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# THE CATHOLIC.

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

VOLUME II.

HAMILTON, [GORE DISTRICT] MAY 11, 1842.

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## THE CATHOLIC

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

Original.

### AUDIT TYRANNUS ANXIUS.

Alarm'd, the jealous tyrant hears  
That lo! the king of kings appears;  
O'er Israel, David's heir foretold,  
Now born the so'veign sway to hold.  
"And shall that babe our race exclude?  
"Haste, slave, he cries in frantic mood:  
"Let ne'er thy sword male infant spare!  
"Sure ho the fate of all must share."  
Ah! what avails th' atrocious deed,  
By guilty Herod thus decreed?  
Alone, 'mid all the carnage spread,  
He shuns unhurt the murd'rous blade.

To Jesus, from a virgin sprung,  
Be glory giv'n and praises sung!  
The like to God, the Father, be,  
And Holy Ghost, eternaly!

### THE CHRISTIAN RELIGION DEMONSTRATED DIVINE.

CHAPTER XXXIV.

### NUMBERS.

CHAPTER XXIV, VERSE 23.—*And taking up his parable again, he said: Alas! who shall live, when God shall do these things? This exclamation shews the distance of the events foreseen.*

Verse 24.—*"They shall come in galleys from Italy. They shall overcome the Assyrians, and shall waste the Hebrews; and at the last, they themselves shall perish."*

CHAPTER XXV.—*We see in this chapter, from the rigor with which God punished the fornication of his people with the daughters of Midian, how detestable the sin of impurity is in his sight.*

CHAPTER XXVII, VERSE 12.—*"And God said to Moses: go up into this mountain, Abarim, and view from thence the land which I will give to the children of Israel."*

Moses and Aaron had offended God by their diffidence shewn in his word to them, when he bade Moses smite the rock with his rod and thus bring forth water from it, to quench the thirst of the multitude. He had been merely bidden to smite the rock; but, as if doubting, he smote it once and again:—Numb. xx, 11. Therefore, he, and his brother Aaron, who shared in the diffidence, were deprived of the happiness of entering the promised land, towards which they had been conducting the children of Israel.—Deut. xlix.

But under the veil of this prohibition there is a mystery concealed. Moses and Aaron, represented the authorities in the Jewish dispensation, or the Synagogue, which was not fit to introduce the spiritual Israelites

into the prefigured and true land of promise, the kingdom of heaven. They who enter that land, must pass the Jordan (in baptism) under the command of the prefigured Joshua, or Jesus, the Saviour, and fight and conquer under his banner. This is the one whom Moses begs "the Lord would provide to be over his people; to go out and in before them; to lead them out, and bring them in; lest they should be as sheep without a shepherd." The prayer of Moses was that of all the just in the synagogue, whom he here represents, and by whom the promised Messiah was ever anxiously desired and expected. Joshua is therefore chosen by Almighty God, as all those must be, who are duly appointed to conduct his people, and commissioned in the presence of all by Moses, who, *laying his hands on his head, repeated all things that the Lord had commanded.* Thus are still consecrated the lawful guides of God's people, and shepherds of Christ's *one fold*, very unlike our modern, *self sent*, reformers. These *enter not in by the door into the fold; but climb up another way*; and are styled by our Saviour *thieves and robbers.*—John x, 1.

After what has been premised on the several sacrifices and their accompanying rites, it were needless to dwell any longer on those enumerated and commanded in the two following chapters; as their meanings have already been generally explained.

In the next chapter God sanctions vows, and directs how they are to be made. If they are now unlawful, as protestants pretend, let them shew in all the scripture, when or where God ever abolished them. *I came not, says our Saviour, to abolish, but to fulfil the law.*—Matt. v. 17.

CHAPTER XXXII.—The tribes of Reuben and Gad, and the half tribe of Manasses, who obtained their inheritance on the near side of the Jordan, and before crossing it with Joshua, represent those of the people of God, who, before the coming of our Saviour, and his institution of baptism, were saved, without that sacrament. Such, however, received their desired portion only on condition of fighting with the rest of their brethren, under the command of Joshua, till all their enemies were subdued. This was spiritually done by the just in the synagogue, who, believing in the Saviour to come, and practicing those virtues, which he afterwards more fully and clearly inculcated; were joined in faith and practice with those who, under the real Joshua, passed the Jordan, and defeated their enemies. In other words, the religion of the Jews and the religion of the Christians are the same religion: as in both, the same God was worshipped; the same virtues were inculcated; the same sins forbidden; the same Saviour was looked up to. The whole hope of the synagogue was in the Saviour to come. The whole hope of the Christian Church, is in the same Saviour, who has come. The only difference between them—and a fatal one for the Jews—is that, as was foretold: these last disowned and rejected the Saviour when come; and the Christians acknowledged and received him. The Jews clung to the prefiguring rites: the Christians to the fulfilment in the Saviour's institution.

CHAPTER XXXIII, 9.—*The twelve fountains of waters, and seventy palm trees, round which the Israelites encamped, are considered as prefiguring the twelve apostles, and the first disciples.*

Verse 52.—*"Destroy all the inhabitants of that land. Beat down their pillars, and break in pieces their sta-*

*tuas, and waste all their high places; cleansing the land, and dwelling in it; for I have given it to you for a possession."*

God, the arbiter of life and death; and the just judge and punisher of the wicked, who can use what instrument of his vengeance he pleases, orders his people to destroy the inhabitants of Canaan, the measure of whose iniquity was full. Every body acquainted with history knows, what murderous use the first reformers made of this order given by God to his people to root out and destroy *the Canaanite, the Hethite, the Jebusite, the Amalecite, &c.*, and how, like the devil tempting Christ, they turned the sacred text to suit their own selfish views, and forward their iniquitous purposes, to exterminate the Catholics, whom they denounced as an idolatrous and accursed race, and establish themselves the self-styled people of God, in their stead. They adopted the order, as addressed to themselves; and acted upon it to the utmost extent of their power. Who has not heard of the furious harangues of a John Knox, that true son of *Apolluon, the destroyer*, and of the demolishing deeds of his fanatical followers. In every corner of Scotland, once a respected kingdom, from the ruins of so many churches, abbeys, monasteries, and nunneries, the halloved haunts of piety and learning; the asylums of the peaceful followers of Christ; *the very stones themselves cry out* against him and his desolating maniacs. Contemplate next on scripture authority the ruthless war-waging covenanters. Next the bloody horrors of the Cromwellian usurpation; the civil massacres of fellow-Christians and fellow-countrymen—all based upon scripture, interpreted to the aggressor's sole account. Need we mention the same perversion and profanation of the most holy word of God, still practiced in the swearing dens of the Orange blood and plunder boys? They are the champions commanded to root out *the Popish Amalechite*. To them alone is justly due the inheritance of the Catholic forfeited soil. O! the darkest page in British history, and for which some day, our posterity will blush, is that which details in our island the rise and progress of the Reformation. But where has it not caused equal horrors at its very earliest appearance?—Without describing the scenes of desolation caused in the South of France by the *Albigences*; the rebellious wars of the Anabaptist fanatics; or the civil commotions raised in Germany by the new and never heard of doctrines of Huss and Wickliffe: let us only reflect on what human blood was spilt in France in the wars raised by the rebel Hugonots; and then let us not altogether condemn those sovereigns, who thought it necessary to take measures to exclude from their dominions the desolating mania of self taught scriptural interpretation, and a doctrinal or dogmatizing, not a moral, reformation.

CHAPTER XXXV, Verse 32.—*"The banished and fugitives, at the death of the High Priest," were allowed to return to their own cities. By the death of our High Priest, Jesus Christ, we are set free, and allowed to return to heaven, our final home, and the paradise, from which we were banished for our original transgression.*

CHAPTER XXXVI, 8.—*"And all women shall take husbands of the same tribe," &c. This shows that in the genealogy given by the Evangelists of Joseph's pedigree, that of his virgin spouse, and of her divine Son, the Saviour, is deduced from Abraham and David.*

END OF NUMBERS.

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

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, MAY 11.

☞ Letters and Remittances will be acknowledged upon the return of the Editor from Eastern Canada.

From the Dublin Review.

