 soldiers and 4 other courageous Christians have in like manner made an offering of their lives.—From an article in the *Univers* on the sorrows and consolations of the Church of Spain.—*True Tablet.*

J. F. H. KELLERMANN, born at Leipsick, and brought up in Lutherism, a corporal in the Belgian army, on the 11th April made his solemn abjuration, and was conditionally baptized; and since that time has been confirmed at Hasselt by the Bishop of Liege.

IRELAND.

Intemperance.—Illegal Societies.—The influence of the Catholic clergy, in Ireland, over their flocks has often been exaggerated by their enemies, and yet never fully estimated even by those who feel most grateful for its exercise. A remarkable illustration of this truth was witnessed on Sunday last at Dunkerrin, on the frontiers, where a meeting of 30,000 persons, chiefly teetotallers, assembled at the summons of the clergy and were presided over by the Rev. John Scanlan. The rev. chairman alluded to the disorganization and riots which disgraced Tipperary in the eyes of the world, and said, he had learned, with regret and alarm, that a set of persons, Paddy McKews (political spies and betrayers), were among the people labouring to induce them to break their temperance pledge, with a view, when that moral restraint was removed, of involving them in illegal Societies, which compromise the safety of their country and lead their members to murder and the greatest crimes. He called on them to renew their temperance pledge, and to show those seducers that they could resist their fatal advice and pursue the course of temperance, the great preventive and regenerating principle of Ireland. The Rev. Mr. Nolan then addressed the assembly, and as he deplored the fact that some members of his own congregation had been seduced, several persons came to the front of the platform, and gave assurance in feeling and touching language of the lively sorrow they felt at having been so unfortunate as to be the victims of temptation. They solemnly promised, in the presence of God, and the multitude before whom they expressed their deep contrition that they would never more taste spirituous and intoxicated liquors. This act of contrition and humiliation was received by the assemblage in a befitting manner; and the reverend speaker, so encouraged, proceeded in his adjuration, concluding thus:—“Such as will, in the face of high Heaven, now pledge themselves heart and soul to persevere, let them uplift their hands, let them raise their voices” Immediately, as if the thirty thousand persons present were animated with one soul, and acted upon by the same electric impulse, there was a sudden and simultaneous uplifting of hands, and a loud and distinct reponso of “We will, will,” accompanied with one long deafening thunder of acclamation. To describe the scene as it occurred, baffles the power of him who would portray it. The reverend speaker stood upon the platform like one far exalted above his kind. He moulded the hearts of the multitude at his pleasure.—He seemed like one mighty magician, the potency of whose wand by one movement stirred up the thousand echoes that slumbered a few moments before in the deep recesses of the human heart. The pledge was repeated, the societies repudiated, the enthusiasm gradually subsided, and the multitude departed in peace.—Such is the influence of the Catholic clergy in Ireland—a glorious and an enviable influence.

It is calculated that there are three millions of pounds worth of property in Savings Banks, &c., belonging to the Teetotallers of Ireland.

Marshall Money who recently died in France, received the Sacraments with great edification. On last Holy Thursday, he came from his castle at Baillon to Paris, to receive communion. He was 83 years of age.

ARRIVAL OF THE BRITANNIA
13 Days Later From Europe.

The Britannia arrived at Boston about 11 o'clock on Saturday forenoon.

She left Liverpool on the afternoon of the 4th, and we have both London and Liverpool papers to the morning of that day.

The British War Steamer Rhadamanthus arrived at Halifax on the 15th inst., with despatches for Lord Ashburton, and orders for the Warspite to proceed to the Mediterranean. The special messenger to Lord Ashburton came from Halifax in the Britannia, and it is rumoured that his despatches are of the highest importance.

The most important items of news, are two attempts upon the life of the Queen of England, and the fall of Ghuznee, one of the strongest British fortresses in India.

The income Tax bill and the Tariff have nearly passed the House of Commons, and will speedily be taken through the House of Lords, and receive the Royal assent. The alterations that have been made in the Custom's duties, as originally proposed, during their progress through the lower house, are very trivial.

Henry Ingram, one of the most extensive woolen manufactures in Yorkshire has failed for an immense amount, and several smaller manufacturers are said to be deeply involved with him.

Many more arrests have been made at Paris, of persons supposed to be implicated in the late attempts upon the life of the King.

There had been more failures among the wine merchants at Oporto and Lisbon, and indeed the wine trade was never before in such a terribly depressed state throughout the whole south of Europe.

The British appear to be making immense preparations for the prosecution of the war in China and India. No less than 50,000 stand of arms had been forwarded to Bombay, by way of Alexandria and Suez.

Emigration to Canada and the United States was still going on with great activity at some of the British ports. Indeed the rage of emigration appears to run higher than ever. There were over 800 emigrants ready to embark from Greenock alone.

Charles Albert, King of Piedmont, had revoked his decree for the virtual expulsion of the Jews from the city of Savonia. He found the other potentates of Europe, small and great, would not countenance a piece of barbarity worthy of the dark ages.

Samuel Hinck, a charist agent, has been held to bail at Birmingham for circulating handbills against the military service and urging the populace not to enlist. Mr. Joseph Sturge became the man's surety.

The Scotch banks have intimated that they will reduce their rate of discount to four per cent, and the interest allowed on deposits from 3½ to 2¾.

The Belfast election committee have resolved that J. Emerson Tennent, Esq. and W. G. Johnson, Esq. had not been duly elected, and ought not to have been returned.

Mr. J. Walter, the late representative for Nottingham, has again offered himself as a candidate for that borough.

The newly appointed Bishop of Gibraltar is the Rev. George Tomlinson, M. A., of St. Johns College, Cambridge.

The number of emigrants from the United Kingdom in 1841 was 118,692.

The subscription for the sufferers by the fire at Hamburg goes on rapidly; and on the continent a similar spirit of benevolence has been displayed.

Sir Robert Ker Porter, K. C. H. expired suddenly of apoplexy, at St. Petersburg, on the 3d. of May. The deceased was 52 years of age.

The decease of the venerable Lord Manners, formerly Lord Chancellor of Ireland, took place on Tuesday, the 31st ult. His lordship was in the 87th year of his age.

Vice Admiral Hall died at Westgate House, near Chichester, on the 23d ult, in his 77th year.

The right of search, and the commercial relations between France and the United States, have lately been much discussed in the Chamber of Deputies at Paris, and by the journals.

Her Majesty has been graciously pleased to confer the honor of Knighthood on Mr. (now Sir Henry) Bishop, the eminent musical composer.

Prince Albert has lately obtained an undoubted sword of the time of Edward III, whom his Royal Highness so recently represented in courtly revel; and another of that of Henry V.

It is rumoured in the court circles that the venerable Archdeacon Wilberforce has been selected by her Majesty to be tutor to His Royal Highness the Prince of Wales.

Rising of the Surface of the Land in Europe.—In Sweden as well as in Italy, the land rises constantly out of the basin of the surrounding sea. This operation takes place very slowly and gradually, yet it seems without interruption. According to the late observations of M. Niccolini the Neapolitan Geologist, the land of the west coast of Italy had risen from the year 1823 to 1839, one hundred and twelve millimetres. The same facts has been long observed in Sweden, but never yet ascertained by any accurate admeasurement.

Gratitude of a French Lady.—Mademoiselle de la Champagne, a French lady of property, who recently died in the town of Avranches, in Normandy, bequeathed £1,200 to the British nation, in grateful acknowledgment of the liberality & kindness which she had experienced from the government and people of England during her residence there as an emigrant at the time of the revolution. The Mayor of Avranches solicited permission of Sir Robert Peel for the application of the money towards building a ward in the town hospital, to be appropriated to the relief of British sailors shipwrecked on the coast, or of other destitute English persons. The premier consented. This spirit we should ever wish to see cultivated by both nations. —London Paper.

Baron de Keverberg, who died at the Hague, on 30th November last, signed on the 8th of the same month, a retraction of the errors into which he had fallen.—He made a general confession to Monsignor Capaccini, and received Holy Communion on the 2d of that month.

A correspondent of the London Times announces that the weekly wages of the agricultural laborers in Suffolk have been reduced, on the strength of the supposed reduction in the cost of living to be effected by Peel's tariff and corn bill!

Sir Harry Featherstonhaugh has increased the wages of his Sussex labourers, and given each a quantity of malt to brew their own beer, upon condition that they abstain from frequenting beer shops and public houses.

INDIA.—Fall of Ghuznee.—The Indian overland mail arrived at Marseilles, brings an account of the fall of Ghuznee. The place capitulated and surrendered, on condition that the garrison be safely conducted to Cabul.

On the other hand, Col. Pollock had forced the Khyber pass, and taken possession of the forts commanding it, and would no doubt march to the relief of Jelalabad. General Sale, in a Sortie from that place, overthrew the insurgents.

A rumor prevailed that Akbar Khan had been badly wounded.

General Knott had gained some advantage on the side of Candahar, but General England had not joined him. It is reported that Shah Shoojah had been poisoned.

There is no news from China.

The news from India, which we were enabled to communicate exclusively to our readers in a second edition, is of a mixed complexion.

On the one hand, it is said that General Pollock is now in possession of the Khyber pass and the forts commanding it; on the other, we lament to add, Ghuznee has at last fallen, the garrison have surrendered on condition that they should be safely conducted to Cabul—a condition which may or may not be performed, according as Akbar Khan and his followers happen at that moment to be sated or thirsty of the blood of our people—alarmed or enraged by the ill success which has attended them in another quarter.

The news is sad, but hardly discouraging. It could scarcely be expected, that a garrison of one regiment, and that not British, could hold out even the almost impregnable Ghuznee, against the persevering attacks of a warlike and enthusiastic nation. Still less had we a right to be very sanguine of the result from the imperfect information which reached us as to the means of subsistence which this scanty garrison had at its command.

We shall wait with much anxiety to hear whether these unfortunate men are really to arrive safe at their promised destination, or whether a new display of Afghan treachery.—A new call for speedy and serious retribution—is to be added to that most fearful one which already stands unsatisfied.

It is to this enemy—starvation—more formidable than the matchlocks of the Afghans, that the Ghuznee garrison were probably compelled to yield. And with the fate of the Cabul army before their eyes, we may pretty confidently assume that this capitulation—virtually unconditional as it is—was not entered upon till compelled by absolute necessity.

Meantime, this fresh disaster leaves us with the task of recapturing this important fortress—no slight matter, indeed, in

itself, but which we may safely leave to the energy and discipline of our troops—and, which is more important, places in the hands of the Afghans an additional supply of hostages, to be used by them, doubtless in their own barbarous way, as a check upon our further movements.

THE EAST.—By the Levant mail we have letters from Constantinople of the 8th, Alexandria of the 6th, and Malta of the 15th ultimo. Accounts from Beyrout mention the arrival of two Egyptian vessels with troops on board, and an additional reinforcement of four regiments was almost daily expected. These troops were intended to co-operate with the Turks in the complete disarmament of Lebanon. The Turkish government in Syria had thrown aside all reserve as to their intentions, and were inflicting upon their Druse colleagues the same cruelties, persecutions, and exactions, which lately signalized their conduct to the Maronites. Nine of the principal Druse sheiks had been arrested. It appears that the contemplated removal of Ashkar Pasha, the Governor of Tripoli, is about to take place. The sultan is beginning to exhibit a firmness of character for which he has hitherto had little credit. The receipts of the custom-house of Constantinople have recently been put up to auction, and although they have never realized more than 56,000 francs, in the present instance 80,000 francs were bid for them. The Russians are about entering upon their new and improved campaign against the Circassians. Our correspondent is of opinion that they will do nothing, and that they know it. They will go on, however, and have caused to be built in England for service in the Black Sea half a dozen large war steamers.

A TARIFF BILL FOR REVENUE.

The National Intelligencer says, we have glanced our eye over the bill, with a view to give the reader a general idea of its character. It proposes to lay duties on goods imported from abroad, on the chief articles thereof, as follows.

- On unmanufactured wool exceeding eight cents per pound in value, thirty per centum ad valorem.
- On the same article of the value of eight cents or under per pound, a duty of five per cent, ad valorem.
- On all manufactures of wool forty per cent, ad valorem, except carpeting, blankets, and some other articles on which special ad valorem duties are proposed.
- On cotton manufactured, three cents per lb.
- On all manufactures of cotton not otherwise specified, thirty per centum ad valorem.
- On all articles of silk, according to their character, thirty or thirty-five per cent.
- On unmanufactured hemp, forty dollars per ton.
- On iron, in bars or bolts, not manufactured by rolling, eighteen dollars per ton; on the same article made in whole or in part by rolling, thirty dollars per ton.
- On lead, in pigs, bars or sheets, three cents per lb.
- On cut glass, from twenty-five to forty-five cents per pound; on plain, moulded and pressed glass, from ten to sixteen cents per lb.
- On all articles of china or any other earthenware, thirty per cent, ad valorem.
- On tanned sole or bent leather, six cents per pound; on calf skins tanned and dressed, three dollars and fifty cents per dozen, &c.
- On all bound books in the English language, twenty cents per pound, &c.
- On raw sugar, two and a half cents per pound.
- On teas, according to their quality, twenty cents fifteen cents, ten cents, down to Boha, on which a duty of three cents only is proposed. On salt ten cents per bushel.
- After going through a long enumeration of specific duties, a duty of twenty per centum ad valorem upon all remaining articles.
- An additional duty of ten per cent, on all articles imported in foreign vessels in cases where a specific discrimination is not made in the bill.
- All duties hereafter to be paid in cash.

From the Catholic Herald.

SUPPRESSION

Of Religious Houses in Havana, by the Spanish Government.