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

[CONTINUED]

Neither the archbishop of Canterbury, nor even the bishop of Oxford, nor indeed any other ecclesiastical "authority," appears to have considered it any part of his or their duty to take any public notice of such a state of affairs, or to give so much as an authentic public manifestation of their opinions upon any of the subjects in question. As the matter stands, we have the regius professor of theology declared heterodox by a "tumultuous assembly" of divines possessing no ecclesiastical judicial authority, and scarcely any acquaintance with theology: which assembly was convened by other divines in the University, which other divines are condemned as heretical by the hebdomadal board of the same University; which board has as little authority over the subject matter as the conveners against whom they pronounced sentence of condemnation; which condemnation of the board would be condemned by the convocation, if they were only summoned together for the purpose: whilst the persons who are colloquially called the heads of the Church, appear to have either no authority or no inclination to interfere, even to the smallest extent, in such extraordinary proceedings. The gentleman who is the avowed author of the Tract No. 90, which the board condemned affirms, (*Times*, 17th March,) "that [notwithstanding the resolution of the board] his opinion remains unchanged, as well of the truth and honesty of the doctrine maintained in the Tract

as well as of the necessity of putting it forth." Whilst Mr. Sewall, the professor of moral philosophy in the same University, affirms in the postscript in his letter to Dr. Pusey, that Mr. Newman is "entitled to the gratitude of the church for having revived many most important truths which "the church" had, as we suppose, allowed to go altogether to sleep. Another of the Tracts, which have proceeded from the same quarter, has the following passage: Let the Church [i. e. the Church of England] go on teaching with the stammering lips of ambiguous formularies and inconsistent precedents." (Letter of a Protestant, in the *Times* of Tuesday, March 9.) In the same letter it is stated that Mr. Froude hated the Reformers, liked Bonner, and thought Bishop Jewel an irreverent dissenter; and that Mr. Newman said that "he looked upon the communion service with grief and impatient sorrow;" and such or similar must be taken to be the sentiments of the members of the convocation, who would condemn the board, which had condemned the tractarians, who had convened the assembly of divines, who condemned the regius professor of theology, in the University of Oxford; whilst, in the same paper, it was stated a few days before, (6th March, 1841) that the Tractarian sect originated at a meeting held in the summer of 1833, at the house of the domestic chaplain of the archbishop of Canterbury. The letter in the *Times* names the bishops of Exeter, Chester, Chichester, Winchester, London and Salisbury, as having issued injunctions warning the clergy against the doctrines of the Puseyites. The leading article of the *Times* of the same day, alleges, however, that some of these same bishops have seconded the teaching of the same divines upon controverted points of the "greatest importance," and appeals to the candor of the writer of the letter in confirmation of the fact.

Such are a few of the outward and sensible symbols of unity which we discovered in one department of the Anglo-Hibernian establishment.

A considerable number of clergymen, of a different class from the preceding ("of conservative politics and evangelical sentiment"—*Times*, March 9,) petitioned the House of Lords, in the course of the last session, for a change in the liturgy, articles, and canons (to a new stock, lock, and barrel;) and the bishop of Norwich observed in the course of the debate, that "among the numberless clergymen with whom he had spoken upon the subject, he had never yet met a single one who allowed that he agreed in all points to the subscription which he took at ordination" (*Appeal*, p. 16;) that is to say, who really believed what he professed to believe: whilst the bishop of London stated in the same debate, "that he had never met with a single clergyman who did not express his unqualified belief in the whole"—*Ibid.* p. 25;) declaring at the same time, that he should, for his own part, consider himself as "eating the bread of the church unworthily if he were to subscribe to any articles which he did not implicitly believe." (p. 25) From which it is quite evident that the bishop of London has never had

as he expressed it, "the misfortune to meet a single one" of the numberless clergymen with whom the bishop of Norwich is acquainted; or with the petitioning clergy of 1833 or 1841, who stated that some of the canons were inexpedient, and some of them impracticable (whilst all were obligatory upon the clergy, who were obliged to profess an adherence to the whole;) and that some deviations from the authorised forms and positive obligations of the Church, were found to be so advisable, that such deviations had already been actually carried into very general practice. (*Appeal*, xii.) Whilst, again, the author of the *Appeal* declares that "it is admitted that our canons neither are nor can be enforced; that our clergy are not compelled to observe them except by the diocesan, and that our bishops are not under any obligation to enforce them" (p. 127;) and that it is notorious, "that neither our clergy are punished for transgressing them, nor our bishops for neglecting to enforce an obedience to them" (p. 129.) And we learn from the same source (p. 133,) that a "publication used as a text-book in the Universities for the instruction of even candidates for orders, expressly maintains the doctrine that subscription to the articles implies no more than the party subscribing will not enter into any controversy upon the points to which the articles relate."

The Bishop of Norwich declared that the Church of England was founded upon liberty of conscience, and the right of private judgment (*Appeal*, p. 14.) But the Bishop of London calls the declaration "a libel upon the church," [*Ibid.* p. 20.] and says that the only way in which the "church could maintain itself at all, was by keeping true to the one point of the theological compass" (*Appeal*, p. 22.) In our attempts to hit off this one point, we have not been more successful than in the other parts of the enquiry.—The Bishop of London himself told us nothing about it, whilst the author of the *Appeal* acknowledges that not only the point of the compass, but the whole compass itself is a mere nonentity. He comically adds, that there could not be so much disputation about the direction of the course to which it pointed, if the compass, to say the least of the matter, were not very much out of repair; and he concludes by stating that "we have nobody able to mend it" [*Ibid.* p. 73.] Nobody at all seems to contemplate such a thing as a capacity anywhere to correct the variations of the compass, even if it ever should be repaired. The petitioners tell us that the clergy are understood to be bound to the observance of all the canons, although some are "confessedly inexpedient, and some are absolutely impracticable" [*Ibid.* p. 12.] But the Bishop of Lincoln tells the House of Lords, as he had previously told Mr. Wodehouse, that the fact of Mr. Wodehouse's entertaining difficulties about the Liturgy and the Athanasian Creed, constituted no obstacle to his admission to holy orders: (*Ibid.* p. 7) and that a similar opinion was given to Mr. Wodehouse by other prelates whom he consulted:—whilst, in another place, we are told, with reference to the authority and practice of the Bishop of London, "that no conscientious bishop is satisfied with an unexplained subscription to the general standard; that he requires, or ought to require, every candidate for orders to stand one examination as to the meaning of that which he subscribes" (p. 120.) The Bishop of Norwich himself made some very natural reflections upon the insincerity of "confessing with our lips what we do not confess with our hearts:" whilst the condemnation of No. 90, by the Hebdomadal Board, proceeded expressly upon the ground that the tract reconciled subscription to the thirty nine articles with the adoption of errors which they were designed to counteract. As a repli-

cation upon this position of the Board, it may be stated in the words of Mr. Sewall, that "the thirty nine articles were not intended as a dogmatical teaching, or as a system of theology, whose reception was to be imposed by authority:" although Bishop Burnett had informed us that the aforesaid articles contained "the sum of our doctrine, and the confession of our faith."

The party however, who consider that "it would be a serious evil to treat those articles as a regular system of theology, or confession of belief, to be enforced by the ecclesiastical power," are spoken of in the following manner, by a high authority:—

"Their teaching has now sunk deeply into the heart of the church of England; it has acquired not merely a numerical, but a moral power and influence, which must henceforth make it impossible for any statesman to despise or overlook, and highly indiscreet for any political party unnecessarily to alienate this element in the constitution of society. The younger clergy are said to be very generally of this school; it has no want of advocates among their seniors; it has penetrated into both Houses of Parliament: and we are confidently informed that it has met with countenance from the bishops themselves. It has completely succeeded in awakening in the church that vital spirit of re-*action*, the necessity for which called it in existence.—We hear nothing now of a demand for the admission of dissenters into the Universities, of proposals to abolish subscription to the thirty-nine Articles, or of contemplated changes in the Liturgy; or, if we do still hear of them, the manner in which they are received, as contrasted with their popularity in 1833, illustrates the completeness of the victory still more forcibly."—*Times* of March 6th, 1841.

The most comical part of the transaction is, that a polemical combination, which was formed for the purpose of preventing those alterations in the prayer book "which were called for by many of the clergy and laity," (*Times*, 6th March, 1841,) and which has had the effect, as we are told in the same place, of preventing proposals for abolishing subscription to the articles, should be condemned by the University to which they belonged, for advocating an interpretation of the articles which "reconciled a subscription to them with the adoption of errors which they were designed to counteract," and that the champions of resistance to all contemplated alterations in the liturgy of the church were loud in proclaiming to the world, that the said church effected its "teaching" through "stammering lips" by "ambiguous formularies" and "inconsistent precedents."

(TO BE CONTINUED.)

### Number of Catholics in Great Britain.

A correspondent inquires the number of the Catholics in England, Scotland, and Wales. We believe there are no data for answering the question exactly. The laity's directory of last year, stated the total number in Great Britain at under two millions; and gave the following approximate calculation of the undermentioned towns:—London and its vicinity, 200,000; Liverpool, 80,000; Manchester and Salford, 60,000; Glasgow and its vicinity, 50,000; Preston, 17,000; Edinburgh 14,000; Newcastle and Gateshead, 12,000; Paisley, 10,000; Birmingham, 9,000; Leeds, 8,000; Blackburn, 7,000; Bolton, 6,000; Sheffield, 6,000; Dundee, 6,000; Wigan 6,000; Derby, 5,000; Norwich, 5,000; Huddersfield, 5,000; Bristol 5,000; Bath, 4,000; Hull, 4,000; York, 3,000; Greenock, 3,000; North and South Shields, 3,000; Aberdeen, 2,500; Dumfries, 2,000.