Mr Editor.—The writer of this having lately spent a few months in the Island of Cuba, wishes to offer you some of his own thoughts on what he has seen of the effects of E. partero's rule on Church property.

On the 11th of December last, there appeared in the *Diario de la Habana*, the official paper, an order for the suppression of eleven out of the nineteen male Convents, existing in the Island. There are seven distinct orders of Religious upon the Island; of which six have been obliged to confine themselves to one house each, while the Franciscans alone are allowed two houses, one in Goanabacoa, and one in Trinidad. The other eleven, with all their property, their libraries, their works of art, (except what are strictly religious,) and in some cases with even the Churches, so long consecrated to the service of God, have been seized for the benefit of the Spanish government.

The reasons advanced, to justify this arbitrary proceeding, are such that an American, accustomed to rulers being responsible for their acts, would be at a loss whether to laugh at their simplicity, or to be indignant at the coolness of the villainy. The first is, that the number of the religious is too small for so many houses, since the rules of the Convents themselves, require a certain number in each establishment. Bear in mind, that, a few years ago, the civil government itself forbade the communities to receive any new members, and perhaps the whole affair will remind you of the house-keeper's dilemma: "Who broke that dish?" "Tisn't broke, ma'am, 'tis only cracked."—Smash! "Who broke that?" "No loss, ma'am; 'twas cracked before!"—The second reason, and certainly a sufficient one with Espartero, is, that much benefit will accrue to the treasury, as the state will take charge of the property of the houses suppressed.—It needs no comment of ours.

But the injustice goes farther. The eight Convents still suffered to exist are far from being unmolested. They of course have now additional inmates to support, and yet their own property too has been "taken charge of," and the government allows each establishment a sum proportioned to the number of individuals in it. The greatest allowance for any one person is 30 dollars per month; for the majority it is from twenty to twenty-five, and for some of the servants not more than six; and this is a place where five or six dollars go not much farther towards supplying a person's want, than two or three dollars would go here. Ten thousand dollars per annum are distributed among the whole eight Convents, for the maintenance of divine worship. The Hospital, Infirmary, and Charity Schools hitherto supported by these communities, are now under the paternal care of this equitable and pious government.

It has been industriously circulated that the conduct of the religious was not regular, and a befitting correspondent of one of these papers that are a shame to

our country, would have us believe, on his assertion, that the Convents have been the Schools of every kind of vice and immortality. Even were all this true, it is certainly a strange method of administering justice, to inflict public punishment without public trial, and to make that punishment consist, not in imprisonment, nor other means of preventing the crimes, but in driving the poor men from their homes, innocent and guilty, all alike,—and again for the crimes of individuals, to seize the national treasury, the property of the corporate bodies; or, to speak more correctly, the property which charitable and pious persons have at different times entrusted to those corporate bodies for religious purposes, for education or for alms. Suppose the Directors or Boards of some of our Bible Societies, were found guilty of infamous conduct, would men submit to let the government seize on all their presses, their books, and other property, in punishment? There is nothing like bringing the case home.—But the charges are not true. Three centuries of such calumny have taught Catholics to estimate them at their real value; while even our separated brethren, have been very effectually put upon their guard, by the overwrought effort of the pious Maria Monk.

But not to go much into argument—what will Catholics think and feel, when they are told that the Churches, which had been solemnly dedicated to the worship of the Almighty, and hallowed by the daily offering of the most august Sacrifice, have now been impiously desecrated, and stripped of their ornaments, and converted into depots of goods, subject to the control of the Custom house? Yes the Church of San Francisco, one of the very finest in the city of Havana, has been seized, its grand entrances walled up, just door enough left for the passage of those little dollar-and-cent souls, who know no interest beyond the pleasure of serving their tyrant masters. When the writer of this, wanted to enter that splendid edifice, which the poorest slave had always found open to receive him, and where the abandoned and afflicted had been wont to meet the tenderest of friends and the sweetest of consolers,—he was roughly told that her most Catholic Majesty's Custom House, was not open to intruders!

But to lay aside strictly religious feeling,—will not even the philanthropist go so far to learn, that among the sufferers, have been the Religious of St. John of God, who had maintained at their own expense a hospital containing always from two hundred or three hundred male patients, to whom these humble imitators of our Saviour's charity, had ministered with their own hands!—Again, there are the Bethlehemites, who received the poor convalescents, (retiring from the hospitals, to leave room for those more sick,) fed and lodged them for eight days, that they might recruit their strength, before resuming their hard labor. It is true the government promises that it will not suppress these two institutions, that it will itself undertake the direction of them.—But those who have experienced the difference between hired nursing, however conscientiously performed, and the kind

attention of Catholic piety, as that of the Sisters of Charity, will sympathize with the poor patients who have been forced to such an exchange. Or even if it is intended that the holy Brothers shall continue their labor of love, still they have only such a part of their former means, as the government may choose to allow them. How soon will the government grow tired of its novel business, the care of the sick! And if the wants of the treasury have justified the seizure of the House of God, how much must its wants increase before it seizes on the funds of the poor!—There is also the Convent of San Francisco, in Havana, where, every day, food was distributed to all who asked for it.—When the writer left, their splendid house was for sale to the highest bidder!—Nor could he learn that any provision was made to continue this extensive charity. Some of the wise ones of the nineteenth century, consider these relics of Apostolic customs as impolitic incentives to idleness. But the sad history of the English poor-laws, is a lesson to all philanthropists who would take away the "patrimony of the indigent."

On the whole, we cannot be but struck with the fearful resemblance between the state of things in Spain and her dependencies now, and that in France fifty years ago. There are indeed many points of favorable difference,—and God grant that this infidel malady may soon pass away from Spain. Spain, so long a bright ornament to the Church, which conferred on her sovereigns the title of Most Catholic; Spain, illustrious for the piety of her people, and the erudition of her Bishops—Spain, by the zeal of whose missionaries, millions of Indians have been brought to the light of the Gospel, while numbers of these Apostolic laborers watered with their own blood the stubborn soil which they wished to convert into the vineyard of their divine Master.—God grant that the beautiful Christian spectacle now presented through the affectionate care of the Father of the faithful—the spectacle of all the world united in prayer for one little member of the Church—this renewal of the happy spirit of the early days when "all the believers were of one heart and one soul," may draw down upon the afflicted country a blessing from Him who is best pleased when we "love one another as he has loved us."

CALVERT.

Conviction of Ninety Orangemen.—On Monday a great number of Orangemen, upwards of ninety, were arraigned for walking in procession, &c. When mustered they entirely filled the gallery, the old dock, the front dock, and every other available spot where a prisoner could be kept in the custody of a gaoler. They submitted and were sentenced to various amounts of fines, from 2l. to 10l.

The Bishop of Norwich has brought before Parliament the practice of employing young children of both sexes in coal-mines, often drawing "hurdles" of coal through long, dark, muddy passages, in which they are obliged to crawl on their hands and knees, harnessed to their hurdles like horses. They are here exposed to very vicious influence, and their moral degradation is horrible. The lives of thousands are thus sacrificed.