From the London Times.

**THE BISHOP OF JERUSALEM.**

The unfortunate Bishop of the United Church of England and Ireland in Jerusalem, it appears, is beginning to experience the realities of his position. The mission seems to have been undertaken in a somewhat precipitate, or at least sudden way, by one or two of our own prelates, in order to meet the wishes of the king of Prussia, who made a liberal offer of furnishing half the endowment, to improve in some rather indefinite manner, the various discordant communions of Christians, and to convert the Jews (we forget whether Turks also) now resident at Jerusalem. Many objections were started to this scheme among those who took interest in such projects. A large body of our own clergy looked with suspicion on an indefinite alliance with continental churches just recovering, if indeed recovering, from a degree of rationalism amounting to unbelief, and held by our more learned divines to be at present bodies of very suspicious doctrine and unsound constitution. Moreover, it did not very distinctly appear what was to be, or could be done, to form the king of Prussia's designs, or what those designs exactly were—or why we should send out to Jerusalem to further them, or what chance there was of converting the Jews of Jerusalem more than any other Jews in the whole world—that we should on their behalf, intrude an English bishop into a place where there was no—or no *bona fide*—English congregation, and which was under the civil dominion of the Turks, and within the ecclesiastical authority of other Christian bishops too sadly numerous and discordant to be enumerated; finally, it was doubted whether this kind of intrusion would be either a proper or a politic opening to such “improving” intercourse as might be hoped for between such bishops and ourselves.

To meet some of these objections, a circular was put forward by authority, informing the objectors, that no hostile intrusion was intended upon the corrupt Oriental, or concession to the “less perfectly constituted” German communions, but only the establishment of a centre of attraction and model for imitation for all such as might wish to unite or conform themselves to the pattern of a church neither corrupt nor imperfect; and that the existing Syrian churches professed the most amicable feelings towards the coming bishop. In other quarters, a kind of ecclesiastico-political motive was urged. Russia had its partisans in the orthodox Greek—France in the Roman Catholic, communion in these parts. England, a more efficient protector than either, might, if she only chose to put forward a religion, organize a body of allies among the various heretical sects of these countries, some Jews, (it would appear) and the Druses, who manifested “improving” tendencies, which might give most efficient assistance to her political movements. These Druses, we may repeat, are gentry whose real religion is a mystery, which no one yet has been able to penetrate, but who are understood outwardly to adopt the religion of the strongest. So it is probable that their Protestant tendencies were considerably hastened by,

if they do not date from, the result of British operations on the coast of Syria.

Amid these various hopes and objections, Bishop Alexander was launched in the *Devastation* steam-frigate, with letters commendatory to his various other brother prelates of the Syrian and adjacent churches.

The report of our movement, however, and the exact shape it had taken, began to alarm other countries. Protests against our encroachment appeared in the French Chamber of Deputies. The Porte refused, and has not yet consented, to grant the firman necessary to place our bishop on the same civil footing as those who are already located at Jerusalem. The German clergy heard a report that they had been called “less perfectly constituted” by the English authorities, and declined any further concurrence in the government proceeding till this part of the matter was satisfactorily understood. Bishop Alexander, meanwhile, happily now at sea, pursued his way in the *Devastation* steam-frigate, strong in his expectations of greeting to be received from Greek, Turk, Jew, and heretic, and was landed at Jaffa, peaceably ignorant of the breezes which were springing up behind him.

Our readers may have observed in our paper nearly a month since, an account, written by an eye witness, of the bishop's almost triumphal entry in Jerusalem, “in a procession,” he says, “which will be remembered by those who saw it to the latest day of their lives. On approaching the town, the cavalcade, which already consisted of fifty or sixty persons, was swollen by the junction of the Bey, second in command of the troops, who, accompanied by a guard of honor, and the Janizaries of the Pacha, had been sent to compliment Colonel Rose on his arrival, while all the loungers of Jerusalem turned out for the occasion. Not the least interesting object in the throng was Mrs. Alexander, the fair partner of the right revd. prelate. Being in that state which ladies wish to be, it had been considered by the physician of the mission inadvisable for her to attempt the journey on horseback. Accordingly, a large tatterwan, or oriental litter was constructed, which, supported before and behind by stout mules, conveyed Mrs. Alexander and the younger portion of her family, over the rocky and precipitous tracts which leads from Jaffa to Jerusalem.”

While the procession, which now consisted of about 100 persons on horseback, entered Jerusalem by the Bethlechem gate:

“The wildly accoutered and unearthly looking Bedouin irregulars, who had been playing the djereed, and gambolling round the procession at the full speed of their desert horses, contented themselves with firing off their muskets, being now hemmed in by the motley throng of citizens and fallyheen—Muslimans in their furred pelisses and well-folded turbans, down to the filthy old Polish Jew in the last stage of wilful hydrophobia.”

And as the cavalcade left that spot—

“The guns thundered forth the salute for the eve of the Courban Bairam. Thus, by an odd chance, the Protestant bishop

made his public entry into one of the four holy cities of Islam, (the others are Mecca, Medina, and Damascus,) on the occasion of one of the greatest festivals of the Mahomedan kingdom.”

Tahir Pacha received the bishop with “great politeness,” and on the whole nothing could be more prosperous, or promising, or impressive. We ourselves, indeed, should have questioned the wisdom of anything quite so striking. The British power is perhaps too generally identified in the East with Turkish ascendancy; and the sight of an English prelate “entering one of the four holy cities of Islam,” “on the occasion of one of the greatest festivals of the Mahomedan religion,” with a bey, and a guard of honour, Janissaries and Bedouins in his train, the guns firing at the moment of his entry, and the Pacha receiving him “with the greatest politeness,” might produce an impression in the very unenlightened and bigoted Christian population of that country of a greater affinity than was quite desirable between the English and Mahomedan religions. There is another subject, which we touch with reluctance, because it is delicate. The prominence given to “not the least interesting object in the throng,” we must confess, seems injudicious. No one reverence, more than ourselves the holiness of domestic relations; but it is wise to respect prejudices; and Greeks, as well as Roman Catholics, have a strong prejudice—mixed, perhaps—which makes it more painful—with a kind of sarcastic contempt for bishops' families. We remember a story of an Italian, who, recounting to his countryman the sights he had seen in London, told them that in Bond-street he had been shown a carriage in which sat a bishop—“un Vescovo, una Vescova! e—e Cielo!—dei Vescovini!” Nor can we think it wise to have begun by obtruding on the rude notice of the populace those members of the episcopal party which not a man of the assembled crowd would hesitate to stigmatize by such deprecating and profane appellations as “bishoppers” and bishopplings—and which at least would, in the present state of opinion, be very far indeed from approving themselves, as they should, to the popular notions of propriety.

Whether these, as we must consider them, faults of judgment had anything to do with the result of Bishop Alexander's preaching at Jerusalem we do not know.—But certain it is that these amicable feelings which our authorities believed in and premised, do not seem at present to exist in the minds of the native Christians.—The tide has set, we are sorry to say, strongly against the bishop in all directions in Asia as in Europe.

“Janque facces et saxa volant.”

The last accounts stated that he had broken with Tahir Pacha, because that functionary refused to recognize him as any thing more than an English traveller; and his relations with the Christian population seem yet more unsatisfactory. The *Augsburg Gazette* tells us, “It appears certain that the English Bishop of Jerusalem was pelted with stones by the Christians whilst he was preaching a ser-

mon. The Mussulmans remained neutral” (and no doubt much edified) “on the occasion.” And from another source we hear, that of many reports prevalent in Constantinople with respect to Syrian affairs, “the only one which has obtained confirmation from the mouth of an ambassador is the attack on the Protestant Bishop of Jerusalem; and it is added, that his life was actually in danger.”

What is to be the result of the bishop's troubles, we do not pretend to foretell; but we cannot admire the foresight or management of those who have exposed him to the peltings of the communions which he comes to conciliate; and would earnestly desire his withdrawal from a position where, with the credit of the English Church and nation depending on him, he can hardly tell whether it is his business to avengo or to suffer—to make himself respected as a representative of our state, or embrace the crown of martyrdom as the missionary of our Church.

**THE BISHOP IN JERUSALEM.**—The *Leipsic Gazette* of the 23rd has an article from Constantinople of the 2d, confirming the personal dangers incurred by Bishop Alexander at Jerusalem, and the insults to which he was exposed from both Jews and Christians whilst preaching in the open air. The bishop appealed to Sir Stratford Canning, and represented that if his person was not in safety he should be under the necessity of quitting the country. The ambassador immediately addressed the Divan on the subject. Negotiations went on for eight days, when the Porte at last decidedly refused to acknowledge the new bishop, declared that the Turkish government would not risk creating discontent among a vast number of its subjects who hold the Greek and Roman faith, and whose privilege it is not to admit into Jerusalem what they term a heretic prelate.—Izzet Pacha persisted in this resolution; and after some more representations from Sir Stratford Canning, the Porte gave the following final answer:—“As we cannot, without evident danger, acknowledge by a special firman, your Anglican bishop, we, however, out of respect for her Majesty Queen Victoria, grant to the said bishop the protection and toleration which we allow to all other Christian ecclesiastics who make a temporary residence in our empire. Instructions to this effect will be sent to the Tahir Pacha, to whom we will recommend the bishop in Jerusalem.”

**THE EVANGELICAL SEAL OF THE BISHOP IN JERUSALEM.**—On the right of the escutcheon is a lion, standing erect, holding a flag, with the device in Hebrew—*Juda*. On the left, the arms of Prussia and of England, marked with a star. Underneath is a dove with the olive branch, and the device in the Hebrew text—*Peace—Peace to Jeru-sal-m—L' Univrs.*

The *Leipsic Universal Gazette* quotes a letter, dated Berlin, 19th ult., mentioning that the Syuod of Prussia persisted in its opposition to the establishment of an evangelical bishopric at Jerusalem in conjunction with England.

From the London and Dublin Orthodox Journal.

### FENELON AND SIR MICHAEL RAMSAY.

The conversion of Sir Michael Ramsay by Fenelon is of so interesting a character that we think we may be doing some service by reviving it at the present moment. Sir Michael was descended from the ancient house of Ramsay in Scotland, and was educated at Oxford, where he obtained a doctor's degree. From his youth he exhibited a very decided taste for mathematics and theology. He very soon discovered the instability and fallacy of the Anglican creed. Having floated for some time on a vast sea of philosophical opinions, he determined to consult the Anglican and Dutch divines, but his doubts and difficulties were any thing but removed. Ramsay could find no where a resting place until he presented himself to Fenelon, Archbishop of Cambray. We now purpose dwelling for a little while on the gentle manner which the dove of Cambray adopted in enlightening the philosophic mind of Ramsay. Amongst other things, Fenelon observed to him—

"That Christianity, or, rather, the establishment of Christianity, is a fact. It is not susceptible of that rigid metaphysical evidence and testimony in its favor.—Is there any thing in history which you more firmly believe than this very fact of which we are speaking? Can reason allow you to doubt of this fact and all its circumstances? There is, then a Christian religion. Are not the reasons and motives for believing it satisfactory and conclusive? What can you object against it that is sound and admissible? And where is this religion more strikingly seen and maintained than in the Catholic church?—Does not this church hold the same symbol or creed as the apostles—the same sacraments, the same worship, the same morality, the same government? We know the time when and the place where the various separatists from the church spread their dissensions and ravages. We know (said Fenelon) the motives which led to these desolating schisms: pride, jealousy, obstinacy, and sometimes passions of a more shameful and degrading character. How, then, can you admit the authority of such sectarian leaders, and refuse to submit to the authority of the head of the church? Private judgment (the liberty of interpreting every thing as we please, and arbitrarily judging of every thing, even of things that we cannot understand or comprehend)—do not these all lead to the most fatal consequences? Is not this the source of all those systems of infidelity which disfigure the face of the earth, break down all the barriers and sap all the foundations of the social system?"

"If there is a God (and who can for an instant doubt it) the Christian, the Catholic religion is true; and if there is not a God, then there is no moral code or restraint, no obligation, consequently, of living even as a man.

"When men assail religion their plan is to dress it up as a monster—to caricature and calumniate it; and thus it is that they libel, judge, and reject it. Let them examine it dispassionately; let them trace it from its origin & thro'out its progress;

let them endeavor to form an acquaintance with it from pure sources: let them try to taste it, to practice it, and not censure and ridicule its ministers and its followers, who know little of its maxims, and they will invariably find it holy, invariably reasonable, invariably consoling."

"I weighed," says Ramsay, "the force of this reasoning; I saw clearly that there was no admitting a revealed law without admitting a living interpreter. My heart was true and sincere, and Fenelon knew it. He placed his reasons before me with such sweetness, patience, and exquisite preciseness; he manifested such zeal and magnanimity in instructing me, that I was almost overcome. But my pride still held out and contrived to envelope with frightful mists truths so admirably calculated to persuade and convince.

"After much hesitation, distrust, temptation, &c., I resolved to give Fenelon my confidence. It was cordially received. Still I found many embarrassments. The shame of yielding and obeying gave importance to the various difficulties suggested by myself, and which my ambitious reason failed not to magnify. I sunk into a profound melancholy. Fenelon endeavoured to divert me and console me, but never urged me. 'Examine,' said he, 'examine leisurely and pray much.'

"I see clearly," observed Ramsay to him, "that there is no middle way between Deism and Catholicity; but, rather than believe what Catholics believe, I prefer rushing into the other extreme."

"You would be ashamed," Fenelon quietly replied, "you would be ashamed to believe as they do, although they believe nothing but what is true. He then laid before me a rapid yet clear exposition of the Jewish religion, of the Christian faith, of the submission which it demands, and of the light and help which it supplies to its followers. 'How happy,' exclaimed he, 'would the world be if all would submit to this holy law! How easy is it to understand it, how delightful to follow it! Its sublimity and intelligibility, if I may be allowed the expression, evidently prove that it has God for its author, that he intended it for all men, and that all are bound to embrace it. Bright and dazzling as it is (continued Fenelon,) I acknowledge that it has its mysterious clouds and shadows. But ought not the true religion, is it not intended to elevate and humble man, to shew at once his greatness and his littleness? By following its morality we renounce pleasure for the love of supreme beauty; by believing its mysteries we sacrifice our ideas to eternal truth. In this manner it is that man sinks away and disappears before the Being of beings.—The question is not whether we are to examine if it be necessary that God should reveal to us his mysteries in order to humble us; the point is to know whether he has or has not revealed them. If he has spoken to his creature, the obedience and love are inseparable. Christianity is a fact.—As you do not and cannot doubt of this fact, it belongs not to you to choose what you will believe or what you will not believe. All the difficulties which you have gathered together will vanish when pride and presumption are dislodged from the mind.

"Is not God in possession of an infinite knowledge, to which we are perfect strangers? When He is pleased to unfold to us certain revelations by means of a supernatural voice, it is not for us to examine the why or the wherefore of these mysteries, but merely the certainty of the revelations. They may appear to us incompatible, though in reality they are not so; and this apparent incompatibility springs from the weakness of our mind, which has not sufficient knowledge to observe the connexion between our natural ideas and these supernatural truths.

"Purely to love (said Fenelon,) humble to believe—here is the Catholic religion!—Properly speaking, we have but two points of belief: the love of an invisible God and obedience to the living oracle of his church. Every other particular truth is absorbed and swallowed up in these two simple and universal truths; which are within the reach of every one's capacity. Can there be any thing more worthy of the divine perfection or more essential and necessary to human weakness?

"Instead of employing the ray of light that we possess to guide us from our state of darkness, we lose ourselves in a labyrinth of disputes, errors, chimerical systems and particular sects. Hitherto you have been seeking to become possessed of truth; now it is necessary that truth should possess and captivate you, and strip you of all those pretended mental riches in which you have been confiding. To be perfect Christians it is necessary that we divest ourselves of every thing, even of our ideas. Catholicity alone can properly teach that poverty which the Gospel recommends. Impose silence, then, on your imagination and your restless reason, and say frequently to God; teach me. O God, through the heart and not through the mind; make me believe as the saints have believed; make me love as the saints loved. Thus shall you be extricated from all fanaticism and from all incredulity."

In this way did Fenelon make Ramsay feel that we cannot consistently be a Deist without becoming a Christian, nor philosophically a Christian without becoming a Catholic. After six months' intercourse with Fenelon, Ramsay became a member of the Catholic church. He was the author of many works. He died in 1743.

### PLAN OF THE PROOFS OF RELIGION.

BY HONARD DE LA MOTTE.

I find pleasure and pain existing in the world. Each one's experience convinces him of this.

I also find in it the idea of right and wrong. All society depends upon this idea. Every where and in every language, it is said: you have done right, you have done wrong; that is the act of an honest man, that is the act of a rogue.