Original.

ON THE MASS.

As Mass is the Supreme act of worship in the Catholic Church, we make it a chief object of consideration to our readers, many of whom, we have reason to think, know nothing of it but from its misrepresentation. We deem it, therefore, our duty, to lay before the lovers of truth, a full, fair, and faithful exposition of it.

Thou art a priest forever according to the order of Melchisedech.—Ps. cix, 4 Hab. v, 6.

The Mass is accounted by Catholics, the unbloody sacrifice of the new law, and the most solemn and sacred part of their worship. In its whole ceremonial, and the very robes the Priest puts on, when about to celebrate, the passion of Jesus Christ is particularly alluded to; and the dress represented, which our Supreme Pontiff wore, at the time he offered himself up for us, as a bloody sacrifice on the cross. The memory of this bloody sacrifice is thus renewed: and, according to St. Paul, *the death of our Lord is thus shown forth till he come*—1 Cor. xi, 26.

Considering, therefore, that this is the greatest, and most important act of the Catholic worship, it may not be unexceptionable to most persons, to be informed of the meaning which this most ancient and universal of all Christian churches is wont to attach to its several ceremonies.

The Priest, therefore, when going to celebrate, puts over his head, and ties about his neck, a white linen cloth, called the *Amice*; as an emblem of the handkerchief, with which our Saviour, at his passion, was blindfolded by his enemies, who, spitting upon him, and smiting him on the face, desired him, in this state, to prophesy who it was that struck him.

He next puts on the *Alb*, a white linen robe, which represents the white garment, or fool's coat, with which King Herod ordered our Lord to be clothed in derision, as a fool. For, to this day, in Eastern Countries, and particularly among the Turks, the fool's coat is white, emblematical of his spotless innocence. It is hence also intended to denote the mystical robe of spotless innocence, and mental purity, styled in the gospel *the wedding garment*, (Matt. xxii, 11, 12,) with which the souls of those should be decked, who present themselves as guests at his divine supper, or marriage-feast; in which he comes to wed himself to our humanity; that, as he says, *he may be in us, and we in him.*—John xiv, 20,—xvii, 23.

The *Girdle, Stole, and Manipule*, signify the cords, with which he was bound, like a malefactor; tied to the pillar to be whipped, and dragged by his executioners through the streets of Jerusalem to Mount Calvary.

The *Chasuble*, or upper vestment, signifies the purple garment, with which the Roman soldier, in the court of Pilate dressed him, as a mock king; and on the back of this robe the figure of the cross is commonly seen represented; because he carried the cross on his shoulders to the place of his execution.

Such were the Pontifical robes, in which our High Priest himself in person, was pleased to offer up for once, the great atoning, bloody sacrifice, to his heavenly father in our behalf; and such in figure, are still retained in the Catholic church, by those who are his representatives, through whom he continues still invisibly, in an unbloody manner, to renew this same sacrifice, and to apply its merits to the souls of all, and of each individually, down to the end of time.

It is true, these robes of ignominy, on account of the infinite worth and dignity of him who wore them, are now changed into robes of honor, being made of the richest stuffs that can be afforded, magnificently embroidered with gold and silver, and ornamented with precious gems. For Christ, though he humbled himself in this life for our sake, is now to be honored, exalted, and glorified by all in all.

The candles are then lighted on the altar, the meaning of which ceremony will be hereafter explained.

Then, as nothing renders us so acceptable to God, as humility; *who rejects the proud and gives his grace to the humble*—James 4, 6; the Mass begins with a most solemn act of that virtue. The priest or prelate, who celebrates, withdraws himself in the first instance from the altar; bows himself down before it; and striking his breast, like the humble publican in the gospel, loudly acknowledges himself a sinner and guilty, through his own repeated fault, of having grievously offended his God, in thought, word, and deed. At the same time he invokes the prayers of the whole court of heaven, in whose presence he avows his unworthiness. Then putting his trust in the mercy of the Most High, saying:—*Our help is in the name of the Lord, who made heaven and earth: Ps. 128, 8*; and begging that his prayer may be heard, he goes up to the altar, and kissing it, prays God to take away his sins, in order that he may approach with a pure mind to the *holy of holies*, and that through the merits of the Saints, whose relics are there, and of all the Saints, Almighty God may the more readily be induced to forgive him all his iniquities. He then passes to the right hand side of the altar where he reads the *Introit*, which is a sentence or two of holy scripture, chosen analogous to the feast of the day. He thence returns to the middle of the altar, where, in the immediate presence of Jesus Christ, who is supposed residing in the tabernacle under the sacramental form of the consecrated host, he makes the solemn and repeated invocation of mercy, in the *Kyrie eleison*. After this he recites that sublime act of praise to God, called the *Gloria in excelsis*. Then kissing again the altar, as the Almighty's footstool and his throne of mercy, he turns round to the people, and greets them with the scriptural salutation; *Dominus vobiscum!* or, *the Lord be with thee*—Gen. xlviii; 2 Parab. xv, 2, 19, 11; Job vii, 15; 2 Cor. xiii, 11. And he is answered by the people, or by the clerk in their name; *Et cum spiritu tuo!* And with thy spirit! He returns again to the right side of the altar, and recites the Collects, or prayers for the day. After which

follows the Epistle, which is always selected from the inspired writings of the prophets or apostles, and alluding particularly to the feast that is celebrated.—The book is then changed from the right to the left hand side, where the gospel for the day, selected from one of the four evangelists, and alluding also to the occasion of the solemnity, is read. Previous to this, the celebrator, on crossing the altar, bows down before the middle of it, and prays that God of his free mercy would vouchsafe to purify his heart and lips, as he did those of his prophet Isaias with a burning coal, in order that he may worthily and adequately announce the gospel to the faithful. On his naming aloud the gospel, all present stand up, to shew their respect for the words of the Redeemer, and their readiness to walk in that path of perfection, which he himself in person has deigned to point out to us, and with the priest all sign themselves on the forehead, mouth and breast, with the sign of the cross, to signify that their countenance shall never blush for the ignominy of the cross of Christ; that their lips shall ever readily confess their belief in their crucified God; and that they shall ever cherish in their hearts that faith which he has taught, and the remembrance of all he has done and suffered for them.

We must here observe that the Catholic church attaches a mystical meaning even to the act of shifting the *Missal*, or Mass-book, from one side of the altar to the other. She thereby indicates the loss sustained by the Jews of the gospel of Jesus Christ, the Messiah, and of the true faith and fulfilment of the promise; for not having attended, as they ought to have done, to the true spirit of the prophets and inspired writers, whose preachings and writings were first directed to them, but are now made over to the Gentiles.

The priest then recites the *Nicene Creed*, or profession of the Christian and Catholic belief, standing before the middle of the altar, to shew that in matters of faith, one is not to swerve to either side, but to have God alone in view, the centre of truth and unity, who has revealed it. This circumstance indicates also that the faith is offered aliko to Jew and Gentile. At the words—*Et homo factus est—And he was made man*, all present kneel, to shew that they adore him as God who had made himself man. After kissing the altar, he turns round to the people, repeats the *Dominus vobiscum*. Thereby wishing the Lord to be with them to confirm their faith; and the same wish is expressed in the *Et cum spiritu tuo*.