We do not endow ourselves with this sensibility to pleasure and to pain; neither have we given ourselves the idea of right and of wrong.

But the idea of right and wrong presupposes a law and also free will. A law, because there cannot be a right and a wrong but in accordance with, or in violation of, some rule.

Free will, because necessity has no choice, and the idea of right and wrong supposes a choice of action; thus, we cannot either praise or blame a stone for falling, nor a flame from ascending.

A law necessarily pre-supposes a law-giver, and free-will necessarily superinduces merit and demerit.

Merit and demerit have a natural connexion with pleasure and pain.

According to these ideas, I ask any man, supposing he had to distribute pleasure and pain, if he would not give the pleasure to the good and the pain to the bad, and always in proportion, the greatest pleasures to the best and the greatest pains to the worst.

Such is indubitably the idea of distributive justice impressed on every mind. We must then infer that such is the conduct of the law-giver; otherwise we would look upon him as a senseless tyrant, who punished those who obliged him, and rewarded those only who were in rebellion against him.

Interest and reason, then, oblige man to study well the law imposed upon him, and to conform to it in the hope of happiness, as he must avoid infringing it from the fear of misery.

Anterior to any written law, man was bound to remain faithful to certain principles which he found in his heart, and which he had not placed there. This is the state of natural law.

A new state. God wills to manifest himself still farther to man, and to give him a written law as the development and perfection of the former. What ought man to do? To assure himself that it is God who speaks, that he may obey His orders.

I suppose myself a witness of the miracles which God performed in revealing His will to me. He changes, at his pleasure, the laws of nature, to prove to me that he is their master. I reason in this way: either it is God who speaks and I ought to obey him, or else God has lent all His power to the support of falsehood, and in this case He would be the criminal, which entirely overthrows every idea which I have of Him and which He Himself has given me.

But I have not witnessed the miracles and the revelation. I am only told that they took place: my interest and my reason then oblige me to enlighten myself on this point, if there are any means of doing so: and there are such means.

Facts are proved in two ways, either by impressing themselves on the senses of those who are witnesses of them; or else by the strength of the testimony which attests them; this strength of testimony may be so great as to take the place of the senses themselves. But, it is said, these facts are supernatural, and therefore less credible; they are distant from us, and therefore still less credible.

Not so; supernatural facts can be judged of by the senses as well as natural facts; and the senses are as sure in one case as in the other. A people who have crossed the sea dryshod between the divided waters, are as sure of this miracle as of the ordinary state of the sea.

Distant facts, natural or supernatural, are equally proved by the force of testimony.

We must reason thereon, for distance of time, as we do for distance of place.

A Pope is elected at Rome. The inhabitants of Rome are assured of it by their senses; they have heard him proclaimed, and have rendered him homage. The news is uniformly spread throughout Europe. No one contradicts it. All testimony agrees thereon. I am as firmly convinced of it as if I had seen it.

It is the same with regard to distance of time. Cæsar was assassinated at Rome in full senate; the Romans alone saw it; but all history, without a single contradiction, deposes thereon. This fact has reached us from history to history. There is no reason to disbelieve any of them. I am, therefore as certain of this fact also as if I had seen it.

This is the case with religion. It has reached us by testimony. We must examine the strength of that testimony.

**FIRST EXAMINATION.—The Old Testament which prepares for the Gospel.**—We must see if, since Moses, the facts and the testimony may have been altered.

**SECOND EXAMINATION: Jesus Christ comes to establish the law of Grace.** He proves his doctrine by miracles: he consummates it by his resurrection: the resurrection is proved by the testimony of the Apostles who conversed with him and in whose presence he ascended into heaven. They shed their blood to sustain, not a speculation, in which the mind is prone to error, but a fact on which their senses could not deceive them. They prove their own testimony by miracles, and they even communicate this power to others. There is no interval between the resurrection of Jesus Christ and the first establishment of the church. St. Paul writes letters to several churches already formed. The date of his epistle is incontestible, nothing discredits it. Miracles are perpetuated, the very conversion of nations becomes a new testimony. In fine the light has reached us without intermission, without interruption.

What difficulty yet remains? many sects are divided in belief and all cry out *I am the Church*. But can one be deceived on this point? Jesus Christ said to the apostles: Go preach: he who hears you hears me. . . . I am with you even to the consummation of the world. Should we look for this divine authority in sects separated from the main trunk, or in the immediate and direct succession of the apostolic ministry.

Can there be any hesitation? If I seek this authority among sects who acknowledge their separation, I am left without any rule of faith. My individual judgment is to determine my belief: so many minds, so many dogmas. But by holding to this visible body of pastors, successors of the apostles, I need only an humble docility in order to believe.

We must then believe and practice what the visible church teaches. We must work out our salvation in trembling and in hope.

In trembling; because He who gives me passing griefs for my earthly trials, can render my condition permanently miserable if I violate His laws.

In hope; because He who grants me

passing pleasures to sustain me in this life, can render my condition permanently happy if I am faithful to His grace.

I have set out from certain principles, and all these consequences, if properly deducible from them, are equally certain; but it would be sufficient, that of all religions, the christian religion were only the best proven, to make man obliged in conscience adopt it, because it is an evident contempt of truth to prefer that which has not its marks to that which has.

In a word; the study of religion is an historical discussion; and, if the testimony on which it rests have every condition necessary to establish the certainty of a fact, then we are no longer at liberty to combat it by philosophical objections. We would not have opposed these objections to the miracles had we seen them; neither therefore are we at liberty to oppose them to the testimony of these miracles if it is irrefragible.

From the Edinburgh Review.

### ORIGIN, NATURE, AND TENDENCIES OF ORANGE ASSOCIATIONS.

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

[CONTINUED]

But we return to our subject. Colonel William Blacker, formerly grand master of the county of Armagh, distinctly stated to the Committee (Irish Report, 8975 to 77) 'that from the first Orange procession in 1796, until the night of the last 12th July, the country was never so quiet as upon those procession nights, and that men who are loose in their conduct for all the rest of the year are steady then.' This startling assertion, was as stoutly met by Mr. Christie, the Quaker, who declares (Irish Report, 5600) 'that there has scarcely been a 12th July to the best of his recollection in any year from the commencement of Orangeism till now, when a breach of the peace has not occurred, and frequently lives have been lost in consequence of processions.' Again, he adds, 'a life was lost at the very first procession which he witnessed. A surgeon of the name of Murdie was stabbed at his own door.' (Irish Report, 5634.)

All the other witnesses, with the exception of course of the Orangemen, concur

in this opinion. Even Lord Caledon, who from his Tory politics might be supposed to have a leaning towards the Orangemen, distinctly declares 'that their institution has led to breaches of the peace, and that their processions are mischievous; the whole system tending to disunion.' (Irish Report, 5418—73.)

But these are matters of opinion. We proceed, therefore, to more substantial matters of fact and law. We confine ourselves to recent times. When the Duke of Wellington and Sir Robert Peel suddenly changed their policy respecting Catholic Emancipation, and from being the last to listen to solicitations, became the first to yield to virtual force, the whole body of Orangemen loudly and vehemently opposed them. Accordingly, measures were taken, and proclamations issued, against the processions and proceedings of Orange and other associations. (Irish Report, Appen. 143.) But the Orangemen not the less persisted; until finding their former friends more in earnest than usual, they resorted to the best legal counsel to aid them in their distress. The following letter, which was, in this emergency, drawn up and approved by the grand committee, will explain the state of their case; as their subsequent deeds will evince their obedience to well-known laws.—This letter is dated from their committee-rooms, 26th October, 1830:—'Sir and Brother; the grand secretary of the county Antium having applied to this committee to have the opinion of counsel taken as to the legality of an interruption of an Orange procession at Ballymona on the 12th July last by the police, and the taking from them their badges, flags, &c.—The committee forthwith caused a case to be laid before two eminent barristers, Mr. Sergeant Pennefather and Mr. Holmes, both of whom have given it as their opinion, that under existing circumstances, and the present state of the law, Orange processions are not only decidedly illegal, but dangerous; more particularly as the proclamation of the 18th July, 1829, not only referred to them, but contemplated such meetings, and that the police were fully justified in acting as they did at Ballymona. The committee, to prevent the loss of life or liberty, feel it imperative on them to request you will make such opinions of counsel speedily and generally known to our Orange brethren only. The committee are as anxious as their brethren for the usual display of Protestant feeling. Still they feel called upon to recommend to the whole body at once voluntary to give up all processions for the present, and publicly to make known their intention of doing so.'