He now proceeds to the Offertory, and dedicates to Almighty God the elements of the sacrifice, the bread and wine, which are thus set aside to be consecrated.—After this in offering up the bread, he prepares the cups for oblation in a manner that dedicates a mystery; as appears from the words of the prayer he recites on the occasion. He first pours the wine into the chalice, without previously blessing it.—Then he blesses the water with the sign of the cross, a mere drop of which he mixes with the wine. The prayer recited at the same time is as follows, Deus, qui

humano substantiam dignitatem mirabiliter condidisti, et mirabiliter reformasti; da nobis per hujus aquæ et vini mysterium ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Dominus noster qui tecum vivit et regnat in sæcula sæculorum. O God, who hast so wonderfully constituted the dignity of the human substance, and still more wonderfully reformed it, grant us through the mystery of this water and wine, to be partakers of the divinity of him, who deigned to become a partner in our humanity, Jesus Christ thy Son, who lives and reigns with thee, world without end.

From this prayer it would appear that by the union of the water with the wine is designated in the first place the union of the human nature with the divine, in the person of Jesus Christ, and in the second place, the union of the blessed with the Deity in the Kingdom of Heaven. On this account the drop of water, which represents the humanity, is blessed before its union with the wine, which is not blessed, as it represents by its more valuable substance the Deity; the source itself of all benediction, and does not therefore require, like the other substance to be consecrated. And as the drop of water is in a manner lost and swallowed up in the greater and more estimated substance the wine, so in Jesus Christ the human person was so lost and absorbed in the divine nature, as that only one person remained in this Man God after the incarnation, viz, the second person of the adorable Trinity; for in this mystery God made himself like unto man; (a being, though but one person, consisting of two distinct substances, a body and a soul,) in order to restore him to his own image and likeness, to which he was first made; but which sin had impaired. This little, and apparently trifling ceremony, in as far as it represents the union of mankind with the Deity in the kingdom of heaven, shews how little all creatures are, when compared with the Creator; and that, as the prophet says, *All the nations are but like the drop of a bucket before him*—Isaias xi, 15. In Masses for the dead, the drop of water is not, as in other Masses consecrated with the sign of the cross, representing as it does, that portion of human kind, whose sanctification is confirmed, and such as secures forever their final union with the Deity.

The prayers recited during the Offertory by the priest, as he bows down before the altar, are all expressive of the general ends, for which the sacrifice is offered up, that is, for the glory of God, to the honour of his saints, and as a propitiation for his own sins in particular, for those of the faithful present; and for the sins of all mankind in general, as also for the repose of the faithful departed. Then turning round, he bids "the brethren pray that their common sacrifice may be acceptable to God the Father Almighty;" and these answer or the clerk in their stead "May the Lord receive the sacrifice from thy hands to the praise and glory of his own name; for our good, and that of his whole holy Church.

After the *Secreta*, which are prayers

corresponding in number, and meaning with the *Collects*, and which the priest recites in a low voice; he calls aloud to the hearers to raise up their hearts and give thanks to God. They answer him that they had done so, and that to thank him is meet and just. Then he begins what is called the preface, or introduction to the *Canon* of the Mass, with these words: "It is truly meet and just, right and salutary, that we always and in all places give thanks to thee, O Lord! holy Father, Almighty and eternal God! &c." then some particular reason, or mystery is assigned, for which we ought to praise him on the occasion; after which he concludes in the following sublime strain: "Therefore together with the Angels and Archangels, with the Thrones and dominations, and with the whole host of heaven, do we sing unto thee without end, Holy! holy! holy! Lord God of Sabbath! The heavens and the earth are filled with thy glory: Hosannah in the highest! Blessed is he that cometh in the name of the Lord. Hosannah in the highest."

Next follows the *Canon*, the most sacred, and invariable part of the Mass, in which the Priest addresses himself in secret to God alone; but which may be seen, with all the rest, translated verbatim in most Catholic prayer-books. The benediction is renewed over the elements, and the particular ends in behalf of the living, for which the Mass is offered up, are commemorated in the *Memento*. The priest, now about to consecrate, spreads his hands over the bread and wine, and beseeches God to receive our oblation, and grant us peace in our days; to save us from perdition, and cause us to be reckoned among the chosen. Then, as our Lord did at the last supper, and commanded his apostles to do also, he takes first the bread, and blessing it, begs that God would now convert the oblation into the body and blood of his beloved Son. He repeats then over it the words of Christ: *Hic est enim corpus meum, This is my body*; immediately adores, and rising elevates the consecrated host.—In like manner he takes the cup, and blessing it pronounces over it these words of our Lord; *Hic est enim calix sanguinis mei novi testamenti, quod pro vobis et pro multis effundetur in remissionem peccatorum. This is the cup of my blood of the New Testament, which for you and for many shall be shed, for the remission of sins.* Matt. 25, 26, 27, 28. After which he adores also, and elevates the now consecrated species of wine? no ways doubting but that the same omnipotent word, that called up all things out of nothing, is fully able to perform whatever he has promised to do.

Here now, in the opinion of Catholics, is rendered present the immaculate victim, so foretold by the prophets, and particularly by Malachy, in these words: "From the rising of the sun to the going down thereof," (that is from one extremity of the earth to the other) "great is my name among the Gentiles: and in every place there is sacrifice, and there is offered up to my name a pure oblation for my name is great among the Gentiles, saith the Lord of Hosts; &c. Mal. 1:11

The elevation denotes the raising up of our Saviour on the cross. It thus also exhibits to the faithful the object of their faith, hope and love; who is no longer exposed as on Mount Calvary, to the derision and blasphemy of the public; but to the adoration, praise, and invocation, of the grateful creatures whom he has redeemed.

The apparently lifeless state in which this divine Victim lies on the altar, with his blood seemingly separated from his body, under the distinct species of the bread and wine, represents his state of death upon the cross, after having poured out the last drop of his sacred blood for our ransom.

The priest then beseeches Almighty God to look down with a propitious countenance on this our sacrifice, as he did on that of the just Abel, of Abraham and of his high priest Melchisedech. Then, bowing down, and kissing the altar, he prays that he, and all who participate with him in the body and blood of Jesus Christ, may be replenished with all heavenly grace and benediction.

Next follows the *Memento* for the dead, in which are recommended to the special mercy of God the souls of those, for whom the priest intends more particularly to intercede, and next the souls of all the faithful departed.

In the *Nobis quoque peccatoribus* he returns to his supplications in his own behalf, and that of all sinners; beseeching Almighty God, in the multitude of his mercies, to vouchsafe to grant us a portion and association with his saints, not from any consideration of our merit, but from that of his own mercy and readiness to forgive, through Jesus Christ our Lord, &c. Then, uncovering the chalice, and kneeling, he takes the host, and makes with it three crosses over the cup, and two towards himself and the people, saying, *By whom* (viz. Jesus Christ) thou createst, sanctifiest, vivifiest, blesses, and givest to all of us these good things; through him, with him, and in him, to thee, O God the Father, together with the holy Spirit, (here he puts the host over the chalice, and, elevating them both together continues) is all honor and glory. Then laying down the host on the altar, he kneels, and rising covers the chalice, concluding the ceremony with these words: *Per omnia sæcula sæculorum. Amen? World without end. Amen.* Here Almighty God is acknowledged as the Creator, sanctifier, and vivifier of the elements now changed into the heavenly bread of life, who has given us, together with all other good things, this most precious of all his gifts: to whom therefore all glory and honor is rendered as his due.

By the descent of the host upon the chalice, and the three crosses made over it, a mystical allusion is made to the descent of the 2nd person of the blessed Trinity upon our earth in Judea in form of man, and his preaching there first to the Jews the mystery of the Trinity and the cross; from whence this faith proceeded forth towards us, the Gentiles. Yet only two crosses are made on our side, to intimate that the great end of revelation is not completed, till both Jews and Gentiles are finally united in the same church: which,

according to the prophecies, must happen before the end of the world; and ere the church has rendered to God *all that honor and glory*, and paid to him the full measure of that homage which he expects from her, before the final consummation of this universe. Therefore is the host returned back to the chalice, and both are elevated together, with these words: *Omnis honor et gloria. All honor and glory.* When after kneeling, as was said, he rises and covers the chalice with the words *per omnia, &c.* signifying that all true believers, Jews and Gentiles, shall in the end be united and raised up with Christ, and shall reign with him for ever and ever.

The Lord's prayer is now solemnly recited. After which, having prayed that God would deliver us from all evils past, present, and to come; and, through the intercession of his saints, would propitiously grant us peace in our days; that, aided by his mercy, we may be ever preserved from sin, and secured against all trouble, the priest takes up the host, and, breaking it, to shew that our Saviour's body was bruised and broken for us, puts a small portion of it into the chalice, with these words: *may this mixing and consecration redound to the life everlasting of us, who receive it!* Meaning, that now is mixed and consecrated, spread out and prepared for us, our celestial banquet, to the worthy participation of which eternal life is annexed; and to the participation in which the *Little ones*, and the *unwise*, or those who are simple enough to believe it, what wisdom has declared it to be, are invited—Prov. ix, John vi, 44. It is to this banquet that the royal prophet alludes, as follows: "Thou hast prepared before me a table against those who afflict me."—Ps. xxii, 5.

Next is repeated the *Agnus Dei*, or *Lamb of God who takes away the sins of the world, have mercy upon us, &c. Grant us peace!* In masses for the dead, *grant them rest!* After which the celebrator prays in secret, that God would not have in view his sins, but only the faith of his church; and, that he who said, *my peace I leave you; my peace I give you*, would, as he sees best, grant her peace and unity; and that, having in concurrence with the will of the Father, and the co-operation of the Holy Ghost, by his death given life to the world; he would also deliver him, (the celebrator) by means of this holy sacrament of his body and blood, from sin and all evil, and make him so to abide by the divine commandments, as never more to be separated from his God. Kneeling then, he rises and takes the host into his hands, with these words: *I will receive the bread of heaven, and invoke the name of the Lord.* Then striking his breast thrice, he repeats, (adapting them to his own case,) the words of the humble centurion, mentioned in the gospel: *Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.* "Lord, I am not worthy that thou shouldst enter under my roof: but say only the word, and my soul shall be healed." He signs himself then with the host, and receives it, saying: "May the body of our Lord Jesus Christ pre-

serve my soul unto life everlasting!" Uncovering the chalice, he then takes it up saying: "What shall I render to the Lord for all that he has given to me? I will take the chalice of salvation, and call upon the name of the Lord, and I shall be saved from all mine enemies"—Ps. cxv 3. Then, signing himself in like manner with the cup, he takes it, praying, also, "that the blood of our Lord Jesus Christ may preserve his soul unto life everlasting." After which he purifies, or washes out the chalice, repeating other prayers to the like purpose. The ablusive water and wine at the end of the sacrifice, reminds us of the water mixed with blood, which flowed from the Saviour's wounded side, at the conclusion of his bloody sacrifice on the cross.

The priest now passes to the right hand side of the altar, to which again the book is restored: and here reads the communion sentence, commonly some text of the scripture; and then returning to the middle of the altar, he bowing kisses it; and turning round towards the people, wishes now the Lord to be with them, to make them benefit by the holy sacrifice, at which they have just assisted.

The restoration of the book to its former place indicates the restoration of the faith and the gospel to the Jews before the end of the world. He returns to the book and reads from it the Post-communion prayer; after which he repeats from the middle of the altar the *Ite, missa est*, which is the formal announcement that the mass is now concluded. Again bowing before the altar, the priest begs of the holy Trinity to receive our oblation, see that it may prove advantageous to all present, and to the whole of mankind. Then raising up his hand to heaven, and turning round to the hearers, he makes the sign of the cross towards them, pronouncing over them the words of the benediction. *Benedicat vos omnipotens Deus, Pater, Filius, et Spiritus Sanctus! May the Almighty God bless you, the Father the Son, and the Holy Ghost!* The whole service is concluded with the gospel, commonly taken from the first chapter of St. John, in which the divinity and incarnation of Jesus Christ are so sublimely and clearly announced.

It were endless to give all the other mystical meanings and particular allusions to the passion of our Lord, which Catholics attach to the ceremonies of the Mass. But this plain and simple exposure of it may suffice to shew how free it is from anything savouring of idolatry or superstition; and how very replete, on the contrary, it is with the most fervent and humble supplication, and with the most sublime acts of praise and homage to the Deity.

But why, one will ask, is it constantly said in Latin, and not in the vulgar idiom of each country, which is best understood by the generality of the hearers?—The reasons assigned for this custom, are the following.

1^o Because it is an act of prayer and adoration directed to God alone: not a discourse or exhortation made to the understanding of the hearers which are otherwise taught from their earliest infan-

cy how to assist devoutly at mass, and to join in the common intention, for which it is offered up. The Jews often did not so much as see the priest, while he offered up sacrifice for them: much less did they hear and understand the prayers he said at the time, as appears by what is related in the gospel of Zacharias, the Father of St. John the Baptist.—Luko 1, 21.

2^o Because Catholics do not consider their Church as a *national*, but as a *Catholic* or universal one. They, therefore, use in this, the greatest act of their worship, as well as in the administration of the sacraments, a *Catholic* or universal language; which, withal, is most generally understood; and is, like what they consider their Church to be, one and *unchangeable*.