This is undeniable proof that the grand lodge and great body of Orangemen were fully aware of the illegality of Orange processions even in 1830. What has been the consequence of this knowledge of the law, and of these loyal injunctions of the grand lodge? Their resolutions were circulated in October, 1830; and by an official return (Irish Report, Ap. 3, p. 93) it appears that in the single province of Ulster, no less than fifty Orange processions (some of 5000 men) paraded on the 12th July, 1831! These were generally

headed or countenanced by Orangemen high in civil station and authority; and even by members of the grand lodge who had prepared the above anti-procession injunction!

Was it that the Orangemen conceived the change of government in 1830 released them from their resolutions to obey the law? We know not: but, by the returns, and by the concurrent testimony of all the witnesses, whether Orange or not, it appears that the zeal and activity of Orangemen were greatly increased after that event. This zeal and these processions continued unabated through 1831, 1832, 1833, 1834, and 1835. In the present year, the Ulster return contains an account of some seventy places where Orange processions or demonstrations, more or less violent, took place, on the 12th and 13th July (Irish Report, 8105), in defiance of the law and all the efforts of the government.

When we come to speak of the Orange perversions of law, we may be able to show why these processions could not be more effectually put down, and why conviction of the offenders and their due punishment could rarely be obtained. Happily less of outrage and fewer scenes of bloodshed attended them than formerly. This partly arose from the vigilance of Government. But the principal cause sprung from the Catholics, who abstained from taking the law into their own hands;—that is, from interfering with the Orange processions, from the belief that they at length had a government which would sincerely vindicate the existing laws (Irish Report, 3; Ap. 104.) Still many lives were lost. But the character of these processions, and the divided allegiance of Orangemen, are best gathered from examples. For this purpose we refer to the disposition of Mr. Sharman Crawford, the member for Dundalk.—not on account of any marked features of violence attending the processions there mentioned,—for on the contrary it was rather more peaceable than usual; but because it affords an instance of Orange breach of law, in defiance even of Tory authority.

There had been much bad blood in the neighborhood of Crossgar in consequence of former processions—frequent quarrels between Orangemen and Catholics had taken place—one man, a Roman Catholic, had been shot in the arm. Great apprehensions of a riot were entertained as the time approached for the usual procession (12th July, 1830.) The proclamations against processions issued by the Lord-lieutenant in Council, were extensively posted up. The magistrates reported the state of the country to the government, and Mr. Crawford received instructions to attend at Crossgar and keep the peace. His deposition declares, 'that' (Irish Report, 43 13,) agreeably to his instructions, informant attended Crossgar on Monday the 12th July; found there a party of constabulary, consisting of twelve men, commanded by Fielding Given, Esq., chief constable. Informant first caused an arch, which had been erected in the village, to be taken down; informant then detached a party of four

men with Mr. Giveen, to take down another arch erected at the Cock public house, about a mile distant from Crossgar. Mr. Giveen reported, on his return, that from the threats and violence of the persons assembled he did not think it prudent to attempt the removal of said arch. By this time the Orangemen had assembled in large numbers, in procession, with fifes and drums, and colors; some individuals in the procession carried short poles with halberds or pikes on the ends of them; in some cases drawn swords were carried by persons at the head of the lodges. A few pistol shots were fired apparently loaded with powder, and a determined disposition was exhibited to resist the civil power. Informant met some of the first lodges, and stopped them, and read to them his Grace's proclamation, and commanded them to disperse, but without effect. Informant then attempted to stop other lodges for the same purpose, but no attention would be paid. They forcibly marched on, apparently defying the civil power. Informant then despatched an express to Downpatrick for further assistance. In the mean time, informant procured the attendance of Mr. Hugh Taylor, junior (denominated district master of Saintfield,) and a few other masters of lodges in a house, and read to them his Grace's proclamation, and commanded them to disperse, and stated every consideration in his power to induce them to do so. They treated the communication with respect, but said they had warrants for marching, bearing the authority of Government, and that they considered themselves justified in marching until these warrants were withdrawn. They produced to informant some of these warrants, bearing, as well as informant recollects, the signatures of his Royal Highness the Duke of Cumberland, Lord Enniskillen, and some other individuals. Informant endeavored to impress upon them that they were acting under a wrong impression, but without effect, in saying that the Duke of Cumberland's name being attached to the document, was an authority equal to that of the Government of the country, or greater. I argued the point with them; they stated to me that *the Duke of Cumberland is a greater Duke than the Duke of Northumberland*. I attempted to remove this delusion, but without effect. They said they had a warrant from Government, though it appeared when I came to investigate it, that they had no warrant from Government, but those warrants. Informant, after again charging them to disperse their followers, retired. Thereafter, Captain Damas arrived, with thirteen of the constabulary force from Downpatrick. After the arrival of Captain Damas, informant proposed to attempt reading the Riot Act, and take proper means for the forcible dispersion of the body; but on consulting with the officers of the police, they said they were ready to obey orders, but apprehended, from the smallness of the force, and the spirit of resistance manifested, a loss of lives must be the consequence. Informant then sent another express to Downpatrick, for a detachment of mili-

itary' [4313.] These arrived with three magistrates, and the Orangemen were finally dispersed. Nothing short of the temper and vigilance shown by Mr. Crawford, and those who acted with him, could have prevented a violent outbreak; in which, probably many lives would have been lost, and the peace of the country broken up for years.

But it may be said that these processions are composed only of the lower orders of Orangemen, who receive no countenance in such proceedings from their superiors, whom we have seen warning their humble brethren of their illegality. Here facts contradict words. For on the 13th July, 1832, captain Duff reported to Sir William Gosset, from Dungannon, a procession of not less than from 8000 to 9000 Orangemen, decorated with scarfs, emblems, &c. &c., having sixty stand of colors, and forty bands playing party tunes, and 230 of them armed with muskets, independent of concealed arms. Further, that 'it was headed by several gentlemen of respectability and property, and amongst others, by Hon. A. G. Stewart, deputy-lieutenant, as also magistrate for this county, and captain of the Killyman corps of yeomanry, his horse decorated with Orange and purple, but none on his person; and Mr. Grier, a magistrate for this county, as also for Armagh, his emblem of his office of grand master of the county suspended from an orange ribbon round his neck. Thirdly, Mr. Lowry, jun., captain of the Cameroy corps of yeomanry, decorated with orange and purple scarf. Fourth, Mr. Lloyde, second captain of the Killyman corps of yeomanry. Also, that the Earl of Castle-Stuart headed the procession in his own neighborhood. His second son, the Hon. Charles Stuart, was decorated, and marched in the procession from Mr. Lowry's to Mr. Grier's. Several clergymen of the Established Church also attended' [8070]. One more instance and we have done. It is furnished by an affidavit taken on the 27th April, 1832, county Tyrone, to wit. 'The depositions of David Duff, chief constable of police, stationed at Dungannon, county of Tyrone, who, being duly sworn, deposeseth and saith, That, about the hour of twelve o'clock on Friday the 27th April, 1832, he saw a body of Orangemen, from four to five thousand in number, march into the town of Dungannon aforesaid, in regular procession, having with them 24 stand of colors, their band playing the following tunes, viz.—"The Protestant Boys," "The Boyne Water," and "Croppies, lie down." He saw two pistols carried and discharged by two individuals [unknown] of said procession. Deponent observed, marching in front of the procession, Col. Verner and Mr. Grier, magistrates of the county of Tyrone, both decorated with orange and purple; also observed captain Lloyde, of the Killyman corps of yeomanry, decorated and marching in like manner: heard and believes that a riot ensued on said day, between the Orangemen and some Catholics; heard that three shots were fired by the Orange party, and that a Roman Catholic,

named Peter Tully, had his left arm broken, from a pistol shot fired by some of said Orangemen.' Captain Duff then deposes to certain particulars respecting the wound of this man, and thus continues:— 'Deponent also heard and believes that a private meeting of the masters of the several lodges, together with Colonel Verner, Mr. Grier, and Captain Lloyde, was held in the court house of Dungannon on the said day, and believes said persons were so assembled for the space of one hour and upwards; that he, deponent, was told and verily believes that said private meeting was held for the purpose of making the necessary private arrangements connected with the Orange Society, previous to the 12th July, as also for preparing petitions against the new education system, and parliamentary reform.'—(8062.) We may add that captain Duff took this affidavit in consequence of having heard that Colonel Verner contradicted his statements; that he transmitted it to Lord Caledon, the Lord lieutenant of the county, and to Sir William Gossett, accompanied by the affidavits of a serjeant and two privates of the constabulary force (for which see Irish Report, 7570;) who swore not only to having observed Colonel Verner, in the manner reported, but saw him take off his hat to cheer the procession he was leading through Dungannon, colors flying, bands playing. We have searched in vain to discover what steps were taken to remove, or even reprove, the two magistrates and the officers of yeomanry who thus transgressed the laws they were sworn to uphold.