3^o Because it is one of the three languages consecrated on the tree of the cross in the inscription hung over the head of our Saviour; which, as the evangelist thinks it worth while to remark, was written in *Greek, in Hebrew, and in Latin*; part of all which are admitted into the Mass. These also, having become dead languages, are thereby no more liable to change, and seem best calculated to preserve in all its original and primitive meaning the sacred Liturgy of the Christian Church.

The bread used in this sacrifice, is not common and leavened, but unleavened bread: such as our Saviour must have used at his last supper. For it was death by the law of Moses for any one to eat, or even to keep in his house leavened bread at the paschal time. Of such a breach of the Mosaic law our Lord was never once accused by his enemies, who sought every opportunity of bringing him in guilty of some capital crime.

The shape itself of this bread is determined; and the form is not undesignedly given it. For the circle was considered by most nations as the emblem of perfection and perpetuity, the most peculiar attributes of the Deity.

This bread is also considered as an emblem of the mystical body of Christ, the Church. 1 Cor. v. For, as the bread is one whole, composed of many particles cohering together, and amalgamated by means of water, and confirmed by fire; so the Church is but one whole, composed of many members adhering together and united with their supreme head Jesus Christ, by means of the water of Baptism and the fire of charity; as also by their participations in his other sacraments, but above all in this Sacrament of the Altar; which unites us so closely to our Lord, that as he himself expresses it, *we may be in him and he in us.*—John 14, 20. It is also worth remarking, with what propriety, in so solemn and sacred a service every gesture and motion is regulated, so as to leave as little as possible to personal awkwardness or affectation.

I should think it not easy to find in so short a service as this, which lasts no more than half an hour, such variety of most appropriate prayer, put up for ourselves and all mankind; such sublime and fervent acts of humility and repentance, of faith, hope, and love of God and man, of supreme homage and adoration to the

Doity: in fine, such deep sacred meaning, such full, just, and edifying allusion to the great mystery of the redemption, the infinite merits of our Saviour, and their application to our souls. Yet this part of, the Catholic worship, which is so pregnant with all that is, and must be, accounted most holy and divine, by every one professing himself a Christian, is often nevertheless, from a profound ignorance of the intention of the worshippers, styled in *corruption, mere mumery*; although the Church of England herself, in her liturgy, has thought proper to copy after it. If such ceremonies, however, are but *mumery*, what are we to think of those used even by Jesus Christ himself: for instance, when he gave sight to the man who was born blind; and restored speech and hearing to him who was deaf and dumb?—John 9. 6, Mark. 7. 33.

ECCLESIASTICAL CURSES—Several are beginning to awake to the folly of the Porrian-show, in which Episcopal prelates and Presbyterian Elders were vying in bows to the Nestorian eveque nomme. A writer in the *Churchman* who assumes the ominous name of Becket, waves all question as to the validity of the Episcopal character, and boldly maintains that he should be treated as an accursed heretic.—*Catholic Herald*.

"Few even of those who profess a respect for Church authority, seem to have weighed the fact that on him, and on all who hold with him, lies the curse of the universal Church, uttered by a Council which, in every part of the Church, is revered as of acumenical authority. If any have weighed this fact and think it not conclusive, it cannot be expected that they will be staggered by the error of those wretched people itself. It will probably be to such an indifferent thing that Nestorianism, while it indirectly destroys belief in the Holy Trinity, directly denies that the second Person in the Godhead, 'for us and our salvation, . . . was incarnated by the Holy Ghost of the Virgin Mary, and was made man, and was crucified.'" For to the letter all this is denied by the creed of every Nestorian.

Now, when one of this anathematized sect has come flaunting hither, with the name of his infamy stamped boldly on his forehead, why is it (if it can be that report says true) that priests of our Church have admitted him to their houses and intercourse, not as an object of charity, but on terms of companionship, nay, that they have led him to the very side of that altar, round which we believe that angels love to hover? Is it possible that Episcopal sanction has been given to this? What! at the altar of a Catholic Church to own communion with an anathematized schismatic, who denies that the son of God is come in the flesh? What are those ministers of the sanctuary about? If they have no knowledge of, nor care for the voice of the Church during the last 1400 years, have they so neglected their Bibles, too, that they cannot hear the disciple that Jesus loved?

"Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh *This is a deceiver and*

an Antichrist. Look to yourselves. . . if there come any unto you and bring not this doctrine, receive him not into your house neither bid him God speed. For he that biddeth him God speed, is partake of his evil deeds."

Now, if there be any priest who has done such things—if any bishop who has countenanced them by his presence or opinion, there is due from such to those who are subject to them in the Lord, an explanation how they come to be thus in apparent opposition to the whole Church, and to the most express letter of Holy Writ.

They have caused the truth to be evil spoken of. They have offended the consciences of weak brethren—and that not in the puritanical, but in the scriptural sense—for they have caused some who look up to them as guides, to view with love and respect those whom God's Church has cursed: who are cut off from the body of Christ and given over to satan.

I repeat it. If it be possible that they have done so, let them, as becomes them, explain their conduct."

The sermons of the Abbe Ratisbonne, the brother of the new convert at Rome, and who is himself a convert from Judaism, have obtained the most cheering success. Mention is made of a great number of Jews and Protestants whom the eloquence of M. Ratisbonne has drawn into the bosom of the true church. Amongst others (is the son of one of the richest bankers of Strasbourg, who has entered the seminary of Saint Sulpice in order to study for holy orders.—*Gazette de l'Andre*.

The French have achieved farther success in Algiers, and it now seems that the career of the hostile Arab chief is nearly at an end. His family and tribe have submitted to the French.

From the Kingston Chronicle.

MILITARY MOVEMENTS.—On Thursday last, the 9th inst. Major Otway's company of the Royal Artillery, consisting of Major Otway, Lieutenants Aylmer, the Hon T. Devereaux, and W. P. Pollock—3 Sergeants and 54 rank and file, left this garrison en route for England, proceeding to Quebec, via the Rideau Canal—after a residence amongst us of not less than nine years.

Early this morning, Captain Glasgow's company of the same corps embarked for Quebec, via the Rideau Canal. This company which is to be stationed at Quebec for some time, consists of Captain Glasgow, and Lieut. Branding, 2 Sergeants, 2 trumpeters, and 64 rank and file.

These fine companies carry with them the esteem and regard of this community—the gentlemanly and soldierlike deportment of the officers, as well as the uniformly quiet and orderly conduct of the non-commissioned officers and men, being well understood and deeply appreciated by the inhabitants of Kingston.

The 14th Regiment at present stationed in this Garrison, is to be stationed at London—they, as well as the detachment of the 43d, are to be relieved by the 23d Fusiliers, now in montreal. This fine regiment will come up upon the arrival of its

Depot Companies from England, which, it is stated, were to sail in her Majesty's ship "Resistance," for this country, on the 14th of May inst. It is therefore supposed that the 14th Regt. will be enabled to leave this post in about a fortnight. The establishment of the Fusiliers to be stationed here is about 1200 strong.

We understand that the whole of the 83d and 93 Regiments are to be stationed at Toronto.