It is remarkable that Colonel Verner and Mr. Grier had signed an address, dated 5th July, 1830, in their capacities of magistrates, to the inhabitants of the county of Armagh, calling upon them to abstain from all party processions; 'trusting, that after the melancholy results that have repeatedly arisen on such occasions, no persons of respectability will be found so regardless of consequences, as to incur the heavy responsibility which must attach to those who act in opposition to this recommendation,' &c. (8737).— This 'heavy responsibility,' and praiseworthy obedience to the laws, and to the government of the Duke of Northumberland, seems to have sat very lightly on these Orange magistrates' shoulders in 1832.

If plain facts are of more value than protestations, we have already sufficiently shown that Orangemen of *all ranks and stations* have knowingly disobeyed and opposed the law of the land, as well as the outward or exoteric ordinances of their own society respecting processions.

But before we quit this branch of our subject, we must be allowed to quote an instance of the encouragement afforded to the Orange system, and its tumultuous assemblages, not by mere magistrates or lieutenants, but by the high and responsible officers of Government. On the sudden change of administration, in November, 1834, a meeting of the county of Tyrone was convened 'to address the throne in support of his Majesty's prerogative.'

On this ground Lord Caledon granted the meeting and promised to attend. But, before it assembled, the following Orange placard was industriously circulated (Irish Report, 4565): 'Protestants of Tyrone— Will you destroy our King? No; you will die first. The King, as becomes a son of George III., has spurned from his council the men who would have overturned the most valued institutions of your country, and would have led your monarch to a violation of his coronation oath. Your sovereign has done his duty; will you abandon yours? If you will not; if you will support your King as honestly as he has supported you; if you will maintain the liberties which your fathers purchased with their blood; you will be found at the Protestant meeting to be held at Dungannon on Tuesday, the 19th inst., at twelve o'clock; and your cry will be—The King and the constitution, the altar and the throne.'—(4572.) Accordingly, Orange as well as Tory processions met here to fraternize and rejoice over the return of the good old times.— Lord Caledon, Lord Belmore, Lord Abercorn, Lord Claude Hamilton, Lord Corry, and Lord Alexander, severally addressed the assembly. But we must do Lord Caledon the justice to say, that he expressed his displeasure at the Orange exhibitions. Still he, as Lord-lieutenant, continued at the meeting, although these processions were parading before his face. Sir Frederick Stoven declared (4576) 'that it was the most disgraceful thing he ever saw.' He himself was shot at; and a week afterwards, the wife of Captain Duff discovered a notice that had been left in her prayer book at church, previous to the meeting, warning her that her husband's and Sir F. Stoven's life would be attempted [4577:] In the presence of this meeting, at a common public house [4582,] Lord Claude Hamilton thought fit to be made an Orangeman. He subsequently applied to be put upon the Commission of the Peace, as the following letter will explain:

Dublin, Feb. 9, 1835.

'SIR,—As Lord Claude Hamilton has requested me to recommend him for the commission of the peace, it becomes necessary for me to mention, for the information of his excellency the Lord-lieutenant, *the difficulty* I feel in complying with his Lordship's wishes.

'Since I had the honor of being named lieutenant of the county Tyrone, it has been my study to suppress party feeling; and I had the satisfaction to know that my exertions had been so far successful as to prevent the display of it upon all periodical occasions, except in the town of Dungannon.

'On the requisition of the custos rotularum Lord Abercorn, Lord Castle-Stuart, and nineteen magistrates, in addition to several clergymen and country gentlemen, I convened a meeting of the county on the 19th December, for the purpose of addressing the King on his Majesty's assertion of the royal prerogative; and it was upon this occasion, I may say, *in the face of the country, Lord Claude Hamilton was initiated into the Orange Society, was decorated with Orange em-*

blems, and was publicly chaired through the town by a large body of Orangemen, who were assembled on that occasion.'

'This open and avowed adhesion to a particular party, and this disregard of what I consider the spirit which guides his Majesty's counsels, has been very painful to me, and places me in the embarrassing position which I attempt to describe.

'When I consider how my hopes of tranquilizing the country have been counteracted, and knowing, as I do, the conduct of Lord Claude Hamilton had caused increased excitement, I cannot offer his recommendation to the Lord Chancellor, without exposing myself to animadversion.

'On the other hand, when I reflect that he has been elected member for the county, and that his rank and station fully qualify him for the appointment, I know not how to withhold my recommendation, more especially as I do not believe that the act of which I complain was in itself illegal—and, above all, when I am willing to hope, that, if appointed to the magistracy, his decisions will not be biased by party prejudice.

'Under these conflicting considerations, I lay the case before his Majesty's government, and if I find no objection is taken on their part, I shall submit his Lordship's name to the Lord Chancellor.

I have, &c.

[Signed] 'CALEDON.'

We subjoin Sir Henry Hardinge's reply:

Castle, 9th Feb. 1835.

'MY LORD,—I have laid before the Lord lieutenant your Lordship's letter, of this day's date, and I am desired by his excellency to say, that the sentiments you express, and the judicious conduct you have always observed in the county of Tyrone, in suppressing all party feelings, meet with his excellency's entire concurrence.

'The line you have pursued is in strict accordance with the principles by which his Majesty's councils are guided; and it is only by a firm and impartial adherence to this system that the peace of the country can be preserved.

'The Lord-lieutenant regrets that any circumstance should have occurred by which your lordship should have been thwarted in carrying into effect this most desirable system of discouraging popular excitement; but his excellency, after an attentive consideration of the statement made by your lordship, concurs in opinion with you, that, in the exercise of your discretion, it is expedient not to withhold the commission of the peace.—I have the honor, &c.

(Signed) 'H. HARDINGE.'

This is an instructive specimen of the 'sayings and doings' of the late Government. Here is the usual conforming flourish about 'the firm and impartial adherence to the system by which alone the peace of the country can be preserved;' followed by the promotions to the bench of an out-and-out Orange neophyte, who is reported by the lord lieutenant of his county for disregarding 'this spirit ["the firm and impartial system"] of his Majesty's ministers;'—the whole gracefully crowned by the old Tory doctrine of expediency. 'It is expedient not to withhold the commission of the peace.' Undoubtedly? For Lord Claude was a county member, and his brother, Lord Abercorn had influence and votes; and the Orange chiefs were staunch and recently reconciled allies. True, the discountenanc-

ing of Orangeism and all other factions, might be the salvation of Ireland; but votes would be the salvation of power and place. So expediency made 'firm and impartial' justice kick the beam.

One other little fact is worthy of remark. The two letters are both dated from the same place on the same day. Why then did not Lord Caledon and Sir Henry Hardinge personally communicate on this subject? Why, if they 'so concurred in opinion,' did this correspondence take place? Is it not obvious that they did communicate? Is it not probable that Lord Caledon required this written authority for recommending an appointment by which, 'he exposed himself to animadversion?'

[TO BE CONTINUED.]

THE QUEEN'S PREROGATIVE.

A writer in the *British Magazine*, contemplating the results of the action of the Convocation of the English Establishment in reference to the Oxford Tracts, thus explains the power of the *Head of the Church* over the two Houses; namely, Bishops and of the inferior clergy. The example he adduces is that of Whiston, accused of Arianism, in the reign of Queen Ann, since whose time the convocation has not, we believe, been allowed to sit.—*Cath. Her.*

'If the question has reference to heresy, Burnet tells us, 'that the Scripture and the first four General Councils are the measure set by law to judge that.' But if the opinions thought to be censured are of more 'doubtful disputation'—if they have never been expressly condemned by the church of England—such, for instance, as whether a clergyman may or may not obey literally the 14th verse of the 5th chapter of St James; and especially if the Church is much divided upon the points under consideration, then, probably, the produce would be thus: The archbishop would consult all her suffragans, and ask their opinion, as to whether the present case was of sufficient magnitude to make it desirable to ask the Queen to grant her license for convocation to consider the subject. If her Majesty thought good to grant their prayer, the upper House would examine the tracts that have been objected to, and censure them or not as they should deem right. They would send down their opinion to the lower House, and that would, after due examination, consent to or dissent from the proposition of the bishops.

'If the two Houses could not agree, things would remain as they were before; if they agreed, their decision would be laid before the Queen; if her Majesty did not assent to it the affair would sleep, as Whiston's did; if she did, the decision would have the force of a canon of the Church; and, probably, clergymen would be bound by it. I say probably, because it is a notorious fact, that but very few persons consider even clergymen bound by all the Constitution and Canons of 1603, though they were agreed upon in convocation, and assented to by King James the First. And I can see no reason why constitutions made in 1842 should have more authority than those made in 1603, the powers that enacted them being the same. But even if the constitutions agreed upon by convocation, & sanctioned by the crown, should be binding upon the clergy, and I think they ought to be in *foro conscientia*, it is certain they would not be considered by the law of the land as obligatory upon the laity; and perhaps the common law would not consider disobedience to them as a sufficient

reason for a bishop's refusing to induct a clergyman into a living; but the glorious uncertainty of the law makes it impossible to say, what would be the decision upon this point.'