Return of the Number of Emigrants arrived at the Port of Quebec during the week ending June 13:

England,	1176
Ireland,	1832
Scotland,	189
Lower Ports,	32
	2669
Cabin Passengers, not included in the above—	21
Previously reported,—	299
	15292
	320
	18:61
To corresponding period last y.	14610

Increase in favor of 1842—4351
A. C. BUCHANAN, Chief Ag't.

OFFICIAL.
{ SECRETARY'S OFFICE, (EAST.)
Montreal, June 9th, 1842.

His Excellency the Governor General has been pleased to make the following appointments:—

Francis Hincks, Esquire, to be a member of Her Majesty's Executive Council for the Province of Canada.

The Honorable Francis Hincks, to be Inspector General of Public Accounts.

Hypolite Guv, Esquire, to be Commissioner of the Inferior Term of the Court of Queen's Bench, for the District of Montreal.

PLANK ROAD.—Mr. Shaw, the District Surveyor, is laying out the sections on the Hamilton and Port Dover road, preparatory to giving out the work.—*Express*.

RECEIPTS FOR THE CATHOLIC

Hamilton—Mr. Buckley,	7s 6d.
Preston—Mr. Campbell,	7s 6d
Chambly—V. Rev. Mr. Mignault,	15s. :
and for Fergus Campbell and John Haunemney,	each 15s.
Sorel—Rev. Mr. Kelly,	15s

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 Im

THREE OR FOUR respectable gentlemen can be accommodated with BOARD at the white Cottage on King William street, between Houghstou street and the Bell-House.
Hamilton, June 29, 1842.

INFORMATION WANTED of John Casey, who left the County Kerry, Ireland, in 1834, and has not since been heard of by any of his relations. He has a brother and sister, (Patrick and Johanna Casey) arrived this summer from Ireland, who would be glad to hear any tidings of him. Address to Hamilton, Canada West.
JOHN LANE.
June 28, 1842.

The Royal Family.—The following were the Annuities to the Royal Family in the year ending 5th of January, 1842:—

The Duke of Sussex	£21,000
The Duke of Cambridge	27,000
The Princess Mary, now —	
Dutches of Gloucester	15,958
The Princess Sophia	15,958
The Princess Augusta	11,216
The Princess Sophia of —	
Gloucester	7,000
Her Majesty Adelaide the Queen Dowager	100,000
Her Royal Highness —	
the Duchesse of Kent	20,000
The trustees of Prince —	
Leopold now King of the Belgians (a part repaid)	50,000
The Duke of Cumberland, now King of Hanover	21,000
The servants of King —	
George III., Queen Charlotte and Queen Caroline	14,085
Charge for the Royal Family, exclusive of the Queen and Prince Albert	£313,16

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.

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

REMOVAL.

Saddle, Harness and Trunk Factory.

E. 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.

PRINTERS' INK.

LAMB & BRITTAIN, 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.

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 Oats, with civil and attentive Ostlers.

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, 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 EVERY SEABLES 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 MARINE'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.

H.W. IRELAND.

Hamilton, Oct. 4, 1841.

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 Steel and Heavy HARD WARE, which he will sell at the very Lowest Prices.

H.W. IRELAND.

Hamilton, Oct. 4, 1841.

SAMUEL McCURDY,

PAINTER,

JOHN 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: Fabne-tock's Vermifuge, Moffat's Life Pills and Bitters, Sir Astley Couper'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 Magesia, Urquhart's Fluid Magesia, Hay's Liniment for Piles, Granville's Counter Irritant, Flewe'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

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

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

TEN DOLLARS BOUNTY.

ABLE BODIED MEN OF GOOD CHARACTER, have now an opportunity of joining the

FIRST INCORPORATED BATTALION, Commanded by Lieut-Colonel 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.

JUST PUBLISHED

A NEW Edition of Mackenzie's MAP of Hamilton, in Pocket form,—For sale at Rutheven's Book Store—Price 75c

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—our 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 Buchannan & Co's large importing house.

Horse Shoeng, Waggon &leigh Ironing Hamilton, Sep. 22, 1841.

THE CATHOLIC.

Devoted to the ample explanation and maintenance of the ROMAN CATHOLIC CHURCH. And containing subjects of a liberal—Moral—Political—Scientific—and Historical character; together with Passing Events, and the News of the Day.

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

TERMS—THREE DOLLARS HALF-YEARLY PAID IN ADVANCE.

Half-yearly and Quarterly Subscriptions received on proportionate terms.

Persons neglecting to pay one month after Subscribing, will be charged with the Postage, at the rate of Four Shillings a year.

PRICES OF ADVERTISEMENTS.

Six lines and under, 2s 6d first insertion, and 7d each subsequent insertion.—Ten lines and under 3s 4d first insertion, and 10d each subsequent insertion.—Over Ten Lines, 4s. per line first insertion, and 1d. per line each subsequent insertion.

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

Advertisements, to ensure their insertion, must be sent in the evening previous to publication.

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, Dunbar
Rev Mr. Millar, Brantford
Rev. Mr. G. M. G., Guelph
Rev. J. P. O'Dwyer, London
Dr Anderson, do
Mr Harding O'Brien, do
Rev Mr Vervais, Amherstburg
Mr Kovel, P. M., do
Rev Mich. MacDonell, [Hamilton], Sandwich
Very Rev August McDonnell, Chatham
A. Chisholm Esq., Chippewa
Rev Ed. Gordon, Niagara
Rev Mr Lee, St Catharines
Messrs P. Hogan & Chas Calhoun, St Thomas
Mr Richard Cuthbert, Streetsville
Rev. Mr. Snyder, Walnut, near Waterloo
Rev Mr. O'Reilly, Gore of Toronto
Rev W. Patk. McDonagh, Toronto
Rev Mr. Quinlan, New Market
Rev Mr. Charvat, Penetanguishene
Rev Mr Proulx, do
Rev Mr. Fitzpatrick, Ops
Rev Mr. Kernan, Cobourg
Rev Mr. Butler, Peterborough
Rev Mr. Lallor, Picton
Rev Mr. Brennan, Belleville
Rev T. Smith, Richmond
Right Reverend Bishop Coulin, Kingston
Rev Patrick Dollard, do
Rev. Angus MacDonnell, do
Rev Mr. Bourke, Camden East
Rev Mr O'Reilly, Brockville
Rev J. Clarke, Prescott
Rev J. Bennett, Cornwall
Rev Alexander J. McDonnell, do
Rev John Cannon, Bytown
D. O'Connor, Esq., J. P., Bytown
Rev. J. H. McDonagh, Perth
Rev. George Hay, [St. Andrew's], Glengarry
Rev John MacDonnell [St Raphael], do
Rev John MacDonnell, [Alexandria], do
John McDonald, Aylmer
Mr Mann MacDonnell, Recollect 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 Porcell, Cincinnati, Ohio
Right Reverend Bishop Fenwick, Boston
Right Reverend Bishop Kenrick, Philadelphia