*Missionary Land Sharks.*—The Church Missionaries in New Zealand have turned the Gospel to good account, if we judge by the following specimen, taken from the claims to grants advertised in a single number of the *Auckland Gazette*, that of the 4th Sept. last, viz:—

- The Rev. Wm. Williams, 400 acres.
- The Rev. Wm. Williams, 20
- The Rev. Wm. Williams, 160
- The Rev. Wm. Williams, 50

Total, 570

Five hundred and seventy acres!—a snug little glebe for a Gospel missionary; but look at the following:—

- The Rev Henry Williams, 1000 acres.
- The Rev Henry Williams, 3000
- The Rev Henry Williams, 245
- The Rev Henry Williams, 500
- The Rev Henry Williams, 4000
- The Rev Henry Williams, 500
- The Rev Henry Williams, 2000

Total, 11,245

Eleven thousand two hundred and forty-five acres!—all acquired by one preacher of the Gospel, who was probably sent out at the expense of some charitable ladies for the purpose of converting savages to Christianity.

'*A fructibus eorum cognoscetis eos.*'—How beautiful these Apostolic fruits would look in the *Missionary Record* or the *Evangelical Magazine*! We are glad to say that, among the rev. names which figure in these lists of claimants, we do not observe that of the Catholic Bishop or any of his clergy, for a single acre. This is as it should be.—*Australasian Chronicle.*

From the Catholic Herald.

FUNERAL OBSEQUIES OF THE LATE RT. REV. DR. CONWELL, BISHOP OF THIS DIOCESE.—The solemn office of the dead and Pontifical Requiem Mass took place on Tuesday morning, at 9 o'clock, at St. Joseph's Church, over the remains of the Rt. Rev. HENRY CONWELL, late Bishop of this diocese. He died on Friday morning the 22d inst., at the advanced age of above ninety, twenty-two years of which he was Bishop of Philadelphia. He was the second Bishop, being the successor of Dr. EGAN, who in the year 1808 was appointed by the Holy See, first Bishop of Philadelphia. Dr. CONWELL was consecrated in London, in 1820, by the Rt. Rev. Dr. POYNTER, having been at the time of his appointment, Vicar General of the diocese of Armagh in Ireland.

The Rt. Rev. Dr. KENRICK, late Coadjutor and Administrator of the diocese, officiated; assisted by the Rev. Dr. SULTZBACHER, Canon of St. Stephen's, Vienna, as assistant Priest; Rev. C. J. CARTER acted as Deacon, and Rev. DANIEL F. X. DEVITT as Subdeacon. The two Deacons of honour, were Rev. Messrs. BURKE and PANCOST. The clergymen of the various congregations occupied the sanctuary, whilst the Seminarians of St. Charles Borromeo College, took their places beyond the railing of the sanctuary, and forming an outer choir, assisted most effectively during the solemn chant of the office and mass. The Church was crowded to excess by the faithful, whose piety was considered by the venerable presence of the

body, which, placed in the centre of the choir, clothed in the significant habiliments of episcopal authority, spoke feelingly, even in death of the order and power of the priesthood. The solemn prayer and absolution pronounced aloud by four assistant priests in stole and cope, previous to the closing prayer of the Rt. Rev. Dr. KENRICK, was truly impressive.

The body of the venerable prelate was then borne by four Priests from the Church, and placed in the hearse, to be carried to the grave yard, at the south end of the city. The faithful followed in crowds, whilst the body was preceded by the numerous and interesting members of St. Joseph's Orphan Asylum, and the religious sodalities attached to St. Joseph's Church. The body of Seminarists and the clergy followed, and the vast concourse, moved in order and strict regularity.

Thus has the Church of God in the United States, sent two of her Bishops within a few days to receive the rewards of their labors; and two who entered on their prelate duties in the same year—Bishop ENGLAND and Bishop CONWELL; the latter, well nigh double the age of the former outlived him in the prelate by ten days—'Beati mortui qui Domino moriuntur.' 'Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit that they may rest from their labors; for their works follow them.'—Apoc. chap. xiv. v. 13.

TEN DOLLARS BOUNTY.

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

FIRST INCORPORATED BATTALION, Commanded by Lieut-Colonel Gourlay.

The period of Service is for two years (to the 30th of April 1844.) Pay and Clothing the same as Her Majesty's Regiments of the Line, with

FREE RATIONS.

Immediate application to be made at the Barracks, Hamilton.

Hamilton. April 30, 1842.

SPRING AND SUMMER FASHIONS FOR 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

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

S. McCURDY.

Hamilton, 1st April, 1842.

REMOVAL.

Saddle, Harness and Trunk Factory.

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

Hamilton, Feb. 22, 1842.

BRISTOL HOUSE,

King Street, Hamilton, near the Market.

By D. F. TEWKSBURY,

September 15, 1841.



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

TO THE PUBLIC.

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

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

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

WEEKLY COURIER & ENQUIRER.

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

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

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

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

Daily Papers TEN Dollars per annum.

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

New York, February, 1842.

Carriage, Coach, and Waggon PAINTING.

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

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

C. GIROURD.

Hamilton, March 23, 1842.

GIROURD & MCKOY'S LIVERY STABLES Near Press's Hotel. HAMILTON.

Orders left at the Royal Exchange Hotel will be strictly attended to. HAMILTON, March, 1842.

ROYAL EXCHANGE, KING STREET,

HAMILTON—CANADA,

BY NELSON DEVEREUX.

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

N DEVEREUX.

Dec. 24, 1841.

QUEEN'S HEAD HOTEL.

JAMES STREET, (NEAR BURLEY'S HOTEL.)

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

N. B.—The best of Hay and Oats, with civil and attentive Ostlers.

W. J. GILBERT

Hamilton, Sept. 15, 1841.

THE HAMILTON RETREAT.

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

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

ROBERT FOSTER.

Hamilton, Sept., 1841.

PATRICK BURNS,

BLACKSMITH, KING STREET, Next house to Isaac Buchannan & Co's large importing house.

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

SHIP INN.

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

N. B. A few boarders can be accommodated.

Hamilton, Feb. 23, 1842.

NEW HARDWARE STORE.

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

H.W. IRELAND.

Hamilton, Oct. 4, 1841.

SAMUEL McCURDY,

TAILOR.

JOHN STREET, HAMILTON

THE FAMILY NEWSPAPER.

THE PHILADELPHIA

SATURDAY COURIER,

WITH THE

LARGEST CIRCULATION IN THE WORLD.

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

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

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

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

The Markets.

Particular care is taken to procure the earliest advices in reference to the prices of all kinds of Grain, Provisions, Produce &c., the state of Stocks, Banks, Money and Lands, and our extensive arrangements will hereafter render our

PRICES CURRENT

of inestimable interest to the traveller, the farmer and all business classes whatsoever.

The general character of the COURIER is well known. Its columns contain a great variety of TALES, NARRATIVES, ESSAYS, AND BIOGRAPHIES, and articles in Literature, Science, the Arts, Mechanics, Agriculture, Education, Music, News, Health, Amusement, and in fact, in every department usually discussed in a Universal Family Newspaper, from such writers as Mrs. C. Lee Hentz, Mrs. S. C. Hall, Charles Dickens, (Box.) Professor Darglison, Professor Ingrahame, M. M. Michael, T. S. Arthur, Miss Ellen S. Rand, J. Sheridan Knowles, George P. Morris, Mrs. M. St. Leon Loud, Mrs. Gore, Douglass Jerrold, Joseph R. Chandler, Miss Sedgwick, Miss Lesli, Wm. E. Burton, Professor J. Frost, Lieut. G. W. Patten, Lydia H. Sigourney, Thomas Campbell, Hon. Robert T. Conrad, Miss Mitford, Robert Morris, Professor Wines, Mrs. C. H. W. Eshug, E. L. Bulwer, A. Grant, Junior, Joseph C. Neal, John Neal, Thomas G. Spear, Countess of Blessington, Captain Maryatt, R. N. Lucy Seymour, R. Penn Smith,

TO AGENTS—TERMS.

The terms of the COURIER are \$3 per annum, payable in advance, but when any one will officiate to procure ten new subscribers, and send us \$15, per money and postage free, we will receipt for one for each. Seven copies for \$10, three copies for \$5, or one copy three year for \$5.

Address, M'MAKIN & HOLDEN, Philadelphia.

THE CATHOLIC.

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

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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, Dundee
Rev Mr. Mills, Brantford
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